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North Carolina Christian Advocate

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SPECIAL NOTICE

Hereafter there are no "club rates" for the Advocate. To all, both new subscribers and renewals, the price is strictly $1.50 in advance.

THE NEW YEAR

Speak to all more kindly
Than the year before,
Pray a little oftener,
Love a little more;
Cling a little closer
To the Father's love;
So—life below shall liker grow
To the life above.—Selected.

Each year as it ends is like a volume in the history of our lives. When the year ends, it is as though the volume had been printed, bound and sent abroad on its mission. If errors be found in it, as they will, they can be corrected by noting them in subsequent volumes. So in our lives we may correct errors of the past by carefully noting them in the year that lies before us. If the new volume is to be freer from errors than the old, we shall need the gracious help of God and His sustaining power. Do not dare to enter the New Year without His presence as your guide.—Christian Observer.

A NEW YEAR'S MESSAGE

To be good and to do good; to forget self and to remember others; toface forward and to look upward; to plant roses and to break the thorns; to smooth another's path and to reflect the light of heaven upon it; to see stars through every cloud and to keep a smile behind every fear; to push the ideal farther on and to press life towards it; to make your own friends and to keep them; to be as pure as the sun's ray and to see God; to illustrate fidelity and to be the soul of sincerity; to know thyself and to welcome the light; to be sweet in disposition and to be holy in purpose; to make character the goal of life and heaven its destiny; to love the good and to hate the evil; to sweeten the cup with a drop of penitence and to feel the joy of forgiveness; to know the Christ and to help others to know Him. This is life.—Cortland Myers.

THE YEAR JUST ENDED

The year just closed was filled with events full of national and world-wide interest. Decided progress has been made in all fields of endeavor, and history, thrilling and inspiring, has been recorded. A very thoughtful resume of the year's work has appeared in the Youth's Companion and as it brings to us so much of useful and interesting information, we copy it in toto:

"The year just closed has been rich in the material of which history is made. In the United States a new President has been inaugurated. One of Mr. Taft's first official acts was the fulfillment of his campaign promise to call Congress together in special session to revise the tariff laws. Congress acted on the President's suggestion, and revised the law that had been in force twelve years, or longer than any other tariff statute.

Congress, still further, at the suggestion of the President, submitted to the states a constitutional amendment intended to permit the national government to levy an income tax. The salary of the President was increased to seventy-five thousand dollars a year, from fifty thousand dollars, to which it was raised in the time of President Grant.

After a brief rest, following the adjournment of Congress in August, Mr. Taft started on a tour of the country, in the course of which he made many speeches. He attended the Alaska-Yukon-Pacific fair in Seattle, and crossed the Mexican border at El Paso, Texas, to meet President Diaz.

American troops were withdrawn from Cuba after the inauguration of a new Cuban president. A number of railroad companies and shippers were fined for giving or receiving freight-rate rebates. A retrial of the case in which the Standard Oil Company was fined nearly thirty million dollars for accepting rebates resulted in the acquittal of he company. This company, still further charged with violation of the anti-trust laws, was ordered by the United States Circuit Court of Appeals to cease doing business as at present organized, but appealed to the Supreme Court. The lower courts issued similar orders against other large corporations during the year.

The tercentenary of the navigation of the Hudson River by Henry Hudson and the centenary of Fulton's demonstration of his ability to operate a steamboat were celebrated in New York. Representatives were present from the great maritime nations of the world.

In Great Britain the most important event of the year was the assertion by the House of Lords of their right to assure themselves that the public demands the passage of a revolutionary finance bill before they will consent to vote for it. Their refusal o vote for the budget until after an appeal to the people, simple as it seems, is regarded by the Liberal ministry as a violation of the constitution, and as a challenge by the House of Lords to the opponents of the hereditary legislative chamber. The crisis thus precipitated is of greater gravity than any other which has confronted the government since the passage of the reform law in 1832.

The federation movement in progress within the British Empire extended to South Africa. The imperial Parliament approved the constitution of the new South Africa union. The development of the British imperial idea was still further manifest in the agreement of Australia, New Zealand and Canada to build war ships for the re-enforcement of the British navy.

In Germany, the first step toward a ministry responsible to the Reichstag, instead of to the Kaiser, was taken when Chancellor von Bulow resigned, after failure to carry his finance measures. He was succeeded by Doctor von Bethmann-Hollweg. In Spain, the Maura cabinet was forced out because of the objections raised to its war in Morocco and to the methods used in suppressing riots in Barcelona. In France, the Clemenceau ministry fell, and was succeeded by a ministry headed by Monsieur Briand, the first Socialist to rise to so high a post in a modern state. Holland rejoiced over the birth of an heiress to the throne. In Turkey, the progressive element made an end to the misrule of Abdul Hamid, and put his brother on the throne as Mehemed V. The Balkan troubles of the previous year, were amicably settled.

The great exploring achievements were in the arctic and antarctic regions. Lieutenant Shackleton, a British explorer, raised to the knighthood for his exploit, returned from the antarctic in the spring with the announcement that he had reached a point within one hundred and eleven miles of the south pole, and had determined the position of the magnetic pole. In the autumn Dr. Frederick A. Cook and Commander Robert E. Peary, both Americans, returned from the arctic with the announcement that they had reached the north pole itself. Doctor Cook's claim is still under dispute, but Commander Peary's proofs, submitted to a scientific society, are regarded as convincing.

The two great disasters of the year were lightened by the display of the finest human qualities. The Calabrian earthquake, on December 28, 1908, really belongs to this year, for the terrible havoc wrought was not known till that year had ended. When it was known, assistance came from all parts of the world. The frightful loss of life in the Cherry coal mine fire in Illinois was not lessened by the death of the brave men who first went down to rescue the miners, but their unselfishness is an example that should be recorded.

There has been great progress in aerial navigation. The Wright brothers have made astonishing flights in their biplane, Louis Bleriot crossed the English Channel in a monoplane, and Count Zeppelin sailed eight hundred and fifty miles in a balloon equipped with a motor.

A large number of notable persons died, but the death of John Stewart Kennedy, a modest New York capitalist, who left about thirty million dollars for philanthropical purposes, will affect a wider circle than the passing away of many more famous persons."

NEW YEARS MEDITATIONS

We enter upon the new year as into an unexplored country. We cannot tell what the year has in store for us. We cannot peer into the future. We do not even know what a day may bring forth. Whether we wish to or not we are compelled to walk by faith because we cannot look beyond the present moment. Our faith, therefore, should rest on the unchanging promise of Him who has said: "I will never leave thee nor forsake thee." There will come to each and all many times before the year shall end, temptations subtle and appealing, so that if we are not watchful and prayerful, we will not be faithful, but surely stumble and fall into sin. We shall, many times, be put to the test; tribulation and pain will come to us and heavy burdens laid on our shoulders, and we shall be too weak to stand up under the load if we have no help. Some will meet with great success in the carrying out of plans and as a result be filled with self importance and pride unless they look to Him in thankfulness and give Him credit for all the good they do.

Great sorrows will come into some of our lives for those we love with all our hearts may be snatched into the beyond and we be left in loneliness here. Then to others will come living griefs, —conditions even worse than death, bringing perpetual mortification and humiliation because of other's wrongs. In the beginning of the year we should be right with God and continue day by day in conscious knowledge of his love and comforting presence, so that whatever cames into our lives we can, with his help, bear it bravely and use it as a means to better things. Then be the days bright or stormy, it matters not which, all will be well for the loving Father cares for his children and will guide them safely through the dark and stormy way, and over the rough and stony steep. We can therefore go forth unafraid and so confidently lean upon Him that every enemy will give way so that we may pass along through dangers thick, knowing that He hath given his angels charge over us.

Let us then, as His children, so absolutely dependent upon Him for life and everything it carries with it, look daily unto Him as unto the hills from whence cometh all strength so that every day may be a brighter and better day, until that time when we may enter with Him triumphantly into that city where Eternity dwelleth and where the years shall have no end.

The Advocate sends Christian greetings to its wide circle of friends, hoping that to all the year just beginning may be the very best that has yet come to us. May we all use it well and if we are here when it ends have reason to look back upon the record with feelings of gratification and thanksgiving.

"Keep pure thy soul!
Then shalt thou take the whole
Of delight;
Then, without a pang,
Thine shall be all the beauty whereof the poet sang—
The perfume, and the pageant, the melody, the mirth
Of the golden day, and starry night;
Of heaven, and of earth.
O, keep pure thy soul!"

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REV. H. M. BLAIR, Agent, Greensboro, N. C.

THE NAME OF THE CHURCH

At the General Conference which met in New Orleans in 1866 a number of important changes were made in the laws of the church. The penalty for failure to attend class meetings was repealed and the class meeting languished from that time so that many of our preachers of today would not know how to conduct one.

The District Conference was established, lay representation provided for, and the time limit was extended from two to four years.

That same General Conference voted to change the name of our church to "The Episcopal Methodist Church". One hundred and two votes being in favor of the change to forty-two against it. It was then submitted to the Annual Conferences for ratification or rejection, and the total vote in the conferences for the change of name were 1168 and the negative vote was 409.

As it required a two-third vote of the Annual Conferences to carry, the question was lost and we retained the old name "Methodist Episcopal Church, South". In 1878 the matter of changing the name was again urged upon the General Conference and referred to a Committee for consideration. The Committee report written by Dr. O. P. Fitzgerald (afterwards Bishop) opposed the change on the ground that only twelve years before it failed to be endorsed. The Conference adopted that report and we still hold on to the old name.

The question is now before us again and will be considered by the General Conference this year. It will be noted that the new name proposed is the same as that of 1866.

THE EDUCATIONAL CONFERENCE

The Southern Educational Conference which was held in Charlotte last week brought together a large and distinguished body of educators from all parts of the Nation, and a great many North Carolina college professors and graded school teachers. Among the distinguished guests were Dr. Chas. W. Eliot, of Harvard; Chancellor James H. Kirkland, of Vanderbilt University; Dr. Henry N. Snyder, of Wofford College; Dr. Chas. W. Dabney, of the University of Cincinnati; and Dr. Wm. A. Webb, of Central College, Missouri and Dr. D. B. Johnson, of Winthrop College.

In his great speech Dr. Eliot said:

"Higher educational institutions are the State-thinking. Let them be sure that they do think! To think at all is the most difficult of human problems; to think of present affairs is the most difficut phase of thinking. Our civilization and its problems and demands are before us. We shall find our task first and last there, and not revealed in any parchment however sagacious, nor in imita-
of any section or institution however admir-
We should learn the best that the best has
but we shall discover that Massachusetts
ny are not North Carolina and Alabama. Harvard is good and Hopkins is good, and if need be we shall reject them. For our own, our own we will make better.

"A few years ago, some one—Professor James, I think—announced the need in the life of the world for some idea to take the place of war, some romantic passion that would fill the imagination and expand the monotonous activities of daily affairs into heroic proportions. This domantic passion has come to us, in the midst of the industrial democracy of which we are a part, slowly unifying itself in the melting pot of this republic—in our issolated labors, rebuilding at first in bitterness a wrecked civilization we have discovered the abounding joy of Commonwealth building, and exhibit today the purest and most uplifting phase of the national movement. In answer to the intent youth who stands at our door and knocks we say 'No education is too high for your need; no efficiency too masterful for the enterprises you will be called upon to command; no point of view too wide for leadership in a section potentially great enough to compete with any civilization in the world.'"

Dr. Webb of Central College in a speech on "College Ideals" said:

"Seventy-five years ago, college curricula were extremely simple, but the better immense extension of the high school courses is having the effect of compelling greater and still greater elaboration of college courses offered. And this elaboration spells much additional expense. Take for example the item of laboratories: $100,000 for buildings and $50,000 for equipment is a meagre estimate of the cost. At least another $100,000 must be expended for library building and equipment, and $25,000 more for a gymnasium, these being minimum estimates. When class rooms and dormitories are taken into the account, $500,000 will be seen to be required at the very outset. And another half million for endowment and we have the college as a million-dollar proposition. In the South few colleges have property approximating a million dollars.

Nearly all American universities do college work; little reseach is attempted and here in the South the term "university" has come to mean the college united with professional schools. Privately endowed universities are in competition with heavily subsidized State institutions, and the various States is increasing yearly by leaps and bounds. It s probable that some of these private institutions will find it impossible to maintain their present position; they will be forced to choose between bringing up their endowments or cutting down their work. Poverty must not be allowed to excuse low standards or inferior knowledge.

"The Financial Problem Confronting the Southern College" was the subject of an illumninating address by Chancellor J. H. Kirkland of Vanderbilt University. This difficulty, he declared, constitutes an overwhelming problem for the Southern colleges, a problem separable from all others and underlying all. Although the material is not the chief concern of life, none the less must the material be adjusted before it is possible to consider higher things.

The funds of the Southern colleges have on the whole been admirably administered. In the last decade or so, banking institutions by the score have met shipwreck, but there has been no embezzlement of educational funds of any consequence. The money is usually safely and wisely invested and the ablest men of the land cheerfully give their time gratis to the taking care of it. The problem lies in getting the funds to administer. This problem lies heavy on the heart of every college president. So many needs appeal to him, so many opportunities knock at his door, all calling for more and still more financial support.

The needs are in large measure new. Seventy years ago all the colleges of the country were poor, but it was the poverty of simplicity. Their needs few, their resources were sufficient to supply them, and their work was magnificently accomplished. With the large increase in material wealth, the needs of the larger institutions of the East, North and West have increased and their resources have been made to keep pace with them, until now the property of many institutions runs into many millions. But the Southern colleges are still poor, not with the poverty of the old-time institution but like that of a starving family in the midst of a wealthy city."

The officers for next year include Dr. D. D. B. Johnson, of Winthrop College, who was elected President, and Prof. Eugene C. Brooks, of Trinity College, who is one of the Executive Committee.

A LARGER TRINITY COLLEGE

Some weeks ago when the new Watts Hospit was opened in Durham it was published that Trinity College will get a further endowment of $500,000.00 for a Medical, Dental and Pharmaceutical school and that Messrs J. B. and B. N. Duke, who are generous friends of Trinity, will furnish the money.

We do not know by what authority the statement was made. The College management is saying nothing and no affirmation or denial of the statement has been made so far as we have seen. But we were gratified to see the statement and hope sincerely that the report may be confirmed. This would really make Trinity a University and place her in position to give to the country a larger service than ever hitherto. The Church in North Carolina owes a lasting debt of gratitude to the late Mr. Washington Duke for the generous gifts he made to the College, the largest ever given by any living North Carolinian, until his sons took up the work when he laid it down and furnished the money as it was needed to meet the ever increasing demands of the institution. Fortunate we are to have such friends who by constant giving develop an ever increasing love for the College.

Our Methodist people who sit idly by and fail to give are losing the blessing which is always in store for the generous.

Our Presbyterian friends are bestirring themselves to increase the endowment of Davidson College, making an almost house to house canvass among their people for the money and in getting the money are sure to get with it the full sympathy and patronage of those who give it.

Suppose the Alumni of Trinity should inaugurate a movement to establish scholarships or endow a chair or chairs and let the canvass be general. Many would repond and bring themselves with their money.

This is the secret of the great success that Greensboro Female College is now having and will accelerate the progress of Trinity or any other institution that adopts that method.

We are thankful that Trinity has such generous friends as the Dukes but we should not allow them to do all without any effort to help.

THE LAYMENS' MEETING ...

It is expected that the Laymens Missionary Meeting, to be held in Greensboro January 12th-14th, will be one of the largest religious gatherings that has ever been held in North Carolina. It has been widely advertised and a specially strong array of speakers have been secured. It is inter-denominational—interesting to the people of all the churches and large delegations are expected from all sections of the State.

Selected speakers from Greensboro have visited Charlotte, Raleigh, Winston, Danville and other neighboring cities, and enthusiastic and large audiences heard them and pledged warm co-operation so that we have good reason to look for immense delegations, something like 400 or 500 from Raleigh alone. This is a movement of laymen to interest the laity move in the great work of missions and arrouse the lethargic to a sense of their responsibility. Wonderful things have already been done but really the work is just begun and will not have accomplished its purpose till every man in the church is praying and paying and working for the salvation of the world that lieth in wickedness. Men of large business interests are becoming aroused and their purses are opening and their hearts and sympathies enlarging as they catch the sepirit of the Master, and strive to save those for whom he died. Meetings such as the one proposed here are being held or planned in seventy-five leading cities throughout the Union, and the result is sure to be a marvelous increase in gifts to missions and volunteers for mission work.

We urge our laymen to attend the Greensboro meeting in large numbers. Let every congregation send a good delegation and let as many as possible of the pastors attend.

Special railroad and hotel rates have been secured. The program is published on another page.

Little six-year-old Harry was asked by his Sunday school teacher: "And Harry, what are you going to give your darling little brother for Christmas this year?" "I dunno," said Harry; "I gave him the measles last year."

JUDGE BYNUM

The Hon. Wm. Preston Bynum died on December 30th at his home in Charlotte, in his 90th years. For ten years past he has lived a quiet and retired life and his death was due to old age. He was born in Stokes County in 1820, was educated at Davidson College, read law under Judge Pearson and settled in Lincolnton where he married Miss Eliza Shipp, daughter of the late Hon. Bartlett Shipp. Judge Bynum was a man of great legal learning and high integrity who through a long and active career, during a period much of which was stormy, always commanded he high respect of the people. He was a Colonel in the Confederate Army, member of the Constitutional Convention of 1865, Legislator, State Solicitor and Supreme Court Judge, which latter position he received by appointment of Gov. Caldwell to fill the vacancy caused by the death of Judge Boyden, and he honored every position he held.

Judge Bynum was truly a great man and in his death the State loses one of its most distinguished and honorable citizens.

A writer in the Charlotte Observer quotes the following beautiful sentiment:

William Preston Bynum has become aweary and lain down to sleep. Listen again to Avery's beautiful tribute to this man.

"The last of the Romans says few words to any man, and he is seen oftenest as he bends his whited head and waters his roses. He has finished with the long fray—has seen all there is to see in life; and now, in the evening, he leaves the haunts of men and leans tenderly over the smallest rosebud that blossoms in the tangled hedge. He is the most striking figure that comes on these streets; and he walks alone and unheeding save when he is stopped now and then by some one who would ask a kindness. He, who has seen all his generation pass into dust, has made solitude without courting it, but since it has come he takes it as a philosopher unafraid—clear-eyed, strong, straight, not stooping except where the roses blow. If he has always cared for flowers is not known. He has been in the great tumultuous struggles and has done his part therein. Maybe he had no time for flowers then, but he loves them now and makes them supreme in the interest of the living. They keep the lat of the Romans from being too severe; and he is very human and approachable as he—distinguished jurist and gentleman—stands by the rose bush, still touched with the glories of the dying sun."

WILLIAM EWART GLADSTONE

On the 29th day of December, 1908, just a full century ago, William E. Gladstone was born. Early in life he entered the public ervice and was for full half a century in the forefront—being recognized the world over as England's greatest orator and statesman. He was not a narrow politician but a broad, patriotic man who stood for the right and led the Nation through many grave crises and when he died revered and loved by all the world, his Nation's flag waved on every sea, and the Sun ever shined on her possessions. He was great because he was a wise leader. His wisdom was to be relied upon because of his lofty character. His character was pure because of his unshaken faith in the religion of his fathers. He believed in God with all his heart. In his ripe old age he wrote"The Impregnable Rock of Holy Scripture" which was an unanswerable defense of the Truth. From that great book we quote one sentence:

"Our Saviour astonished the people because, instead of being lost in the mazes of arbitrary and vicious excrescences that darkened the face of religion, he taught them 'with authority, and not as the scribes." Taught them with authority; that is to say, with the title to command, and with the force of command. If God has given us a revelation of his will, whether in the laws of our nature, or in a kingdom of grace, that revelation not only illuminates, but binds. Like the credentials of an earthly ambassador, it is just and necessary that the credentials of that revelation should be tested. But if it be found genuine, if we have proofs of its being genuine equal to those which, in ordinary concerns of life, reason acknowledges the obligatory character, then we find ourselves to be not independent beings engaged in an optional inquiry, but the servants of a Master, the pupils of a Teacher, the children of a Father, and each of us already bound with the bonds which those relations imply. Then head and knee must bow before the Eternal, and the Divine will must be embraced and followed by man with all his heart, with all his mind, with all his soul, and with all his strength."

NOTES AND PERSONALS

—Rev. S. E. Richardson, of Greensboro, was in the city yesterday, the guest of Dr. and Mrs. C. C. Sapp.

—Rev. T. R. Wolfe went to Spencer today to participate in a hunt with some friends.

—Winston Sentinel.

—Rev. and Mrs. A. S. Raper, who have been visiting relatives and friends here, left today for their home at Bryson City.

—Rev A. L. Stough, a leading minister of the Baptist Chuch, died at his home in Pineville on the night of December 28th, in his 80th year.

—Miss Mollie Baird, sister of Capt. I. V. Baird, who lives near Weaverville, met with a painful accident last week when she fell, breaking her arm.

—Editor Johnson, of the Mount Airy News, made us a very pleasant call on Tuesday. He reports things moving well among our people in Mount Airy.

—Rev. W. F. Jones, who recently transferred from the North Carolina to the Florida Conference, has been assigned to St. Matthews Church, Jacksonville.

—We acknowledge with thanks the receipt of a handsome calendar for 1910 from Mr. W. B. Stubbs, the leader of the Laymens' Movement, of our church.

—Dr. W. P. Few, Dean of the faculty of Trinity College, called on us Tuesday returning to the College from a holiday visit to relatives about his old home in South Carolina.

—The district stewards of the Mount Airy District have increased the estimate for presiding elder's salary $125.00. They also have a movement on foot for securing a district parsonage this year.

—Dr. J. M. Turner, long a resident of Wilkesboro, has moved to North Wilkesboro where he will reside in the future. He will continue his practice of medicine as heretofore, but will be greatly missed by the people of Wilkesboro.

—Rev. J. W. Kilgo, pastor of the church at Greenwood, S. C., and a brother of Dr. J. C. Kilgo, of Trinity College, is spending the holidays in Wadesboro with his wife's people and preached for Brother West in Wadesboro last Sunday.

—Rev. J. C. Roper, Presiding Elder of the Cokesbury District, South Carolina Conference, says: "Rev. J. A. Cook had a remarkable year at Ninety Six and his work has really just begun." We are glad that Brother Cook is making good in his new field but that was his habit long before he went to South Carolina.

—Presiding Elder, R. M. Taylor, held his first Quarterly Conference for the year at Central Methodist Church, this city, last Monday. Outside of routine business several important matters were discussed among them he question of a district evangelist. Central church pledged its cooperation in the effort to secure both.

—Mount Airy News.

—Prof. D. Matt Thompson, the Superintendent of the Statesville Graded Schools, has held that position for 19 years beginning with the establishment of the graded school in that city. In 1890 when he took charge there were 200 students enrolled and this number has now grown to 800. He has done a fine work in Statesville and it is not yet finished.

—The district stewards meeting of the Charlotte district was held at Tryon Street Church December 28th, and the work for the year mapped out. The salary of the presiding elder was increased $300, making it $2,500. The conference assessments for the district were apportioned among 24 charges as was also the balance of $700 due on the district parsonage.

—The site has been chosen for the West End Methodist church, of which Rev. W. A. Lambeth is the pastor. It will be located on the corner of Fourth Street and Brookstown Avenue. The trustees made the deal a few days ago and the location is regarded as an ideal one. It is not the intention to build a church next year. Plans for the proposed house of worship have not been selected. However, it is safe to say that it will be an ornament to this part of the city and one of the handsomest church edifices in the state. It will be located on the corner of the lot. The residence on the lot will be moved back and be used for a parsonage. Until needed for this purpose the property will be rented.

—The several churches of Albemarle will unite next Sunday evening at the Methodist Church, in a single service, given over to the Laymen's Movement. That well-known and gifted young speaker, J. F. Shinn, of Norwood, and other invited speakers will be present to address the gathering. Members of all churches cordially invited and urged to attend. —Stanley Enterprise.

—Miss Bessie Ellis, daughter of Mr. and Mrs. W. F. Ellis, of Trinity, and granddaughter of Rev. Dr. Frank H. Wood, was married last week at the home of her parents to Prof. F. C. Willis, of Germanton, the ceremony being performed by Dr. Wood, grandfather of the bride. Miss Ellis is an honor graduate of Trinity College, class of 1906. Prof. Willis is Principal of the Kinston Graded Schools.

—We are requested by Rev. P. C. Battle, one of our superanuated preachers, to state that he is able to do some work and would be glad to hear from any of the preachers who are willing to open the way for him to deliver his lecture on "Sowing and Reaping". When Brother Battle delivers his lecture an offering is received at the door, a part of which will be donated to the Children's Home.

—Mr. P. H. Booe was in the city last Friday. He reports the church in Walkertown as thoroughly alive and says Rev. M. H. Vestal, the new pastor, has made a fine impression on the community. He says that within the past week there have been three funerals in the village: Miss Celia Waggoner, aged 30 years, Mr. Billy Blair aged 76 years, one of Walkertown's most respected citizens, and Mr. John W. Jones, 72 years old and who was for a number of years the County Surveyor. All these were well connected and leave a large circle of friends in sadness and sorrow.

—Mr. E. M. Anders died at the home of his son, Mr. A. R. Anders, in Gastonia, December 28th, in the eighty-sixth year of his age. He was also the father of Rev. J. J. C. Anders and grandfather of Dr. McG. Anders, of Gastonia. He was a Confederate veteran, having served a year or more in the civil war. He joined the Methodist Episcopal Church, South, in 1846 at the old Centre campground in this country and had been a consistent and loyal member of this church all his life since. He died in the faith of the fathers, meeting the grim reaper without faltering. He was conscious up to the end and knew that the time of dissolution was near at hand but was unafraid.—Gazette.

—Rev. C. H. Briggs, of Missiouri, in the St. Louis Advocate says of the late lamented Rev. J. N. Huggins, of the Statesville Distract:

"On March 24th, 1887, the writer married him to Miss Janie Pipkin, daughter of the late W. H. Pipkin, at that time postmaster of Springfield, Mo. Three children were born of this union, the eldest of whom, Harvey, died at Jefferson City, aged seven. A daughter, Miss Helen, just budding into womanhood, and a son, Reuben aged isteen, with their mother, mourn the loss of a husband and father, who did so much to make theirs an ideal home. He was a diligent student, who steadily improved as a preacher through his entire ministry of twenty-five years, a wise administrator who had so upon his heart the interests committed to his hands that in the delirium of his last illness he named every preacher in his district and the needs of their charges, and as faithful a pastor to visit his flock as the writer has ever known. He was chaste in speech, gentle and courteous in manner, and led a life above reproach. The second year of his ministry he was an inmate of my home. My children reverenced him, my wife and her mother loved him as a son, and to me, his senior by fourteen years in the ministry, he was as both a brother and a son. A white-souled hero of the Cross. The world was better because he lived in it. The Rev. Harold Turner, pastor of Broad Street Church, Statesville, accompanied the bereaved family on their sad journey to Springfield, Mo., and took part with Dr. J. B. Ellis and the writer in the funeral services at St. Paul Church.

Many times God answers our prayers, not by bringing down his will to ours, but by lifting us up to himself. We grow strong enough to no longer need to cry for relief.—Rev. J. R. Miller, D. D.

There is so much bad in the best of us and so much good in the worst of us that it does not behoove any of us to talk about the rest of us.—Selected.

HONORING THE LORD WITH OUR SUBSTANCE

UNCLE JOSH IS CONSTRAINED TO TRUST THE PROMISES

(Shirley Dare, in The Religious Telescope)

It has been a long time since we have heard from Uncle Joshua. In the meantime the world has been going well with him; his broad acres have been yielding, some forty, some sixty, and some an hundredfold. In fact, he has become quite noted for his thrift and ability to acquire money, and there are few persons within a radius of ten miles who do not know, or know of Joshua Gray. Everybody in the little town of Fair Oaks knows Old Bill, for many years Uncle Joshua's faithful, large, brown driving horse, just as far as they can see him coming.

Bill is a pacer and might well have graced the track, so swift is his gait. Old Bill likes to go fast, for that saves time. Time is money; so there is never any trouble between master and steed in this case. Uncle Joshua is pretty sure of getting some place when Bill starts. Should it be midnight with no moon when they reach Fair Oaks, Bill makes straight for the bank.

It was a crisp day in December on which our story opens, and Uncle Joshua's face was unusually radiant as he watched the last ears of corn thrown into the almost bursting cribs. The crops had been heavy and the help scarce; therefore it was well towards the middle of December before the last rows of stalks were deprived of their yellow treasures.

"Fine yield, fine yield," said he aloud to himself, walking around the cribs, estimating the number of bushels and calculating its market value; and, you may be sure, he did not cease his calculations until he had figured almost to a penny what his would bring when turned into coin. Already he could see himself walking into the bank at Fair Oaks to deposit the money, for Uncle Joshua believed it to be perfectly secure when once inside the safe of the Fair Oaks bank.

On his way to the house he could not help but see what a fine flock of turkeys his good wife had succeeded in raising that year.

"They will bring a nice little sum of money, too," he said aloud, and then a look of mingled disgust and anxious concern settled over his jolly countenance.

"If a person was allowed to keep what he makes, peaceful like, it would be some encouragement to try to make somethin'."

Having thus expressed his profound views on the subject, Uncle strode on toward the house. Once inside he went straight to the large living-room and seated himself very comfortably in his old-fashioned rocker.

The entire household knew Uncle Joshua thoroughly, for he was a man of very peculiar traits. His habits were rooted and grounded, and likely to be continued without any interruption on his part, or great variation. Among other things he had a certain time to retire, and a fixed hour to arise, almost to the minute. When he was especially perplexed he sought the old rocker at once, and there, with his limbs crossed and eyes half-closed, Uncle Joshua generally solved what he considered the knotty problems of life, among which certain parts of the Bible figured largely.

"The worst problem I ever tackled," using his own words, "was Malachi 3:10, where it reads somethin' about bringin' the tithe into the storehouse and provin' the Lord to see if he won't open the winders of heaven to pour out blessin's so big that we won't have room down here to hold 'em. Now I could never come to any satisfyin' conclusion about that passage, and, to be real honest about it, I was allus afraid to take the Lord up on that propersition.

"I'm plum disgusted with the whole affair, and I don't believe there's any religion in it," broke out Uncle Joshua, as Mrs. Gray came flitting through the room, busy with the routine of her forenoon's work. She had not been so busy, however, but that she had noticed her husband, who had been sitting for more than an hour, evidently buried in some deep consideration of some question.

Shrewd Mrs. Gray already had guessed the subject of her husband's thoughts, but in a most indifferent manner she replied:

"What can be the matter, Joshua, something wrong with the corn?"

"Nothin' wrong with the corn; nature'll generally do her part if you'll let her alone; but it's when these human bein's get to meddlin too much that trouble's a brewin'."

"I do not quite understand what you mean," said Mrs. Gray.

"I can soon tell you jist what I mean. It seems to me that I never go inside that church any more but what the preacher is wantin' money for somethin' before a person can get sot down comfortable. I wouldn't be surprised if he'd want ye to pay at the door before long. W'y, Belindy, he's a heap worse'n the one we jest got rid of, and he beat anybody to beg I had ever heard of then; but this new preacher, he talked one Sunday about the needs of the Sunday school and got a pretty fair collection. The next Sunday he talked awful pitiful about the people away out West, and called that home missions, and of course got another big collection. The next Sunday he was cunnin enough to know that it wouldn't do to preach about any other kind of missions, so he sandwiched in somethin' else about there bein, so many people scattered all over the cities, and no houses to go to church in; I believe he called that a church erection sermon; well, whatever it was, he got the money jest the same; and then last Sunday he took the chance, and all of the excitin' yarns about heathens in lands across the ocean that any human person could hold in his head at one time, that preacher told them. He told things that I don't believe ever happened anywhere in this world, and I had a mind to tell him so; I think he got em fresh for the occasion. Of course he got the members riled up, the women folks a cryin', and the men, some of 'em, shoutin', 'Amen,' and, 'Halleluyer!' I tell you, I didn't say amen, but I did turn round to Brother Zeke Johnson and says I, 'If he really thinks all this is true, he'd better start in the morning' himself.' But powerful clear of him goin'. Well, when he got 'em jest at the right pitch, he jumped up and clapped his hands together, and sez he, 'Let's sing, 'The Old Time Religion.' I turned round to Brother Zeke and say, 'It seems to me if we had a little more of the old-time religion, and not quite so much beggin', the church'd be better off.' Well, after they got done singin', he got right out in front and asked somebody to pass the hat now for a collection for foreign missions; and you remember, Belindy, what a big collection he got. Now, if every word I've said ain't true, then my name's not Joshua, Gray.

"But I hain't reached the worst yet. After tellin' all of them tales, it left a pretty big holler place in his mind; so something was bound to accumulate; and this is what he hatched up:

"As I was comin home from Fair Oaks yesterday afternoon, who should I meet but that preacher. He stopped, and says he: 'Good afternoon, Brother Gray; you're just the man I've been wantin, to see.' I knew there was somethin' comin'.

"Says he, 'Ive been thinkin' what a blessin' it would be to our church if we could jest support a missionary of our own in the Philippines. It will take about four hundred dollars in all. I've been around to see most of the members, and have at least two hundred dollars of it in sight. Now, Brother Gray, don't you think that you could lift us fifty dollars in this cause?'

"If that preacher had pinted a revolver at my chest, he couldn't surprised me any more. Says I, 'No, Mr. Pierson, I don't think I can, and what's more, it pears to me I could find some people round who have no sense to spare, without trailin' away off to the Philippines to find them, and I'll not charge you anything for my opinion on the subject, neither.'"

"He looked sorter stumped like, but I thought I might jest as well end that thing first as last.

"'Well, Brother Gray," says he, 'you think about it, anyway,' and drove on. Now, what do you think of that?"

Uncle Joshua was almost out of breath, and paused for a few seconds.

"Yes," replied Mrs. Gray, "I have known all along that our preacher was a man of high ideals and worthy convictions; but I had not heard of this latest endeavor—to support a missionary all our own. Have you thought about it in this way, Joshua, what a delightful Christmas gift it would be if our little church here would just give money enough to send one missionary to the heathen world?"

Uncle Joshua resumed, apparently indifferent to Mrs. Gray's idea of the Christmas gift:

"What puzzles me is how that preacher knew to ask me for fifty dollars. He's allus talkin' about tithes and tenths and such like; but how did he know that corn I'm goin' to have marketed at Fair Oaks this week would bring five hundred dollars, when he hadn't measured the crib? Guess if I'd sell a goose for fifty cents he'd think he had a nen on a nickel of the money." So saying, Uncle Joshua picked up his hat and started for the barn.

The following day was Wednesday. Uncle Joshua spent the entire morning at the barns overseeing the preparations for hauling off the corn. About eleven o'clock he started for the house, and for some unaccountable reason went in through the kitchen, a thing which he very seldom did. Upon entering the door he was dumfounded to see lying on the work-table a large, fat turkey just deprived if its head and feathers. Mrs. Gray and Margaret were busy as bees, their faces wet with perspiration.

"Belindy, have you lost all the sense you ever had stored away in the back of your head?" broke out Uncle Joshua. "What under the shining sun have you got that turkey killed today fer, when this is only Wednesday, and Christmas hain't till Sunday? 'Pears to me Saturday'd been the proper day, 'stead of now."

"Oh, did you not know," replied his wife, "that our Ladies' Aid Society is sending a Christmas feast to a struggling minister in Oklahoma. Mrs. Manning is giving four large mince pies, Mrs. Kimball a nice fruit cake, others fruits, nuts, candy, and some are bringing vegetables. The box must be expressed not later than tomorrow's train in order to reach there by Saturday night or Christmas morning."

Uncle Joshua stood still as though unable to get a step farther, many different expressions flitting over his face in their turn.

"Well," said he at last, "it looks to me like highway robbery right 'fore a person's eyes."

"Oh, no," said his wife, "remember Proverbs three, nine and ten: 'Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"That might a worked in Solomon's time, but we're livin' under a different state of affairs," firmly retorted Uncle Joshua.

Mrs. Gray was a woman well versed in the Scriptures, and had proved them to find that they were true. She believed also in using the Word as the Spirit's sword and a sure defense. She had lived very happily with her husband, and they has prospered from the very beginning. In many of the affairs of life they were like-minded, while on some subjects they held entirely opposite views; therefore, a pretty strong argument was not an infrequent occurrence, but happily they always ended with no intimation of a quarrel.

"You see, it's this way, Joshua. I have just twenty fine young turkeys to sell the latter part of this week; so, instead of taking a tenth of the money, it just occurred to me to give a tenth of the turkeys instead."

"Goin' to ship the other turkey to the Philippine Islands?" put in Uncle Joshua.

"Well, I couldn't say just for sure where it will land," said Mrs. Gray, a merry twinkle in her small black eyes; "but, come to remember the Bible says to 'cast your bread upon the waters and thou shalt find it after many days.'"

"Well, I'll tell you what's the fact, Belindy, I've been throwin, out pretty big slices all my life, and I hain't even so much as a crumb come floatin' back yet."

Just then Jack and the hired man came rushing in for dinner, which Margaret had carefully prepared, and the conversation turned to things of a general nature.

The days fled swiftly by, the Christmas dinner sped on its way to Oklahoma, and the corn went load after load to Fair Oaks.

Saturday afternoon found Old Bill tied in front of the grain dealer's office, and Uncle Joshua inside settling up for the corn.

"I owe you five hundred dollars and fifty cents, if I can count right," said the grain dealer.

"Guess your head's level on it," rejoined Uncle Jooshua, evidently much elated over his own calculation. "You see, I haven't much edication, but I can purty near allus drive the nail a calculatin" if I git the crib measured jest right."

Check in hand Uncle Joshua strode proudly to the bank. On the way he met Rev. Mr. Pierson, who greeted him with his usual gracious salutation, but did not stop to talk.

"Reckon he's tryin' to rake in that other two hundred dollars," thought Uncle Joshua, as he stepped inside the bank.

"Howdy, Mr. Gray," soid the cordial banker. "I thought you would bring it up to the four thousand dollar mark by Chrismas."

"Bring what up?" said Uncle Joshua, trying very hard to be disinterested as he passed the check.

"Why, your account, of course. You already have thirty-five hundred, and I see you have five hundred more here; now, doesn't that make four thousand?"

"Sorter sounds like it does; but I guess I'll just put in four hundred and fifty today."

"Too bad to spoil a good thing like that," said tne banker.

"Well, I wouldn't jest want to be responsible like for spoilin' any good thing," said Uncle Joshua with more meaning than the banker was aware of; and as tomorrer's Chrismas, it might be a little better to hev some money in a feller's pocket, anyway."

All the way home Uncle Joshua chided himself for having kept out the fifty dollars. Why he had done such a thing he could not see. His own farm was paid for, the one he had bought to be Jack's was paid for, and if he had just left that fifty dollars in Fair Oaks he could arise on Christmas morning with the sweet consolation of having a round four thousand dollars in the bank. "Oh, well," he thought, "it is secure anyhow, and Monday morning I will get up an hour earlier, be at the bank when the door opens and put it in."

Christmas morning broke bright and clear. Mrs. Gray, assisted by Margaret, rushed hither and yon, from pantry to cellar and back again, until the long dining-table was beginning to groan under its weight. From the kitchen came the savory odor of crisp roast turkey. At ten o'clock the bell from the little church tower chimed out clear and sweet on the winter breeze, calling the people together once more to receive the gift of the "only begotten Son."

Uncle Joshua had arisen that morning feigning a terrible headache, and not believing he would be able to attend services; but, when he saw the loaded table, and the large platter upon which Belindy's second Christmas turkey was to land about twelve o'clock, he was confident that there would not be time enough between the church service and the dinner hour for a real sick man to get perfectly well; so, when Mrs. Gray asked him if he wasn't going to church, he replied, "W'y, of course, Belindy, who'd think of missin' church on Christmas day?"

The minister preached with unusual power, a sermon long to be remembered by attentive and receptive hearers. At the close of the discourse, Mr. Pierson introduced the subject of the missionary saying that during the preceding week he had enlarged the fund by one hundred dollars, leaving one hundred yet to be provided for, adding that it was his earnest desire that it be cleared up before the service should close. Squire Askins arose and moved that an offering be taken and applied in that way. As no one seemed of a contrary mind, the hat was passed and the money counted, amounting to twenty-five dollars. Seventy-five dollars were back, and to be raised in an audience nearly every one of which had contributed liberally already. A look of discouragement settled over the minister's face. There was a moment's silence, then the clear, firm voice of the preacher announced that he would give ten dollars. Mrs. Gray raised her hand for five, and Mrs. Squire Askins for the same amount. Deacon Beanblossom asked that "Share Your Blessings" be sung, and immediately the whole congregation had taken up the hymn.

During the whole service Uncle Joshua had sat in his accustomed pew with Mrs. Gray on one side and Brothed Zeke Johnson on the other. To speak truthfully, he had really enjoyed the sermon, but at the mention of the missionary he became thoroughly disgusted. How his hand ever got into his pocket he did not know, but right there he found it, clutching that roll of five ten-dollar bills, just as the congregation finished the chorus:

"Share your blessings with the sons of need;
Share your blessings—hear the Master plead;
Share your blessings, help with word and deed;
Share, gladly share, your blessings."

"Oh, well, that says to help with word and deed," thought Uncle Joshua, as he settled back in his seat, very much relieved that money had not been mentioned in the chorus, but getting more out of humor and more hungry every moment.

Mrs. Gray's unusually active mind was not dormant at this important time. She well knew how tempting the dinner at home was for the head of the household. There was a painful silence; the minister announced that fifty dollars were back.

Uncle Joshua was beginning to feel relieved, thinking that they would give it up and dismiss, when Mrs. Gray shouted out so unexpectedly that it gave Uncle Joshua a most painful hitch in the back. "Let's sing 'Pass it on,' said she, "and will some one please wait on the audience again?"

Things were getting serious. All the members of the congregation were singing at the top of their voices:

"If you've had a kindness shown,
Pass it on, pass it on;
'Twas not meant for you alone,
Pass it on, pass it on."

With the twinge in his back and the dreadful foreboding that something even worse might happen, Uncle Joshua snatched the roll of bills from his pocket, and threw it violently into the hat, which already contained several pieces of silver, addressing it as it went:

"If ye don't belong to me alone, then maybe part of ye belongs to Belindy, and she 'pears to want ye to pass it on; so pass on, then, and luck to ye."

Monday morning came, but there was nothing to cause Uncle Joshua to arise an hour earlier, for surely he had no business at the bank that day like he had planned on Saturday evening so he dressed at his usual time. His morning duties soon done, he early sought the solace of his favorite rocker, there to think it all over.

A loud knock on the door was answered by Margaret. Some one from Fair Oaks who wished to see her father on business, she announced. Uncle Joshua shuffled to the door.

"Good morning, Mr. Gray. I have been sent out here by the grain dealer at Fair Oaks, Mr. Spencer."

"Yes, sir, perceed," said Uncle Joshua.

"Very well," he continued. "Mr. Spencer wished me to tell you how very sorry he is, and that he does not see how such a mistake could have been made; but in looking over his figures he discovered that you should have received five hundred and fifty dollars instead of five hundred dollars and fifty cents"; whereupon he handed Uncle Joshua a check for almost fifty dollars.

Mr. Spencer is much gratified to know that the the error has been found, also to be able to rectify the same."

Uncle Joshua took the check and turned to meet the eager gaze of his wife and daughter, who had been listening over his shoulder. Uncle Joshua could scarcely believe his ears and eyes, and readjusted his glasses to see if it really were true; but there it was in black and white.

Mrs. Gray was first to speak: "Looks like pretty near a whole loaf came back this time, doesn't it, Joshua?"

"That's what it does; this is a pretty big slice, sure"; but his wife had vanished. Uncle Joshua, still holding the piece of paper, sat down once more to think:

"Well, it does 'pear as if it jest takes Belindy and the Lord to square up accounts anyhow, even if they do have to make the corn-crib stretch 'nough to hold a hundred bushels more corn than it measures," said Uncle Joshua in a voice audibly only to himself and to God.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

Echoes

Christmas, the day so eagerly anticipated, nas come and gone. It was a delightful experience for us and our children. As for us, we have not forgotten the glamor and beauty and joy of Christmas in our own childhood. But this has been the happiest Christmas we have even known. Two reasons for this: The amount of enjoyment we have been used to provide for others: but most of all because never before have we seen such abundant manifestation of the kindness of our fellow men.

Everybody and his wife and children have taken the part of Santa Claus to our boys and girls.

We had a tree in our schoolhouse Christmas eve. It was a fine tree, beautifully decorated, and there were nice presents for all the children. Dr. Marr read an appropriate selection and in simple speech told us what Christmas really means. All of us, old and young, greatly enjoyed this presentation of Christmas.

We had a good Christmas dinner, thanks to the thoughtful liberality of our friends.

Now

The little tin horns are battered and mute; wagons, houses, cats, dogs, and monkeys have gone to smash. Most of the toys are wrecks, but some of the boys can show a stout pocket knife.

"A buckhorn handle and a Barlow blade,
Is the best old knife that ever was made."

The little girls still have their dolls, and many a happy hour is passed in dressing and caring for these dear little babies that never cry or suffer, but none the less are loved with the first instinct of motherhood.

Yes, Christmas has gone. But it has left some cherished mementoes and many precious memories.

Acknowledgements

We have received numerous gifts of boxes and bundles, serving to brighten Christmas or for other useful purposes. We are checking up all these and will make due acknowledgements next week.

Christmas at Centenary

The Winston-Salem Journal has the following kind reference to the part our children took in the Christmas entertainment at Centenary Sunday school in Winston-Salem.

"Of all the delightful features at the celebration at the Centenary Methodist church, none was more interesting than the songs sung by the orphans of the Children's Home, which has had such an auspicious beginning upon its mission of mercy. There were probably forty of the children, and they were a bright looking lot. They ranged in age from little tots three or four years old to girls probably fifteen or sixteen. Superintendent Hayes may well be proud of the showing his little folks made last night."

Report of Cash Received by H. A. Hayes, Superintendent, for Week Ending December 25, 1909.

Central Church, Concord, $21.75; Aheboro Church, Asheboro, $11.95; Murphy Church, Murphy, $17.00; Jas. A. Gray and wife, Winston-Salem, $20.00; St. Paul Church, Mount Pleasant, $2.00; Winston Centenary S. S. Baraca Class, $8.25; West Market S. S. Class No. 14, Greensboro, $100.00; G. W. Cox, Dobson, $2.00; Bethel Church, Harrisburg, $1.30; Mocksville S. S., Mocksville, $18.25; Alexander Circuit, Taylorsville, $14.32; Mr. and Mrs. G. C. Brinkman, Monroe, $5.00; Lexington S. S. Philathea Class, $11.25; Matthews Church, $5.40; Pineville Church, $5.00; Mrs. L. J. and Miss Mattie Dowd, Charlotte, $5.00; Mrs. A. D. Ivie, Leaksville, $2.50; Salem S. S., Forest City charge, $2.78; Spring Garden Street S. S., Greensboro, $10.70; Washington Street S. S., High Point, $12.50; West Market Street S. S. Class No. 14, Greensboro, $1.50; First Church, Salisbury, $6.90; Washington Street Church, High Point, $24.06; Mr. Frank Gurley, High Point, $10.00; Elks' Club, Winston-Salem, $33.62; Race Street S. S., Statesville, $7.63; Hendersonville S. S., $15.30; Rock Spring Circuit, $15.11; Shelby S. S., $16.90; Lady friend of Home, Wadesboro, $15.00; total, $422.97.

Fifth Sunday Collections

Morven S. S., $2.47; Taylorsville S. S., $1.25; total $3.72. Previously Reported, $1,033.77; total to date for fifth Sunday in August, $1,037.49.

Report of J. P. Rodgers, Agent, for Week Ending December 25, 1909.

Subscribed at Pine Hall—Dr. J. L. Hanes, $25.00; Geo. A. Hanes, $25.00; J. H. Carter, $5.00; K. O. Carter, $1.00; J. C. Flinn, $5.00; N. B. Alley, $1.00; the following at Walnut Cove: Dr. A. G. Jones, $25.00; Miss Mary Jones, $1.00; Miss Annie K. Jones, $1.00; J. M. Vaughn, $2.00; Cash, $5.00; W. P. Wheeler, $10.00; W. D. Marshall, $2.00; J. W. Lasley, $5.00; W. F. Simpson and Wife, $1.50; J. W. Joyner, $1.00; R. P. Joyce, $10.00; A. J. Fair and Wife, $5.00; W. C. Clodfelter, $5.00; E. P. Welch, $1.00; J. E. Hensdale, No. 2, $1.00; Jno. and Bettie Hensdale, 25c; W. G. McPherson, $5.00; Miss Ada Snow, Winston-Salem, $25.00; total, $167.75.

Cash

N. B. Alley, Pine Hall, $1.00; the following at Walnut Cove: A. J. Fair and Wife, $5.00; Miss Annie Kate Jones, $1.00; Miss Mary Jones, $1.00; Cash, $5.00; W. F. Simpson and wife, $1.50; J. W. Joyner, $1.00; W. C. Clodfelter, $5.00; Jno and Bettie Hensdale, 25c; total, $20.75.

Paid on Former Subscriptions

Mrs. M. L. Potts, Biltmore, $5.00; R. N. Whisenant, Newton, $1.00; W. W. Peeler, Randleman, $1.25; E. O. Smithdeal, Newton, $1.00; Mrs. A. M. Wiseman, Spencer, $5.00; B. F. Waddell, Spencer, $2.00; Miss P. L. Shuford, Newton, $2.50; Mrs. I. V. Lowder, Norwood, $12.50; Mrs. M. R. Chaffin, Mocksville, $1.00; G. C. Ballard, Newton, $10.00; G. A. Hoyle, Shelby, $25.00; D. C. Tucker, West Asheville, $5.00; Mrs. S. S. Moore, Spencer, ..6.50; Mrs. J. D. Owen, Spencer, $1.00; S. J. Gaston, Gastonia, $5.00; J. H. Sullivan, Asheville, $25.00; Mrs. A. J. Heileg, Norwood, $10.00; J. E. Divelbliss, Asheville, $3.00; total, $121.75.

From the Field

Correspondence, Reports, Etc.

To the Preachers of the Western N. C. Conference.

The management of the Laymen's Missionary Convention extends to you a pressing invitation to attend the Convention to be held in Greensboro, January 12th to 14th. The membership fee is $1.00. None will be admitted except those who pay the fee. This will prevent members being crowded out, and will entitle you to all the privileges of membership. Board can be secured at nice places at $1.25 to $3.00 per day. If you will drop me a card I will take pleasure in assisting you to get a place at rates to suit you.

The indications now are that this will be the greatest inter-denominational gathering ever held in the state. Come.

D. M. LITAKER,
Centenary Church, Greenbsoro, N. C.

A Surprise at Cottage Prayer Meeting.

On New Year's night the young people of Zion Church, south of Glenwood car line, had arranged to hold their weekly prayer meeting at our home, and when the hour came and we were in readiness for them, there was a rap on the front door; but before we had time to answer the call the door was opened and the people began to pour into the hall, and on to the dining room, where the table was soon loaded with such things as belong to that department. They had given us no intimation of such a turn in their meeting and our surprise was the greater, but none the less appreciated. We have no pastoral charge but are glad to live among such a people as compose the Zion neighborhood. Rev. R. A. Taylor is the efficient pastor of this church and is in great favor with his people. The church is growing steadily, and promises a bright future, as there are so many young people who are developing into earnest workers, and good leaders.

I may at a later date give a more extended history of this church.

Fraternally,
E. G. KILGORE.
December 4th, 1910.

Lenoir Circuit.

Since that memorable night, when the appointments were read out at Hickory, N. C., we have known that, at least for one more conference year, that, "the lines had fallen to us in pleasant places." For you see we were returned to Lenoir Circuit, and certainly we consider it quite a privilege to follow in the wake of such men as the good Geo. F. Ivey, J. C. Rowe, L. T. Cordell, R. M. Taylor, H. H. Jordan and others of like character, and to mingle wih such Methodists as these men naturally make and educate. We think it fair to tell the readers of the Advocate that these good people of Lenoir circuit still believe in the preacher and feel it their duty to encourage him by their means as well as by their words.

Therefore they gave us a most extraordinary pounding the day before Christmas, from one church in the morning and from another in the afternoon; they still come on the wagon and by mail.

How good it is to have plenty of good things on which to feed the body, but how much better to be assured by these tokens that somebdy actually thinks of and cares for the man and his family who is sent to carry to them the message of peace.

May the God of all grace comfort and bless every kind heart that has thus shown a thought to show "unto us the kindness of God" while it is our high privilege to be followers of Him who "had not where to lay his head", yet it must indeed be a burdened heart who goes forth as God's minister, sent to serve the people and is not remembered by them in material things. And very unsatisfactory must be that Christian life that does not delight to help and encourage the oft discouraged servants of God as he labors and prays for their souls best interest.

May His holy presence enable us all as pastors and people to love each other fervently.

J. O. ERVIN.

Canton.

The members of the Canton congregation yesterday, decided to repeat last year's record and pay in cash the first Sunday of the year all conference collections. This, notwithstanding the fact that our assessment for these claims was 25 per cent in excess of last year. So the stewards went out into the congregation and received all but $93.00 of the entire amount at the morning service. At the night service the remainder was secured and the report goes up to the first Quarterly Conference with all items for the year's benevolences paid in full. It would be hard to estimate the general benefit of this action on the church. At the close of the last Conference year these accunts were out of the way, and instead of the people being pressed on the salaries and collections by stewards and preachers, the collections were paid at the first Sunday of the year and the burden thus divided.

This act of the Canton Church could possibly be duplicated at half our appointments, thus saving the Board of Missions the necessity of borrowing funds, and at the same time aid the stewards by getting this cause out of their way at the end of the year.

L. B. ABERNETHY.

A Splendid Record.

Class No 4 also known as the busy bees of the Zion Sunday School, on the Pleasant Garden Circuit, of which J. W. Zink is teacher, has a record of being the Star class every Sunday during the fourth quarter of 1909, both for attendance and contribution. That means that every scholar has been present every Sunday in the quarter and had a contribution. They are a lot of bright girls of from 14 to 17 years of age.

W.

The Dukes are Liberal.

The Dukes, of North Carolina, have given to Trinity College another handsome amount of money. This time it is a round $500,000. Yet there are people in North Carolina who speak disparagingly of the Dukes. People who empty their money in blocks of this size into the education of the young manhood of their state are worthy of the love and respect of their kind. The Dukes are Methodists and Trinity College is a Methodist institution, so that this wonderful gift to this fortunate school is for the Christian education of yung men. Would that some Texan could see his way clear to do something like this for Southwestern University. We have more than one Methodist layman in Texas who is abundantly able to emulate the example of the Dukes, but he has not yet signified his willingness to part from any of his great wealth. What an opporunity for some good man to immortalize himself and at the same time bring the Methodist young manhood of the state under obligation to him for his outlay of means!—Texas Christian Advocate.

ASSESSMENTS FOR THE MT. AIRY DISTRICT, YEAR 1910

NAME OF CHARGE	Assessment P. Elder	Bishops	Conference Collections	Foreign Missions	Domestic Missions	Church Extension	Educ'al. Ext.	Education	Minute Fund	Total
Boone	$ 73	$ 10	$ 40	$ 55	$ 47	$ 31	$ 8	$ 30	$ 3	$ 297
Creston	58	8	32	43	37	22	5	24	2	231
Danbury	37	5	20	28	24	17	4	15	2	152
East Bend	73	10	40	55	47	31	8	30	3	297
Elkin Station	161	22	88	121	104	69	15	66	5	651
Helton	43	6	24	33	29	18	4	18	1	176
Jefferson	74	10	40	55	47	31	8	30	2	297
Jonesville	30	6	24	22	19	13	3	18	1	136
Laurel Springs	25	4	16	19	16	11	2	12	1	106
Mt. Airy Station	220	30	121	166	142	93	21	90	7	849
Mt. Airy Ct.	74	10	40	55	47	31	8	30	3	298
N. Wilkesboro St.	147	21	81	110	95	63	15	63	5	600
Pilot Mt.	72	10	40	54	47	31	7	30	3	294
Rockford	88	12	49	67	59	38	8	36	3	360
Rural Hall	74	10	40	55	47	32	8	30	3	299
Sparta	58	8	32	43	37	25	5	24	2	234
Watauga	103	14	56	77	66	44	10	42	5	417
Wilkes Ct.	79	11	44	60	51	34	8	33	3	323
Wilkesboro St.	88	11	45	66	56	38	8	33	3	348
Yadkinville	73	10	40	55	47	31	8	30	3	297
Total	$1650	$228	$912	$1239	$1064	$703	$163	$684	$60	$6703

R. M. Taylor, Presiding Elder,
J. M. Turner, Secretary.

North Wilkesboro, N. C., Jan. 1st, 1910.

Broad Street Church, Statesville.

Work on the new Broad Street Methodist church was completed last week and the first service in the main auditorium was held Sunday morning, December 26th, conducted by the pastor, Rev. Harold Turner. The Methodists and the people of the town generally were anxious to get into the new uditorium and consequently every seat was taken Sunday morning, and a large crowd was present at the evening service. A feature of the morning service was the rendition of an excellent musical programme by the choir.

The church is a magnificent building, modern and up-to-date in every particular, and is an ornament to the town. It is the handsomest and most expensive house of worship in Statesville, one of the finest in the state, and is a great and creditable memorial to the congregation which erected it. The foundation of the massive structure is of concrete and from the surface to the water table the walls are of Roman granite. The main walls are of high grade light gray pressed brick with terra cotta and granite trimmings, and the roof is of slate. The tower over the main entrance contains the large bell, is nearly 100 feet in height, while the towers over the other two entrancs are about 60 feet high. The building fronts north and the front portion contains the main auditorium, with the Sunday school department in the rear, the entrance to the Sunday school or lecture room being on the south side of the building. The building is heated by hot air and lighted by electricity, the electric fixtures being unusually attractive. All the inside furnishings, including the seats and the woodwork of the pipe organ, are of golden oak. The seats of the main auditorium are of the latest model and are very comfortable. The floors decline toward the pulpit in such a manner that the minister is easily seen from any point in the building.

The interior of the main auditorium, which has a seating capacity of 600, is exceedingly pleasing to the eye because of its unusually attractive furnishings and trimmings. The pulpit with its chancel, or altar, railing of golden oak, is in the southwestern corner, and the choir and organ are to the right of the congregation. The pipe organ is the same used in the old church, but it has been rebuilt and polished in such a manner that it has the appearance of having just arrived from the factory. The metal ceiling is of light pink while the walls are of light pearl gray, and the lights are artistically arranged. There are two unusually large stained glass windows of beautiful design. The window on the east side represents the tomb at the time of the Resurrection of Christ, while the larger one in the front represents Christ walking with the two men on the way to Emmaus. A smaller window in the front is a reproduction of "The Good Shepherd", and a smaller one on the east is the memorial window to Mrs. Sallie Denny Armfield, which was transferred from the old church and is the only window from the old church. It has recently been worked over and is very attractive.

The Sunday school department, which is separated from the main auditorium by a rolling partition, can seat about 500 persons in such a manner that all can see the preacher when the partition is rolled up. There is one large and five small class rooms on the first floor of this department and, five large and five small rooms on the second floor, or gallery, which runs around the rear portion of the building. Most of the class rooms are arranged in such manner that when the rolling fronts are raised persons seated inside can see a speaker in the pulpit. The Epworth League room is located on the east side of the Sunday school department and the entrance is from the main Sunday school entrance. The entire Sunday school department is about as conveniently arranged as it could possibly be.

The ladies' parlor, which is equipped with seats, has a grate and a beautiful mantel and tiling, is on the south side of the building and is entered from the north-west entrance to the main auditorium. The pastor's study is in the rear of the pulpit. There is a side door on the west, opening into a narrow hall by which the pastor's study, the ladies' parlor and the choir rooms can be entered from the rear.

The plans and specifications for this beautiful piece of architecture were prepared by a Charlotte firm and the work of construction was superintended by Mr. W. J. Lazenby, a local builder. The building committee which had in charge the construction of the church is composed of Messrs. W. D. Turner, J. L. Sloan, W. N. White, R. K. Murdock, J. F. Anderson and Dr. Thos. E. Anderson. Mr. Turner is

Continued on page 15

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville, ---------- Miss Edna Davis
Charlotte, ----------
Franklin, ----------
Greensboro ----------
Morganton ----------
Mt. Airy ----------
Salisbury ----------
Shelby ----------
Waynesville C. E. Allison, Shady Grove, N. C.
Winston ----------

Will Miss Edna Davis, Secretary of the Asheville District, please send us her address? Please send it to R. E. Atkinson, Davidson, N. C.

* * * *

Is there a District League Secretary in the following districts: Charlotte, Franklin, Greensboro, Morganton, Mt. Airy, Salisbury, Shelby, Statesville and Winston? Will some one in each of the above districts take the time to answer? He who does, will do us a great kindness.

* * * *

The Montana Conference which is composed of but one district with 16 pastoral sharges, has nine Epworth Leagues with a membership of 233. The above 233 Leaguers raised for all purposes last year $153.80, more than 66 cents per member. The same Conference has 1049 Sunday School Scholars which raised for all purposes $502.-82, not quite 48 cents per member. Some will say the reason the League pays more per member is because the Leaguers are older and command greater resources—they should pay more. Of the 233 Leaguers of the Montana Conference, 112 are Junior Leaguers, under 14 years old.

* * * *

Our good friend and brother C. Fred Blackburn, who is president of the Florida Conference League Conference, writes us that the League work in the Florida Conference is going forward with enthusiasm.

* * * *

We are not in the least surprised to receive such a report from Florida. It is nothing more than we expected. With such an enterprising and courageous leader, any cause must go forward.

* * * *

Prof. H. A. Hayes, Superintendent of the Children's Home, Winston-Salem in a personal letter refreshes our heart. With many other good things, he favors us with the following: "I think the League has an important place in our Church work. Your suggestion in the Advocate that we have a Conference League Conference impresses me as eminently wise. Leaguers should come together, to clarify their views, renew their pledges, and receive fresh inspiration."

* * * *

We believe in and crave the prayers of the Leaguers. We love the West Asheville Juniors. The above message from their Superintendent concerning their Christmas offering has gladdened our heart. Will the Superintendent tell them that we are happy because of fidelity and faith?

* * * *

As long as such eminent and scholarly gentlemen as Prof. Hayes believe in the League, it will be well and wise for the pastor to organize and encourage Leagues. We are willing to keep one ear toward the laymen. When the din of battle ceases, and the smoke has cleared away, they are usually at the right place and pursuing the right line. May Prof. Hayes' tribe greatly increase.

* * * *

West Asheville Juniors.

Dear Brother Atkinson:—

We feel sure you will be glad to hear something from the West Asheville Juniour League, so I take great pleasure in writing a short account of our last months' work:

We have added to our roll five new members, making now, a membership of eighty. Although we had two cold rainy Sundays during the month, the average attendance was sixty-one.

Our study, of course has been about Christmas and the Christ Child, and what His coming into the world meant to us. And as we learned the best way to be happy was to make others happy, on this glad day, we decided to each save something from our many good things and carry them to an invalid in the community. It certainly was a happy gathering of children which met at the church on Sunday afternoon, each carrying his little gift of fruits, nuts, candy, cakes, etc. After a very short service we went to the invalid's home and there had a little prayermeeting led by our pactor, Brother Barnhardt. We were, indeed, thankful that we had the privilege of doing something in our Master's name. Our hearts rejoiced when the pale face brightened and as she thanked us for our songs of gladness and words of cheer, we fully realized that "It is more blessed to give than to receive."

We always remember you in our prayers and pray God's richest blessings upon you. Sincerely,

SUPERINTENDENT

* * * *

We suggest that those Junior Superintendents who have had but little experience in the work read Miss Buttrick's letter over several times. There is a secret of success and power in it. Miss Buttrick being modest only signed "Superintendent." She is one of the most capable and consecrated Superintendents that we have any knowledge of. If you desire to know how to handle and help the dewy youth write Miss Ada Buttrick, Asheville.

* * * *

Bethel—Asheville.

Dear Brother Atkinson:—

We have organized a Junior League with 36 members. We have a good Senior League, also. The League pays. One of the greatest needs of the Church today is applied theology. We have theoretical theology and machinery, and we ought to have, but if the pastors will apply some of their knowledge of these subjects to the League they will find it pays. It helps the revival. It helps the hard worked pastor to have the League raise about one half of the Conference collections. It helps to broaden the vision of Christ, and enables them to behold in Him the great fountain of life which the church has.

D. J. MILLER.

Certainly in taking revenge, a man is but even with his enemy, but in passing it over he is superior, for it is a prince's part to pardon.—Bacon.

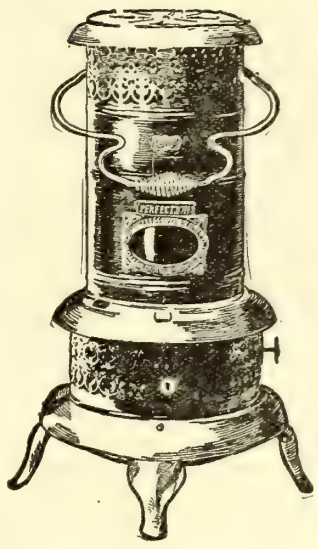
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W. T. ALBRIGHT,
Monroe, N. C.

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Every Dealer Everywhere. If Not At Yours, Write for Descriptive Circular to the Nearest Agency of the

STANDARD OIL COMPANY
(Incorporated)

FROM THE FIELD

Continued from page 6

chairman of the committee and Mr. Sloan treasurer. The work on the building was begun in the fall of 1905, when the foundation was laid. Nothing was done on the building during that winter, but in the following spring work on the walls was begun and was continued at intervals until the Sunday school department was completed and occupied some months ago, when there was a lapse of a few weeks before the work of finishing the interior of the main auditorium was started and pushed toward completion. Including the cost of the lot on which the building stands, which was purchased for $5,500, the entire cost of the handsome new church will be approximately $40,000, in round numbers.

The movement for the new church was started about six years ago while Rev. H. K. Boyer, who served four years, was pastor of the church. Mr. Boyer got the movement under way and the plans were prepared. After Rev. Frank Siler, who succeeded Mr. Boyer, became pastor of the church it was decided to purchase the Dr. Wood property for a site, and subscriptions for the new church were taken and the work begun. Mr. Siler was here two years and was succeeded by Dr. J. R. Scroggs, who carried the work on during the year he served the church. Rev. Harold Turner, who is just beginning his second year as pastor of the church, has the honor of seeing the work completed—Statesville Landmark.

W. N. C Conference Brotherhood.

Assessment No. 1.

Received since December 20th, 1909, $3.00 each from W. R. Ware, J. G. Holloway, D. M. Litaker, T. S. Ellington, Jno. W. Jones, M. H. Vestal, R. D. Sherrill, J. B. Tabor, Seymour Taylor, W. L. Dawson, and F. H. Wood, making a total to date of$171.00.

Assessment No. 2.

Received $3.00 each from J. C. Troy, J. B. Carpenter, John W. Jones, J. H. Weaver, N. M. Modlin, M. H. Vestal, E. G. Pusey, Geo. D. Herman, W. R. Ware, R. D. Sherrill, Harold Turner, J. B. Tabor, Seymour Taylor, W. L. Dawson and F. H. Wood. Total to date, $54.00

Initiations.

From J. G. Holloway, 50 cents. Total $4.50.

Certificates of Membership

I find that it will be necessary to have new Certificates printed. It will be some time before I will be able to send them out.

H. F. CHREITZBERG.
Monroe, N. C., Jan. 1, 1910.

Notice.

I want a preacher for Yadkinville Circuit. It will pay $600.00 or $700.00 and furnish a parsonage.

R. M. TAYLOR.
North Wilkesboro, N. C.

Notice.

I earnestly request all laymen on Mt. Airy District who can do so, to attend the great Laymen's Meeting to be held in Greensboro, January 12-14. Brethren make a sacrfice if need be, and go. It will be an occasion worth while.

R. M. TAYLOR.

Notice.

I have appointed the following brethren as district parsonage building committee for Mount Airy District:

A. M. Smith, Elkin, N. C.; T. J. Carson, Sparta, N. C.; E. H. Kochtitzky, Mt. Airy, N. C.; R. W. Gwyn, North Wilkesboro, N. C.; S. H. Wilmoth, Boonville, N. C.

If these brethren will go to Greensboro, to the Laymen's Meeting January 12-14 we can have a committee meeting and begin the movement to secure a home for the Presiding Elder. Every one of these brethren will confer a favor and render the church a good service if they will be at Greensboro at the time mentioned.

R. M. TAYLOR.

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

CIRCULAR LETTER

The wide-awake secretary of the Greensboro District has prepared and sent out to each of her own societies a circular letter containing so nearly just the information that the majority of our socieies need that we are giving it to them through the Advocate. Since the Annual Meeting Mrs. Carr's faithful efforts have been rewarded with eleven new organizations.

So many of our readers will welcome good tidings from our new missionary in China, Miss Lelia Tuttle, that we must share with them the personal letter not intended for publication. The letter promised for the Advocate at a later date will be none the less interesting.

4 Thibet Road, Shanghai, China,
November 15th, 1909.

My dear Mrs. Crawford:

There is never time to say a tenth of what I want to say so I dread beginning to select material for a short letter, yet I want you to know how happy I am in every way. Everything has been better than I had hoped, the people more lovable and interesting, the language less difficult and the conviences of life much more numerous. The latter is true of Shanghai, however, more than of inland places.

It seems that our home life could not be more pleasant. There are six of us foreign ladies now in McTyeire and when we have time to be together as at meal-time, we are a very congenial group. We new ladies do not find the ones here moss-grown at all, instead they are quite alert and up-to-date.

We began our work at once, teaching and studying. I have five classes in English and History and put two and a half hours on the language. Miss Richardson gives us an hour of conversation along with our chinese teacher which helps us very greatly in understanding the meaning of the characters and idioms.

We have met all your Woman's Board workers save Mrs. Gaither, who is home on furlough, and a number of those of the General Board. I have been to Soochow and to Sung Kiang and was delighted with our buildings and equipment at both places. It seems to me that the Woman's Board is doing a creditable class of work and in her buildings she can take just pride. Things are not perfect but they are in good shape.

With our present force at McTyeire we are hoping to do much fuller and higher work. In my own department there has been so many changes and so much "peacing out" to make ends meet that the course has suffered. I am very anxious to work up a department that will compare favorably with this grade of work anywhere, and I am sure the other young women have the same ambition.

The girls are delightful students, responsive and lovable, with fine minds.

Our missionary community here in Shanghai see each other often at prayer meetings, church and gild. A number of families have entertained us new women at lunch (tiffin) and dinner which has made it seem much like home.

Shanghai has so many foreigners that we feel quite western anyway when we are out in town.

I am hoping to write to the Advocate before very long.

With love and best wishes for yourself and our work, I am yours,

Lelia Judson Tuttle.

Letter from Greensboro District Secretary.

Dear Friends:

In order that our work of Foreign Missions may be fully understood by every society in the District, I will try to give briefly the work and order of reporting for Adult, Young People's and juvenile Societies:

Each Adult Society, as soon as organized should send an account of oragnizations, number of members, list of officers, etc., to District Secretary.

All money raised must be sent to our Conference Treasurer, Mrs. P. N. Peacock, Salisbury, N. C., on 1st of December, March, June and September. On same dates the Correspnding Secretary of each Auxiliary will fill out report cards sent her by District Secretary and mail to her. This applies to all Young People's Societies as well as Adults.

The dues in all Adult societies are 10 cents per month, and 25 cents per year additional for Conference Expense Fund. There is also 5 cents per year asked for each member for support of our missionaries who are retired on account of age or ill health. This makes a total of $1.50 per year for each one. All money raised beyond this in any way, is called "Our Pledge", unless a "Special", as "Bible Woman" or "Scholarhip" is supported.

Care should be taken by Auxiliary Treasurer to correctly state for what purpose various amounts of money are intended, as asked for in report blanks.

Young Peoples dues are only 5 cents per month with 10 cents per year, Conference Expense fund and 5 cents per year for retired missionaries, a total of 75 cents per year for each member. All money raised in excess of this amount we also "Pledge" and will be used in the erection of the "Young J. Allen Memorial Sshool" in China, to which he Young People of our Conference are expected to contribute $2,000.00 this year.

In addition to reports to District Secretary and Treasurer, the Corresponding Secretary of each Young People's Auxiliary is expected to keep in touch with Mrs. E. A. Cole, Charlotte, N. C., (Superintendent of Young People's work).

The Juvenile or Light Bearers pay 5 cents dues monthly, 5 cents per year Conference Expense and 5 cents per year for retired misionaries—a total of 70 cents per year.

All other money raised by the little folks goes to support Miss Belle Markey, in Matanzas, Cuba, and to pay for the new school building there.

The children of our Conference are expected to raise $1,750.00 above dues.

All children under six years of age are entered on the "Cradle Roll by paying 25 cents annually.

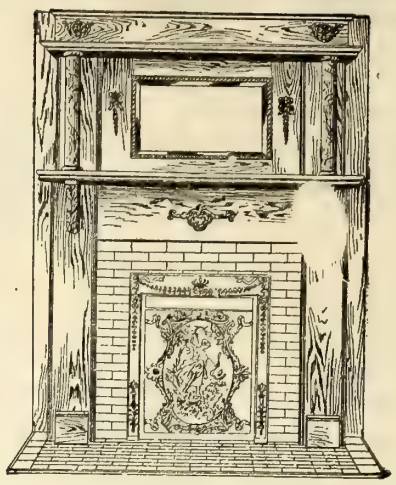
Reports from Corresponding Secretarys of Light Bearers are mailed to District Secretary at same date as Adult and Young People's, but their money is sent direct to Mrs. J. H. Weaver, Hickory, N. C., on this date.

Now sisters, remember our societies cannot stand still, they must grow or lose ground. Let me urge the importance of reading the Woman's Missionary Advocate and Young Christian Worker, thus you will become familiar with the needs of heathen women and children and with our workers there.

You will gain information which will make your meetings interesting and enable you to show women why they, too, should be engaged in this work for our Lord.

Use leaflets and write to addresses you will find in our Catalogue for other literature you may need.

Push the canvass for new members, have your pastor to preach sermons on Foreign Missions, hold public meetings, talk missions, think missions and above all, pray for missions and for increased zeal among our women at home and I am sure you will find your own spiritual life deepened and you will thank God for the privilege of working together with Him for the salvation of the world.



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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

My dear friends:

As I sit listening to the bells as they "Ring out the old, ring in the new" may I not wish you a "Happy New Year." I hope it may be filled with happiness and profit which comes from the purpose and habit of "Passing On" each kindness. Last year the bells had such a joyous ring, so full of present joy and future hope. But ere the sun-dial had thrice gone its appointed journey there came such a sorrow that this year I could hear the notes of joy and gladness too, but I heard also the minor strain that I could not detect a year ago. And this evening there cannot be such exhilaration of joy as came to me then. I am grateful for the blessings He has given me. Grateful for you my friends who have meant so much to me and for the lessons you have helped me learn.

In His strength I trust I am able to face both the old and the new year. If the old year did bring sorrows to some of us and saw many cherished plans unfulfilled, it brought compensation in His way for every sorrow, and in many things crowned long endeavor with success. We are a year older, to be sure, but we have learned some things. If time was a thief and stole one more twelve month from the ever-diminishing store belonging to each of us, he was at least, not a graceless thief, for he left a deposit to cover the loss.

Therefore we still look to the future with hope. If there be less buoyancy in some of our hopes dear friends, there is, I confidently believe, larger trust in Him which gives more assurance to our hopes. And then all of us have still work we wish to do. Many plans have not yet reached their culmination. But if in His wisdom some of these plans are thwarted, may the year bring us a fuller knowledge of Him who is too wise to make mistakes.

I have been thinking much recently of "What God hath wrought" through the Home Mission women in the Western North Carolina Conference. We have a greater number of auxiliaries, an increased membership, the more sympathetic co-operation of a large Church constituency, and a better appreciation of the real spirit and worth of our work. But so much of our best work is a kind that can not be estimated in figures. The value of sympathy in sorrow, of help in need, of encouragement when cast down can only be measured by Him who places the right estimate upon all.

But I am sure greater things will be wrought during the year 1910. The limitless possibilities of our organization are fast becoming probabilities and these practical realities. Let no one of our number in W. N. C. fail to measure up to her privileges and opportunities in Christ Jesus.

So with gratitude for the past and larger hope for the future, I greet you friends and colleagues as we enter upon the New Year.

Effie Squires Nicholson.

It seems a really propitious omen to chronicle the organization of a new Home Mission Society in this the first week of 1910. This organization at West End, Winston, starts off with a fine corps of officers and a body of women who always spell "success" in any undertaking.

From the President comes likewise the cheering news that they expect the original twenty-three to be re-enforced soon.

Ladies Organize Mission Society.

The ladies of the West End Methodist congregation met yesterday afternoon at the home of Mrs. John W. Hanes and organized a Woman's Home Mission Society with twenty-three members. Much enthusiasm was shown and the ladies are determined to make of the society a great power for good. The pastor, Rev. W. A. Lambeth was present at the meeting.

The ladies of the local department of the society have arranged to open a "Woman's Exchange" early in the new year. The meeting was closed with a delightful social session, and Mrs. Hanes served delicious refreshments.

The following officers were elected for the society:

Mrs. T. F. Marr, president.

Mrs. John W. Hanes, first-vice president.

Mrs. W. H. Marler, second vice-president.

Mrs. George H. Howard, third vice-president.

Mrs. W. C. Wright, recording secretary.

Mrs. E. W. Dixon, corresponding secretary.

Mrs. E. E. Gray, home mission treasurer.

Mrs. B. M. Hitchcock, local treasurer.

Mrs. Cicero Tise, agent for "Our Homes."

Those present at the meeting were: Mesdames T. F. Marr, W. L. O'Brien, M. D. Stockton, T. B. Crawford, E. E. Gray, B. M. Hitchcock, E. W. Dixon, A. M. Burton, F. A. Moore, W. E. Franklin, D. C. Crutchfield, J. B. Vaughn, J. A. McDowell, W. H. Marler, George J. Howard, E. C. Bowman, Frank Foster, Cicero Tise, Robert Walker, R. B. Crawford, W. C. Wright, and the hostess, Mrs. John W. Hanes.

The Feeble-Minded

The condition commonly known as feeble-mindedness is one which demands special treatment under a medical specialist and special training at the hands of teachers who have devoted their lives to this particular field of pedagogy. It is impossible to obtain at home the care and training demanded by such cases. It is a sad commentary on our civilization that the majority of feeble-minded children are being allowed to grow up without the scientific care which would develop them into useful citizens.

The Stewart Home and School, Farmdale, Ky., Dr. John P. Stewart, Superintendent, is doing a noble work for this unfortunate class. It is a pity that every feeble-minded child in the South can not enjoy the blessing of the training and care afforded by this home and school. Interested parties would do well to write Dr. Stewart.

HOPE FOR DRUG ADDICTS?

Free Distribution of a Successful Remedy Has Done Untold Good.

It is estimated that within a comparatively short time nearly three thousand persons, addicted to the use of opium or morphine in some form, have taken advantage of the generous offer of the Waterman Institute, 124 East 25th street, Branch 3, New York, to send a free supply of a truly remarkable home remedy for these insidious and dangerous habits. The expressions of satisfaction derived from the continued use of the remedy are practically unanimous. It is said that the free distribution will be continued for a time.



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Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

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This instrument was made for you by Mr. Edison. It is intended to bring music into your home. It will help you entertain your guests. It will amuse you during your leisure hours. It will help you to bring up your family to love music.

This is what Mr. Edison meant when he said that he would like to see a Phonograph in every home.

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The Sunday School Lesson.

FIRST QUARTER—LESSON II—
JANUARY 9, 1910

The Baptism and Temptation of Jesus.
Matt. 3. 13—4. 11

GOLDEN TEXT—For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2. 18.

One With Humanity

Jesus had the eagerest desire to come close to men. He wanted to be one with them. He made their life His life. His experience in the world was a real human experience. Nothing that was unique about His personality was allowed to interfere with the validity of His human life. When He heard of the baptism of John He sought that baptism. It was a symbol of preparation for the Messianic penitance. To Jesus it meant acceptance of His Father's will, consecration to the Messianic purpose and a great emphasis on His oneness with humanity. He was already insisting that the problem of sin was His problem as well as the problem of other men. He had no sins of His own, but He would make the burden sin laid upon other men His burden.

When John looked upon Jesus, he drew back from the thought of baptizing Him. The penetrating gaze of John had seen moral need in every other face he had looked upon. Here he saw the trail of no devastating sin. Instead this man made John conscious of sin. He felt that he would like to be baptized by Jesus. A quiet, authoritative word brushed John's scruples aside, and as if He had seen any one of the men whom spiritual unrest and hunger had driven to the Jordan, Jesus was baptized.

But the difference was great after all, for heaven itself could not be silent at the sight of this noble self-effacement, and as the Spirit descended upon Him the voice of the Father was heard saying, "My beloved son."

The Voice of the Body

Stirred to the depth of His nature by the deed of consecration, and all which had accompanied it, Jesus was impelled to seek the solitude of His consciousness of divinity glowing in His life, a thousand thoughts and feelings surged through Him. He must face the meaning of His life. He must master the throbbing powers He felt. So day after day was spent in rapt spiritual thought. At last the inevitable reaction came, and the dominant insistent desire which made itself felt was a great physical hunger. Days of fasting had left Him weak and spent. The body cried out in a very agony of desire for food. In that battle Jesus met the whole strain of phisical desire. The real question was, Would He let the voice of the body master Him if it only spoke strongly enough, or would He be master of the body at whatever cost? His victory was a victory on one of the great human battlefields. When the voice of the body has spoken, multitudes and multitudes have become slaves. The Saviour of the world must be absolute master of physical desire. The words He spoke were equivalent to saying: "Man shall not live dominated by the body. He shall be dominated by the will of God." His great refusal to become a slave to physical desire, a refusal expressed in His whole after life, was a victory of unspeakable significance for the world.

The Temptation of Abnormality

With every sensibility strained by His long fasting and intense struggle, another temptation came subtly to Jesus. It was the temptation to do an abnormal thing. Let Him cast Himself from the temple; God would take care of Him. It was the sheer nervous reaction of a lofty spiritual state. It was temptation utterly to lose sanity and poise. In spite of all the strain, Jesus held Himself perfectly steady. He kept His perspective clear and true. He would not allow a noble spiritual elevation react into nervous abnormality.

All finely built natures know the meaning of such temptations as this. They know the dangerous hours of reaction after lofty feeling. They know the times when the subtle temptation to lose sane and steady grasp upon life and do some abnormal thing comes. Great comfort may come to all who have known the strain of fighting silently these strange battles by the thought that "He was tempted in all points like as we are" felt the same subtle temptation, and under unspeakable emotional strain kept steady perspective, and that sane and wholesome grasp of himself which constitutes perfect normality.

The Voice of Ambition

Then in flashing vision Jesus saw the world. It was His world. He had a right to it. What was the way to master it? The slow, painful way of suffering, the way of humiliation and infinite tragedy, was replaced in His mind by the thought of a brilliant external world conquest. It was a dazzling, alluring picture. But to be a world conqueror was to fail to be a Saviour. Resolutely Jesus put the glittering panorama aside. His eye moved over the weary tragic way of pain. That was the way of moral victory; that was the way for the saving of the world; and that was the way of the Father's will.

And this was the plan Jesus chose. With all the energy of His life He gave Himself to this great purpose. The cost of the decision no one may know, but from it Jesus came back to men with the mighty strength of a perfect self-surrender energizing His life. The days of battle were not over, but the great victory of the wilderness had struck the note which was to be sounded through His whole life.

What all this means to us may be felt in reverent contemplation rather than put into speech. But when we enter our wilderness, and the strain and stress of the struggle are upon us, when the surging, passionate desires speak with an insistence it almost seems we must heed, the meaning of that lonely, victorious manhood speaks with a strange power, and when we remember that the Christ of the temptation is the living Christ with us in our battle, we gird ourselves for the fray, knowing that we may conquer in his strength.—New York Christian Advocate.

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Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggist.

Blessed he who, following Christ into Gethsemane, follows him out of it by the same door; the door of a supreme consecration to his Father's will; the door of a prayer which seeks not to change the divine will to the human, but the human to the divine will.

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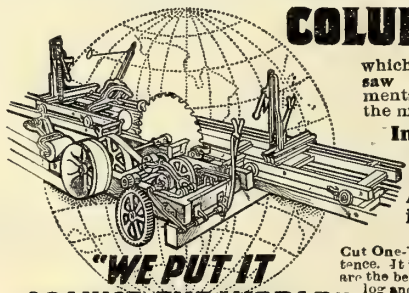
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My Mission is to make sick women well, and I want to send you, your daughter, your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs absolutely free. It is a remedy that cures woman's ailments, and I want to tell you all about it—just how to use it yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is a remedy that has made many sick women well and weak women strong, and I can prove it—let me prove it to you. I will gladly do it, for I have never heard of anything that has so quickly and surely cured woman's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with any form of Leucorrhea, Painful Periods, Ulceration, Inflammation, Uterine Displacements, Ovarian or Uterine Tumors or Growths, or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address

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FOR RHEUMATISM NEURALGIA GRIPPE PNEUMONIA ACHES AND PAINS

Mr. T. B. Waddell, Richmond, Va., writes:
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The Farm and Garden.

GET OUT OF DEBT

The man who now clears off his debts and goes to work to farm right can easily keep out of debt. He may not see a great profit in feeding cattle in winter, but the cash in spring will make him independent of the fertilizer man, for he can get what he needs for a lower price than the man who ha to go in debt for it, and he will have the manure to enrich his land and make him still more independent of the fertilizer man.

I have no quarrel with the manufacturers of fertilizers. They are, and will always be, necessary; but what we want is to see our Southern farmers abandon the slavish devotion to fertilizers merely for the purpose of squeezing a little more sale crop from the land and leaving it worse than before. We want to see them use the cheaper forms of plant food that they must buy in a more liberal manner for the increased production of leguminous forage and the making, through the aid of this, of more manure from well-fed cattle. We want to see them having something to sell all the year through and ready at all times to pay cash for labor and everything else needed to make crops.

I know a prosperous section where the banks are full of the money of farmers and where, when a town merchant wants to borrow money, he goes to the farmers for it. And these farmers have nice homes, big barns, fine stock, and buy less fertilizers than the cotton farmers do, while their lands have steadily increased in productiveness. Here, on land that was in my memory considered about worthless, a farmer made this year over 1,200 bushels of corn on thirteen acres of land from a turned-down crop of crimson clover, and that farmer invested some of his profits in a farm in another part of the county for $15,000 cash, and all made at farming.

That farmer is a m ney-lender and makes a small fortune every year because he farms and does not go in debt. He works seventy-five hands on his various farms all summer and twenty in winter, and if you should talk to him about a two-horse farm or a four-horse farm he would not know what you mean, for he works all the horses he needs all the time and figures on the amount of work to be done rather than on the number of acres to a mule.—Prof. W. F. Massey, in Progressive Farmer.

* * * *

North Carolina Boys Who Won Prizes in Corn Contest

Messrs. Editors:—In the North Carolina Boys' Corn Club contest the first prize of $50 in cash was awarded to Master Chas. F. Phillips, of Randolph County, who reported 135 bushels of good, sound, merchantable corn grown on one acre; the second prize of $30 in cash was awarded to Master Dudley Robbins, of Wake County, who reported 125 1-2 bushels of good merchantable corn grown on one acre; and the third prize of $20 in cash was awarded to Master James Musgrave, of Wayne County, who reported 113 bushels of good merchantable corn grown on one acre. Quite a number of contestants reported yields of nearly 100 bushels per acre. I very much regret that I have not prizes for at least a dozen of the contestants, and am glad to say that next year the number of prizes will be very materially increased. We will divide the State into ten districts and will award a first, second and third prize in each one of these districts, making thirty prizes in all.

The most gratifying feature connected with this contest is the very high average yield reported by the contestants, 59 bushels and 12 pounds per acre. This average demonstrates the possibilities of our North Carolina soils when they are intelligently farmed, and should be an inspiration to the farmers of the state, whether young or old, and be the means of very materially increasing the corn crop of the state.—T. B. Parker, in Progressive Farmer.

* * * *

Spur for Poultrymen

Study your chosen breed, that you may know which are your best specimens. Otherwise, your stock will not be improved.

* * * *

Change the scratching material often, and keep everything around the poultry house and yards in a sanitary condition.

* * * *

If colds are let alone, they often run into roup, and when this disease has once taken firm hold of a fowl, the best remedy is the hatchet.

* * * *

Handle your fowls often, especially after they have gone on the roost, and make them tame so they will show themselves to the best advantages to the judges.

* * * *

See that fowls do not roost in drafts, but have three sides of the roosting place well closed with plenty of opening on one side—the south side—for fresh air.

* * * *

When selecting our fowls to exhibit, look first for disqualifications, lest these be overlooked, and you send in to the show a fowl which fails to enter at all.

* * * *

If you are raising fowls for exhibition purposes, it will pay to have them of the very best type. People are fast learning that it pays them to buy good stock and eggs.

* * * *

If intending to buy breeding stock, do not wait until spring to purchase, as they can be secured cheaper now than nearer the breeding season. If intending to buy eggs, engage them early.

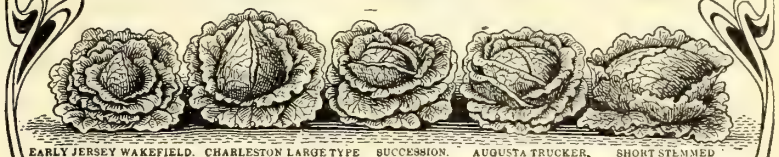
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One of the best ways to learn a breed is to attend the poultry shows. There the best fowls of the country may be seen, and poultrymen met who are glad to explain the characteristics of the fowls.

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Write for free catalog of frost-proof plants of the best varieties, containing valuable information about fruit and vegetable growing. Prices on Cabbage Plants:—In lots of 500 at $1.00; 1,000 to 5,000 $1.50 per thousand; 5,000 to 9,000 $1.25 per thousand; 10,000 and over $1.00 per thousand, f. o. b. Youngs Island. Our special express rate on plants is very low.

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Also Lettuce and Beet Plants. All plants guaranteed, full count and best, hardiest plants.

Write for prices, catalog and free booklet on culture of these crops. Address,

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CABBAGE PLANTS BY MAIL

Charleston and Early Jersey Wakefield. We pay postage **20 Cents per Hundred by mail.** We make a specialty of cabbage plants raised in, and acclimated to, North Carolina, capable of withstanding frosts and freezes in this climate. Low express rates on larger quantities to N. C. points. *Price by express* (not prepaid) 1,000, $1.50; 5,000, $1.25 per M; 10,000, $1.00 per M, Special prices on larger shipments.

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This is your protection against deception. If your dealer can not supply you write us for color card and prices.

Leland Moore Paint & Oil Company,

CHARLESTON, S. C.



MADE IN THE SOUTH ~ FOR USE IN THE SOUTH !

Our Dead.

Fields—Mrs. Rebecca, wife of John Fields, departed this life, November 30, 1909, in the seventy-seventh year of her age, and went to dwell on high.

She professed religion when about twenty years old, and joined the M. E. Church, South, at Bethlehem, and remained a faithful and active member until death. She was a thorough church going woman and never let a camp meeting pass that she was not on the grounds with her tent well filled and her doors open to all her friends, and her generosity was manifested in many ways.

Last year when money was being raised to pay for her pastor a new home, she was the first at Bethlehem to make a liberal donation. And so it was, when she was called upon to return a portion of the goods which God had so bountifully bestowed upon her, she was ready to respond. In this and many other ways she laid up treasures in heaven, "Where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." And now she has gone to dwell in her celestial home, which Jesus went to prepare for all who will heed His loving voice. Just before she crossed over the river she sang more beautifully than ever before of Jesus and His love.

Sister Fields was the mother of nine children, six of whom, with their father, survive. May the Lord bless them and keep them under the shadow of His wing, that they may not be a broken family in heaven.

R. A. TAYLOR.

RESOLUTIONS OF RESPECT

On November 20, 1909, God, in His infinite wisdom and goodness, saw fit to remove from us our dearly beloved sister Alice Jones, of Chrisney, Ind.

In September, she came to Brevard, N. C., to attend B. I. and when we organized the Junior Philathea class at Sunday schol, she joined, becoming an active member.

We commend her Christ-like life to all her friends and relatives as worthy of imitation. Therefore be it resolved

First, That we, as a class, bow in humble submission to Him who doeth all things well.

Second, That we recognize that what is our loss is her eternal gain.

Third, That we extend our sympathy to the sorrowing family.

Fourth, That a copy of these resolutions be sent to the family, one to her home paper, The Chrisney Sun, and one to the Christian Advocate.

LOLA BELK McBRAYER,
FLORENCE AIKEN.
EARLEENE POINDEXTER.
Committee.

Mitchell—Nancy B. Mitchell, (M. N. Lasley), was born May 22, 1840. Was married to Benjamin A. Mitchell, September 30, 1857. Died December 14, 1909, aged 69 years 6 months and 22 days. There were born to them eleven children, eight of whom are still living, Messrs. B. Franklin, Marvin, Edward, Jno. W. and Walter I Mitchell and Mesdames Ida A Terrell, Mary R. Duncan and Nannie J. Wagoner. She professed faith in Christ and joined the M. E. Church, South, at the age of 15 years and lived a faithful Christian life. She was a good wife and mother and a good neighbor, was especially helpful in the sick room; a neighbor said of her that she always seemed to know just what to do and did it. Her husband, who died last summer, was somewnat afflicted the latter part of his life. She prayed that she might live to take care of him as long as he lived, which she was permitted to do, and after his death she said that she felt that her mission was finished and that she was ready to go. She was stricken with paralysis Monday evening while standing on the porch at her home. She uttered the word "help" to her daughter-in-law, Mrs, Frank Mitchell, who was standing near, as she began to sink to the floor, which was the last word spoken by her. She lingered until ten o'clock next day when she calmly fell asleep.

It was touching to hear the many expressions of love from her children as they stood weeping around her casket "She was such a good mother," and "Heaven seems nearer now because mother's gone there," thus attesting the truth of the words of the wise man concerning the good woman "Her children shall rise up and call her blessed." Her funeral was conducted by the writer.

D. A. BINKLEY.

RESOLUTIONS

From the Reidsville Main Street Methodist Sunday School.

Early Sunday morning on November 28th the spirit of our beloved brother, Col. John R. Webster, took its flight. He was a consecrated member of Main Street Methodist church and also a member and faithful teacher in the Sunday school until declining health compelled him to give up his work in the Sunday school. Therefore be it

Resolved, First, That the Sunday school, the church and the community have lost a valuable friend whose place cannot be easily filled.

Resolved, Second, That we commend his exemplary life, his tender compassion for the needy, his loyalty to his church and all its interests to those who remain to mourn his departure.

Resolved, Third, That we, as a Sunday school, extend to his bereaved family our tenderest sympathy and pray that God who bore the afflictions of the deceased may also be their stay.

Resolved, Fourth, That a copy of these resolutions be sent to the family of the deceased and a copy be spread on the Sunday school record and one sent to the town papers for publication.

(Signed) Mrs. J. Y. Stokes, Miss Mary Adele Crawford, P. H. Williamson, Mrs. D. R. Allen.

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FROM THE FIELD

Continued from 6th page

Programme Greensboro Convention.

Place of meeting—West Market St. Methodist Church, Wednesday evening 7:30 o'clock.

Men and Missions—Dr. George B. Cromer, Newberry, S. C.

Transition and Urgency—Rev. C. A. R. Janvier, Philadelphia.

America's World Responsibility—Mr C. H. Pratt, Athens, Ga.

Thursday Morning 9:30 O'clock

Significance of the Laymen's Missionary Movement—Rev. R. W. Patton, Atlanta, Ga.

Systematic Missionary Education—Rev. T. B. Ray, D. D., Richmond, Va.

(a) The Missionary Meeting.

(b) Associated Investigation of Missions.

(c) The use of Missionary Literature.

(d) How to conduct a Campaign of Missionary Education.

The Revival in Korea—Rev. C. T. Hounshell, Korea.

The East Calls—Rev. H. F. Williams, Nashville.

Thursday Afternoon 2:30 O'clock

Prayer and Missions—Rev. W. L. Lingle, D.D., Atlanta.

The Adequate Missionary Policy—Dr. J. T. Henderson, Bristol.

The Missionary Committee, The Right Hand of the Laymen's Missionary Movement.—Hon. W. B. Stubbs, Nashville.

Business System in Missionary Finance

(a) The Weekly Offering—Dr. J. O. Reavis, Nashville.

(b) The Every Member Canvass—Dr. D. Clay Lilly, Nicholasville, Ky.

Thursday Evening 7:30 O'clock

The Laymen's New Horizon—Dr. J. H. Apple, Frederick, Md.

Progress of Christianity in China—Rev. A. P. Parker, D.D., China.

The Field is the World—Rt. Rev. A. S. Lloyd, D.D.

Thursday Night

Womans Meeting 1st Baptist Church (Market Street).

Friday Morning 9:30 O'clock

The Busy Man and the King's Business—J. H. Tucker, Asheville; C. A. Rowland, Athens, Ga.

Personal Investigation of Missions—Hon. Joshua Levering, Baltimore.

Reflex Influence of Missions—Rt. Rev. Robt. Strange, D.D., Wilmington, N. C.

The Stewardship of Life—Rev. E. H. Rawlings, D.D., Richmond, Va.

Great Convention—Rev. J. H. Pressly Statesville, N. C.

Friday Afternoon.

2:00 o'clock Meeting for all Ministers.

3:00 o'clock Denominational Rallies—Simultaneous Conferences.

Methodist Episcopal—Hon. W. B. Stubbs, Presiding.

Episcopal—Mr. Paul W. Schenck, presiding.

Baptist—Mr. J. H. Tucker, presiding.

Friends—Pres. L. Lindon Hobbs, presiding.

Reformed—Dr. J. H. Apple, presiding.

Lutheran—Prof. Geo. B. Cromer, presiding.

Methodist Protestant—J. Norman Wills, presiding.

Presbyterian—C. H. Pratt, presiding.

Moravian—Henry E. Fries, presiding

Friday Evening 7:30 O'clock

Reports from Denominational Rallies

Christ's Call to Men—Dr. E. M. Poteat, Greenville, S. C.

Light for Darkest Africa—Mr. Willis R. Hotchkiss, Lumbwa, Africa.

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Tribute to Mother.

This lonely evening as I sit here in my room reflecting on the past, I find my eyes bedimmed with tears for my thoughts are turned towards home. Today, just two months ago—the 27th day of October, the spirit of my fond mother was borne on angel wings to her home beyond this world of worry and strife to that sweet land of joy and rest. There she will meet her Savior "face to face" and join hands with her loved ones who have gone on before. Her five remaining children were all with her when she was so sick, and to them mother was first in every thing. Nothing that loving hands could do was left undone. We can truly say, she was a devoted mother. She looked to her children's every interest, and her aspirations for them were more than ordinary. Oh, mother, we realize you are gone. No mother to tuck in the bed at night; no more a loving mother's counsel. Your chair still sits vacant but we must not be sad for we know you will be at that beautiful gate, waiting and watching for us. I know we can meet you by the help of Him who gave His life that we might live with Him eternally.

MRS A. R. SURRATT.

I never yet found a Christian who was disappointed in Christ, although I have found a great many who were disappointed in themselves. It is now twenty-three years since I first caught a glimpse of Him and He has been growing on me ever since. There is not a want in the soul which He will not meet.—Dwight L. Moody.

Quarterly Meetings

ASHEVILLE DISTRICT
FIRST ROUND

D. Atkins, Presiding Elder, Weaverville, N. C.

Biltmore and Mount Pleasant—Skyland, January 1, 2.
Mar's Hill—Mar's Hill, January 8, 9.
Elk Mountain—January 15, 16.
Haywood Street—January 16.
Central—January 23.
Bethel—January 23.
North Asheville—January 30.
Hot Springs—Hot Springs, February 5, 6.
Marshall—Rector's Chapel, February 12, 13.

CHARLOTTE DISTRICT
FIRST ROUND

H. K. Boyer, Presiding Elder, Charlotte, N. C.

Pineville at Pineville—December 31.
Derita at Hickory Grove—January 2, 3.
Prospect at Bethlehem—January 8, 9.
Lilesville at Lilesville—January 14.
Morven at Morven—January 15, 16.
Wadesboro—January 23.
Ansonville at Ansonville—January 23, 24.
Matthews at Matthews—January 28.
Weddington at Weddington—January 29.
Waxhaw at Waxhaw—January 30, 31.
Unionville at Smyrna—February 5, 6.
Polkton, Marshville, Feb. 12-13
Monroe, Feb. 20-21
North Monroe and Icemorlee, Feb. 20-21
Mount Zion, Feb. 27-28

FRANKLIN DISTRICT
FIRST ROUND

J. E. Gay, Presiding Elder, Franklin, N.C.

Bryson City and Whittier, Whittier, Jan. 8-9
Judson and Almond, Almond, Jan. 15-16
Murphy Circuit, Tomotta, Jan. 22-23
Andrews Station, Jan. 23-24
Hiawassee Circuit, Ranger, Jan. 29-30
Murphy Station, Jan. 30-31
Hayesville Circuit, Myers Chapel, Feb. 5-6
Robbinsville Circuit, Robbinsville, Feb. 12-13
Webster Circuit, Cullowhee, Feb. 19-20
The District Stewards meeting will be held in the Methodist Church at Bryson City Friday, January 7. 1910, at 2 p. m.

GREENSBORO DISTRICT
FIRST ROUND

W. R. Ware, Presiding Elder.

Coleridge Circuit—Rehobeth, January 1, 2.
Liberty Circuit—Liberty, January 2, 3.
Randolph Circuit—Pleasant Hill, January, 8, 9.
Denton Circuit—Pleasant Grove, January 9, 10.
Pleasant Garden Circuit—Rehobeth, Jan. 15, 16.
Greensboro—Walnut Street., night, January 16.
Ramseur and Franklinville—Ramseur, January 22 23.
Randleman and Naomi—January 29, 30.
Asheboro Circuit—Central Falls, January 30, 31.
Reidsville Station—February 6, 7.
Wentworth Circuit—Salem, February 5, 6.
Ruffin Circuit—Lowes, February 12, 13.

MORGANTON DISTRICT
R. M. HOYLE, P. E., MARION, N. C.
FIRST ROUND

Rutherford College at night, Jan. 1-2
Connelly Springs at Bollingers, Jan. 1-2
Elk Park at Banner Elk Jan. 8-9
Spruce Pine at Valley View, Jan. 11
Bakersville at Bakersville, Jan. 13
Thermal City at Thermal City, Jan. 15-16
North Catawba at Capernaum, Jan. 18
Green River at Bethlehem, Jan. 22-23
Rutherofrdton at Rutherfordton, Jan. 29-30
Forest City at Salem, Feb. 2
Cliffside at Cliffside Feb. 4
Broad River at Providence, Feb. 5-6
Henrietta at Henrietta, at night, Feb. 5-6

MOUNT AIRY DISTRICT
First Round.

R. M. TAYLOR, P. E.

Mt. Airy Circuit, Laurel Bluff, Dec. 25-26
Mt. Airy Station, Dec. 26-27
Wilkes Circuit, Union, Dec. 29
Rural Hall, Germanton, Jan. 1-2
Pilot Mountain, Pilot Mountain, Jan. 2-3
Danbury, Danbury, Jan. 5
Rockford, Pleasant Ridge, Jan. 8-9
East Bend, Prospect, Jan. 11
Yadkinville, Center, Jan. 15-16
Sparta, Sparta, Jan. 22-23
Laurel Springs, Laurel Springs, Jan, 25
Jefferson, Jefferson, Dec. 29-30
Helton, Ashley, Feb. 1.
Creston, Creston, Feb. 5-6
Boon, Boon, Feb. 9
Watauga, Valle Cruces, Feb, 12-13

SALISBURY DISTRICT
FIRST ROUND

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Cottonville at Cedar Grove, January 1, 2.
Norwood—January 2, 3.
Salem—January 4.
Gold Hill at Gold Hill—January 5.
China Grove at China Grove—January 8, 9.
South Main—January 9, 10.
Linwood—Wesley Chapel, January 15, 16.
Lexington—January 16, 17.
Woodleaf at South River—January 22, 23.
Bethel and Big Lick at Bethel—January 28.
Concord Circuit—Olivet, January 29, 30.
West Concord—Kerr Street, January 30.
Central—January 30, 31.
Kannapolis at Bethpage, February 5, 6.
Jackson Hill—Center, February 12, 13.
New London at New London, February 13, 14.
Mount Pleasant at Mount Pleasant, February 19, 20.

SHELBY DISTRICT
FIRST ROUND

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Cherryville—St. Paul's, January 1, 2.
Crouse—Crouse, January 2, 3.
El Bethel—El Bethel, January 8, 9.
King's Mountain—King's Mountain, January 9.
South Fork—Palm Tree, January 15, 16.
Lowesville—Hill's Chapel, January 22, 23.
Mount Holly—Mount Holly, January 23, 24.
Lowell—South Point, January 29.
McAdenville—McAdenville, January 29, 30.
Maysworth—Maysworth, January 30, 31.
Belwood—Fallston, February 30, 31.
Stanly Creek—February 12, 13.
Lincoln Circuit—Asbury, February 19, 20.
Polkville—February 26, 27.

STATESVILLE DISTRICT
J. N. Huggins, Presiding Elder, Statesville, N. C.

Mooresville Circuit at Triplett—January 1, 2.
Mooresville Station—January 2, 3.
Maiden Circuit at May's—Thursday, January 6.
Rock Spring at Webbs—January 8, 9.
Davidson—January 9, 10.
Granite Falls—January 12.
Hudson—January 13.
Caldwell at Mount Herman—January 15, 16.
Lenoir Circuit at Whitnell—January 16, 17.
Lenoir Station—January 16, 17.
Hickory Circuit at West Hickory—January 22, 23.
Newton, Dr. Weaver—January 23.
Hickory Station—January 23, 24.
Catawba Circuit—January 29, 30.

WAYNESVILLE DISTRICT
FIRST ROUND

W. H. Willis, Presiding Elder.

Waynesville—January 1, 2.
Jonathan—Shady Grove, January 8, 9.
Sulphur Springs—January 15, 16.
Leicester—Brick Church, January 22, 23.
Bethel at Bethel—January 29, 30.
Haywood—Mount Zion, February 5, 6.
Mills River at Mills River—February 12, 13.
Brevard Circuit at Greenwood—February 19, 20.
Brevard Station—February 19, 20.

WINSTON DISTRICT
FIRST ROUND

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Lewisville—Sharon, January 1, 2.
West End—January 2, 3.
Farmington—Farmington, January 8, 9.
Advance—Advance, January 9, 10.
North Thomasville—Unity, January 15, 16.
Thomasville—Main Street, January 16, 17.
Davie—Oak Grove, January 22, 23.
Mocksville—January 23, 24.
Cooleemee—January 23, 24.
Summerfield—Center, January 29, 30.
Stokesdale—Stokesdale, January 30, 31.
Davidson—Good Hope, February 5, 6.
Burkhead—February 6, 7.
Kernersville—Kernersville, February 12, 13.
South Side—Salem, February 13, 14.
The District Stewards will meet in the Pastor's Study of Centenary church, Winston, January 4, 1910, at 11:30 a. m. The pastors are also urged to attend.

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H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

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Reading Room Trinity College Durham N C

TWENTY YEARS OF PROGRESS

It seems a long time since the first session of our Conference was held in Concord in 1890. Bishop Keener presided. He was a great man physically, mentally and spiritually, and made a deep impression upon many there who had never seen him before.

The Conference has grown in many ways during this score of years. Then we had 130 pastoral charges and a membership of 56524, while now there are 223 pastoral charges with 89794 members. There were then 38188 scholars enrolled in the Sunday schools while now we have 68304 scholars. Then there were no Epworth Leagues; now we have 3433 league members. The Sunday schools in 1890 raised $1184.00 for missions while in 1909 they raised $4473.00 for that cause. We had 79 parsonages then and have 190 now. All our church property in 1890 was valued at $690,000.00; now it is worth $2,103,694.00, or an increase of about 300 per cent. For the support of the ministry in 1890 we paid $70,965.00, which in 1909 was increased to $163,440.00. The average salary in 1890 was $487.00 while in 1909 it has grown to $654.00. The increase in amount for support of the ministry is out of proportion to average increase of salaries, but we have now 93 more pastoral charges than we had in 1890.

Then there were but five churches in the Conference that paid salaries amounting to $1,000.00. There were Central Church, Asheville, which paid $1,750.00; Centenary, Winston; and Tryon Street Church, Charlotte, $1,500.00 each; West Market Street, Greensboro, $1,350.00; and Monroe, $1,000.00. While there are now 32 pastoral charges which pay salaries varying from $1,100.00 to $2,500.00, and a large increase in many others. The growth in salaries is most marked in the cities and growing towns, while the country church has increased its per capita contributions it has not grown in total contributions in the same proportion as the towns because many of their members have gone to town, and for this reason, in some cases it has been hard for the country church to hold its own in membership and in salary. The indications are that hereafter the growth of the country church will be marked and that its prosperity is to be greater than ever before. Our people are more generous in gifts to missions and the other benevolences than ever before. It was the exception twenty years ago for a pastoral charge to pay the full assessment while now it is the rule to meet these obligations in full. In 1890 our Conferences paid to the benevolences $18065.00, while in 1909 we paid $58879.00, being an increase of over $40000.00. The total cash raised for all purposes in 1890 was $160192.00. The amount thus raised in 1908 was $474571.00 or an increase of $314379.00. Taking it all in all, our growth in the number of preachers and pastoral charges, parsonages, members, Sunday schools and in liberal giving, we have great cause for thanksgiving and encouragement to go forward to do better things than in the past.

In looking over the appointments of 1890 we note that only 75 of the preachers are now identified with this Conference. Many of those contained in that list have entered upon their eternal reward. Many others have transferred to other Conferences and some have located or superanuated. The Presiding Elders then were the Reverends John R. Brooks, P. J. Carraway, T. W. Guthrie and J. J. Renn, all of whom are dead, A. P. Tyer and W. R. Barnett who have transferred, R. M. Hoyle and J. R. Scroggs who still hold that office, and J. H. Weaver our Pastor at Hickory.

Among the faithful laymen who attended Conference in 1890 we note the names of J. S. Martin, J. A. Odell and C. H. Ireland, all of whom have attended every session of the Conference since. J. S. Martin was the President and J. A. Odell Treasurer of the Joint Board of Finance and still hold the same positions. Chas. G. Montgomery was the Secretary of the Conference and held the place for four years. It is interesting to study the facts and compare the present with the past.

AIDS TO THRIFT

In May, 1810, nearly a century ago, a Scotch preacher, Henry Duncan by name, who was the pastor of a congregation of poor people in Ruthwell, Scotland, became distressed at the wastefulness and extravagance of many of the laboring people of the town and offered to pay five per cent. interest to anybody who would leave savings with him. The people responded to the proposition and during the first year $750.00 was deposited and the fifth the deposits amounted to $4,610.00. This measure of success demonstrated the wisdom of the project and there was already plainly visible a remarkable betterment of economic conditions in the neighborhod—less of drinking and shiftlessness and more of thrift. The purpose of Mr. Duncan was to induce the mass of the people to realize the value of the little savings which, by economy could be put away. The experiment was tried in other places with the same success and the vast savings bank system of the civilized world in this way took its unpretentious start. In memory of Mr. Duncan who had done so much in this way by helping the poor to help themselves the town of Ruthwell in 1846, erected a public monument to perpetuate his name. It is now proposed in that town of Ruthwell in May of this year to appropriately observe the one hundredth anniversary of the founding of the first savings bank of the modern world. The system has instilled the idea of economy and thrift to such an extent that the wage earners of the world have on interest deposit today millions in this and other lands, with the volume of it continually on the increase.

* * * * *

That preacher builded wiser than he knew for he had no idea when he introduced the system, that it would grow to such large proportions and be the means of developing among so many millions the habit of thrift and thus prepare for better citizenship and usefulness the great mass of those who had forgotten to make ready for a rainy day.

But some may say that the preacher had no business in banking—that his only work was to preach the gospel and so it is his business—for the gospel is good news. The gospel of salvation delivers from sin and fills us with the spirit of meekness which enables us to inherit the earth. It includes, too, the gospel of strength, of knowledge and of thrift. It is not narrow but embraces the good news concerning everything which the heavenly Father has provided for his children.

As God has given even the ant and the bee the instinct to lay by for the winter, so would he have every man to so economize in the time of plenty as to have sufficient to satisfy his needs in the time of want. The farmer has to so provide that he may have his living for a year ahead, but the wage earner who gets his pay in cash each week has less to stimulate him to save, but the savings bank appeals to him to put a little of his earnings in, week by week, and then a little more, until after awhile by systematic saving and denial he schools himself in habits of thrift until he is fixed in the resolution to accumulate a competence. We would advise every one who works to spend less than the wage, however small the income, not primarily for the sake of money but for the satisfaction and strength of character which comes with a fixed purpose to reach a certain goal, for frugality and industry develop the highest quality of thrift and manly independence and the result is strong men upon whom the State and the Church can rightfully expect the most substantial service.

The preacher helped the world by introducing the saving system which has opened the way to manifold comforts in millions of homes and filled with hope many a poor man who for lack of system was well nigh discouraged. The savings bank comes to the assurance of the poor man thus discouraged and provides the plan for the saving of a little and as that little grows it opens the way to larger things.

* * * * *

This leads to another very valuable organization, the Building and Loan Association which has been of untold help to untold thousands who would be homeles but for this philanthropic organization. The Building and Loan offers to each depositor a liberal though not a guaranteed interest to be participated in when the series matures, in the meantime proposing to loan to any shareholder on long time the money to build a home, provided the loan is absolutely protected by real estate security. This makes an investment in a well conducted building and loan asociation as safe as anything, except real estate or government bonds. Any one may become a shareholder upon payment of twenty-five cents per week on one share, which in 333 weeks (a little more than six years) will be worth $100.00 through only $83.25 had been paid for it. The profit is the difference between 83.25 and $100.00, though the real profit is the twenty-five cents saved weekly which in most cases would have been spent with nothing to show for it but for the Building and Loan.

It is a home builder and appeals to every man who has to pay rent by proposing to build him a home with his rent money. Here is a poor man, working for wages and paying say ten dollars a month rent. He subscribes for ten shares of Building and Loan stock for which he pays $2.50 a week. Having provided himself with a vacant lot he borrows $1000.00 from the association, giving a mortgage on the lot and paying 6 per cent interest weekly, making his weekly dues with the interest, $3.65. He then lives in his own house—minus a mortgage—and by the payment of the $3.65 a week will have paid off his mortgage in a fraction over six years and be the owner of the property. He meets his weekly claims with the rent and interest and finally has his own house.

The secret of the growth of many of our enterprising towns is the Building and Loan Association which comes to the aid of poor men and helps them get homes on easy terms.

Many who already have homes through this agency have developed the frugal spirit by the long process of years and having learned to save, go back to this the source of their prosperity and carry the shares as a safe investment.

A preacher once said to this writer that he looked forward to the time when an old and helpless super-annuate he would need a home and indicated a wish to buy on the installment plan a property to keep in store for old age. The advice was given that if he bought a home it might rot down before the time for his superannuation arrived, so that he had better save a fixed amount each month and invest it in Building and Loan stock and in six years the shares would mature. He took the advice and today is carrying ten shares.

Some selfish critic may say that the preacher ought to have more faith, and in reply we can say he is using the judgment and common sense given him by his Creator just as the ant and bee are using the instinct received from the same source. It is the duty of preacher and layman alike to provide not only things spiritual, but things material for their households. The savings bank and Building and Loan are aids to the poor wage earner and the poorly paid preacher to save a little by degrees "for weans and wife." The Scotch preacher had a clear view of the truth and it is proper that not only the Scotch town in which he lived should fittingly observe the 100th anniversary of the beginning of his work but all the poor who have through him learned to lay away a competence.

North Carolina Christian Advocate

OUR ADVOCATE CAMPAIGN

It is apparent that not much campaigning has yet been done. The Conference year is rapidly passing and whatever is done in any effectual way must be done now. There are two thousand or more people in the bounds of our conference who have been subscribers to the Advocate but are not on the list now. Why not go after these at once together with many others who have never taken the paper and get them on the list?.

There is no work a pastor can do just now that will tell so effectively in the work of the year as the placing of the church paper in each home. One pastor wrote us a few days ago that they were planning in his charge to put the Advocate in every home. This plan is backed up by the leading laymen of the charge. We expect a large report from that charge. Why cannot others take up the matter in the same systematic way? Let the pastors first work themselves up to the point of believing thoroughly in the circulaton of the paper, then let them take the matter up with official boards and secure the cooperation of these laymen. Thus it will not be a difficult task to greatly increase the circulation, if it is not possible to get the paper into every home.

We appeal to each pastor now to set about the task of securing at least ten new subscribers. Let this be the minimum. There is no good reason why the pastor of any charge should fail in this if he sets about it with determination. But no milk and cider policy will succeed. The work must be taken up just as vigorously as the missionary and other collectons. Going at it thus one is bound to succeed and when the work is finished there will not only be ample reward in the good resulting from it, but in the self respect that the pastor will feel.

As to the price of the paper and terms the Conference by its action at Hickory has fixed this. It is no longer possible to think of publishing the paper for less than the regular price of $1.50 per year in advance. The club arrangement which has been in vogue for some three or four years has been so disappointing that it has been quiries. Henceforth the paper is $1.50 to all, and if pastors and other friends will frankly state that we ask this for the reason that we cannot publish the paper for less and maintain the business, there is loyalty sufficient among Methodists in Western North Carolina to stand by the paper. A pastor reflects upon his people when he says that they will allow the paltry sum of fifty cents to stand between them and the support of an important institution of the church, to say nothing of depriving themselves of the only medium of communication with their great conference.

We make this appeal with confidence to the presiding elders, pastors and loyal laymen who have stood by us so faithfully for nearly a decade. In some intances laymen have been working up our circulation in their churches, and we trust they will not relax their efforts, and that many more will follow their example. There ought to be some one in each congregation to give time and effort to this work. Nothing will help stewards more in their work than the circulation of the conference paper.

THE PROBLEM OF EDUCATION AMONG THE MOUNTAINEERS

In many respects the problem here is not different from what it is elsewhere. The real problem everywhere is the providing of facilities for education in such way as to appeal successfully to a diffident but really talented class of boys and girls who because of the limitations of poverty are not disposed to seek for themselves educational opportunities. The difference between the mountaineers and others is mainly in the quality of the material to be reached. There is no doubt but that as a rule there is more hope in the raw material of our mountain sections than in that of the lowlands, and educational effort has finer prospects of reward here than elsewhere.

Writing on this subject, in Go Forward, Rev. John R. Nelson, Assistant Secretary of Missions for the M. E. Church, South, says of these schools:

"They are in the business of converting the raw material of mountain boys and girls into the finished product of useful men and women. Fresh from the heart of nature, with the iron of the hills in their blood, these students respond to the touch of learning and the inspiration of moral truth and, bearing the impress of their Alma Mater, they go out into the world to swell a higher and better civilization. Many of them return to their mountain homes to transform and uplift whole communities. It is estimated that four thousand young lives have come under the influence of Reinhardt College in the foothills of North Georgia, while seventy-five per cent. of her alumni are teachers and preachers.

Mountaineers, strong in mind as well as limb, with a sense of "Anglo-Saxon superiority," when educated, possess the elements of leadership. Everywhere they are in the saddle, at the head of the professions and as captains of industry. Many of our ablest preachers, college presidents, legislators, lawyers, doctors, bankers, merchants, farmers, and representative men in the various walks of life are from the mountains, having caught the vision of a bigger world in some modest school.

The Christian school in the mountains is like a saw-mill planted in the forest. On every hand are bright, but poor, boys and girls, as tall pines, in abundance and easy of access. Proximity of opportunity awakens in their breasts the hope of an education and fires them with ambition to make a mark in the world. Being in the country, board and tuition are at minimum prices, and thus the coveted prize is within the reach of the very poor, who are often the most talented. The rural college, removed from the rattle and roar of the great cities and the stress and strain of modern life, located in a Christian community, where there is an abundance of fresh air and magnificent scenery, affords quiet and inspiration for study and the building of character.

Our institutions of learning in the mountain sections, in the very nature of things, do foundation work. More and more secondary schools are being regarded as of first importance. They minister to more lives and at a more important period than do the higher institutions. The few who go on to college and the many who drop out to make a living are alike influenced at this impressionable age, when character is as clay in the hands of the potter. Who can tell the far-reaching effects and consequences of one of these schools, directed and typed by educated Christian men and women.

Our church schools, where emphasis is put both upon religion and scholarship, are centers of influence vitally related to the evangelization of the world. A large per cent. of our most useful pastors and consecrated missionaries have been trained in these institutions, some of them having been converted while pursuing academic studies. It is significant that such institutions continue to have "refreshings from the presence of the Lord," however great the spiritual dearth in the land. Often the entire student body will come under the gracious influence of the revival."

THE ROCHESTER CONVENTION

The Student Volunteer Misionary Movement, which held its convention in Rochester, New York, a few days ago, has assumed great proportions. This movement began in 1886 at a student gathering in Northfield, and has been perhaps the greatest inspiration of the modern church in its great missionary enterprises. There were in the Rochester Convention 3,007 under-graduate and faculty delegates, representing 722 colleges and schools in forty-nine states and provinces. There were also 95 ecretaries of denominational mission boards and 165 misionaries from 29 countries in attendance.

Referring to this great convention the New York Christian Advocate says:

"On the first day John R. Mott, the chairman of the Movement, and, under God, its moving spirit, reported that since the Nashville Convention four years ago 1,275 Volunteers had been actually sent to the field by fifty diferent boards.

"An impressive feature of the closing session was the reading of the names, colleges and fields of sixty-one Volunteers who had died in service since 1906, four of them massacred in Persia and Asia Minor. There was something in the singing of the memorial hymn ("For all the saints who from their labors rest") by that vast student congregation which betokened again that the blood of the martyrs was to be the seed of the Church. On the platform sat ninety-one Volunteers who, having finished their preparation, had been commissioned by the Boards, and were to sail within the year. There was no half hour of such varied and intense interest as that in which each of these young men and women, at the chairman's call, named his field and in a single sentence told why he was going. Then the Association quartet sang 'Speed Away.'

"In this convention many of the principles and some of the methods of the old-time camp meeting are applied with keen sagacity and scientific precision. It is a protracted meeting, in which the citadel of the Will is approached by siege on every side and assault at every gate. The intellect, the hero-worship of youth, the challenge of the hard task and the appeal to chivalry—all these are utilized with such psychological marks of the highest genius as are the unmistakable marks of the highest order of statesmanship.

"These conventions, with all their urgency and their concentration of light upon the path of duty, wisely make no effort to secure immediate pledges of missionary service. There is no show of hands, no request to rise and be counted, no signing of cards. Decisions are doubtless made by hundreds of students at this time, and for months signed "Declarations" will pour into the secretary's office postmarked Delaware, Syracuse, Middletown, New Haven, Evanston, Carlisle, Baltimore, Greencastle, Baldwin, and every other college town, but which have their spiritual date at Rochester on New Year's Day. The good resolutions made that day in Convention Hall will, if perseveringly acted upon, lead out into every land and up into the heavenly places.

Over the platform confronting every eye was the watchword which has startled so many, and is only begining to be understood, "The Evangelization of the World in this Generation," and every word that was said, every song that was sung, every prayer that was voiced or breathed, every address—from that of Ambassador James Bryce to that of the youngest student secretary—contributed to further the object of the convention which Mr. Mott's opening sentence described as "the making of Jesus Christ known to the whole world; the giving to all men now living an adequate opportunity of knowing the ever-living Christ!"

AN APPRECIATION

Mrs. Mary Jane (Clement) Hanes, who died at ner home in Mocksville on June 11th, 1909, was a daughter of Godfrey and Elizabeth Brown Clement, of Davie County, and born June 17th, 1833. When a little child she loved goodness and early gave her heart to Jesus and her hand to the church.

In 1852 she graduated from Greensboro Female College and on September 20th, 1865 married to Capt. Spencer J. Hanes, of Davie County, and lived at the old Hanes homestead at Fulton for many years, until her husband's death, after which the family moved to Mocksville. She was the mother of three children, viz.: Mr. John Clement Hanes, who died in 1895, and Mr. Jacob F. Hanes and Miss Sallie A. Hanes who live in Mocksville.

Mrs. Hanes was a woman of remarkable strength of mind, depth of piety and loftiness of character. She was a devout and loyal Methodist who loved God and the church, and was true to her vows through a long life spent in useful service. Always filling her place in the sanctuary on the Sabbath and at prayermeeting—always a devout and appreciative listener she found every means of grace a source of strength and help and her presence was always an inspiration to the pastor and an example to the people. She was a woman who ruled well in her own household and her children rise up to call her blessed. She was given to hospitality and her home was a welcome retreat for many a weary intinerant preacher. Her influence was always for righteousness and her open-handed charity brought blessing and comfort to many a poor and dependent soul. She was loved by all classes of the people and when she died, all who knew her mourned the loss of a friend. One of the saints she was in the church militant and has gone to find that rest which remaineth to the people of God in the Church triumphant.

S——.

CHURCH DEDICATION

The church at Naomi, Rev. G. E. Eaves, pastor, will be dedicated next Sunday (January 16), at 11:00 o'clock. All old pastors and friends are invited to be present. We make the announcement at the request of the pastor.

EDITORIAL NOTES

Rev. Dr. J. W. Boswell, editor of the New Orleans Advocate, a vetran of the tripod, retired from the work at the recent session of the Conference and was succeeded by Rev. R. A. Meek. Dr. Boswell was for many years assistant editor of the Nashville Christian Advocate and has for nine years been editor of the New Orleans. We regret to see him retire, and trust the evening of life will be bright. No man among us has wrought more valiantly nor has any one made for himself a more secure place in the affections of his brethren.

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The Rev. Dr. Samuel M. Smith, pastor of the First Presbyterian Church, Columbia, S. C., died suddenly at his home in that city on last Monday morning. Dr. Smith was the son of the late Rev. Dr. J. Henry Smith, of Greensboro, and had been pastor of the First Church in Columbia for nearly a quarter of a century. He was a man of fine scholarship and splendid ability as a preacher and his death is greatly lamented by people of all denominations. He was a member of a remarkable family, his brother, Dr. Henry Louis Smith, being president of Davidson College, another brother, Dr. Charles Alphonso Smith, being professor of English in the University of Virginia, another brother, Rev. Dr. Egbert W. Smith, being pastor of the Second Presbyterian Church of Louisville, Ky. The father, the late Dr. J. Henry Smith, was pastor of the First Presbyterian Church of Greensboro, for nearly forty years.

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The past week has been characterized by rather unusual excitement in political circles. On account of alleged insubordination, Hon. Gifford Pinchot, chief forester in the department of the interior, was summarily dismissed from office by President Taft. Along with him went two other subordinates in office, and the whole affair has been quite thoroughly aired in the papers. Congress is preparing for a thorough investigation of the administration of Mr. Ballinger, Secretary of the Interior, about which this whole matter was precipitated, and it looks like an unusual opportunity for the party in power to lay the foundation for serious rupture. To say the least, Mr. Taft has shown that under provocation he can exhibit a pretty substantial backbone.

NOTES AND PERSONALS

—Mr. W. K. Gibbs and his son, Mr. Marvin Gibbs, of Rockingham county, called on Monday afternoon. They were on their way to the meeting of the Grand Lodge of Masons at Raleigh.

—Prof. Marvin H. Stacy, of Chapel Hill, with two of his brothers recently visited Rev. L. E. Stacy at Trinity after which they went to Lenoir to spend a few days with their sister, Mrs. Chas. C. Weaver.

—Rev. Dr. C. F. Reid, of California, has been visiting several places in North Carolina. He spoke in Centenary church, Winston, last Sunday night and is attending the Laymen's Convention this week.

—Rev. W. M. Curtis, of Greensboro Female College preached for Bro. Mann at Main St. Reidsville on the first Sunday of the New Year. Webster's Weekly gives a full and highly complimentary report of the sermon.

—Dr. J. M. Turner, one of the staunch laymen of North Wilkesboro, was in the city on Tuesday and made the Advocate office a pleasant call. He was on his way to Raleigh to atend the meeting of the Grand Lodge of Masons.

—Rev. H. E. Spence, whose poetic writings have attracted wide attention and much comment lately is editing the Raleigh Christian Advocate during the absence of Rev. Dr. T. N. Ivey who is attending the meeting of the Executive Committee of the Ecumenical Conference in New York.

—We learn with sincere regret of the death of Mr. J. C. Hubbard, of Wilkesboro, which occurred at his home in that place on Tuesday morning of this week. Brother Hubbard was a staunch friend of the Advocate and we shall miss him. May the comfort of divine grace be given to the bereaved ones.

—Miss Annie Doughton, daughter of Gov. and Mrs. R. A. Doughton, of Sparta, was happily united in marriage on Wednesday, Dec. 22, 1909, to Mr. Sidney J. Thomas, of Salem, Va., Rev. S. W. Brown officiating. Miss Doughton has a number of friends among our readers who will join the Advocate in congratulations.

—Invitations have been sent out to the marrage of Miss Virginia Gertrude Maxwell, daughter of Mrs. Calvin Maxwell, of Dyson, Ashe county, to Mr. Robert Lucian Ballou, on Wednesday, January 19th. The mariage will take place at the home of the bride at high noon on the above date. We congratulate Mr. Ballou on his good fortune in winning the hand of this lovely young lady.

—Mr. B. S. Womble, a prominent attorney of Winston and an active Methodist, was in Greensboro on professional business Monday and called at our office. He says the church in Winston is fully alive and that the West End congregation recently organized is constantly growing and that the members are enthusiastic over the prospect for steady growth and wide usefulness.

—Volume one of "Good Roads," a handsomely bound monthly magazine devoted to highway and street improvement has just been isued by he Southern Good Roads Co., of Lexington, N. C. It contains 26 pages and is beautifully illustrated. Mr. H. B. Varner is editor and general manager and Mr. G. F. Cochrane is his associate. We welcome it into the fraternity and bespeak for it a long and useful career.

—The new Industrial Building at the Stonewall Jackson Training School, Concord, was formally opened with appropriate exercises on the 12th instant. The address was delivered by State Auditor, Major B. F. Dixon, of Raleigh. This building was made possible by the generosity of Capt. and Mrs. G. T. Roth, of Elkin, who gave $3,500 for the purpose. No doubt the joy of this occasion to them has already enabled them fully to test the truth that it is more blessed to give than to receive.

—Baxter Woollen, of Thomasville, who was found in his room Monday morning, January 3, hung by the neck until dead was buried at St. Paul Cemetery, Randleman, Tuesday. Rev. Parker Holmes, of Thomasville, his pastor, and Rev. G. F. Kirby, of Blacksburg, S. C., and several of his friends from High Point and Thomasville, accompanied the remains. He was a noble young man with many Christian virtues and was secretary of the Thomasville Sunday school. The cause of the deplorable act is inexplicable.

—Miss Mamie Bays of this city is the recipient of quite an honor in her appointment as official press correspondent of the Southern branch of the national campaign of the Laymen's Missionary Movement. This campaign begins at Grensboro tomorrow. Those in charge will then proceed on a tour through the South and West, extending over six weeks or possibly three months, holding conventions in important cities. They will go from Greensboro to Columbia, to Georgia and Florida, then turning Westward. Miss Bays will accompany the party on this trip as spokesman for the conventions to the press.—Charlotte Observer.

—Rev. L. A. Falls, of Belmont Park church, Charlotte, is a live pastor and successful church builder. It was during his pastorate that Brevard Street Church was built. Then he spent two years in High Point at South Main where he built the new church and parsonage. Now in his second year at Belmont Park he has a church building enterprise on hand. The old wooden church has been torn away and a handsome brick one is being built in its place. Last Sunday the first service was held in the new Sunday school room and Bro. Falls granted to the junior editor the honor of conducting it. It was a fine day and a good congregation was present. His people are a loyal band and when the new church is completed it will be an ornament and credit to that section of the city.

REV. JOHN NEWTON HUGGINS

Rev. John Newton Huggins was born near Bellville, Ill., August 31, 1856, and died at Statesville, N. C., December 5, 1909, in the 54th year of his age.

He was converted when 14 years of age while a student at McKendree College, Lebanon, Ill., and joined the M. E. Church, South, at that place. Graduating from this institution in 1874, he returned to his native town where he studied law, and practiced his profession for two years.

In 1884 he joined the South West Misouri Conference M. E. Church, South, of which he remained a member until he came by transfer to the Western North Carolina Conference in 1899.

March 24, 1887, Brother Huggins was married to Miss Cynthia Jane Pipkin, of Springfield, Missouri, who for 22 years stood by his side as a true and faithful helpmeet amid the joys and sorrows of an itinerant Methodist preacher's life.

To them were born three children, the oldest a boy, dying at seven years of age, while two, Helen P., and J. Reuben, with their mother, survive him.

In his home conference Brother Huggins filled some of the most important charges with great acceptability, among them being Carthage; Brooklyn Ave., Kansas City; Presiding Elder Springfield District; Jefferson City; and Marshall, from which place he transferred to this Conference, where he served Haywood St., Asheville; Forest Hill, Concord, Lexington, and Presiding Elder of the Statesville District.

Brother Huggins was a modest man and of a retiring disposition, seldom, if ever, seen on the Conference floor, yet he had decided convictions and when the opportunity came for the expression of them he never failed to show the courage to do so.

As a pastor he was most highly respected and universally beloved wherever he went. Child-like in faith, simple in life, a man of broad information and culture, he drew to him with equal veneration and love, both the rich and the poor, the old and the young. The poor felt that in him they had a friend to whom they could go in sorrow, being assured of real sympathy, whilst business men realized that any important matters confided to him would receive careful consideration, and any advice which he gave was valuable, because of his practical knowledge of business affairs.

In his study he was not content to merely peruse the works of the great theologians, but, thoroughly conversant with the best literature of the world, he read fiction, and biography to a great extent. While a most assiduous student of history, his sermons from time to time were illuminated both with thoughts and quotations from the classics which made them a delight to the cultured in his congregations.

As a Presiding Elder, Brother Huggins was a wise, consecrated leader and an efficient administrator of the affairs of the church.

He studied with minutest care every charge and every preacher, and well knew the needs of both. With the preachers in his district he was sympathetic beyond their ability sometimes to realize.

Nothing of the problems of the charges ever escaped his attention, and it may be truly said of him he carried his work on his heart.

During Conference at Hickory he contracted a deep cold, but after his return home to Statesville he rallied somewhat and on November 27th preached at 11 A. M. at Broad Street church and at Race Street church at night. The Conference year was opening for him full of promise, and on the day mentioned he preached with more than his usual vigor. The day following, however, the cold from which he had been suffering developed alarmingly and pneumonia set in. From the first moment the physicians were called in they realized that he was in the hands of a terrible enemy, and, having a frail constitution, he was unable to rally and overcome the disease, but on the night of Sunday, December 5, passed peacefully away to receive the reward for the righteous: "Well done, thou good and faithful servant."

On Monday there was held in Broad Street church a memorial service, led by Revs. J. H. Weaver, J. W. Jones, R. M. Courtney, and the writer.

A great concourse of people gathered to do honor to his memory. From Lexington came a large delegation of Masons, of which fraternal order he was an honored member; from Concord, and other places in the State, there were friends who had known and loved him, while the entire community of Statesville, without regard to creed, color, or class, was represented in the congregation.

December 9, Rev. C. H. Briggs, a life long friend of the family and pastor of St. Paul M. E. Church, South, Springfield, Mo., conducted the funeral service, assisted by the writer, and the remains were, with Masonic honors, laid to rest in the city cemetery of that place.

Sleeping under a mantle of snow, a fit emblem of the purity of his life, the grave covered with a bank of beautiful flowers, suggesting the fragrance of his life, we left this sacred spot to await the dawn of that cloudless morn "When the day breaks, and the shadows flee away."

HAROLD TURNER.

Statesville, N. C., January 7, 1910.

OUR GEORGIA LETTER

By George G. Smith

God has done much more for us than we may realize. He has provided for us far better than we know and many of us, as christians are sqauledly poor when we might be abundantly rich. It is a somewhat strange thing that men when called to a higher life han they live are often as much aggrieved as if they were really robbed of what was theirs. Christians receive the grace of God in vain. They fail to appropriate to themselves, what God has fully provided, in the way God has directed, as though it had not been freely offered. They recognize as obligatory the duties and fail to grasp the consolations of religion. Because a higher life than they live are often as much way of peace they search wildly after the pleasures many church people fail to find in religion the end. The Apostle, in his letter to the Corinthians, after having told hi brethren of the full salvation offered in Jesus Christ, how God had made him to be sin for us that we might be made guiltless and pure. After having besought us to be in ful harmony with God and to se that this is the day of salvation, sees sadly many who have as yet received this grace in vain. One reason he suggests is that they have failed to see it is a salvation already provided to be received now. I was one day approached by my friend, the Episcopal minister, who objected to the Methodist doctrine of instantaneous conversion. I said to him: "Brother, don't you pray that God would forgive you your sins and cleanse your heart that you might perfectly love him and worthily glorify His holy name?" "Oh yes!" he said.

"When," I said "do you expect that prayer to be answered?" "At once" he said. Well that is what we call instantaneous conversion. Too often we ask but don't believe God will answer. We seem to think a long search for pardon and peace will secure a more stable religious life. The longest eking after conversion, recorded in the Bible is that of Paul, and that was only three days. It takes us often a long time to make a full consecration to God and to get rid of our unbelief but it does not take long for God to forgive and purify. The most unhapy christian man in an hour may be made a happy one if he will look away from himself and call the Saviour his. It did not take the woman who was a siner, nor the Philippian jailer, nor the thre thousand on the day of Pentecost, long to accept what God has given. Our preachers too often think they must wait long for a harvest and are too philosophic to expect immediate results. Bishop Pierce used to say he loved to preach to the Indians, because as soon as an Indian was convinced he ought to be a christian and was willing to become one, he made short work of it, he came at once to Jesus.

My daughter found in an old bok case a diary I kept 55 years ago, and read me again the story I told there of my conversion. It was an amazement to me that when once I made a full consecration, and took Jesus as a Saviour, how complete and how immediate the great change came. My life was from that day a new life. Some men, I think many men, are debared from beginning a religious life by over estimating and shrinking with dread from what they think are the difficulties they must encounter in beginning it. The same thing is true with the sincere christian who is conscious of grievous imperfection and moral weakness. I had naturally a very violent temper. I had never controlled it, and did not believe I could control it. When it was subjected to a heavy trial after I was a christian in fact, and I was overcome time and again. Realizing how helpless I was in myself I took it to the Lord and found then I could bear the greatest trials with patience. My temper was not destroyed, a want of watchfulness and of faith and it appeared again, but I learned where my source of strength was. I have full confidence in those who tell of a great deliverance from recognized sins of temperament, of deliverance from evil habits, from unholy affections, in answer to the prayer of faith. Men who have been slave of strong drink, men are satisfied they are doing wrong in using tobacco, men who have ben profane, women who have ben irritable and unduly sensitive and worldly, could all be delivered if they called on God for help. They need not wait for time to cure their ills—Grace is present. God's Holy Spirit is always with us. Yearn no more to purchase grace, than purchase pardon. Now is the day of Salvation. But there must be a desire to get rid of these ills, and there must be a turning from the world. Men who hang around ber salons, men who are on the best terms with the world, women who go to whist parties and who are devotees of fashion, and who are careles in their devotions may not expect deliverance. If we would be fully saved we must come out from the world and be separate. Then God will receive us and we shall be his sons and daughters and dwell in Him, and He in us.

Religion is not all service or self denial, still it is dependent upon the world, wealth and honors for its power to make the heart glad. To give up the world is often times the pathway to a new world. We cannot serve God and mammon. Nothing but Grace can enable us to rejoice in tribulation also, but it can and it is near us all. Payson said: "Once I felt if I were helpless and useless I would be miserable, but now I am all that I feared and I was never so happy in my life." I am not afraid of doctrinal vagaries nor of innovations on government, but I am afraid of an effort to live religiously without religion.

I fear too many, even in the ministry, the teachings of the Apostle in his second Epistle to the Corinthians, are words with a strange sound. I am sorry to think there are really sincere christians who still get all their happiness out of the world, and only keep their religion in reserve as something to die with, without knowing "now is the day of Salvation".

THE GIFT WITHOUT THE GIVER

Sarah Endicott Ober
In North Western Christian Advocate

Marion Graves returned from the missionary convention all aflame with enthusiasm. Yearning over the needy ones of whom she had heard, passionately longing to be of service to them, she carefully and prayerfully counted over her scanty possessions, hoping to find something to contribute. But already she had given more than was "prudent" from the world's view. Her heart was fuller than her purse, and there remained but one way by which she could secure the money—that of soliciting it from others.

Marion's sensitive nature shrank from this. It always seemed a humiliation, although it was not for herself but for her Master that she asked alms. It was always her last resort, but still she was forced to it in her zeal, until one of her friends once said jestingly: "Marion, your epitaph should be, 'And the beggar died also.'" She now ran over the list of her friends and acquaintances, wondering where she would call, for but recently she had drained their resources for some local charity. Suddenly she thought of Miss Priscilla Patch, but only to reject the thought, for Miss Priscilla was noted for her stinginess. So persistently did the name recur to her, however, that Marion finally concluded to call upon the lady.

Miss Priscilla was the last of her race, and for three-fourths of a century had lived in an old house that was stored with the accumulations of generations of frugal, miserly people. A large bank accunt was hers, yet Miss Priscilla lived as plainly and hoarded as carefully as though she had not a penny. She had never been known to contribute to any cause, but Marion determined to ask her now.

So, praying for just the right message, she went on her errand. Miss Priscilla welcomed her warmly, for she was lonely and Marion's bright face was very dear to her. For some time Marion had no opportunity to present her plea, so many woes the old woman poured out into her sympathetic ears. Miss Priscilla had discovered buffalo bugs and moths among some of her cherished stores, and could talk or hear of nothing else. She lamented bitterly their destructive raids, and dilated upon her toil and care in consequence until she was fairly forced to stop for breath.

"Why not put your treasurers where 'neither moth nor rust doth corrupt, and where thieves do not break through nor steal'?" asked Marion, when she could interpose a word.

"What on earth do you mean?" cried Miss Priscilla in surprise.

"No, not on earth but in heaven," answered Marion, laughing, though her eyes were full of earnestness. "Lay up your treasures in heaven."

Then she plunged into her story before Miss Priscilla could recover from her consternation. With graphic force she pictured the degraded lives of unchristianized millions; their extreme poverty, their squalid homes, their ignorant, barren minds. With thrilling earnestness she told of their longings for better things; their quick response to helpful influences; their heroic efforts to grasp and assimilate what advantages were proffered them; their slow rising above their low levels. With loving zest she sketched the selfsacrificing lives of the missionaries, their incessant toil, their arduous labors, their hopes and discouragements, their successes and failures, and the scanty means from which they must accomplish great results.

Miss Priscilla's face was a study as she listened preforce. At first she was grim and repellant, as she detected her visitor's purpose; then she relaxed and gradually became interested in spite of herself. When Marion ceased Miss Priscilla's keen gray eyes were softened by unwonted moisture.

"Why, Marion!" she exclaimed, "I never knew there were such people in the world. How very interesting, and how very worthy their cause is! I really must do something for them. Call again in a few days and perhaps I may find something for them."

So with rejoicing Marion went home not alone for the promised aid but for the new interest and impetus that seemed to have entered that narrowed life.

At the appointed time she called again, and found a huge bundle awaiting her, while Miss Priscilla's sallow face fairly glowed with new enthusiasm.

"See, Marion," she exclaimed, "I've been all through the attic, and found all this for those poor people. I declare I could not rest until I had got them something."

"And it made you happy, too, did it not?" asked Marion, her own face radiant. "The greatest joy in the world comes from giving to the Lord."

"I suppose so," answered Miss Priscilla rather dubiously, as she tugged at the stout cord that fastened the bundle. "Anyway I am glad to get rid of the things, and hope they will do somebody some good. But to my mind, charity begins at home, and I believe the Lord intends for everyone to look out for themselves first. He don't give us things just to have us give them away again. But I am willing to give away what I don't want myself, and I got all stirred up thinking of those poor people. There, see what I am going to give them!"

Visions of bedding, warm garments, and all sorts of comforts for the poor creatures had been dancing in Marion's mind, but they were dispelled with a shock at the sight of the contents of that great bundle. Tumbling out at her feet were time-yellowed newspapers, old almanacs, ancient school books, bundle of Godey's and Peterson's Magazines filled with curious pictures of the hoopskirts and waterfalls of a half century ago. A few antique and motheaten garments capped the pile.

Marion stood tunned, ppeechless, the slow tears gathering in her eyes.

"Whats the matter?" questioned Miss Priscilla sharply, as she noticed her revulsion of feeling. "Don't you like these things? You said those folks were glad of anything—that they needed good reading. I'm sure there's lots of good reading here."

Marion hought of the half-tarved, scantily-clothed bodies; of the just-awakened, hungering minds; of the poor, needy souls. They asked for bread; should they be offered tones? What food was there for them in those old sentimental stories, those obsolete books, those medical almanacs? What knowledge, or guidance, or strong foundation truths for those groping minds? But with her disappointment and compassion for the defrauded ones was mingled a great pity for this narrow soul, so cramped and confined by greed and avarice.

"If you do not want the things, just say so," said Miss Priscilla tartly, comprehending that her gift was somehow not appreciated. "I can sell them to the ragman. If he don't pay much, it is better than nothing. You don't catch me giving anything away after this."

Marion turned toward her, compassionate and tearful.

"O you poor, poor soul!" he cried. "I am so sorry for you."

"Sorry for me! Why, what do you mean?" exclaimed Miss Priscilla in amazement.

"Dear Miss Priscilla, you miss so much joy and happiness out of life," said Marion earnestly.

Then she tried to explain those things were not suited to the needs of the poor, and not worth the expressage to the place. But Miss Priscilla cut her short.

"Beggars must not be choosers! Don't you ever come to me again with your woeful tales."

Downcast and discouraged, poor Marion went home, but before she reached her house someone

called her. She turned to see Widow Brown beckoning from her door.

"O Marion!" she called. "You are just the one I wish to see. Come in for a few moments."

The home of Widow Brown was small and poor, its scanty furnishings betraying a close struggle with poverty, but the widow's face was peaceful and contented, though sorrow and suffering had engraven deep lines upon it.

"O Marion!" he continued eargerly, as she led the way into the house. "Did not that stirring appeal for the mountain people thrill your heart? I could not sleep all night for thinking of them, and trying to find ome way to help them. And the way came all at once. I wonder that I never had thought of it before, but I believe the dear Lord has kept me from giving away my treasurers before, just to reserve them for this time. And all the while I thought it was because I could not part with them. Come, dear, and see what I have ready to send."

And he led the wondering girl into the bare little "best room." There spread about were many articles of clothing. Dainty garments that her own hands had fashioned for the darling who years ago had donned heavenly apparel. Pretty undergarments, dresses, laces, ribbons, even the books and toys once dear to that girlish heart.

And besides them were garments that had been worn by the child's father, cherished reminders of the happy years of Widow Brown's married life. There, too, were his books, his tools, and many other possessions that would be a veritable Godsend to some poor man.

Marion comprehended, and also realized the great sacrifice that was here laid upon the altar. The girlish wardrobe was a part of her own life, for she knew every item, its owner having been the dearest friend of her youth.

"Why, Auntie Brown!" she cried. "Are you going to part with all your treasures?"

Mrs. Brown stroked the soft folds of a beautiful dress as she replied: "Yes, dear. These are not my real treasures; these are but their wrappings. Nothing can take away my precious memories; they are always mine. I must not hoard these any longer, now that the Master has need of them. They will be a part of his work, and it will seem to me as if my husband and Jessie still were working for him."

Marion could say no more, but her warm embrace testified to her complete comprehension. Together they packed away the things, and addressed the box containing them to the mission in which they were so much interested. As they worked Marion told of her visit to Miss Priscilla and its result.

"Auntie Brown," she concluded, "I really thought that God directed me, and that he had some special message for her, and just see how I have blundered, how I have angered her! Perhaps through my clumsiness poor Miss Priscilla has lost forever the joys of giving."

"I believe that God did direct you," replied Mrs. Brown. "And you may have accomplished his work better than you suppose. But do not think it is finished. Keep on praying for her."

* * * * * * * *

Next forenoon there came a quick summons to the door, and there Marion found Miss Priscilla, agitated, trembling with emotion.

"O Marion," she cried. "I have had such a horrible night. I just had to come to you."

Marion drew her into the house and tried to soothe her, but Miss Priscilla could only find relief in telling her story.

"Such a night," she repeated over and over again. "It seemed as if I would die! I do not know whether I dreamed it, or it was a reality. God showed me myself—my life—as he must see me. Every year—every day—was unrolled before me. Such barren years—such misspent days—and nothing—nothing—done for him; all—all—lived for self! What shall I do? Here is my life almost spent—and nothing to show for it. I have been shown such pitiful sights—needy ones—staving ones—sinful ones—and the world's vital wants—and I—yes, I—have hoarded and kept all these years what God gave me for others. What shall I do? How can I ever atone? How can I ever get peace? O, if I could only live my life over—could only undo the past! All these treasures hoarded up on earth, and none in heaven! How blind—how wicked I have been! Can there be forgiveness—mercy for me?"

Tenderly Marion comforted and assured the exhausted woman. To her lips came marvelous promises from God's own word; promises of forgiveness and mercy, assurances of help and guidance; declarations of everlasting love, until the poor, troubled, bewildered soul could grasp and rest upon them.

Marvelously happy times did the two have in dispersing and disposing of the accumulated hoards. And as her cherished possessions melted away, Miss Priscilla found that all of her burdens and cares vanished also. She had learned to know that—

"The holy supper is kept indeed
In whatso we share with another's need.
Not what we give but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his suffering neighbor, and Me."

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

Executive Committee Meeting

The Executive Committee held its regular quarterly meeting in the office of the Superintendent at the Home on Wednesday, January 5th. The members present were Dr. G. H. Detwiler, Pres. of the Board and Chairman of the Executive Committee; Dr. T. F. Marr, Mr. J. A. Glenn, and Mr. C. H. Ireland. Mr. J. K. Norfleet had been called away from home and could not attend.

A considerable amount of routine business was transacted. The most important action of the Committee was the decision that plans for our first permanent building, the Administration Building, should be perfected as soon as possible and arrangements made to begin work on this building in the early spring.

The demand for this building is urgent. Today more than one hundred needy children are knocking at our doors, and we have no room for them.

We feel sure that the decisive action of the Committee will inspire in all our people new zeal in providing for the building and support of our Children's Home.

The members of the Committee took time to inspect the institution. They slept with us, ate with us, visited the school, saw the children at their work and at their play, and were able to form a good estimate of what life in the Home is like.

Our children were very much delighted with this visit of their big brothers. All of us will look forward to their next visit with eagerness and pleasure.

Report of Cash Received by H. A. Hayes, Sup't. for Week Ending January 4, 1910

Miss Maude England, Lenoir, $2.00; Buffalo Heights Church, Greensboro, $5.66; Carmel Church, Monroe, $5.11; Mrs. Cordelia Gregg, Durham, $1.25; North Monre Church, Monroe, $2.50; Mt. Zion Station, Cornelius, $5.48; Bethlehem Church, Mineral Springs, $1.75; J. F. Morris, Winston-Salem, $1.00; Kernersville Church, Kernersville, $3.00; Carson Chapel Church, Garden City, 60 cents; Chas. A. Reece, Ramseur, $2.00; Bethlehem Church, Reidsville, R. No. 3, $8.90; Wm. Winkle, Hickory, $1.00; Mill Springs, Mill Springs, $3.65; Bruce Rothrock, Lexington, $1.65; Chestnut Grove Church, Pilot Mountain, $4.50; Miss Kinkle's S. S. Class, Winston-Salem, $1.35; Rev. J. P. Rodgers, Winston-Salem, $5.00; Rev. J. P. Rodgers, Winston-Salem, $9.75; G. F. Ivey, Hickory, $21.73; Moore's Grove, $2.00; Central Church, Monroe, $25.00; Total, $114.88.

Fifth Sunday Collections

Epworth Church, Concord, $8.00; Shady Grove Sunday School, Lilesville, $2.50; total received, $125.38; previously reported, $1,037.49; total Fifth Sunday in August to date, $1,047.99.

Supplies Received

M. D. Stockton, box of oranges; Burkhead Junior Baraca Class, Winston, Christmas presents for our boys; Ladies on Summit Street, Winston, Christmas presents; Ladies of Waynesville Church, box bedding and linens; Mrs. E. W. Brown and Sunday School Class, Waynesville, Christmas box; Taylorsville Church, coop of chickens; W. H. M. Society, Wadesboro, coop of chickens; Bessemer City Sunday School, Christmas box; Mr. and Mrs. E. H. Kochtizky, Mt. Airy, box of oranges; Dr. J. N. Hester, Reidsville, lot of ties and handkerchiefs; R. B. Horn Co., Winston-Salem, large box of candy; Mrs. Dr. Gray, Winston-Salem, box oranges; Unknown Friend, Winston-Salem, supply of fresh meat; R. C. Norfleet, Winston-Salem, box oranges; D. R. Allen, Reidsville, toys; Mrs. G. M. Trent's S. S. Class, Reidsville, dry goods, etc.; Mrs. J. Y. Stokes, Reidsville, clothing and toys; Cromer Brothers, Winston-Salem, box raisins; Nat. M. Pickett, Madison, two boxes prunes; Miss Lola Ferrell, Winston-Salem, lot of toys; W. H. M. Society, Elkin, one quilt, patched and quilted by Mrs. Martha McArgue, aged 67 years, and Mrs. Almeda Walker, aged 73 years; E. A. Wilson, toys and decorations; Mrs. Peter J. Brame, Winston-Salem, box fruit; Wheeler Philathea Class, Greensboro, box of supplies; Miss P. L. Shuford, Newton, box books and clothing; W. H. M. Society, Morganton, box of fruit, box of bedding and clothing; Baraca Class, High Point, box dry goods, etc.; Rock Spring Circuit, box clothing; W. H. M. Society, Gastonia, box dry goods, clothing, etc.; Ladies of Dallas Methodist Church, box dry goods and clothing; Light Bearers of Central Church, Concord, barrel of toys and clothing; W. H. M. Society, Morganton, box canned goods; Mrs. Zeb Deaton, Mooresville, box supplies; Methodist Sunday School, Hendersonville, box books, clothing, etc.; Spring Garden Street S. S., Greensboro, box books and clothing; Rock Spring Circuit, box of supplies; Lexington Sunday School, barrel and box of supplies; No Name, Bryson City, box supplies; Ladies Aid Society, Waxhaw, box of bedding and a box of toys, etc.; Shelby Sunday School, box clothing, candy, etc.; Bethel unday School, Asheville, fruits, candy and nuts; Epworth Church, Concord, box dry goods and clothing; Price Sunday School, box supplies; Franklinville Sunday School, barrel of flour, box supplies; Rev. E. J. Poe, Matthews, box clothing, fruits, etc.; P. A. Thompson, Denver, clothing and supplies; Miss Melvin, West Market Street, Greensboro, box dry goods and supplies; J. Frank Armstrong, clothing, fruits and toys; Mocksville S. S., box of clothing. Several boxes of clothing, dry goods, fruit, candy, toys, etc., have been received, without name or address.

We are Grateful

It is literally true that we cannot find words to express our gratitude to God and His good people during this happy Christmas season—and all the time.

We thank you, dear, dear friends, and we pray God's blessings upon you.

Report of J. P. Rodgers, Agent for Week Ending January 1, 1910

Subscribed—Jno. Sherrill, Catawba, $5.00; T. E. Harwell, Catawba, $1.00; Miss Annie Lowrance, Catawba, $1.00; Miss Nora Lowrance, Catawba, $1.00; Miss Mary Lowrance, Catawba, $1.00; Jno. H. Hewitt, Catawba, $1.00; J. U. Long, Catawba, $5.00; C. H. Drum, Catawba, $5.00; A. H. McNeill, Catawba, $1.00; L. H. Lowrance, Catawba, $1.00; J. H. Adderholt, Catawba, $1.00; G. W. Rhyne, Catawba, $1.00; Mrs. J. H. Coulter, Catawba, 50 cents; R. D. Rufty, Catawba, $2.00; W. L. Sherrill, Catawba, $1.00; Mrs. R. E. Chenault, Catawba, $$1.00; C. B. Rufty, Catawba, $2.00; J. H. Sherrill, Catawba, $2.00; Rev. J. M. Price, Catawba, $1.00; Mrs. J. M. Price, Catawba, $1.00; Robt. M. Price, Catawba, $1.00; Walker M. Price, Catawba, $1.00; Miss Beulah Price, Catawba, $1.00; Fred Lowrance, Catawba, I1.00; Chas. L. Abernethy, Catawba, $5.00; Miss Sue A. Abernethy, Catawba, $1.00; Miss Jessie Lowrance, Catawba, $1.00; Mrs. Mary Robinson, Catawba, $1.00; J. W. Lowrence, Catawba; $5.00; Dr. A. C. Little, Catawba, $1.00; Miss Beulah Little, Catawba, 25 cents; C. A. Yount, Claremont, $2.00; Mrs. M. Null, Claremont, $1.00; Sam Brinkley, Claremont, $2.00; Mrs. R. L. Connor, Claremont, $2.00; T. G. Cloninger, Claremont, $1.00; L. T. Cloninger, Claremont, $1.00; A. P. Morrow, Claremont, $2.00; Bethlehem Church, Claremont, 75 cents; A. E. Brinkley, Claremont, $1.00; I. A. Witherspoon, Claremont, 25 cents; Chas. Detter, Claremont, $1.00; Miss Beulah Frazier, Claremont, $1.00; P. C. Deal, Claremont, $2.00; B. M. Morrow, Claremont, $1.00; Miss Mollie Deal, Claremont, $1.00; L. A. Lackey, Claremont, $1.00; R. F. Connor, Claremont, $2.00; R. L. Connor, Claremont, $5.00; Prof. A. C. Sherrill, Newton, $10.00; R. E. Hewitt, Lexington, $1.00; Mrs. P. M. Wilson, Conover No. 2, $5.00; P. M. Wilson Conover, No. 2, $5.00; D. R. Cecil, Lexington, $10.00; total, $110.75.

Paid on Former Subscriptions

E. C. Kirkman, Elkin, $2.50; D. R. Cecil, Lexington, $5.00; Mrs. M. E. Hardison, Mocksville, $5.00; Joe H. Gwyn, Mt. Airy, $5.00; P. R. Hopper, Leaksville, $5.00; W. A. Owen, Mocksville, $5.00; W. P. Wheeler, Walnut Cove, $5.00; Mrs. J M. Cuthbertson, Charlotte, $5.00; C. R. Brown, Walkertown, $5.00 J. W. McCrary, Lexington, $25.00; Dr. E. E. Richardson, Leaksville, $12.50; total, $80.00.

Cash

A. P. Morrow, $2.00; Mrs. R. L. Connor, $2.00; P. C. Deal, $2.00; T. G. Cloninger, $1.00; L. T. Cloninger, $1.00; Miss Mollie Deal, $1.00; R. E. Hewitt, $1.00; B. M. Morrow, $1.00; C. A. Yount, $1.00; R. F. Connor, $1.00; Bethlehem Church, 75 cents; Jno. H. Hewitt, $1.00; I. A. Witherspoon, 25 cents; T. E. Harwell, $1.00; Robt. M. Price, $1.00; Rev. J. M. Price, $1.00; Jno. Sherrill, $5.00; L. H. Lowrance, $1.00; A. H. McNeill, $1.00; C. H. Drum, $5.00; J. W. Long, $5.00; J. H. Sherrill, $2.00; C. B. Rufty, $2.00; Mrs. R. E. Chenault, $1.00; W. L. Sherrill, $1.00; R. D. Rufty, $2.00; Mrs. J. H. Coulter, 50 cents; Miss Beulah Little, 25 cents; Dr. C. A. Little, $1.00; Miss Beulah Price, $1.00; Fred Lowrance, $1.00; Mrs. J. M. Price, $1.00; Walker M. Price, $1.00; total, $48.75.

From the Field

Correspondence, Reports, Etc.

North Monroe and Icemorlee.

I will add also that we have received a number of kindnesses since coming to this, our new charge, and are expecting a good year. Among the good things received I will name a generous pounding just before Christmas, and the following letter which I copy, suppressing the name and address. It breathes such a sweet Christmas spirit that I think it worthy of publication. Here it is. "My dear Frend:—Having noticed that you have a pretty long move to make this year, and knowing from my own experience something of the expense incident to this season with a young man with a family, I have felt inclined to send you the enclosed check .... which I trust you will accept in the spirit of love in which it is sent, by your old neighbor, your friend, your brother.

"Praying God's blessings on you and your family, also for your success in your new field of work, I remain, fraternally yours."

The above brother is one of our leading young laymen.

Sincerely,
W. T. Albright,

Wanted—A Preacher.

For Judson and Almond, in the Franklin District. It is on the Murphy branch of Southern Railway and will pay about $500.00. Write me at Franklin, N. C.

J. E. Gay.

January 5, 1910.

From Mt. Holly to Lewisville.

After spending four years at Mt. Holly pleasantly and I trust profitably, we boarded the train for Lewisville where we had been assigned for the present conference year. At Clemmons we were met by friends and conveyed to the parsonage where a warm welcome was given us by friends who had gathered to greet us on our arrival. After warming ourselves by a brilliant fire we were invited into the dining room where a well prepared supper awaited us. Hardly a day has passed but what some token of kindness has been shown us. Last Thursday a regular pounding was given us. I have made one round on the work and found a warm reception at every appointment. We have found many good substantial people all over the work. The Doubs, Conrads, Hausers, Mocks and many others are among the best people of this as any other country. Last Saturday and Sunday we had our first quarterly meeting at Sharon. The quarterly conference was well attended by the official brethren and everything seemed harmonious. Dr. T. F. Marr, our presiding elder, gave us two strong, clear, logical sermons. Tuesday I attended the District Stewards and Pastors meeting in Winston. Most of the charges were represented by either Steward or Pastor or both. The presiding elders salary remained the same as last year. The assessments for benevolences were increased on most of the charges as the increase on the district for these purposes was nearly six hundred dollars over last year. A Missionary Institute was arranged for the district, to be held at Madison sometime in March. This is a large, strong aggressive district with a strong band of preachers and laymen, led by a wideawake, up-to-date presiding elder. While in Winston I was entertained by that big-hearted, big-souled, big-bodied Methodist, G. W. Hinshaw, and his cultured family. It was a great pleasure to be in this Christian home, and when I left a box of nice things to eat were given me to take home to wife and children and choice literature to read with an invitation to turn in when passing that way as he had a barn for my horse and a place for the preacher. Like Elisha of old, I am inclined to turn in as oft as I pass that way. These are the oases that brighten and cheer the etinerant as he goes forth on his mission of love. But for these oases in the desert life indeed would be sad and lonely. But I am thankful to know whereever we go friends are ready to comfort and bless us on the way. When we left Mt. Holly we left friends. When we came here we found friends.

Pilot Mountain.

We arrived at Pilot Mountain December 5, 1909. We have seven churches on this charge. I have made one round on my work and find a very kind receptive people at all the points. Our first quarterly conference convened at Pilot Mountain January 2, 3, 1910. Rev. R. M. Taylor, our P. E., was on hand in good time and preached for us Sunday 11 A. M., also 7 P. M., to the delight of all. On the night of December 30 a number of the good people of Pilot Mountain came to the Methodist parsonage and gave us such a pounding as always greatly encourages the pastor and his family. We enter upon our new field of work believing success is ours.

W. N. C. Conf. Brotherhood.

Assessment No. 1.

Received since January 1, 1910, three dollars each from J. C. Richardson, J. F. Moser, R. W. Pickens, C. M. Pickens and R. L. Doggett—total to date, $189.00.

Assessment No. 2.

Three dollars each from J. C. Richardson, A. T. Bell, T. S. Ellington, T. L. Ballance, J. W. Williams, J. W. Rutledge, R. W. Pickens, C. M. Pickens, W. V. Honeycutt, and H. F. Chreitzberg—total to date, $84.00.

H. F. Chreitzberg, Treas.

Monroe, N. C., January 8, 1910.

Thomasville Baraca.

The Baraca class of the Main Street Methodist Sunday school h ld their annual election of officers Sunday morning in the handsome class room of the new church. The officers who had served so efficiently since the organization of the class in the early fall, were unanimously re-elected as follows:

L. B. Thomas, President.
J. P. Gilbert, Sec.
T. D. Westmorland, Ass't. Sec.
A. H. Ragan, Treas.
M. E. Bishop, Teacher.
J. T. Henry, Assistant Teacher.
G. T. Cochrane, Press Reporter.

The class with an enrollment of sixty-two members fills a long felt want, and great interest is being taken in the work.

North Thomasville.

We are just entering on our second year at Thomasville and it is, no doubt, time the Advocate was hearing from us.

The year just closed has been one of wonderful experiences, one of much profit and some successes. It would be hard to find a people that are kinder to their pastor than are the people of this charge; and the people of Thomasville, although not of this charge, are always considerate and ever have a kind word of cheer for the preacher who has charge of the territory round about the town. During the sickness of the pastor last summer, members pounded us, and we have had similar attacks since then. It seems they just can't help it.

On the 9th of December the big pounding came, and it was a big one too, and it was made up of almost every eatable, from the smallest table necessity to the full grown turkey. The dining room table was not merely filled it was literally covered up with good things. There was also a big rocker for the preacher. Rev. Parker Holmes, the popular pastor of Main St. Church, led the procession, and lent much to the interest of the whole affair. He made quite an appropriate speech to which Rev A. T. Bell, of Leakesville, replied.

The pounding is not all of it, but it is an indication of the feeling of the people and is very much appreciated by the pastor and his family. May the Lord teach us that we may be able to feed the flock spiritual food as they have fed us temporal food.

A. R. BELL.

A NEW YEAR PRAYER

I do not ask to see my way
From day to day
Just let me feel thy guiding hand,
O Lord, I pray;
And from my doubting heart, dear Lord,
Cast out the fear,
And guide me safely thro' the maze
Of this New Year.

I leave the past behind, dear Lord,
'Tis in thine hand;
I know that Thou dost see it all,
And undestand.
Tho' conscious of my sin and guilt
I feel and know
Thy blood can purge and make it clean—
As white as snow.

"To him that overcometh," Lod,
There is a crown,
So unite Thine armor, I'll fight on,
Tho' often down,
The greatest triumph, dearest Lord,
I fain would win,
Is just to feel from day to day
I've conquered sin.

O, let me feel, dear Lord, the debt
I always owe
To lov'd ones, friends and foes alike,
And kindness show.
Just lead me on thro' this New Year
In thine own way,
And give me victory over self
From day to day.

PEARL KING STEVENS,
Asheville, N. C.

LIST OF NEW SUBSCRIBERS

ASHEVILLE DISTRICT		
Old Fort, W. G. Malonee	1	1
CHARLOTTE DISTRICT		
Ansonville, P. L. Terrell	1	
Tryon Street, G. T. Rowe	1	
Dilworth, and B. Spring, A. L. Coburn	1	
Mt. Zion, J. W. Clegg	1	4
GREENSBORO DISTRICT		
Rev. W. R. Ware	1	
Coleridge, Ct. R. L Fruit	1	
Main Street, Reidsville, L. T. Mann	1	3
MORGANTON DISTRICT		
Table Rock, Albert Sherrill	1	
Connelly Springs, E. G. Pusey	1	2
MOUNT AIRY DISTRICT		
Mt. Airy Station, J. F. Kirk	2	2
SALISBURY DISTRICT		
Jackson Hill, E. M. Avett	2	2
SHELBY DISTRICT		
Lincoln Circuit, J. W. Strider	1	
Kings Mountain, D. F. Carver	1	
Polkville Ct., W. M. Boring	1	3
STATESVILLE DISTRICT		
Granite Falls, W. F. Sanford	1	
Hickory, J. H. Weaver	2	3
WAYNESVILLE DISTRICT		
Waynesville, J. H. Barnhardt	1	1
WINSTON DISTRICT		
Stoneville, J. H. Robertson	2	2
Grand Total		23

REPORT OF THE SUPERINTENDENT OF THE NORTH CAROLINA ANTI-SALOON LEAGUE

From January 1, 1909 to January 1, 1910.

280,000 Pages of Literature Distributed—9,067 Miles travelled—10,000 Letters Sent Out.

As we enter the new year, I desire to make a report of the Anti-Saloon League work for last year to the temperance workers and supporters and all friends interested in the cause.

In all of our efforts and work, we have tried to further the cause of law enforcement and total abstinence, and to enlighten our people on the subject of national legislation to destroy the jug trade. All speeches made, literature sent out and leters written have been to this end.

During the year, your superintendent travelled by rail and by boat 8,563 miles and by buggy 504 miles, and crossed the Blue Ridge by private conveyance four times. We have travelled from the mountains to the sea, and spoken over one hundred and fifty times. I might add, since I have been in this work, I have visited and spoken in every county in the state except seven.

Your superintendent has also made it a point to visit municipal officers in his travels and talk with them about the workings of our prohibition law. In all cases, we have been cordially received and I believe that these meetings have resulted in good. I think it is the purpose of the officers to enforce our law, but of course there are a few exceptons.

Your superintendent has also made full reports to all the annual church gatherings during the year, impressing upon them the necessity of their continued activity. In nearly all instances, these gatherings have adopted strong reports or resolutions. The church in our state was never more emphatic in its antagonism to the drink evil and the determination to destroy it than it is today. In fact judging from their reports, they are not only determined to enforce our present laws, but are anxious for further legislation that will destroy in toto the near-beer saloon.

The work of our organization has grown to such extent and become such a permanency that the office work of itself requires much time and attention. Under the instructions of our executive committee, we have had, for the past four months, a stenographer, and we have sent out during the year, largely in the past four months, over five thousand personal letters and as many curcular letters. These have been sent to sheriffs, mayors, policemen, pastors and other citizens, and in my judgment have been fruitful of great good.

In conclusion, let me add that we will be glad to hear from any one regarding local organizations, literature, public addresses or any other subject whereby we may be of benefit to them. We advise our friends in those localities where the law is poorly enforced to agitate and organize, and send for some of our literature to scatter among the citizens.

R. L. DAVIS, Supt.,
N. C. Anti-Saloon League.

A Correction.

As the Sunday school report of Centenary Church, Winston, was not correctly printed in the journal, I desire to say that we enrolled seven hundred and ninety two scholars and thirty officers and teachers, a total of eight hundred and twenty-two for the year.

J. E. Abernethy.

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville, ... Miss Edna Davis
Charlotte, ...
Franklin, ...
Greensboro .....
Morganton .....
Mt. Airy .....
Salisbury .....
Shelby .....
Waynesville C. E. Allison, Shady Grove, N. C.
Winston .....

We are gratified—much pleased with the progress of the Epworth League in our Conference. We note that the Statistical Secretary only gave a total of 91 leagues, but that is a mistake. There are 70 senior leagues instead of 50, making a total of 105 chapters—a gain of 15 over 1908.

* * * *

Winston district has the largest number of league chapters (16), but the Greensboro district raised the most money for all purposes, ($542.72).

* * * *

Plucky little Waynesville, with only 14 pastoral charges, has 9 leagues. Splendid!

* * * *

Some say the league is a relic of the past. Let's see if it is. Let's compare its enrollment and work in our conference during the past year with the Sunday school enrollment and its work during the past year.

The Epworth League enrollment is 3,433. The league raised for missions, $666.33. More than 19 cents per member. The Sunday school enrollment is 68304. The Sunday school raised for missions $4,473.28. About 6½ cents per member. The Epworth League raised for all purposes $3,061.-58. More than 89 cents per member. The Sunday school raised for all purposes $28,511.90. Not quite 42 cents per member.

Some say the reason why the Sunday school pays no more is because there are so many small children in the Sunday school. That is not the cause of the difference. Of the 3433 Epworth Leaguers in our Conference, 1,259 are Juniors.

* * * *

There will be a conference, Epworth League Conference, in April (D. V.). The time and place will be given soon.

* * * *

We should like very much to look upon the Advance Junior League with its 110 members. Is there a poor mortal who would not enjoy such a scene?

* * * *

The reason why some preachers like the Sunday school, and care but little for the League is, the Sunday school is fostered and run by the other fellow. Leagues require the fostering care of the preacher.

* * * *

The Morganton District has only four leagues. Not a Junior League in the district. Are there no children in the district?

* * * *

The latest statistics show that in the entire Methodist Church in Brazil, there are 1906 Epworth League members.

* * * *

The Epworth League in the Holston Conference is doing beautifully. There are five city unions in the Conference—three Seniors and two Juniors.

We know of three leagues being organized since the annual conference. Are there more? We hope not one has died, or will die during the year. We are listening for the good news—that a City Union has been organized in some of our thriving cities. The League should keep pace with all other interests. Which city will first report an organization?

* * * *

Mrs. G. G. Harley, the Superintendent of the North Asheville Junior League, writes the following cheering words: "Our little Juniors did some beautiful Christmas work."

* * * *

We repeat what we have previously said concerning the North Asheville Juniors. They are doing a most thorough work. The superintendent is doing a great work. She is training children who will honor the church in the next generation. Mrs. Harley is one of the most capable superintendents in the church. She has methods, tact, skill and knowledge—she knows children, their needs and how to help them. We are pleased to state that Mrs. Harley's name will be one of the many which will appear on the conference League program for April.

* * * *

Brevard.

Our League is alive. Have just re-elected officers. We have some capable Leaguers here, and I expect some good work this year.

C. S. Kirkpatrick.

* * * *

Bethel Church—Asheville.

Our Leaguers are in the front—alive with enthusiasm.

D. J. Miller.

* * * *

Bessemer City.

Dear Brother:—

On the second of January, 1910, the Bessemer City Church, after a rousing speech by the pastor, J. F. Armstrong, proceeded to organize an Epworth League. The following are the officers:

Miss Landace Wolf, Pres.
Mrs. J. F. Armstrong, 1st Vice Pres.
Miss Elizabeth Kennedy, 2nd Vice-President.
Miss Wanda Fronebarger, Organist.
Miss Fannie Thornburg, Secretary.
Miss Kate Wiley, Treasurer.
Miss Wanda Froneborger, Organist and J. F. Rowe, Corresponding Sec., Reporter and Agent.

We secured 29 charter members. We expect to do a great work this year. I will give a full report from time to time.

J. F. Rowe, Reporter.

* * * *

The League reporter, Bro. J. F. Rowe, Bessemer City, N. C., is the proper one in the very important place. He sends these refreshing words: "I will give a full report from time to time."

Thank you, my dear Epworthian. You have sounded the proper note. I hope all the reporters will "report in full from time to time."

* * * *

The Davidson Senior League will give a conundrum social January 18th inst. The proceeds will be used to purchase a library for the Sunday school.

* * * *

We are very sorry the notes in the columns of the last issue were disarranged. By some means the printer got them somewhat mixed. They left the editor in order.

The best fitting for future work is fidelity in present duty.



How they shone—those old folks—
at a function or reception—
But oh! what they missed
in their lack of all
conception of a food so good as

Uneeda Biscuit

The Soda Cracker that makes
our days the best of days

NATIONAL BISCUIT COMPANY

ON THINKING GLAD

Never mind a change of scene—
Try a change of thinking.
What if things seem sordid, mean,
What's the use of blinking?
Life's not always storm and cloud
Somewhere stars are shining.
Try to think your joys out loud,
Silence all repining.

By degrees, by thinking light,
Thinking glad and sweetly,
You'll escape the stress of night,
Worry gone completely.
Get the habit looking for
Sunbeams pirouetting,
Tapping gaily at your door—
Surest cure for fretting,

Needn't fool yourself at all,
For there's no denying
E'en above a prison wall
Song birds are a-flying,
Never mind the prison,
And you'll find your soul ere long
Unto freedom risen.

—John Kendrick Bangs, in Methodist Recorder.

NEW YEAR

Why do we greet thee, O blithe New Year
What are thy pleasures of mirth and cheer?
Comest, knight-errant, the wrong to right,
Comest to scatter our gloom with light?
Wherefore the thrill, the sparkle, the shine,
In heart and eyes at a word of thine?
The old was buoyant, the old was true,
The old was brave, when the old was new.
He crowned us often with grace and gift,
His sternest skies had a deep blue rift,
Straight and swift when his hand unclasped
With welcome and joy once more we grasped.

O tell us year—we are fain to know—
What is the charm that we hail thee so?
Dost promise much that is fair and sweet—
The winds low stir in the rippling wheat.
The waves soft flash on the sandy floor,
The bloom of roses from shore to shore;
Glance of wings from the bowery nest,
Music and perfumes from East and West;
Frosts to glitter in jeweled rime,
Blush of summer, at morning's prime;
Stars above us their watch to keep
And rain and dew though we wake or sleep.
These, O Year, we shall have from thee,
For the thing hath been, and aye shall be—
Sowing and reaping from seed to sheaf
The waiting long and the fruitage brief.
What beyond is thy guerdon bright,
To us who stand in the dawning light?

Through the ether clear from the solemn sky,
The New Year beckons, and makes reply:
"I bring you, friends, what the years have brought,
Since ever men toiled, aspired, or thought—
Days for labor and nights for rest;
And I bring you love, a heaven-born guest;
Space to work in, and work to do,
And faith in that which is pure and true.
Hold me in honor, and greet me dear,
And sooth you'll find me a Happy New Year." —Margaret E. Sangster.

The Christian Life.

THE TOUCH OF SYMPATHY

She was not a brilliant woman, but one of those sweet, loving natures that go singing their way through all the burdens and sorrows of life, cheering up everybody they meet. This is the story that a successful young man of business with a brilliant prospect before him told me of her on the day of her funeral. Said he: "Three years ago I was out of work, out of money, and tired nearly to death. I came into town, and, hungry and worn out, I lay down in a yard in front of the village church. While I lay there resting in the shade, a sweet-faced, motherly-looking woman came out on the porch of a little house across the street to water her flowers. Hungry as I was, I was hungrier yet to have some one to speak kindly to me, and to come into friendly relations with some one. Obeying a sudden impulse, I got up, went across the street, and asked for a drink of water. She brought it to me in the most gracious manner possible, and then, evidently seeing how tired I looked, asked me to take a seat. With great delicacy she drew out my story until I told her all that was in my heart. She took me into her dining-room, gave me a meal as gently as she would have served her own son, and then after praying with me and for me, and encouraging me, she made me take a little help, and I went on my way like a new man. All that I am and hope to be I owe to that hour's kindness received from that good woman."—Sunday School Times.

THE DESERT IN THE SOUL

I stood a little while ago on the Great Orme's Head on a wonderfully beautiful day gazing upon the colors of that exquisite coast. There was a fine air blowing over the headland, and everything was fresh and sweet. One who was standing near me suddenly made this remark: "Fancy autioneering after this!" He had thought of his work, and with the work immediately appeared his desert! His holiday provided the garden, and he was returning to the waste. Now can the desert of our work be made to blossom like the rose? Most assuredly it can. I wonder how it was with Paul when he was making tents? I feel perfectly sure there was no suggestion of "desert" in the labor. And why did he not regard his work as a desert? Just because there was no desert in his soul. His own soul was a bit of Immanuel's land, and therefore his work formed a part of the same inheritance. What we are in soul will determine what we are in our work. If our soul is "fat" then everything will drag. The light upon our work comes from our own eyes; the sunshine is in our souls; it will most assuredly beam out of our eyes and rest on our labor. —Rev. J. H. Jewett, in the Silver Lining.

HOW TO TREAT THE OLD PEOPLE

On reason why old people sometimes grow difficult and perverse and hard to live with as years increase is that they feel themselves of little use, and are afraid they are in the way. They need to be entertained. The cheery optimism of twenty-five is natural when the blood bounds in the veins, life is a pageant and you cannot count your friends; but to be gay at seventy-five is harder, for the lonesome years have found you out.

I would give the old lady or the old gentleman the brightest, coziest room in the house, but I would not expect him or her to stay there. Nor would I be on the alert every moment to save steps for the aged father or mother. They resent the best meant endeavors to save them from fatigue, and don't wish to be cared for as if they were children. Also, these gentle and pleasing attentions suggest their feebleness. It takes a good deal of tact to keep old and actively inclined people, who have no longer strength to be active, in a mood of contentment and tranquillity. But as we all shall, if we live so long, arrive where now they are, it is worth our while to be good to them—good and patient and jolly about it.—Mrs. Sangster in Woman's Home Companion.

KEEPING SWEET

It is not a matter of temperament nearly as much as some people imagine. To have a cheery and sunny and care-free habit of thought and life is something probably to be sought after and cultivated more than it is; but there is a greater achievement than this, and a much more Christian and fundamental one.

It is not a matter of circumstances or surroundings or chance happenings in life. Some of the sweetest souls—those who keep most resolutely the bitterness of envy and mistrust and narrowness and pessimism out of their scheme of life—have had to drink most deeply of the cup of sorrow and trouble and affliction. Keeping sweet is a habit of the soul; it is not learned lightly by very many of us; but it may be, it ought to be, maintained and persisted in even when life is doing its worst for us.

Just to take men and things at their best (perverse men and perverse things, it may be), to resolutely shut your soul to withering doubt and pessimism and fear, to be brave and hopeful and expectant of the best, to let kindness and patience have their perfect work both in your thought and in your deed—all these are implied just in keeping sweet. Yes, surely it is a great achievement, the crown and glory of Christian attainment.

We discount our religion most seriously and fatally when we do not allow it to train and discipline us in this fine art of Christian expression. We get the notion sometimes that harshness means strength, and we try to justify bitterness and unkindness in the name of our zeal for righteousness and truth. But we seldom succeed in satisfying our own conscience by the subterfuge, and we do always succeed in taking something from the winsomeness and charm and real power of the religion that we profess. It is a question if the lack of kindness, of forbearance, of sweet reasonableness that manifests itself in our lives so often and so constantly does not do more to dishonor the name of the Son of man and to discredit the causes of his kingdom than all the other failures and shortcomings that our lives do show. Just to keep sweet in our own soul life and in all our relations with the world about us is to give to our profession of religion a winsomeness and vitality that will make it a power for the gringing in of the kingdom.—The Christian Guardian.

THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston Publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui.

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

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If you are suffering, try Cardui at once. Thousands of letters come to us, from grateful women who have found relief in Cardui. If it has done so much for them, it surely will help you—just one more. Try it.

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N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

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Schedule Effective Sept. 5th, 1909

Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed — NO. 62
Chester_____Lv.	7 55 a m	1 15 p m	_____
Yorkville_____	8 42	2 40	_____
Gastonia _____	9 30	4 30	_____
Gastonia _____	_____	_____	_____
Lincolnton___	10 26	6 46	_____
Newton _____	11 05	7 40	_____
Hickory_____	11 55	8 35	_____
Lenoir _____	1 10	10 05	3 15 p m
Mortimer ____	2 42	_____	5 35
Edgemont___Ar.	2 55	_____	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont___Lv.	12 05 p m	_____	7 15 a m
Mortimer ____	12 13	_____	7 25
Lenoir _____	1 28	7 00 a m	9 40
Hickory_____	2 52	8 40	_____
Newtor _____	3 20	9 30	_____
Lincolnton___	3 57	10 18	_____
Gastonia _____	4 50	11 40	_____
Gastonia _____	_____	_____	_____
Yorkville ____	5 39	1 45	_____
Chester_____A .	6 25	3 20 p m	_____

CONNECTIONS.

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YORKVILLE—Southern Railway.
GASTONIA—Southern Railway.
LINCOLNTON—S. A. L.
NEWTON and HICKORY—Southern Railway.
LENOIR—Blowing Rock Stage Line and C. & N.
E. F. REID, G. P. Agt., Chester, S. C.

A WOMAN'S BEST COMPLIMENT

The finest compliment we have ever heard told to a woman was by her husband, who said in speaking of her, "We always think of her as a morning glory, because she looks so bright and cheery and pretty at the breakfast table." How many breakfast tables are presided over by women who make no effort to be dainty, and there are a great number who are at once untidy and even uncleanly to look at.

The claim that household duties keep women from looking well in the morning is easily disproved, for in many a household where the lady gives a helping hand in the kitchen, a big apron will thoroughly protect her dress, and then, too, cooking, unless one makes it so, is never dirty work.

That woman commits an error who looks uncared for and badly dressed in the morning.

The other woman, who wears any old thing to the breakfast table is also making a mistake, for that is the time when the men of the household ought to see a woman at her best, and not especially rely on her appearance in the evening, when the soft and charitable light of the gas will hide many defects.—Selected.

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Our Little Folks.

LITTLE BEE TRUNKHOSIE

It was in the bee-house. The sun was up, and shining brightly, so that it was too warm for the bees in their bedrooms. They awoke and stretched their legs, and rubbed their eyes, and brushed their wings, and made themselves ready for the day.

Out of the largest bedroom of all came a great, beautiful bee who was the queen of them all, and she called:

"Trunkhosie, are you there? Honeytrunk, Sharpsting, Early up and Swiftwing?"

Then Honeytrunk and Sharsting and Early Up and Swiftwing answered, "Here." But Trunkhosie, who was of them all the smallest, but the earliest to rise and the first to say "Here" to the beautiful queen, Trunkhosie did not answer.

Now, Trunkhosie knew the finest clover-fields and the lillies with the deepest cups. He could carry more honey and powder upon his legs than any other bee. He made more trips from the fowers to the bee-house than Sharpsting and the rest. And where was Trunkhosie that he did not come out of his little bedroom ond greet Sharpsting.

"Trunkhosie!" called Sharpsting.

"Trunkhosie!" called Honeytrunk.

"Trunkhosie!" called Early Up and Swiftwing, "where are you?"

But no little Trunkhosie answered, so they went sadly away, Sharpsting to a red clover bloom, and Honeytrunk to a white one, Early Up to the daisy fields and Swiftwing to a yellow, yellow primrose.

Where was busy little Trunkhosie?

The queen sat upon her great throne all made of wax as yellow as gold, and she looked very proud and stern, and she buzzed:

"Lazy Trunkhosie shall be punished. Lazy Trunkhosie must be punished for staying so late in bed."

But as the angry queen buzzed, way off down the road she saw a little, little bee with a heavy, heavy load. He had more honey and powder than any bee had ever brought home to the bee-house before, and the little bee's wings were heavy, and his legs weighed down, but he hummed merrily as he flew along. Then the queen came down from her throne, and out of the bee-house to meet him, for it was Trunkhosie.

"Where have you been, Trunkhosie?" asked the queen.

"I went a long, long way yesterday," said Trunkhosie, "and deep, deep down in a rose. But it came night, and the dew fell and the rose shut tight, and I couldn't get out. So I slept all night in the rose. But see," and Trunkhosie showed all the honey; "and see," Trunkhosie showed all the powder.

So the queen knew Trunkhosie had not been a lazy bee. She praised him, and he left his load in the bee-house, ome for the baby bees and some for the children, and then he flew away merrily for more.

Good, little Trunkhosie!—Firelight Stories.

THE LESSION THE MONKEY TAUGHT

By Helen A. Hawley

Norman had not been very kind to his cousin Joe; in fact, he had been really hateful to him, and Joe was not to blame, either. If anything could moke it worse, it was because Joe was visiting there. One should surely be courteous to a guest.

Norman's mother owned a pet monkey. It had been brought to her by a missionary friend from India, and they had had it only a short time, so its funny antics were a never-ceasing surprise and joy to the children. They had named him Jacko.

One day, a hand organ man with his monkey stopped before the house, and as soon as the children heard the organ tune up out they ran pell-mell —Norman, Oliva, Joe—and Jacko following.

What do you suppose Jacko did? Why, as soon as he saw the other monkey take off the little red cap from his head, and show what he really looked like, Jacko acted as if he knew him. He went right to him, leaped up on the organ box, put his arms around the stranger's neck and kissed him. Then they seemed to talk to each other, and they had so much to say.

The children were delighted at this. Oliva called, "Mother, mother, do come quick and see the monkeys hug each other." Mother came at once, and she was delighted also.

"Do you think, mother," Norman asked, "they could really be brothers, and remember each other?"

"No, my son," mother said, "it is hardly possible. I don't think they could be even cousins." She spoke the word "cousins" pretty markedly. "But monkeys seem to know how to be kind, whether they are related or not."

Norman looked hard at his mother. She nodded and miled. Then Norman went straight up to Joe, put his arms about Joe's neck, and kissed him. "I guess a boy can do as well as a monkey any day," he said. Norman and Joe were quite small boys, and not yet ashamed to kiss.—"Sunday School Times."

A BEAUTIFUL LEGEND

There is a tradition connected with the site on which the temple of Solomon was erected. It is said to have been occupied in common by two brothers, one of whom had a family, the other had none. On this spot was sown a field of wheat. On the evening succeeding the harvest—the wheat having been gathered in spearate shocks—the elder brother said to his wife:

"My younger brother is unable to bear the burden and heat of the day; I will arise, take my shocks and place with his without his knowledge."

The younger brother, being actuated by the same benevolent motives, said within himself:

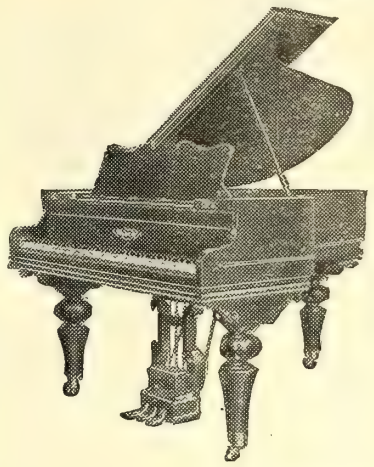
"My older brother has a family, and I have none. I will arise, take of my shocks and place them with his."

Judge of their mutual astonishment, when, on the following day, they found their respective shocks undiminished. This transpired for several nights, when each resolved in his own mind to stand guard and solve the mystery. They did and met each other that night half-way between the respective shocks with their arms full. Upon ground hallowed with such associations the beautiful temple was built.

Do you see any resemblance between yourself and these brothers?—Lutheran Standard.

"Keep my little voice today;
Keep it gentle while I play;
Keep my hands from doing wrong;
Keep my feet the whole day long;
Keep me all, O Jesus, mild;
Keep me ever thy dear child."

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

NEW YEAR'S HYMN

Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our voice.
Tender, strong and faithful, making us rejoice.
He will never fail us, He will not forsake,
His eternal covenant He will never break;
Resting on His promise what have we to fear?
God is all sufficient for the coming year.

—Havergal.

AN ECHO FROM THE WEEK OF PRAYER

Dear Mrs. Crawford:—

Instead of having a Week of Prayer our Woman's Foreign Missionary Society had a Day of Prayer Wednesday before Thanksgiving. We had five services beginning at 10:00 o'clock—giving an intermission from 12:00 to 2:00 o'clock—and ending at five. I'm sure those who attended enjoyed these prayer meetings and were benefitted by them.

Our Pastor's wife, Mrs. G. D. Herman, opened this Day of Prayer with a Thanksgiving service. Our minds were directed to the manifold blessings we had received during the past year and we were asked to give one of the verses in the Bible that had been a means of blessing to us.

The special study of the next hour was Korea and the discussion about that country was greatly enjoyed. At this hour two of our Presbyterian friends were with us. One of them who is the President of the missionary society in that church brought greetings from her society to ours.

At 2:00 o'clock our President, Mrs. B. T. Morris, was the leader. This is quite enough to say that we had a good service. There is no one more interested in Foreign Missions than Mrs. Morris, and those who hear her speak are bound to catch some of her spirit.

At three o'clock the Young People's service was lead by Mrs. L. L. Hardin, a daughter of our own Dr. H. F. Chreitzburg. This service was more largely attended than any other. Our League room—where the meetings were held—was about full. There were several ladies from the other churches. The papers and pieces read were interesting and instructive.

Mrs. Ruth Atkins was the last leader Though last she was by no means least. The subject was "Consecration". Mrs. Atkins read extracts from a little book she had been reading on the song, "Take my Life and Let it be".

The ladies responded with a liberal thank offering.

Sincerely yours,
Mrs. R. J. Sifford.

Tetterine Cures Ringworm.

Wysacking, N. C., June 2, 1903.

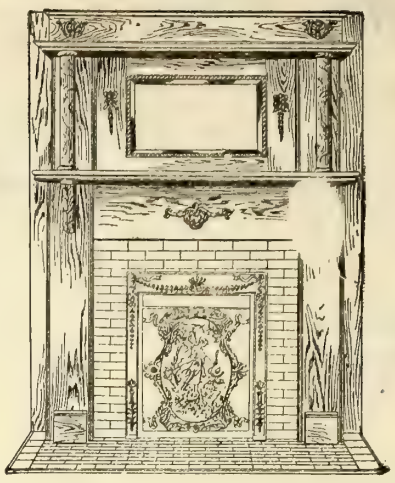
Enclosed you will find $1.00 for which please send me at once Tetterine. It is a dead shot on ringworms. W. S. Dudley.

Tetterine cures Eczema, Tetter, Ring Worm, Itching Piles, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from The Shuptrine Co., Savannah, Ga.

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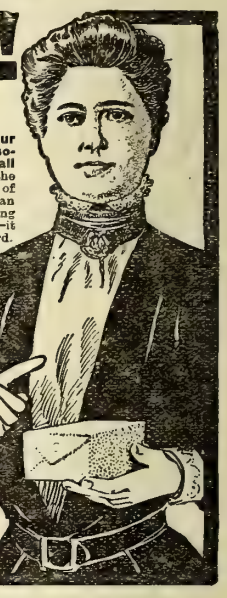
READ MY FREE OFFER

My Mission is to make sick women well, and I want to send **you, your daughter, your sister, your mother,** or **any ailing friend** a full fifty-cent box of Balm of Figs **absolutely free.** It is a remedy that **cures woman's ailments,** and I want to tell you **all about it**—just how to use it yourself right **at home** without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is a remedy that has made many sick women well and weak women strong, and I can prove it—**let me prove it to you.** I will gladly do it, for I have never heard of anything that has so **quickly and surely** cured woman's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with **any form of Leucorrhea, Painful Periods, Ulceration, Inflammation, Uterine Displacements, Ovarian or Uterine Tumors or Growths,** or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you **absolutely free,** to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to **prove** my faith by sending out these **fifty-cent boxes** free. So, my reader, irrespective of your past experience, write to me **at once—today**—and I will send you the treatment **entirely free** by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the **very best test** of anything is a **personal trial** of it, and I know a fifty-cent box of Balm of Figs will **convince you** of its merit. Nothing is **so convincing** as the **actual test** of the article itself. Will **you** give Balm of Figs this test? Write to me today, and remember I will gladly send you a **fifty-cent box of Balm of Figs for the asking.** Address

MRS. HARRIET M. RICHARDS, Box A20 Joliet, Illinois.



Report of W. N. C. Conference, W. M. S., M. E. Church, South, for Quarter ending November 30, 1909

NAMES OF DISTRICTS	Dues	Pledge	F. Bumpass Memorial	Scholarships	Circle of Thirty	Birthday Circle	Conference Ex. Fund	Retirement Fund	Total
Asheville	58.60	234.91				2.00	8.90	.10	304.51
Charlotte	114.90	135.35			66.75	10.00	7.35	1.00	335.35
Franklin	9.98								9.98
Greensboro	62.28	237.90	1.65			6.00	6.15		313.98
Morganton	39.50	35.70			7.00		.75	.45	83.40
Mt. Airy	20.20	43.34				8.00	.50	.15	72.19
Salisbury	95.75	262.27	2.50			11.00	11.50	1.40	384.42
Shelby	68.55	83.96	.10		48.00	2.00	3.90	.35	206.80
Statesville	60.63	20.05			11.00		5.00		96.68
Waynesville	14.40	37.50				2.00	3.00		56.90
Winston	33.40	259.32	1.00		32.75	3.50	2.25	.20	332.42
Total Adult	$578.19	$1350.24	$5.25		$165.50	$44.50	$49.30	$3.65	$2196.63
Asheville Young People	16.50	36.70				7.50	.30	.05	64.05
Charlotte Young People	50.35	17.35				3.00	.80		78.90
Greensboro Young People	39.90	179.77				3.00	2.40	.60	225.67
Morganton Young People	13.60	10.50					.25		24.35
Mt. Airy Young People	3.00	10.05							13.95
Salisbury Young People	13.00	42.52					.10	.50	56.12
Shelby Young People	7.35	5.25					.40		13.00
Statesville Young People	17.90	.40							18.30
Waynesville Young People	8.10	22.00							30.10
Winston Young People	4.80								4.80
Total	$174.50	$327.54				$17.50	$11.45	$1.15	$528.14
Adult	$578.19	$1350.24	$5.25		$165.50	$44.50	$40.30	$3.65	$2196.63
Young People	174.50	327.54				13.50	11.45	1.15	528.14
Light Bearers	180.30	217.07		120.00	12.50		5.05	1.30	526.22
Total	$932.99	$1894.85	$5.25	$120.00	178.00	$58.90	$65.80	$6.10	$3260.99

RECEIPTS		EXPENDITURES	
Sept. 17—Conf. Expense Fund in Treas.	21.35	Conference Treasurer	2.67
F. Bumpass Mem. Fund in Treas.	8.35	Greensboro District Secretary	6.75
Bible Woman Fund in Treas.	30.00	Printing Cards and Blanks	13.50
Collected for Conf. Expenses	65.80	Sent General Treasurer	3189.94
Collected for F. B. Memorial	5.25	Bible Woman Fund in Treas.	30.00
Collected for Scholarships	120.00	F. Bumpass Fund in Treas.	64.23
Collected for Retired Missionaries	6.10		
Collected for Other Purposes	3063.84		
	3320.69		3320.69

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is the one that puts the plant down to its proper depth and gives it half a tea cup of water or liquid fertilizer right at the root and then scoops the dirt up around the plant, all done at the one operation, without any stooping whatever. Write today for price and full particulars.

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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

NEW YEAR

The New Year has come,
With its hopes and its fears,
With its smiles and its tears,
And the Old Year has gone.

A welcome to thee,
All radiant and smiling,
With pleasure beguiling,
Thou comest to me.

O, happy New Year,
My future concealing,
No sorrow revealing,
Away with all fear!

And calmly I trust
In my Father in heaven,
By the grace He has given,
For He will be just.

Adieu to the past;
The future's before me,
My Saviour is o'er me,
He'll save me at last.

—MRS. E. M. ANDERSON.
Greensboro, N. C.

So much strength and inspiration has come to the Editor in studying the life of Robert Louis Stevenson that we recommend a study of the man for the coming year. His child-like teachable spirit, his wonderfully courageous fight with disease his almost infinite patience, and his unfailing hopefulness amid discouragements that would have overcome a weaker soul, have sent this writer to her knees for pardon because of failing courage and faith in the past and for strength to keep the resolve to fearlessly meet the varied experiences of the future.

This "morning prayer" she has placed above her desk. May it help some of you also.

"The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored; and grant us in the end the gift of sleep. Amen."

Robert Louis Stevenson

We can add nothing more to the enclosed message from Miss Bennett and Mrs. MacDonell than the request that every one give it careful, prayerful, dispassionate consideration.

All our women need to read it, those who, granting the rights of the laity, to the women to know the reason in the minds of our leaders for asking the privilege. The ones who oppose such action should consider it in order to ascertain if their opposition is well-grounded. Our brethren, particularly those who represent us at the coming General Conference, should thoroughly familiarize themselves with the memorial. Whatever is done, we believe they will act as they believe for the best interests of the entire church.

Dear Sister:—

No doubt you have seen the official statement in the Church papers from the Woman's Board of Home Missions concerning the memorial we are sending the General Conference asking that the women of the Church be granted the rights and privileges of the laity.

We are sending you the inclosed message, which contains our views and arguments as to why the privileges and rights of representation in our various Church Conferences should be granted the women. We ask a careful reading of this message, and prayerful consideration of the whole subject. If, as this message proves, we are already doing the actual work of the Church in many communities, and have demonstrated women's ability to bear the responsibility, is it not the part of right and justice as well as expediency to make such service legal? Our memorial asks the General Conference to take such steps as will not only make our service legal, but also give us some voice in the making of the laws which govern our action.

The Quakers have given equal lay authority to men and women for generations past, the Methodist Episcopal Church has granted the same for the past sixteen years, and the Wesleyan Methodists of England have remanded a similar petition to their synods, with full expectation that it will carry.

If the General Conference grants our petition, it will remand it to the Conferences for vote. So you see the final decision cannot be reached until 1914.

We are asking you to join us in prayer that right and justice may prevail and God's name be glorified.

Yours in His service,
MISS BELLE H. BENNETT,
Pres. W. H. M. Society.
MRS. R. W. MacDONELL,
Gen. Secy. W. H. M. Society.

No more encouraging news could possibly come to the Home Mission workers in our Conference and indeed throughout our connection than this item from the local Brevard paper of this week:

Brevard Institute Notes.

The Institute people are busy getting ready for the re-opening of school next Wednesday. The entire house is being renovated, every room being disinfected, the plumbing has been so changed that no stagnant water can remain in the fire pipes, the town of Brevard is making some extension of its sewer system, and the contractor has promised to erect the two new outside fire escapes this week. With some other changes that are being planned, the school conditions will be far better than ever before.

The dormitory will then have a compelte plumbing and sewer system, steam heat, electric lights, six distinct means of egress in case of fire, and many other comforts and conveniences. Considering all things, it is surprising that it is so well equipped.

Letters from patrons and pupils seem to indicate that a large number of the students will return, and there are many requests for catalogues from those who have never been here. Judging from this correspondence, a good opening is expected January 5, 1910.

DOES IT REALLY GROW HAIR?

Bald Heads Everywhere Proclaim the Success of Specialist's Discovery.

If the word of thousands of people who have had a free supply of the wonderful hair treatment which is being distributed by William Charles Keene, president of the Lorrimer Institute, is any evidence, there is ample promise that bald heads may eventually become a rare sight. The results from the use of this remedy are truly wonderful. Mr. Keene says that all applications for free trial outfits will be filled by prepaid mail from Branch 482, Lorrimer Institute, Baltimore, Md.

Those who bring sunshine to the lives of others can not keep it from themselves.—J. M. Barrie.



Dr. J. W. Blosser, whose likeness appears above, is well-known throughout the country because of his remarkable success in the treatment of catarrh, deafness, bronchitis and asthma.

He has discovered a method of treating these diseases which is different from all others, both in method and effect. It is not a spray or atomizer, douche, salve, cream nor inhaler. It "opens up" and cleans out the head, nose, throat and lungs, then stops the nasal discharge and spitting, and permanently heals the diseased membranes.

Any sufferer may have a demonstration of what this remedy will do by sending name and address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., who will send a five days' treatment and an illustrated booklet, absolutely free. Those who have availed themselves of this free offer have been surprised at the pleasing and wonderful effect of the remedy. The full treatment is not expensive.

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Hear it play a number of pieces. Hear it play the kind of music that you like—music that you have heard people sing and play—so that you can know how well it does it. Hear it play Amberol as well as Standard Records.

You will decide that the Edison Phonograph is the best.

Then remember that it takes only a small amount of money to buy it. You can get a perfect Edison Phonograph at your own price, whether it is $12.50 or any price up to $200.00—one that will last a life-time, that will give pleasure every day, that will help you to educate your family, that will entertain your friends, and that will while away many hours that might otherwise be misspent.

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Amberol Records (play twice as long)	50c
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The Sunday School Lesson.

PROPHECY IN THE CHRIST

The first gospel, in beginning the account of the Galilean ministry, refers to a word from an old Testament prophet as being fulfilled by the work of Jesus in Galilee. This brings to our minds the fact that our Lord did not break upon a world all unprepared for Him. He had been foretold and men had waited longingly for His coming.

It is very easy to have inadequate notions of the preparations for Christ. The prophet's message was not given to him ready made. It was the outcome of a moral struggle through which at least God spoke a great definite word to men. It was as with eager, triving lives they faced the meaning of the nation's life and all its need that God taught these great ancient seers to look forward for a great coming One who was to be the very goal of the nation's life, and of the life of the world. Prophecy became very definite, and it was a genuine foretelling, and so it taught men to believe in the greatest and deepest meaning of the nation's life. It was God's true word spoken through the very processes of the prophet's life. We can now see that there was a larger prophecy that even this. The whole of Israel's history, its varied and tumultuous experiences, its law, its devotional life as well as the utterance of the prophets, all were part of a great preparation for the coming One. All the lines of Israel converge in Jesus. Its whole past is a prophecy of Him.

The Call of Disciples

One of the tasks of Jesus was to prepare leaders for the work of His kingdom. He set about very simply selecting men who were to share His life, hear His teachings, observe all His activity, and be the objects of His special personal training for the tasks He would one day give to them. Today's lesson tells of the call of four of these men. They were fishermen—strange future ministers of the kingdom of God, many would have been tempted to say; but Jesus saw beneath the surface and understood the material of which these men were made. Their simple earnestness, their out-of-door robustness and their faithful labor at human tasks made Him feel confident of their development under His training. Indeed, He paid tribute to their means of gaining a livelihood by speaking of the work to which he called them as a lofty kind of fishing. He said to them in effect, "You have been catching fish. Come with Me, and your work shall be the catching of men."

The confidence of Jesus in the possibilities of every-day earnest men is full of encouragement for us all. He had a place for men of genius—the apostolic age required the services of a man like Paul; but He also gave gave honor and leadership to men of common powers. To be sure, they became men of uncommon faithfulness, and it may well be said that any man with the touch of Christ upon his life becomes an uncommon man. And it is just the wonder of the Christian life that since the days of His work on earth Jesus has been making every-day men into men of a strength and influence undreamed of before He summoned them to His fellowship. A glorious belief in the capacity of ordinary men and women is a part of the Church's heritage from Christ Himself.

Teacher and Preacher

Jesus began by taking John's message upon His own lips. He, too, proclaimed, "Repent, for the kingdom of heaven is at hand." It was a fine vindication of the validity of John's work, and it revealed a quality which very definitely characterized our Lord's method. Startling and revolutionary as some of our Lord's teachings was, He was always eager to find a point of contact with the past. He had distaste for rootless truths. He wanted His teachings to spring out of the soil of Israel's past and send its roots deeply into that past.

This regard for all that is true and worthy in the past is a characteristic of the greatest leadership in every age. A great truth always has an ancestry, and it is an important part of the work of the man who sets it forth to show that it comes of a noble line. The Galilean work of Jesus as He spoke to men, we are told, was teaching and preaching. Perhaps it is not finding too much in the description to see the trace of a real distinction here. The teaching was making the truth perfectly clear to men's minds. The preaching was the telling of the truth in such dynamic fashion that it seized men. As a teacher He made men see the truth. As a preacher He made them feel its power. These two aspects should constantly characterize the work of the Christian leader. He is to instruct men. With all the resources of exposition he is to set forth the Christian point of view. Then he is to seek something more than charity. He is to put the force of his personal conviction into his speech. It is to become one great compelling urgency. The great work has not been done until the truth has been both taught and proclaimed.

The Ministry of Healing

In a few brief sentences there is a description of a great ministry of healing. It made a difference to Jesus that men were sick and suffering; His great ministry was to the inner life. He came with a message of moral demand and of moral deliverance. Indeed, He was afraid that His ministry to the body would cloud men's consciousness of His ministry to the soul. But so much did He care, so deeply did He feel the burden of human pain that He took the risk. His life was a great ministry to all the needs of men.

The Church has learned much from its Lord in this regard. Great hospitals and vast philanthropies tell the story of its consciousness of a mission of alleviation to the bodies as well as to the souls of men. But the Church has much to learn in this regard. There are vaster human services, and there is a completer bearing of the burden of the world to which the Church is summoned. As it interests itself in the protection of childhood, in the triumph of sanitation, in making the conditions of labor everywhere more wholesome, it is carrying out its large ministry to the bodies of men.

But the Church must never forget, what Christ never forgot, that physical service, however noble, is on the way to the higher service. The greatest word the Church has to say is not "Take up thy bed and walk," but "Thy sins be forgiven thee."—N. R. Christian Advocate.

A CHRIST-LIKE EXAMPLE

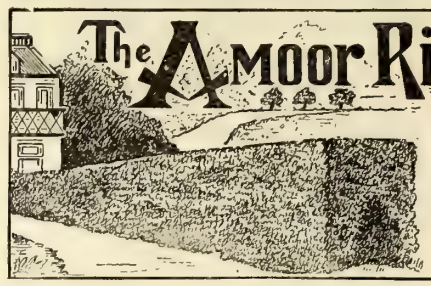
There is nothing more beautiful than to watch the fruits of a refined, high-toned, Christian character. How full of sweetness, gentleness, love, they are. Like the rosy apples that drop from the branches, gracious words and smiles and deeds are scattered broadcast round that heart. Thus dimly on earth we have a foretaste of that bliss, figuratively pictured, when the redeemed shall walk in the paradise of God, and reach forth their hand and eat of the tree of life.

This prize is a reward. It is not for the man who goes down before the faintest breath of temptation; who because of some childish pet or disappointment spurns the service of Christ; who flinches when the front of sin frowns ominous and dark; who deserts when the call to sacrifice rings down the line; whose place is empty when the trumpets of God sound the attack on some stronghold of evil; not for him is the tree of life with its golden fruit. But for him who, impelled by the strength of the conquest upon the cross, goes manfully forward to grapple first with the sin of his own soul, and then valiantly to combat the powers of darkness and beat them back from their foothold in his parish, his town, or country; who when felled by some sudden blow rises again and closes in the fiercer on the foe; for whom life becomes the storming of successive entrenchments; but who follows faithfully his Captain's lead. Then when his feet are at last lapped by the chill waters of death, when he stands on the further shore, when he passes up within the gates to receive the royal welcome, for him there shall be that blissful seat of rest, under the overhanging branches, under the shadow of the tree of life which is in the midst of the paradise of God.—From "Spiritually Fit."

Stop Cough

Ask your doctor if he endorses Ayer's Cherry Pectoral for the coughs and colds of children. Do as he says. J. C. Ayer Co., Lowell, Mass.

Those hard night coughs of the children! What shall you give them? Just what your mother gave you, and just what her mother gave her! In some families, Ayer's Cherry Pectoral has been the only cough medicine for seventy years. Once in the family, it stays. Keep it on hand.



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The Farm and Garden.

FARM WORK FOR JANUARY

W. F. Massey, in The Progressive Farmer

Farmers whose barns are filled with feed and whose stalls have cattle in them to make beef, or cows to make butter, will have plenty to do during the winter. But the man like an old fellow I struck once at an institution in Eastern North Carolina, who "don't want to be pestered with them," will have no cows nor beeves to feed, and will kick his heels by the fire and borrow money to start his cotton "crap" in the spring, and year after year will be doing the same thing over and over.

II.

The farmer will now have a chance to improve his soil by driving out daily with a load on a manure spreader and leaving it weel spread on the land, whenever he can go with team and spreader. If you have a chance to get a lot of good rich wood's earth when you have nothing better to do, haul that out and spread it, too. But do not waste manure and time and labor mixing up a lot of fence-row earth, cottenseed and poor lot manure into what you call "compost", and then imagine that it is good manure, dribbling it in the cotton rows like something precious, when it has very little more value than so much leaf mold. Spread over the land anything you can get that will help it, but have good feed and feed well, and then you will have good manure to spread. But cows standing outside all winter and living on corn shucks or straw cannot make manure of much value. It will be shucks and straw and nothing better.

But feed peavine hay, cotenseed meal, corn and corn fodder, and you will have the manurial value represented by the feed. And peavine manure is as far ahead of straw manure as the hay is above the straw before feeding.

III.

Repair all buildings that need it, and you will find that comfortable quarters will save feed in the barn. Pine boards may be higher than usual, but they are cheaper than corn and hay to maintain the animal heat.

If you left any implements or machines out in the field last fall get them in at once, clean them up, and oil the metal parts and paint the woodwork. Farm tools and machines cost too much to let them waste for lack of care and shelter.

IV.

Land that is now bare can be plowed in readiness for the spring crops, but the real farmer will not have any such, but will have a winter cover of crimson clover, or even of rye, to protect the land in winter.

Now is a good time to see where the land needs drainage, for if water stands at any time it will be standing now. Then while other work is not pressing, look after the ditches, and see if you cannot profitably use some tile drains. Nothing like tiles for sinking the water level in the soil.

V.

There is this difference between feeding dairy cows in winter and feeding beeves; the cows will need more work and attention, but the product will bring money every day, while you must wait till spring for the beeves. But where dairying cannot be done in the best way, it is better to feed beeves.

Cows that will be coming in fresh in the spring should have extra good attention in winter, and not imagine that because a cow is dry she can live on nothing and make a good calf.

See that the cows that are to furnish the spring litters have dry and comfortable shelter.

Get all your hog meat smoked during the winter and have it ready to sack and ecure from flies before warm weather.

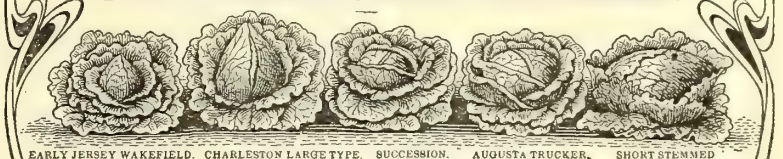
VI.

If you have to buy corn or cottenseed to plant in spring, get it early. But do not go far away to distant sections of the country to seek seed corn. You may have better for your purposes in your own granary. And if you get good and early cottenseed try to keep it up to standard, or above, by careful selection next summer.

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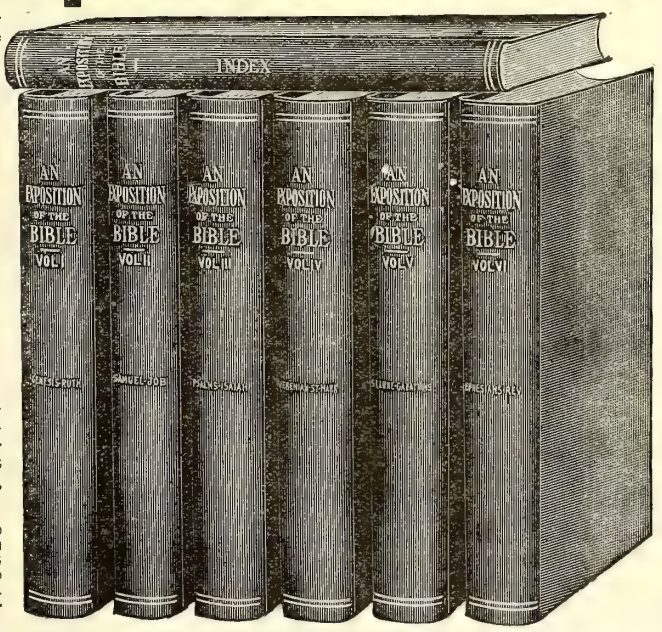
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Our Dead.

MRS. MARTHA TUCKER—AN APPRECIATION

Mrs. Tucker was the daughter of the late John and Mary Perdew, and was born November 24th, 1824, and died at her home near Pleasant Garden on November 19th, 1909. She was the widow of the late Madison Tucker, and the mother of Mr. W. C. Tucker, one of the County Commissioners of Guilford County.

Mrs. Tucker was a woman of rare gifts of head and heart. In her younger life she was the embodiment of all those qualities which make a woman popular and useful; was thoroughly domestic, artful in all her ways with other people, and successful in her undertakings. Hence she was easily the most attractive woman of her day. As she ripened into fuller womanhood, and still further into motherhood those charming qualities shone all the brighter, ond in her mature years, and all down to old age, she was the supreme type of a glorious womanhood. Always bright, always cheerful, full of hope, sweet in spirit, humble in manner, efficient in service, she led a life full of good deeds and is mourned by all people who ever knew her. She never had an enemy. That pure simple spirit of hers poured its wealth of love and sympathy into all lives, that tongue of hers was never known to speak evil of any one, nor would she allow it to be done by another if she could prevent it; her estimate of others was always made of them at their best, her condemnations of them were withheld, her thoughts of others were always pure and good, and for these reasons she could have no enemies. Envy may have sometimes been abroad, but she gave no occasion for enmity.

Her life was one long stretch of unselfishness. It was manifested in her home, in her dealings with all people, in the spirit she evidenced under all circumstances, and even at the supreme moments of her life she was unselfish for the good of others—like a fountain she poured her rich contents to bless others. No other woman in modern years, perhaps, has lived so singularly good and beautiful as did this recently sainted woman.

She was true to her church, to her Lord, to her family, to her friends, to the world. I reckon there was never a moment in her life when the needle of her soul failed to point to the Star of her Hope. I knew this good woman in her home—the place to learn people—for more than thirty-five years, watched her course with the solicitude of a son and the observance of a pupil, and I always found her right, and I do declare her to have been the most wonderful woman in all respects that I have ever known. Her love for her church, her Bible, and her prayers was simply supreme, and grew deeper and sweeter as she neared the other shore. She was acquainted with grief—that experience that when it comes so sweetens the life of the possessor—and it had done its best work in her. Her home was a happy one. Husband and wife were one, and one son and one daughter composed the family that lived so happily in their good country home. The daughter married, and almost so soon died. This brought the first shadow of sorrow that ever fell across that home—a sorrow never forgotten. While this sorrow seasoned these lives for a few years, then another great one came in the death of the husband and father—which never lifted from her soul, but was ever an inspiration to her to press forward for the kingdom, though she ever regretted to leave her only son, and he only remaining one of the family.

It is not surprising that her influence for good in all the community exceeded that of any other, nor is it surprising that more people lost a friend in her death than any other single death that ever occurred in the country. She met the demands of life as a woman, as a wife, as a mother, as a housekeeper, as a friend, as a benefactor, as a member of the church, as a member of society, and when the call came she resigned herself to death as a child does to sleep. O, how great it is to be born, to be born again, how great it is to live, to live the Christ-life, how great it is to die, to die Christ-like.

She was laid beside her husband—one of the noblest of men—in the last resting place of the Tucker Plot, at Pleasant Garden, and we find comfort in the full faith that she has joined the hosts of the redeemed in the land of eternal day.

Among a multitude of kins people, she left one sister, Miss Fannie Perdew, and one son, Mr. W. C. Tucker, and upon all we pray the continued blessings of our Divine Father.

Andrew P. Tyer.

IN MEMORR OF MRS CRATER

Annie E. Crater died September 25th, 1909, aged 64 years, 1 month and 11 days. She was married to A. T. Crater in 1866. She was the daughter of Joseph Weisner and granddaughter of Joseph Crews. She leaves her husband, eight children, thirty-one grandchildren, one great grand child, six brothers and three sisters to mourn her loss. She joined the M. E. Church, South, when she was 14 years old and has lived a devoted Christian life ever since, always loyal to the church. Among the first to shake hands with and welcome the preacher. A regular attendant at church and Sunday school as long as she was able.

She was buried at Clarksbury, Sept. 27th, in the presence of a large number of friends and relatives. A short burial service was conducted by her pastor, Rev. Mr. Brantly. Her grave was beautifully decorated with the choicest of cut flowers.

MRS. W. H. GAITHER.

Wright—Sister Dora Lee Wright was born Oct. 12th, 1879, and died Oct. 17th, 1909, aged 30 years and 15 days. Laid to rest at Lee's Chapel the following day.

Sister Wright professed faith in Christ and joined the M. E. Church, South, when quite young, and lived a consistent Christian life. While dying she asked a friend if she was dying, and said she hoped she was that she was ready to go. She said on her death bed there was nothing between her and her God. She leaves a husband and three children, a mother, four brothers and four sisters, and a host of friends to mourn her death.

L. T. HENDREN.

Craven—Mr. James Arthur Craven son of Rev. Jeremiah Craven, was taken, in August, 1907, and died with tuberculosis, at 8:45 o'clock, December the 21st, 1909, being 28 years 2 months and 21 days old.

When eleven years old Bro. Craven loined the Methodist Episcopal Church, South, at Summerfield. He always attended church and Sunday school. About four years ago he reconsecrated himself at Concord, and since that time has lived a constant Christian.

All during his illness he was a patient sufferer and looked to God for comfort. He told his mother, who was ever near him, that he loved God and was ready to die.

He leaves a mother and several brothers and sisters to mourn for him. It is hard to give up one who is just in the prime of life; but we pray that these loved ones may be reconciled to the will of God.

R. A. TAYLOR.

AFTER THE NEW YEAR

It is the days following that prove the testing time. You awaken New Year's morning to the chime of a new-born year; earth wears her fresh ermine robes; the bare ground, the fallen leaves, all the scarred and miserable grayness of the dead year are blotted out—forgotten. The New Year greets you in her bridal white, her robes all aglitter with diamonds dropped by the morning sun. It is easy, then, to make fresh resolutions. The very atmosphere seems filled with the wings of prayer rising heavenward. But it is the third day and the fourth day and the after days when our faith is tried, and we begin to weary in the carrying out of our better purposes.

The trouble is, with most resolutions, that we make them for a year regardless of the fact that we have but one day of life at a time to live. Don't look away ahead, and fear lest you falter at the one hundred and fifty-sixth or one hundred and fifty-seventh day. Strive for today. Daily carrying out your good resolutions for a fortnight will do much toward moulding those resolutions into habit, and habit into chafacter. And what a result! It you were going up at the end of a year to write on an examination for a gold medal, how earnest would be your efforts! What comfort would you not sacrifice! You would weary at times, but you would never forget your purpose. But look at the reward that awaits the carrying out of your best New Year resolutions—a medal you may wear through eternity, the medal of a golden character. Is not the prize worth a daily warfare? What else can we toil for that we may possess forever?—Onward.

For Carbuncles, Boils, Sores, Etc.

If the figures could be obtained, it would probably be found that during the past half century Gray's Ointment has been the means of curing millions of carbuncles and hundreds of thousands of boils and sores. For more than fifty years it has been the main reliance of parents in millions of homes in America and foreign lands. Gray's Ointment was first prescribed by Dr. W. F. Gray, a prominent physician of Nashville, Tenn. It is without doubt the most perfect prescription ever written for boils, carbuncles, old sores, chronic ulcers, festering wounds, burns, sprains, poison oak and all inflammations in man and domestic animals. Get a 25c. box at your druggist's or write for small trial box which we gladly send free, postpaid, to demonstrate its value. Address Dr. W. F. Gray & Co., 815 Gray Bldg., Nashville, Tenn.

Mr. E. B. Virgin, of New Orleans, La., writes: 'I can cheerfully recommend Gray's Ointment for cuts, bruises, boils, carbuncles, etc. Have used it in my family for 25 years.

DOING AND GROWING

In our finite vision we often seem to think that the main, if not the only reason why one should do church work is to keep up the church, so if a few will give all of the money and if a few will do all of the work, we think we are doing our full duty. How badly mistaken we are! God does not need our money or our work. His church does not need them but we need to give and to do in order to grow. Activity is the law of growth, spiritual as well as physical.—E. A. Fox.

To Drive Out Malaria and Build Up the System

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

OPENING OF SCHOOL

Come, children, get your hats and caps,
And hurry off to school;
The time has come when girls and boys
Must live by bell and rule.

—Bessie Cahoone Newton, in Young folks.

USEFUL INFORMATION FOR HOUSE-KEEPERS

The Manufacture of Gelatine

Since the advent of the Pure Food Law, housekeepers are more than ever interested in what "things to eat" are made of. So many housekeepers have asked the question, "How is gelatine made?" that we are going to answer it briefly here.

The best gelatine is made of selected calf bones, such as you personally would use in your own home for making soups. This raw material comes from the plains of India and South America, and not from American packing plants, as many suppose and it has been guaranteed by government inspection. This raw material is washed in pure, artesian well water, then kept submerged in pure lime water until ready to cook.

In the kettle the gelatine stock is covered with distilled water and cooked for hours at a low temperature. The liquor is then strained, filtered and clarified after which it is cooled (jellied) under water; this to keep it from any impurities in the air. The jelly-like ubstance is then dried out into clear sheets, under extreme heat in specially prepared rooms. Finally it is ground to powder and packed by machinery into the sealed package which you buy from your grocer.

This very briefly is how Boston Crystal Gelatine is made.

Pure gelatine is absolutely free from any taste or odor. It may interest you housekeepers to know that in the Crystal plant all employees wear white duck suits which are changed every day, the manufacturers maintaining their own laundry for this purpose. It is gratifying to remember that Boston Crystal Gelatine is not touched by human hands in the making.

Attention was first called to gelatine as an article of food in 1789, at the time of the first French Revolution. In the struggle to provide a cheap and useful food for the soldiers and people, gelatine was adopted as containing the most nitrogen of any food at a similar cost. While it is not practical as a steady diet for people under severe strain, its popularity remained undiminished with the coming of peace, and the use of gelatine has increased steadily for over one hundred years.

France has naturally taken the lead in the manufacture of gelatine, though the United States consumes more than any other country in the world. It is generally conceded, too, that with our improved scientific methods we make the purest and best gelatine.

Pure gelatine is very nutritious, and Boston Crystal Gelatine is especially so. A pan of gelatine liquor weighing forty pounds is concentrated into two and one half pounds. Furthermore, in order that its unusual strength may be preserved, it is packed in air-tight, moisture-proof packages.

The housewife can make a calf's foot jelly at home by boiling a soup bone, but she cannot obtain the same result as the manufacturer, who not only brings a life time of experience into the problem, but the chemist and his laboratory as well. One ounce of Boston Crystal Gelatine will make two full quarts of jelly.

While gelatine may be used to advantage in making ice cream, marshmallows, etc., it is primarily a dainty dessert and is coming more and more into favor each year in all sections of the country.

Boston Crystal Gelatine sets very quickly and makes a clear, transparent, tender jelly, which can be mixed with milk or cream without curdling. By "tender" we mean a jelly which will rapidly dissolve in the mouth. Some kinds are not tender in this sense. You have to almost chew them as you would a gum drop. Some kinds are undesirable as they show poor material, faulty manufacture, or both.

In our next article we shall give some valuable information as to the various uses of pure gelatine. Crystal Gelatine Company, Boston, Mass.

THE EASE OF DUTY-DOING

Only those really know the ease of living who never try to dodge the hard things in life. For the easiest time to do a hard thing is when it first makes its appearance. If we would double its difficulty, we need only postpone it once; if we would make it four times as hard, a second postponement will insure this. And if we would have the dark and the nightmare of shirked duty always with us, so that life itself becomes a chronic burden, we must simply make our postponement of our hardest duties permanent. Tribulation lies ahead for any one who will not grapple his hard tasks promptly. Joy and strength and the exhiliaration of ever-increasing power are assured to one who seeks the ease of instant duty doing. We are hardest on ourselves when we try to save ourselves from hardship.

THE WEAKEST POINT

The whole life is to be guarded and protected because no man is stronger than his weakest point, and we may actually be weakest where we suppose ourselves to be strongest. It is possible to be careful about the mouth, yet to allow the eye wide and perilous liberty. Alas, we can practice wickedness in silence! The eye can be enjoying a very harvest of evil while the mouth is fast closed, and not one sign is given by speech that the soul is rioting at the table of evil. It is of infinite consequence that we should direct our exertions to the right point, otherwise our lives may be spent in mere frivolity under the guise of great industry and faithfulness. We may be watching at the wrong gate, or we may suppose that only certain gates are to be closed and that others may be left open without danger. It is not the front door that needs to be attended to, but the gate at the back, or the little window in some obscure part of the house. When the enemy comes as a housebreaker, he does not seek for the strongest part of the castle, but for its weakest parts.—Joseph Parker.

A GOOD REASON

We are all perhaps familiar with the story of the little housemaid, who, when she was asked why she thought she had become a Christian, replied, after a little hesitation, "Because I sweep under the mats." A very poor reason at first sight, and only significant from the fact of the mastermotive underlying the fact itself. A child's reasoning—but did not quaint old Herbert employ the same fine logic when he sang:

"Who sweeps a room as for Thy laws,
Makes that and the action fine!"
—William Moodie.

COMPENSATION FOR SUFFERING

Only the soul which has suffered can understand the heart of Christ. Has a fair-weather friend proved faithless in the hour of need? Then you may know something of the meaning of the sorrowful look upon the Master's face as he gazes through the open door at Peter, whom he still loves. Have you been misunderstood, vilified, falsely accused of selfish motives, persecuted for righteousness' sake? Then you may grasp somewhat of the significance of Jesus' struggle with the Pharisees. Have the very people you love to the point of martyrdom, turned to destroy you? Then you may grasp one aspect of the tragedy of Calvary. Youth shrinking from pain craves to hear of the heroic Christ; but the grandmother, in whose soft eyes hide the tenderest light of sympathy, longs rather to behold the Man of Sorrows, for she has learned through submission to life that a crown of thorns is the noblest crown.—Zion's Herald.



OUR INALIENABLE GOOD

When Jeremy Taylor had lost all—when his house had been plundered and his family driven out of doors, and all his worldly estate had been sequestered—he could still write thus: "I am fallen into the hands of publicans and sequesters, and they have taken all from me. What now? Let me look about me. They have left me the sun and moon, a loving wife and many friends to pity me, and some to relieve me; and I can still discourse, and, unless I list, they have not taken away my merry countenance and my cheerful spirit and a good conscience; they have still left me the providence of God, and all the promises of the gospel, and my religion, and my hopes of heaven, and my charity to them, too; and still I sleep and digest, I eat and drink, I read and meditate— and he that hath so many causes of joy and so great is very much in love with sorrow and peevishness, who leaves all these pleasures, and chooses to sit down upon his little handful of thorns."—Samuel Smiles.

FOR FEVERISHNESS AND ACHING

Whether from Malarious conditions, Colds or overheating, try Hick's CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores

Perhaps you feel that the best days of life are gone, and it is too late to begin things which were in your power once; still, my repentant brother, there is encouragement from your Master yet. Wake up to the opportunities that yet remain. Ten years of life—five years—one year—say you have only that, will you sleep that away because you have already slept too long? Eternity is crying out to you louder and louder as you near its brink. Rise, be going; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—Frederick Robertson.

There is only one failure in life possible; and that is, not to be true to the best one knows.—Canon Farrar.

FREE BOOK ABOUT CANCER.

THE LEACH SANATORIUM, of Indianapolis, Ind., has published a book on cancer, which gives interesting facts about the cause of cancer; tells what to do in case of pain, bleeding, odor, etc., instructs in the care of the patient, and is in fact a valuable guide in the management of any case. The book is sent free to those interested who write for it, mentioning this paper.

Quarterly Meetings

ASHEVILLE DISTRICT

FIRST ROUND

D. Atkins, Presiding Elder, Weaverville, N. C.

Biltmore and Mount Pleasant—Skyland, January 1, 2.
Mar's Hill—Mar's Hill, January 8, 9.
Elk Mountain—January 15, 16.
Haywood Street—January 16.
Central—January 23.
Bethel—January 23.
North Asheville—January 30.
Hot Springs—Hot Springs, February 5, 6.
Marshall—Rector's Chapel, February 12, 13.

CHARLOTTE DISTRICT

FIRST ROUND

H. K. Boyer, Presiding Elder, Charlotte, N. C.

Pineville at Pineville—December 31.
Derita at Hickory Grove—January 2, 3.
Prospect at Bethlehem—January 8, 9.
Lilesville at Lilesville—January 14.
Morven at Morven—January 15, 16.
Wadesboro—January 23.
Ansonville at Ansonville—January 23, 24.
Matthews at Matthews—January 28.
Weddington at Weddington—January 29.
Waxhaw at Waxhaw—January 30, 31.
Unionville at Smyrna—February 5, 6.
Polkton, Marshville, Feb. 12-13
Monroe, Feb. 20-21
North Monroe and Icemorlee, Feb. 20-21
Mount Zion, Feb. 27-28

FRANKLIN DISTRICT

FIRST ROUND

J. E. Gay, Presiding Elder, Franklin, N.C.

Bryson City and Whittier, Whittier, Jan. 8-9
Judson and Almond, Almond, Jan. 15-16
Murphy Circuit, Tomotta, Jan. 22-23
Andrews Station, Jan. 23-24
Hiawassee Circuit, Ranger, Jan. 29-30
Murphy Station, Jan. 30-31
Hayesville Circuit, Myers Chapel, Feb. 5-6
Robbinsville Circuit, Robbinsville, Feb. 12-13
Webster Circuit, Cullowhee, Feb. 19-20
The District Stewards meeting will be held in the Methodist Church at Bryson City Friday, January 7, 1910, at 2 p. m.

GREENSBORO DISTRICT

FIRST ROUND

W. R. Ware, Presiding Elder.

Coleridge Circuit—Rehobeth, January 1, 2.
Liberty Circuit—Liberty, January 2, 3.
Randolph Circuit—Pleasant Hill, January, 8, 9.
Denton Circuit—Pleasant Grove, January 9, 10.
Pleasant Garden Circuit—Rehobeth, Jan. 15, 16.
Greensboro—Walnut Street., night, January 16.
Ramseur and Franklinville—Ramseur, January 22 23.
Randleman and Naomi—January 29, 30.
Asheboro Circuit—Central Falls, January 30, 31.
Reidsville Station—February 6, 7.
Wentworth Circuit—Salem, February 5, 6.
Ruffin Circuit—Lowes, February 12, 13.

MORGANTON DISTRICT

R. M. HOYLE, P. E., MARION, N. C.

FIRST ROUND

Rutherford College at night, Jan. 1-2
Connelly Springs at Bollingers, Jan. 1-2
Elk Park at Banner Elk Jan. 8-9
Spruce Pine at Valley View, Jan. 11
Bakersville at Bakersville, Jan. 13
Thermal City at Thermal City, Jan. 15-16
North Catawba at Capernaum, Jan. 18
Green River at Bethlehem, Jan. 22-23
Rutherofrdton at Rutherfordton, Jan. 29-30
Forest City at Salem, Feb. 2
Cliffside at Cliffside Feb. 4
Broad River at Providence, Feb. 5-6
Henrietta at Henrietta, at night, Feb. 5-6

MOUNT AIRY DISTRICT

First Round.

R. M. TAYLOR, P. E.

Mt. Airy Circuit, Laurel Bluff, Dec. 25-26
Mt. Airy Station, Dec. 26-27
Wilkes Circuit, Union, Dec. 29
Rural Hall, Germanton, Jan. 1-2
Pilot Mountain, Pilot Mountain, Jan. 2-3
Danbury, Danbury, Jan. 5
Rockford, Pleasant Ridge, Jan. 8-9
East Bend, Prospect, Jan. 11
Yadkinville, Center, Jan. 15-16
Sparta, Sparta, Jan. 22-23
Laurel Springs, Laurel Springs, Jan, 25
Jefferson, Jefferson, Dec. 29-30
Helton, Ashley, Feb. 1.
Creston, Creston, Feb. 5-6
Boon, Boon, Feb. 9
Watauga, Valle Cruces, Feb, 12-13

SALISBURY DISTRICT

FIRST ROUND

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Cottonville at Cedar Grove, January 1, 2.
Norwood—January 2, 3.
Salem—January 4.
Gold Hill at Gold Hill—January 5.
China Grove at China Grove—January 8, 9.
South Main—January 9, 10.
Linwood—Wesley Chapel, January 15, 16.
Lexington—January 16, 17.
Woodleaf at South River—January 22, 23.
Bethel and Big Lick at Bethel—January 28.
Concord Circuit—Olivet, January 29, 30.
West Concord—Kerr Street, January 30.
Central—January 30, 31.
Kannapolis a Bethpage, February 5, 6.
Jackson Hill—Center, February 12, 13.
New London at New London, February 13, 14.
Mount Pleasant at Mount Pleasant, February 19, 20.

SHELBY DISTRICT

FIRST ROUND

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Cherryville—St. Paul's, January 1, 2.
Crouse—Crouse, January 2, 3.
El Bethel—El Bethel, January 8, 9.
King's Mountain—King's Mountain, January 9.
South Fork—Palm Tree, January 15, 16.
Lowesville—Hill's Chapel, January 22, 23.
Mount Holly—Mount Holly, January 23, 24.
Lowell—South Point, January 29.
McAdenville—McAdenville, January 29, 30.
Maysworth—Maysworth, January 30, 31.
Belwood—Fallston, February 30, 31.
Stanly Creek—February 12, 13.
Lincoln Circuit—Asbury, February 19, 20.
Polkville—February 26, 27.

STATESVILLE DISTRICT

J. N. Huggins, Presiding Elder, Statesville, N. C.

Mooresville Circuit at Triplett—January 1, 2.
Mooresville Station—January 2, 3.
Maiden Circuit at May's—Thursday, January 6.
Rock Spring at Webbs—January 8, 9.
Davidson—January 9, 10.
Granite Falls—January 12.
Hudson—January 13.
Caldwell at Mount Herman—January 15, 16.
Lenoir Circuit at Whitnell—January 16, 17.
Lenoir Station—January 16, 17.
Hickory Circuit at West Hickory—January 22, 23.
Newton, Dr. Weaver—January 23.
Hickory Station—January 23, 24.
Catawba Circuit—January 29, 30.

WAYNESVILLE DISTRICT

FIRST ROUND

W. H. Willis, Presiding Elder.

Waynesville—January 1, 2.
Jonathan—Shady Grove, January 8, 9.
Sulphur Springs—January 15, 16.
Leicester—Brick Church, January 22, 23.
Bethel at Bethel—January 29, 30.
Haywood—Mount Zion, February 5, 6.
Mills River at Mills River—February 12, 13.
Brevard Circuit at Greenwood—February 19, 20.
Brevard Station—February 19, 20.

WINSTON DISTRICT

FIRST ROUND

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Lewisville—Sharon, January 1, 2.
West End—January 2, 3.
Farmington—Farmington, January 8, 9.
Advance—Advance, January 9, 10.
North Thomasville—Unity, January 15, 16.
Thomasville—Main Street, January 16, 17.
Davie—Oak Grove, January 22, 23.
Mocksville—January 23, 24.
Cooleemee—January 23, 24.
Summerfield—Center, January 29, 30.
Stokesdale—Stokesdale, January 30, 31.
Davidson—Good Hope, February 5, 6.
Burkhead—February 6, 7.
Kernersville—Kernersville, February 12, 13.
South Side—Salem, February 13, 14.
The District Stewards will meet in the Pastor's Study of Centenary church, Winston, January 4, 1910, at 11:30 a. m. The pastors are also urged to attend.

FROM THE FIELD

Catawba Circuit.

We desire to express our sincere thanks to the people of Catawba for the generous "pounding" which they gave us last Wednesday night. May the blessings of God rest upon each one of them, and may we be the humble instruments in His hands in leading them in the right way We appreciate the motive prompting such deeds of kindness.

Very truly,
JNO. M. PRICE and FAMILY.

Table Rock Circuit.

This preacher was returned to his last year's work. He came back cheerfully and has been kindly received. More people have expressed their gladness at my return than any where I have ever been. Many kindnesses have been shown in a special way and the climax came a few days ago when a goodly number of the Oak Hill people came and bountifully pounded the preacher. We will feel this pounding for many days, but at no time will we be sore.

These same good people at the same time pounded Brother Monroe, the Presbyterian pastor who lives near by. He and his good wife are worthy of this kindness and much more.

We have started off very well in the work of the New Year. Have made one round and two churches over. We have our Missionary and other claims secured at four of the churches and would have had them at the others had it not been so cold last Sunday. The preacher went but only found six at Linville and eleven at Obeth.

On December the 18th and 19th, our first Quarterly Conference was held. Our Presiding Elder, Brother Hoyle, was present and in good trim and presided pleasantly and preached with great power both Saturday and Sunday. The financial report was good for so early in the year. Four new members had been received and two infants baptized. The Stewards had their meeting and made the same liberal allowance for the preacher they did last year. The salary allowance on this circuit is not all the preacher receives because the advantages of income off of the lot and the wood makes the income equal to $1000.00.

Since Conference there have been two marriages at the Parsonage. The first was last Thursday, December 23rd. Brother W. W. English, one of our efficient Stewards at Mt. Grove, and Miss Hariett Huskins, of McDowell County, were happily made man and wife. This marriage was witnessed by all the large pupils of Quaker Meadow School, of which the writer had charge during that week on account of absence of the teacher, Miss Hoffman, owing to the sickness and death of her father.

The other marriage was performed today, December 30th, when Mr. James Wall and Miss Edith Whisnant were united in holy matrimony in the presence of a goodly number of their young friends. Mr. Wall is a successful young farmer of Burke County, and Miss Whisnant is a successful and accomplished teacher now holding a position in the Quaker Meadow School. The hundreds of friends of these two couples wish them many happy years.

The Christmas just passed has been a very pleasant one. Santa Claus came from many different places and left many nice things, both for the wife and children, and the preacher. We are happy over it all, and yet we hear it was not all delivered on account of his train getting snowed under on the Klondike R. R., thus delaying the delivery of the organ for the children.

We all join in an invitation to the Junior Editor to visit us this winter, and promise him to kill the fatted calf, have plenty of chicken, slaughter a pumkin, dig into the sweet and Irish potato hills and have pork and turnips. Will he come?

From all we can hear the Morganton District is starting off well. We are all looking forward eargerly to our District Conference at Bakersville. We will have many good things to report then.

Yours, etc.,
ALBERT SHERRILL.

Crouse Circuit.

We have begun our fourth year on the Crouse Circuit, having made the second round to all of the five churches but one. We have been most cordially received by the loyal people of this charge, and their loyalty and kind words of cheer and appreciation have increased our sense of obligation to give the best service we possibly can.

The Circuit as a whole, has made a gradual and substantial progress each year since we have been here. We have organized one new society and built one new church. Although this charge is in a rural section, yet there has been a net increase in membership of about 20 per cent, and an approximate increase of 70 per cent. of the pastor's salary. The Stewards have not yet met to make the assessment for another year. This will be attended to at our first Quarterly Conference. We feel possitively sure that no backward step will be taken. Progress is our motto.

Permit me to say further that there is positively no danger of a faithful minister of the Gospel suffering for the necessaries of life on this pastoral charge.And one fine thing about the people is, they do not wait till the preacher and his family are actually in want of food and clothing before they provide for them. In this connection permit me to mention the great pounding which we received on Thursday afternoon, December 23rd. They came with their buggies loaded from the various sections of the charge. The main attack was made about 3:00 p. m. It was inspiring to see Capt. A. L. Mauney approaching the parsonage with a stately tread, bearing a great ham on his shoulder. We at once surrendered and told them to take full possession. The pastor and his wife were simply dumfounded. The former was kept busy for a while carrying chickens to the coop while the latter simply stood at one corner of the dining table and smiled. Finally it dawned upon us that we should utter some words of appreciation. The good wife being called upon, for the first tiem in eight years she was heard to respond: "I just can't think of anything to say." The writer was in about the same fix, but finally a favorite phrase used when people get married came to his mind, and he gravely addressed the "pounders" saying, "we wish you much joy."

We feel under profound obligations to serve these people better this year than ever before. We sincerely trust that a rich Spiritual blessing will be upon every one that assisted in this "pounding."

M. B. CLEGG, P. C.

Morganton Circuit.

As I have never written anything from the Morganton Circuit I thought it would be a good time for me to do so.

We have had one pleasant and successful year on this Circuit. We had some good revivals last year. And notwithstanding, Mt. Pleasant, one of the strongest churches was taken off this circuit, the circuit paid more money than it had done before in a long time. We finished Zion Church, which had been on hand for a long time, and dedicated it. We have a beautiful little church there now. Nicely painted inside and out, and we put in a recess pulpit, which makes it look much better. We have long since learned that people can do when they have a will to do.

We have commenced our new year's work—made one round and preached at Glen Alpine twice. After the good sisters of Glen Alpine, Bro. J. D. Pitts and others, had given me many good things, and that "fine suit" which I wore to Conference, they gave us a substantial "pounding". We simply say, thank you.

Now we are hoping and praying for a more prosperous year than last was.

Bro. Hoyle, our noble Presiding Elder has held our first quarterly meeting, and is trying to organize the circuit as it has never been before. Many of us think he is the ablest preacher of the gosple we have ever heard. He preached several days for me at Gilboa last summer. I heard him about a week in Morganton, at my quarterly meeting. I have taken him to the Table Rock Circuit, to Hartland Circuit, and I never expect to hear better preaching.

We have some noble people on this circuit—some noble young men and women. We have one noble young man at Trinity College preparing for the ministry. May this number be increased.

Fraternally,
N. M. Modlin.

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North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

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Reading Room Trinity College Durham N.C.

The Laymen's Missionary Convention

THE Laymen's Missionary Convention, which met in West Market Street Methodist Church of this city last week was one of the largest and most inspiring religious gatherings ever assembled in the State, and its far reaching influence for good cannot be cauculated. It was a gathering of men—fifteen hundred strong—representing every community and evangelical denomination of the State. It was a picked body of men—intelligent and determined, with hearts burning with zeal for the extension of the kingdom of God. At every session of the conference the great church was filled with earnest men who listened and caught every point the trained and brilliant speakers made. From the very start there was enthusiasm which grew each day more and more and when the meeting adjourned Friday night the brethren turned homeward with a serious purpose, that of bringing the churches of the State to a clear conception of the meaning of the kingdom and the duty and privilege which every believer has of being a copartner with the King in the conquest of the world for Christ.

* * * * *

The time was when controversial preaching and denominational strife kept the people of the various denominations at war with each other. Narrow and bigoted sectarians could see no good in those who did not see the truth from their view point, but as men became more and more enlightened they manifested a greater charity until today the piety of the bigoted sectarian is discounted. In this Missionary Convention there was harmony and brotherly love which bound brethren of various sects into a common band. There were Episcopalian Bishops, Presbyterian dignitaries, Methodist leaders, Baptist divines with a great multitude of laymen from all churches and all vocations. The cultured and the plain people sang together and in the spirit

"Blessed be the tie that binds
Our hearts in Christian love."

All did not see everything alike. Some believed in apostolical succession, some in close baptism, others in the inamissability of grace but all believed with the heart in the power of the gospel of grace and the purpose of the King to conquer this world.

There should be and is among all true believers,

"Unity in essentials,
Liberty in non-essentials,
Charity in all things."

This is as it should be for we all have the same glorious history and trace our spiritual ancestry back to the same source. We speak the same language, sing the same hymns, worship a common Lord and look forward to the same blessed and eternal heritage. This great meeting of laymen has promoted fraternal love and brought the blessing of heaven into the hearts of all who were there.

It is the rule for the good women to predominate in every Christian congregation, but for this one occasion the men filled the church—fine men they were, the very pick and flower of the State—representing the character of North Carolina. We never saw such a gathering before—fifteen hundred busy men of affairs, setting aside their business for a time to consider the business of the King. Men who have caught a vision of the Christ and the world which lieth in wickedness and then looking upon the world with a compassion akin to that of the Master. The work of the Convention was to lay plans to relieve this condition of the world and to civilize the benighted tribes of heathendom.

Fortunate indeed was the Committee in selecting the speakers for the meeting. Every man measured up well. Some of the addresses were very superior. Hon. Joshua Levering of Baltimore, spoke as a mature and wise man of affairs who places everything second to the work of the Master.

Bishop Robt. Strange, of Wilmington, spoke on the Reflex Influence of Missions and struck a responsive chord when he expressed a hope for unity of purpose in the salvation of the world. The vast crowd applauded and literally rose to its feet to give emphasis to its approval. Men like Janvier, Hounshell, Hotchkiss and A. P. Parker, heroes of the cross who had been tried and stoned and tempted; who had been destitute, afflicted, tormented on many mission fields, but who through grace had conquered, were there to testify of the wonderful work of the Lord and the power of the gospel to save the low, the bestial and the savage races of men. But the most convincing, logical and moving bit of oratory that held the crowd from his first word to the very end of his address, was that of Dr. E. M. Poteat, of Furman University—It was powerful. An appeal to the head that carried conviction and an appeal to the heart that aroused the emotions, one of the very most eloquent speeches that we have heard in many years. This was on the last night of the meeting. Some of the very best wine being preserved to the last of the feast.

* * * * *

But what are the practical results? Pledges from committees representing the churches of Greensboro, Winston, Charlotte, High Point, Asheville, Raleigh, Wilmington and Durham, to increase their gifts to Missions this year fully $75,000.00, to say nothing of the impetus given to this great cause in all the smaller places and the country communities represented there.

The total number registered as delegates was 1481, by denominations as follows:

Methodist	468
Presbyterians	401
Baptist	207
Methodist Protestant	67
Episcopal	83
Friends	51
Reformed	43
Christian	38
Moravian	39
Lutheran	14
Not specified	70
Total	1481

The six largest delegations outside of Greensboro were:

Winston-Salem	99
High Point	44
Charlotte	37
Raleigh	34
Durham	14
Goldsboro	14

SPARKS FROM THE CONVENTION

Dr. J. T. Henderson, of Bristol, Tenn., said: "We want to run Alexander, the coppersmith, out of business and not run the church on the penny basis—and for my part I should be glad to suppress the Nicolaitanes—(Nickel-laymen).

* * * *

The smallness of our gifts is a shame. Only 36 cents a piece in North Carolina! and many of you ride in automobiles and blow up a $40 tire and laugh at it. I'll tell you that every man who rides in an automobile and laughs at the blowing up of a tire should give another $40 to the cause of missions.

It's a poor sort of patriotism that makes a man fight for a flag—the flag of our earthly country—and not fight under the flag of the Lord Jesus Christ. North Carolina gave many soldiers to the war; but is giving only 36 cents per capita to missions.—Joshua Levering.

"The Master says that our chiefest joy shall come through giving." In giving we get that which we most desire—happiness. The religion of the Lord Jesus Christ makes of the heathen savage a new creature. He is naked and he needs clothes other fields are opened for the trader. The work extends business. When the wants of the unchristain people of the world come up to the wants of civilized people, billions of dollars will be added to the volume of the world's commerce. Missions stimulates Christian life, and inspires the Christian by the examples of self-sacrifice. Missions are leading the way to the unity of the Christian church, thank God. We are standing together on the basis of faith in God and in His work.—Bishop Strange.

* * * *

Your Christian life begins at the cross. You get your commission from the throne. Our business is to make Christ King over all the world and of all the life of the world. That means He shall be acknowledged as king around the globe. Isn't it too bad that they don't know He is King?

The story of the coronation of King Edward was known around the world before the sun went down, but it has been more than 1,900 years since the king of men came to the world, and—men—it's a severe reproach to our civilization that the story has not been told to all the world. It is known in Grensboro; but is he really king of the life of this city, its social, political or commercial life? Is he ever king of the church life?—Dr. E. M. Poteat.

* * * *

Are there any people in this world that can be more truly called a rubbish heap than the black people of darkest Africa? Yet to the fiercest, most beastly, crawling savage the gospel of Christ has saving power. Africa is called the dark continent, and that stigma is our reproach, and we've got to wipe it out if we do our duty. We prayed only a short time ago for open doors, but we dare not pray that prayer now, for every door stands ajar.—W. R. Hotchkiss.

CONVENTION NOTES

The magnitude of the Laymen's Missionary movement had not fully dawned upon Greensboro or the State till this body of consecrated men began to pour into the city from all quarters and for three days and nights sat hours at a time listening to the messages that were brought by the speakers. No one in attendance can doubt any more that the laymen of North Carolina are aroused as they never have been before.

* * * *

One of the notable features of the convention was the almost entire forgetfulness of anything like denominational boasting. While Methodists no doubt, felt a commendable pride in their place of leadership in the total contributions for all purposes, no one was heard to boast about it. We are still far enough behind in the amount per capita to keep us humble. The time is not far in the future, however, when under the aggressive system of education on all lines of benevolence our people will wipe out even this reproach.

* * * *

Dr. Poteat put a great practical truth in terse expression when he said that the only way to conserve the progress we have made and preserve our Christian civilization is to be quick in the matter of giving the gospel to the whole world. The peril of our civilization is the fact that the most populous nations of the earth are still without the Christian religion.

* * * *

Rev. C. A. Wood made a report of the growth of the missionary spirit in Asheboro and Rev. E. H. Rawlings asked him to explain how the progress was brought about. Bro. Wood replied that at the Lexington Conference last spring one of his good women heard the speech of Bro. Rawlings and came back home and went to work.

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SPECIAL NOTICE

This paper is published for the Western North Carolina Conference, under the direction of the Conference Board of Publication. All profits accruing from the publication go to the support of the Superannuated preachers and widows and orphans of superannuated preachers of the Conference. No private individual has any interest in the publication. There is also carried on in connection a large Job Printing establishment, all the profits of which go to the same fund.

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EDITORIAL NOTES

A pleasing feature of the Convention was the singing of the North Carolina Conference Quartette, also the quartette of West Market Street church. The Convention also sang old hymns with a will that reminded one of a great Methodist Conference. The singing was inspiring.

* * * * *

Hon. Joshua Levering said that ignorance alone is responsible for the adverse criticism sometimes indulged in with regard to the work of our missionaries. Having gone himself with others on a tour of inspection he could say with confidence that there are no more self-sacrificing men and women than the miasionaries. He paid also a high tribute to missionaries when he declared that the diplomatic relations with many of the natives have ben made possible by these missionaries.

* * * * *

Referring to the great enthusiasm of the Laymen's Convention and the Sunday services following, the Daily Record said on Monday:

Such impetus has the movement received in Grensboro that instead of raising the $16,000 pledged, it is confidently believed that Grensboro will give at least $25,000 to foreign missions this year, or more than three times what was given last year. Several men have undertaken to support missionaries while others have the matter under advisement. Contributions yesterday ranged from one cent a week to pledges of $600.00 a year, and perhaps one or two pledged even more.

* * * *

A decision by Judge Eure in a case for violation of the new Sunday ordinance last week seems to render the law null so far as it might have been effective in closing many places of business in the city. It seems that there are a number of places serving meals in connection with keeping a grocery, confectionery, cigar stand etc. These places were intended to be closed by the ordinance, as the city Aldermen thought it sufficient to allow exclusive restaurants to serve the public. We fear that the effect of this decision will render the new law null and void. The best people hoped to see a Sunday closing ordinance upheld and enforced.

Last Sunday was a great day in the Greensboro churches. Quite a number of the ministers and delegates in attendance upon the great Laymen's Convention remained over and added much to the interest of the services. Rev. Dr. C. F. Reid, of San Francisco, spoke at West Market Street church and Rev. Dr. A. P. Parker, of our China Mission, at Centenary in the morning. Mr. W. B. Stubbs, Secretary of the Laymen's Movement for the M. E. Church, South, spoke at Spring Garden, and Caraway Memorial, while Rev. J. O. Revis, of the Presbyterian church, spoke at the First Presbyterian church in the morning and at the First Baptist church at night. It seems that all the churches of the city are a unit in the purpose to greatly increase their contributions for missions this year. A thorough convass of every member will be made and when the results are all in the aggregate will be very far in excess of anything contributed heretofore.

THE PROCESSION STILL MOVING

The following editorial appeared in our issue of June 14, 1908, and is reprinted here by request:

We refer to the procession seen every Sunday morning going away from the church just before the hour for the preaching service. We have taken occasion several times since we have tried to serve the church in the capacity of editor, to sound the alarm, but from observation, we fear our warnings have not been effectual. Several times recently we have had occasion to meet the throngs that were going away from the Sunday-school just before the hour for preaching, and we are free to confess, that the sight has been depressing. While trying to be thankful for the Sunday-school and the thousands of children gathered every Sabbath day for instruction in God's Word, we have been led to wonder what can be the real value of a Sunday-school that educates the children away from the sanctuary at the hour of worship, or at least fails to turn their feet toward the place where the Gospel is preached. It has been more than fifteen years since Bishop Keener, then our Senior Bishop, sounded the alarm on this subject in a very thoughtful article published in the church papers. In that article he warned the church of the folly of a system of Sunday-school training which fails to make of the children devout worshippers. Since that time we have watched this procession with more interest than ever before and there is one feature which makes the situation more disquieting perhaps than any other, and that is, that today there is a much larger proportion of grown young men and women in the precession then ever before. Not only are the children of today seen going away from the church at the hour of service, but the children who formed this procession fifteen years ago are still, many of them, going away, and failing to hear the Gospel as preached by the accredited ambassador of Christ. They are continuing in the way they started in childhood, and it is to be feared that many of them are not only indifferent toward the Gospel service, but that they even feel a sort of contempt for the preacher himself.

This may seem to some a rather cheerless, if not absolutely gloomy view of the situation, but we submit that there is reason for alarm, and all Sunday school superintendents and teachers should give very prayerful consideration to the question as to what real value we may attach to a Sunday-school which does not promote attendance on the preaching service. If it is true that the children can not be held for the preaching service (which we do not believe), then let the preacher have at least fifteen minutes of the time of the Sunday-school in which to deliver the message of salvation to them, and let it not be said to our shame, that we are responsible for a system of so-called religious training which makes even more difficult for the pastor to get hold of the children and young people. On any Sunday morning it requires but little stretch of the imagination to behold millions of children in one grand procession going away from the house of God, when, by every token, they should be going in the opposite direction. Can we not devise some plan by which to remedy the evil?

LET THEM COME

In another column we are printing the report of Dr. Chreitzberg, treasurer of the Brotherhood, also his appeal for the decision of a question which should be determined at once. It seems that some members of the North Carolina Conference are desirous of joining the Brotherhood, and we see no reason why we should not admit them. In fact there is every reason why the organization should include all itinerant Methodist preachers in Narth Carolina, and we hope each member will respond to Dr. Chreitzberg's appeal for a vote and vote in the affirmative. Let them come.

GREENSBORO DISTRICT PREACHER'S MEETING

The pastors of the Greensboro District met with the Presiding Elder, Rev. W. R. Ware, January 12, 1910, at 2:30 P. M. in the West Market Street Methodist church, Greensboro, N. C. After reviewing briefly the past year's work the Presiding Elder requested that we plan and pray and work to win at least 2,500 souls to Christ this year on the district, and that we raise our missionary money—have it in by the time of the District Conference, in April, or May, perhaps.

After the Presiding Elder and preachers had discussed at some length the question as to how we might magnify our quarterly meetings and make them still more effective for good, Dr. C. F. Reid, representing the board of missions of the M. E. Church, South, addressed us with reference to the Laymen's Movement.

The following resolutions were passed:

1st. Resolved that we do most heartily endorse the Laymen's Missionary Movement, and that we desire to enter enthusiastically upon "the deputation work" it plans to do, and that we encourage our people to go as deputies and to receive cheerfully and cordially those sent on the same mission.

2nd. Resolved that we urge our preachers all to secure and circulate tracts and missionary literature, especially the "Every Member Campaign" tract which, we believe, should be in the hands of every member of the church.

It was moved and carried that Rev. C. A. Wood, with the Presiding Elder, investigate the price, propriety and possibility of securing stereoptican views of the mission fields and the necessary machinery for exhibiting the same.

The laymen and pastors of the Greensboro District in joint session asked and authorized the Presiding Elder to collect on his regular rounds money to pay off the debt on two churches on the district, Clarksburg and Denton, where the property is in peril and the good name of our church in jeopardy.

OLIN P. ADER, Sec.

THE LAYMEN'S MOVEMENT

By M. O. Sherrill.

The laymen's Movement, I understand, s interdenominational, and, I think, has great possibilities for good. It would do all Christians good to reach the point where they can truly say and feel that those of other denominations are their brethren; and yet each person find his work under his own banner. Many brigades compose an army, but each soldier fights under his own flag. So in the spiritual warfare let each soldier fight under his own denominational flag; but as the end sought for is the same, never do or say anything that will hurt the cause of others not under your denominational flag.

The foregoing, by way of introduction, is rather long for the little that is to follow; however, I hope to be excused on the ground that it is seldom I tax the patience of the readers of the Advocate."

The Laymen's Movement, if I understand it, is to get all the members interested in the church, —get each and every one to do his or her duty. It would astonish any one to know haw large a per cent of the membership of the churches do not know a thing about how the work of the church is done. They do not pay anything; they make no inquiring about the matter; many of them do not attend church or Sunday school, and are never seen at prayer-meeting; some may come to church when there is a funeral or marriage. I regret to say there are scores and hundreds of good people, not included in the above class, who stay away from the weekly prayer-meeting; the prayer-meeting has been declared to be "the pulse of the church;" if so, the church seems to be in extremis.

Now, if the Laymen's Movement can wake up those sentinels who go to sleep on their post, then a great work will be accomplished. It is just as much the duty for the member of the church to

attend as it is for the preacher to attend. If the prayer-meeting is not essential, why, let us abandon it, and let the little group who do attend remain at home. Some people say: "We haven't time to attend the weekly prayer-meeting." They will not have time to die, either; but that event cannot be postponed, neither can we plead the statute of limitation on death. If the Laymen's Movement can correct the foregoing, and can prevent the children and young people from leaving for home as soon as the Sunday-school is dismissed, then the Movement will have accomplished a wonderful achievement. This feature of the Sunday-school does not apply to Sunday-school at country churches, but only in towns and cities. It will not do to say that it is the duty of the superintendent and teachers; the fault lies with parents and ohers having charge of them. They should be wih them at Sunday-school; if not let them demand of all who are large enough to be sure and remain for church. We see young men, boys and girls leaving as soon as the school is dismissed. Bishop Keener said it was much better to have even a small child at church asleep than to be on the streets.

It is conceded that the preaching of the Gospel brings more young people to Christ than it does of the adult; then where can the plea for their absence be entertained? Who is willing to have a nol pros entered and give up the fight?

If the Laymen's Movement is only to stir, and stir the few who are striving to do their duty, it will not accomplish much; but if the movement will reach the classes named, then great results will follow.

Finally if the Laymen's Movement can put the church paper in every home then indeed would there be cause for rejoicing.

RESOLUTION ADOPTED BC THE LAYMEN'S CONVENTION

The following was adopted:

Resolved 1st. That we recognize it to be the present urgent duty of the Church of Christ to undertake to preach the gospel to every person in the world.

2nd. That we recognize that the laymen of the churches are rising up in large numbers to cooperate with their pastors and missionary boards in the attempt to evangelize the world in this generation.

3rd. That we unite our efforts and prayers in persistent attempt to enlist the Christian men of North Carolina in undertaking their full proportion of world responsibility.

4th. That we earnestly recommend the appointment in every congregation of a strong missionary committee, who shall conduct a campaign of education on the subject of missions, encouraging mission study classes. including investigation of the great advantage of peace and disarmament to world Christianity; and who shall also organize and conduct a personal canvass of every member and adherent of the congregation, to the end that some worthy systematic contribution to the cause of world evangelization be made by every one.

5th. That we strongly urge the adoption of the wekly system of missionary offerings as the most Scriptural, fair, economical and preductive method, believing that when properly introduced and worked, it secures the largest possible educational, financial and spiritual results.

6th. That we recommend that all churches in this state that have not already reached a higher standard, aim to increase their systematic offerings to the extension of the Kingdom of Christ in the non-Christian worlds, until they shall be brought up to at least 25 per cent. of the churches' total offerings for all purposes, including congregational expenses.

7th. That the Greensboro churches undertake to follow this convention immediately by a thoroughly organized canvass by the missionary committee of each church, to the end that every church member may be enlisted as a systematic contributor to missions, and that the total offerings of Grensboro churches to work abroad may be increased from $7,287.38, reported last year, to $15,000 for the coming 12 months, and that a public meeting of the men of Greensboro be held on Sunday afternoon, January 13, to hear the final reports of the has been reached, it is recommended that the churches of Greensboro continue to increase their missionary offerings in harmony with the proportion indicated in Resoluton 6.

8th. That we recommend the organization in every city, town and community in the state of a cooperating committee of the Laymen's Missionary movement which shall keep in touch with the methods of the general movement and cooperate with all individual congregations in reaching and maintaining their highest missionary efficiency.

9th. That we request the pastors of our state to open the way for a missionary service conducted by laymen at least quarterly to take the place of one of the regular Sunday services.

NOTES AND PERSONALS

—Married in Greensboro January 12, 1910, Mr. Clarence E. Hughes to Miss Callie Auman by Rev. C. A. Wood. All of Asheboro.

—Mr. Tho. P. Kincaid, of Lenoir, was happily married to Miss Mary Spencer on Wednesday, January 12, Rev. Dr. C. C. Weaver officiating. The Advocate extends hearty congratulations to the young couple.

We are glad to learn that Mr. Reuben Alley, one of the faithful members of West Market Street church who has been confined to his home by sickness for several weeks, is improving, and hopes soon to be out again.

—Rev. W. M. Curtis has been confined to his home for a week or more with an attack of bronchitis. Some of the children have also been right sick. We are glad to know that all are improving and expect to be out soon.

—Rev. J. H. Barnhardt and family have returned from a two weeks visit to relatives in Concord. While Rev. Barnhardt was away the Methodist pulpit was filled by Presiding Elder Willis and Rev. J. D. Arnold.—Waynesville Courier.

—We are glad to welcome back to the editorial field our good friend and brother Mr. W. A. Curtis who resumes his old place as editor of the Franklin Press which he vacated three years ago. He is a faithful member and steward in the Franklin Methodist church and will publish a clean newspaper which we will read with interest to find out what the church is doing in that part of the Conference.

—Mr. Gaston W. Ward has been quite ill at his home on Spring Garden Street for some time. We are glad to learn that he is now very much improved and that there is good hope of his early recovery. Brother Ward is one of the most faithful members of Spring Garden Street church, and has always been the devoted friend of his pastor. We trust he may soon be entirely restored to health.

—The Sunday school at Zion, Pleasant Garden circuit will celebrate "Girls' Day," on the fifth Sunday in this month. The exercises, consisting of songs and recitations, will be in charge of the girls of the school and will be held at 2 o'clock P. M. This church is situated just outside of Greensboro on the South and is only a short distance from the Glenwood car line. The public generally is invited.

—Two years ago Canton paid $125 on conference collections; last year, under the able leadership of Rev. L. B. Abernethy, the amount was raised to $270 and paid the first Sunday of the year. This year it has again been raised and placed at $335, which amount was raised last Sunday. Two years ago Canton paid for church support $325. This year they have pledged $1110, and every cent of it will be paid. Last November Mr. Abernethy went to conference with his salary $50 overpaid. The congregation is preparing to erect a $10,000 church and work will begin as soon as the weather breaks. A feature of the new church which will make it the most important west or Asheville, will be the addition of a pipe organ.—Canton Vindicator.

—Rev. Dr. C. F. Reid, on his visit to High Point secured from Miss Margaret Gilmore, the popular head nurse of the Junior Order Hospital at High Point, a promise to go to Korea. While in High Point Dr. Reid told how badly in need of trained nurses the church in Korea was and made a special appeal to the young ladies for the cause. Monday Miss Gilmore volunteered her services as a trained nurse and the same was gladly accepted by Dr. Reid, and she will be located at Ivy Hospital, Sandgo, Korea. This hospital has recently been founded by the church and Dr. Weightman Reid, son of Dr. C. F. Reid, will be resident physician. Miss Gilmore came to High Point from Statesville about a year ago and took charge of the hospital and has made quite a favorable impression. Washington Street church will support Miss Gilmore at a cost of $1000 per year.

—We learn with sincere regret of the continued ill health of Rev. C. C. Brothers of the North Carolina Conference. For some twelve months he has been living at Fairview in Buncombe county, trying to regain his health. About a week ago he came to Newton with the view of locating there, but it soon became apparent that his mind had given way and on Saturday he was taken to the State Hospital at Morganton. Brother Brothers joined conference in the same class with the senior editor of the Advocate at Statesville in 1883 and has therefore been in the connection for 26 years. His health having failed he took a superannuate relation one year ago. It is a sad case as he has a daughter only 14 years of age and a son only 16, the mother having passed away in 1898. May God bless and care for the children by raising up friends to care for them. We trust the father may find relief in the hospital treatment.

—The Advocate joins the whole community in expression of regret that Rev. Samuel R. Guignard, for nine years Rector of St. Andrews Episcopal church, is to leave the city. It was announced on Monday that he had tendered his resignation on Sunday morning. Mr. Guignard is a man of fine spirit, having endeared himself to the people of all denominations in the city by his broad Chrstian spirit. He has always stood ready to co-operate faithfully with the other ministers of the city in every good work. Meantime he has greatly built up and strengthened the work of his own church. His removal from the city will be a distinct loss and is greatly to be regretted.

—There were many of the preachers of the Western North Carolina Conference in attendance on the Laymen's Convention. Many of them called at the Advocate office to pay their respects. In fact the number was so large that we cannot undertake to refer to each one individually. We were glad to greet these brethren and to have so many of them call at the office.

—Mrs. Fannie M. Wynne, wife of Mr. George W. Wynne, died at their home on Davie Street, last Sunday evening at a little after 8 o'clock. Mrs. Wynne had been quite ill for several weeks and her death was not unexpected. She was about 47 years of age and leaves a husband and five children. She was a woman of superior character and one who made friends everywhere. The family moved to this city from Raleigh some two or three years ago, and in this brief time Mrs. Wynn had made scores of friends. She was a member of West Market Street church. Her devotion to the church and the ministers was beautiful and inspiring. She was a great sufferer for weeks but bore it with patience and resignation. May the Comforter be very near to the bereaved husband and children. The body was carried to Lenoir county and laid to rest in the family burying ground on Tuesday afternoon.

(As we go to press we learn with deep sorrow of the sudden death of Mr. Wynn, which occurred in the station at LaGrange on Tuesday evening while he was there awaiting the train on the way home from the burial. It is indeed sad.

—In an effort to give their pastor a surprise pounding, a large gathering of the members of the Methodist church, burdened with packages of Christmas Greetings, provisions and many other things that go to make a preacher's heart glad, called at the Methodist parsonage Christmas Eve to pound Rev. D. Frank Carver and family. The surprise, however, worked backwards. Mr. Carver having been invited to a wedding that was also a semi-secret affair, was not at home. Not to be surprised at all the pounding was duly administered upon the preacher's unprotected family, and was done in full measure.—Mr. D. A. Fulton entertained the board of Stewards of the Methodist church at his home on West Mountain Street Friday night. A big oyster supper served by Mrs. Fulton was greatly enjoyed and the stewards are longing for a recurrence of a similar entertainment. —King's Mountain Herald.

ODDS AND ENDS

An editor who runs a notes and query column received the following: "What ails my hens? Every morning I find two or three lying on their backs, toes curled up never to rise again," The editor replied: "Your hens are dead."

* * * *

From the point of view of good we can see and understand evil, but from the point of view of evil we can neither see nor understand real godness.—Annie Payson Call.

JOHN RICHARD WEBSTER

(By Rev. L. T. Mann.)

John Richard Webster was born of Benjamin F. and Nancy Duncan Webster October 18th, 1845, and died November 28th, 1909. He was born near the town of Madison in Rockingham county, N. C. He lived and died in Reidsville in the county of his nativity.

In the home of his father and mother, he grew to young manhood, and at the age of sixteen he enlisted as a private in the Confederate Army, in the company commanded by Capt. A. M. Scales. His duties as a soldier were performed with that unfaltering fidelity that ever characterized him in subordination to the responsibilities of life.

At the expiration of his term of military service, he returned to his home, and in 1866 entered Trinity College from which institution he graduated in 1869, as valedictorian of his class. At Trinity, he came in contact with the great Dr. Braxton Craven, and so deep was his devotion, so profound his reverence for that scholarly Christ-like friend of humanity, that the atitude of deferential regard that he maintained in early years to his preceptor, gradually ripened into the fondest passion of personal love and in the mature period of his life, no terms of appreciation, gratitude, or endearment seemed adequate to express his estimate of the worth of that peerless prophet, and pioneer in the educational work of our State.

While in college, under the influence and sympathetic leadership of Dr. Craven, Brother Webster was genuinely converted, made a profession of faith, and joined the Methodist Church. And ever thereafter, to the day of his death, he was a faithful disciple of his Lord. His religious life was not of the effusive type, but he believed, and he believed steadfastly in the efficacy and power of Christ to save "unto the uttermost, all that come unto God by him." His was a living faith, embracing in active play all the ransomed powers of his noble nature. It thought and felt, it moved and toiled in one common service and ministry to God and man. And through the years of his advancing age, in triumph over difficulty, and in victory over infirmity, hs faith grew stronger, richer, wider in its reach, and firmer in its grasp; and in his dying hour, it brought peace and asurance to his weary heart.

The ethics of his religious life were the progeny of principles. No man ever had a clearer eye for the discernment of that which is exclusively and definitely right than did Brother Webster. And when he discovered the position or course that met the approval of his righteous judgment, all the forces of the universe could not have swerved him an hair's breadth, from his devotion to the duty that he had described. He would have died, and died willingly before he would have perpetrated real, or apparent disloyalty to his conception of truth or right.

From the day of his identification with it, his loyalty to the Methodist church was unwavering He served it in counsel, in active endeavor, and by the liberal contribution of his means. The last he did, before going home to be stricken with his fatal illness, was the assistance that he rendered the stewards in closing up the financial features of our year's work. This he did cheerfully, uncomplainingly, though he knew that he was sick at the time. Those of us who knew Brother Webster, cherish this fact in our memories and rejoice that the final task of his active labors so befitted his life of loyalty to his church. He never left the helm, until he was sure that the old ship was safely moored in another annual port. But when all was done,—sick in body, weary in mind, and exhausted in nerve, he trudged and limped his way to his bed, to lie down and die. Thus attesting his love for the church that led him to Christ, and actualizing in his own achievement the words of his Lord: "I have finished the work that thou gavest me to do."

In the house of God, Brother Webster was as humble and devout a worshipper as I ever observed. When in town nothing but sickness prevented his attendance upon the morning service. He was not physically able to attend with regularity both the Sunday services, but when he could, he worshiped with us both morning and evening.

He was an appreciative and responsive hearer of the Word. He loved the old texts and themes, and the great deep of his soul was always stirred by the multiform message of God's redeeming love. The essential truth of the gospel elicited his intensest interest. And under the spell of its proclamation, his heart would glow, his eye scintillate with a new light, and tears gave evidence of his profound and sympathetic response. He appreciated for their value the old hymns. Especially was he fond of Toplady's masterpiece, "Rock of Ages," often quoting as the epitome of his faith and hope:

"In my hand no price I bring;
Simply to thy Cross I cling."

To the State at large, Brother Webster was best known as an editor, and as a leader in public and political life, and as a factor in the busy movements of those fields of endeavor, he disclosed to the world the clue to his character, and accentuated the intellectual and civic affinities that held sway within him. Here, as elsewhere, he was a man of honor. His integrity was of the most unyielding type. He knew no compromise with wrong, and had but scant patience with its advocates. And with the thunder of his invective, and the pitiless candor of his argument, he waged relentless war upon evil wherever found. His paper was the mirror of the man, and Webster's Weekly and John R. Webster were one and the same force in town, county and State, moving for the destruction of whatever is inimical to man, and operating constructively for the uplife of humanity, the regeneration of society, the conservation of popular intelligence, and for the enthronement of righteousness everywhere. His paper was widely read, and its influence with all classes of our people was immense. And it is distinctly creditable to this virile, and in some sense unique columns of his journal during a period of thirty years, it held an ever increasing constituency of the most discriminative of readers and patrons, which admiration for, and confidence in the man and his paper never wavered or waned.

Of the private life of Brother Webster, nothing but good can be said. It was as unsullied as the snow. But paradoxical as it may seem, private life is best discerned when thrown into contact with related life, and this touch is nowhere discovered in more mature or nobler guise, than that in which it appears in the home. This was the sun-lit summit of personal transfiguration for our friend. His home was built upon the rock of indestructible affection and whatever raged or surged without, within its portals all stress and storm were stilled, all tempests spoke into calm. Here tense nerves were soothed, the hurts of heart were healed, and strength regained in which to conquer life afresh. He was, however, denied this sanctuary until past the meridian of his manhood He did not marry until rather late in life, but his self-effacement in this regard found ultimate and rich reward in the personal companionship of Miss Lillie Morrison, who became his wife. They were married on December 22nd, 1896, and ever after, she was the faithful mentor of his life. Alert, watchful, solicitous for his every interest, she consecrated to his welfare the tireless devotion and ministry of her heart and hand, and brought to his enfeebled condition such mitigation as her love and loyalty could devise. In recent years, this labor of love has been shared by Misses Sallie and Irene McGehee—nieces of Bro. Webster —who lived in his home and whose affection for him was equal, to any test or sacrifice that his infirmitives might entoil. Others of his relatives came in the final hour to give sympathy and assistance to these anxious watchers at his side. His nephew, Dr. J. W. McGehee, was constant in his attention and lavish in his outlay of personal devotion, and professional skill. But neither love nor tenderness can stay fatality, or quicken the pulse beat when it lags or wanes. Nor may skill command afresh the tides of lapsed vitality, or invoke in one's behalf a resource already spent. The inevitable approached; we realized that we were in the presence of death. He looked out upon the shoreless sea and said his way was clear. Thus in the peaceful quietude of the Sabbath morn, God gave "His beloved sleep." In death, as in life, he verified the majesty and power of that simple trust which enables one to say: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." With this confidence, he left us to be forever with the Lord.

Amid universal grief, we laid his body to rest in Greenview cemetery, in the town in which he had lived so long, and wrought so well. With lonely aching hearts we bow in submission to the Divine will, and breathe a prayer for the comfort of the bereaved.

FROM OLD VIRGINIA

By J. M Rowland.

I am surprised and grieved at the criticism in the Advocate concerning Bro. Johnson, of Charity and Children and his article on Bishop Atkins and our change of name. I desire to rise in defense of Bro. Johnson, and state how it all occurred. We know Brother Johnson—have known him long and well, and have highly appreciated his work and brotherly spirit.

It was this way. After conference Bro. Johnson wrote an article commending the conference and the bishop as he should have done. He sent it to the printer and went to supper. Now you have all heard of the "printer's devils" that sneak around newspaper offices. Of all the little Satans that infest the haunts of humanity, I some times think they are the meanest. While Bro. Johnson was sleeping with kindest feelings toward the Methodist church, a battalion of these little imps stole into the office and mixed up his type, making him say far from what he should have said. The next day he was so busy he did not notice it and it was printed that way. I trust this explanation in his behalf will settle the matter with all concerned. Of course we know Bro. Johnson well enough to know he would not knowingly publish an article so far removed from the facts in the case and so void of brotherly spirit.

All who write have had these little printing office imps to contend with. You work hard on an article and they dress it up so that you do not know your own child when you see it, and never do they get busier than when they get hold of church news Listen to what these heartless satans of the Charlotte Observer did during Conference: When they mixed the account of a mountain row with Bishop Atkins' address to the class on admission. "Sheriff Roan and a posse after considerable search captured two men at Governor's Island who are suspected of being the ones who were the cause of this row. They are now in jail here. It is thought that these men—preachers who have a way of asking for a transfer to another Conference when they do not get the appointments they want in the Conference to which they belong." And not satisfied with this the heartless wretches in the same column vent their spleen on Rev. J. W. Clegg. "Question 5. 'Who are Readmitted'—'Rev. J. W. Clegg, who was located at the last session of the Conference, at his own request are also wanted in other places especially in Kentucky upon the charge of house breaking." These extracts are copied from the Charlotte Observer of November 19th. I submit that printing demons that will thus attempt to disgrace such men as James Atkins and J. W. Clegg will do anything. From the office of the Observer where they so much delight to dwell they boarded the late train for Thomasville to get Bro. Johnson in trouble. The case is proven The devils not Bro Johnson is to blame. It is plain as Halleys Comet.

But that article has set my pen agoing and when the imps of the Advocate Office get through with this paper I don't know what it will look like.

I've ben thinking that with all the "spectacularity" of Bishop Jim Atkins, mentioned in that article I had rather look to him for an appointment than sit on the side of the road wearing an ecclesiastical smile, waiting for a call like an old maid at a picnic waiting for somebody to court her. And I have concluded that if the bishop should lease the Biltmore House next summer and go to his Conferences on a flying machine I had still rather swallow the office of Bishop than belong to a church that would put me in the embarassing position a Doctor of Divinity of another denomination in a nearby city found himself in recently. He was attending a woman who after a long and wasting illness was at death's door. She made a profession of religion and desired to be received into the church of God by Holy Baptism. The doctor belonged to a church that does not recognize any other mode of baptism save immersion. It was impossible to baptize her this way. The doctor was baffled. Tho Jesus gave the thief on the cross a passport without it the doctor could not give this dying penitent the hand of fellowship until she came from under the water. He studied a moment, reached for his hat and said, "I will send Dr. W., the Methodist pastor, up here and you do whatever he says."

So while we are being falsely charged with taking up high church notions we see from this that a Methodist preacher is a good thing to have around in case of emergency.

There is to-day much criticism of our systems machinery, and institutions. If all the charges proposed by those who advise the General Conference should be made, the Conference would not adjourn till Christmas and we would have to change our name to The Museum Methodist Episcopal Church, South It seems the brethren propose introducing bills from prohibiting Elders from going baldheaded to restating and amending the Ten Commandments. Is it not time for some man to write an article on "What the General Conference Ought Not to Do?" I am afraid some of those who are writing under the caption. "If I were the General Conference", will never be it. I hope as much. These things do not mean there is restlessness in the rank and file of our Methodism or that our present machinery is weakening under the loads of the Twentieth Century. It just means the brains of Methodist preachers are prolific institutions.

But it is well for us to take a look at the weapons with which we have won our battles while so many are saying our clothes are old and do not fit. Among other things we are criticised for our methods of supplying churches with pastors. It has its defects as everything with humanity in it will have. Leaving these to be found by the multitude of eyes that are looking for them we desire to look at something else. In North Carolina a few years ago the Year Book of a great church reported 56 pastors, able and ordained with out churches, and 65 churches without pastors. I will venture that among the 12000 preachers of our Methodism there was not one that was competent and able that didn't have a charge last year if he wanted it. And among our 16000 churches there was no church without some sort of a pastor as long as three months.

A prominent minister of another denomination in Richmond recently said his church would be glad to get our system if they could. I know a man of still another denomination, who is a college and seminary graduate, a man with sense, religion and good preaching ability. Some of his younger members took on to a young student because they thought he would draw better. They had a meeting, turned down their old pastor tried and true, for no cause whatever and called the young Soph. The ex-pastor was homeless with a wife and four children. Being my friend he opened his heart to me. He said many in his church would like to have our system. He knew scores of preachers without churches and many churches without pastors A church could hold a meeting like this one did and with the majority rule vote out a man with the votes of unthinking children for some frivolous reason and call another man whom they were attached to by some passing fancy. Then the old pastor was homeless. These were good churches where he could serve well, but he did not know where they were, and he would be considered a schemer if he tried to find them, He must wait till some church without a pastor stumbled upon him. And when they found him the first question would be, how long had he been without a church. It it was more than a very short time it was considered greatly to his discredit. The next question would be, why he left his last charge. When he had a charge he could not but be uneasy for fear that at any time he might be thrown out. Of course the older he got the more likely was this to happen, and the more unlikely was it that he could get a call. As long as a Methodist preacher was able he was sure of some place..

This man lived in sight of the church a year and could find nothing to do. He was present when we installed his successor. I saw tears in his eyes and in those of his wife. Twelve months before we had hitched him up thus with flying colors, and covered him over with flowers. He has a good charge now, but one of his prime years is gone, and during that year his daughters had to stop school and go to work to help pay for bread.

These things are mentioned to show that while other churches criticise us they have greater troubles. The history of our system proves its greatness. They say we move so much. During my two years and two months on my present charge two Baptist churches on either side of me have had two pastors each It is a good deal better for many of us that we don't have to sit down and wait for a call. There might be many old maids among us.

For fear I will be among that small minority that has no advise for the General Conference, I desire to propose just one thing. Change our name but change it to "Methodist Church" and nothing more. In this age of automobiles, flying machines and wireless messages, we need a shorter name. I love the word South for reasons bred in my blood, but I have concluded, for reasons well stated that we ought to take it from our church. I love the word Episcopal for reasons stamped on my soul, but everybody knows our Methodist church has an Episcopal form of government. I love Methodist better than both of them. We won that name in ridicule like Christians won their name at Antioch, and like their name it has become our glory. It was given to our fathers because of the soul-stirring methods of piety and worship, and their zealous methods of telling others the story. Isn't it a greater and a broader name than Presbyterian and Episcopal that call special attention to government, and Baptists that emphasizes water? Give us the name Methodist, and let us throw far out our battle lines and take the world for Chirst.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

"The Fatherless and the Widow which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."

WATER! WATER!

We never know how to appreciate the simple everyday blessings of life until we are deprived of them. For example, water is common and cheap, but it is a great luxury. During the past few months here in the Home we have had to draw from a deep well all the water used for ordinary purposes and carry it two hundred yards. Our drinking water has been hauled out from town. It has been a severe tax on our working force to provide the large amount of water needed But our little fellows have been plucky. Before six o'clock on the coldest mornings the "water brigade" has been lined up. Hands were blue with cold, and arms ached with weariness. But the water had to be provided.

It is not to be wondered at that today there was a shout of rejoicing when the city water was turned on at our doors. In a few days we shall have the hot and cold water connections in the kitchen, which will greatly lighten the work of the girls who wash dishes. And we are to have two bath rooms, with hot and cold water.

After this we think we shall be cleaner and healthier and happier and better.

THE BEAUTY OF IT

How beautiful the water is as it comes pouring out at our feet. Clear, limpid, sparkling, a fitting type of the fountain opened in the house of David 'for sin and uncleanness", and the "living water". "Whosoever drinketh of the water that I shall give him shall never thirst."

IN ONE DAY

The Mississippi Conference, by a rising unanimous vote, adopted the first Sunday in February as the day upon which the whole Conference would present the needs of their Orphanage. They propose to raise fifteen thousand dollars in one day for new buildings. That sounds like business.

The Fifth Sunday in January. Do not forget it. On that day every Sunday school in the Conference will take a collection for the children's Home.

Cash received by Superintendent H. A. Hayes, for week ending Wednesday, January 12th, 1910:

Lexington Sunday School	$ 6.65
Salem Church—Salem Station	1 00
Brevard Sunday School	2.69
Norwood Church	8.22
Andrews Sunday School	3.25
Total	$21.81

Supplies received: Lexington Sunday School, box and barrel of fruits and supplies; C. M. Thomas, Winston-Salem, lot of Christmas supplies.

Report of J. P. Rodgers, Adgent for Week Ending January 8th, 1910

Subscribed—Z. A. Beaucham, $1.00; Dr. T. T. Watkins, $1.00; J. H. Sprinkle, 50 cents; W. J. Jones, $1.00; C. P. Hege, $2.00; J. E. Orrell, $2.00; T. S. Mock, $5.00; G. W. Mock, $5.00; Miss Alfie Lawson, $25.00; P. L Jones, $5.00; G. W. Potts, $10.00; H. T. Smithdeal, $2.00; Mrs. J. E. Orrell, $1.00; J. H. Peebles, $5.00; G. H. C. Shutt, $10.00; W. T. Mock, $10 00; G. Talbert, $15.00; Jas. H. Ratledge, $10.00; T. A. Phelps, $5.00; I. W. Drum, $5.00; W. S. Phelps, $2.00; F. R. Carter, $1.00; J. C. Beaucham, $5.00; E. M. Jones, $1.00; B. S. Orrell, $2.00; W. R. Carter, $5.00; L. B. Orrell, $2.00; L. B. Mock, $1.00; M. R. Jones, $5.00; I. H. Mock, $2.00; F. L. Carter, $5.00; J. E. B. Shutt, $3.00; S. O. Estep, $1.00, all of Advance; A. B. Saleeby, Salisbury, $5.00; W. H. Sykes, Spray, $1.00; T. M. Barney, Advance, $1.00; total, $162.50.

Cash

C. P. Hege, $2.00; Dr. T. T. Watkins, $1.00; J. H. Sprinkle, 50 cents; W. J. Jones, $1.00; T. S. Mock' $1.00; Z. A. Beaucham, $1.00; G. W. Mock, $1.00; J. E. Orrell, $1.00; I. H. Mock, $2.00; W. H. Sykes, $1.00; F. L. Carter, $1.00; J. E. B. Shutt, $1.00; J. H. Peebles, $5.00; A. B. Saleeby, Salisbury, $5.00; total, $23.50.

Paid On Former Subscriptions

Mrs. Laura Moir, Walkertown, $1.00;Miss Mamie Moore, Cooleemee, $1.00; N. O. Smoak, N. Wilkesboro, $5.00; C. H. Trowbridge, Brevard, $5.00; S. M. Hampton, Leaksville, $5.00; Miss Minnie L. Rorison, Asheville, $5.00; W. H. Sykes, Spray, $1.00; L. L. Ledwell, Charlotte, 10.00; J. F. Hendren, Elkin, $5.00; M. N. Hennesee, Glen Alpine, $10.00; Mrs. Julia V. Ross, Wadesboro, $25.00; W. P. Wood, Asheboro, $25.00; R. W. Gwyn, Elkin, $25.00; R. H. Chatham, $5.00; J. L. Baber, Shelby, $12.00; Jno. C. Watson, Charlotte, $6.25; C. W. Kirk, Wadesboro, $1.00; J. H. Williams, Gastonia, $3.00; F. P. Dunlap, Wadesboro, $2.50; G. F. Ivey, Hickory, $20.00; P. W. White, Cornelius, $5.00; Mrs. Ida J. Ray, Spencer, $5.00; Wagner & Whitaker, Winston-Salem, $2.00; R. M. Ijames, Mocksville, $1.50; C. H. Long, Mocksville, R. F. D. No. 2, $1.00; R. B. Babington, Gastonia, $6.25; B. J. Kennedy, Wilkesboro, $2.50; Dr. J. W. White, Wilkesboro, $6.25; S. B. Seegers, Charlotte, $5.00; Mrs. W. M. Jackson, Asheville, $6.25; J. S. Lloyd, Winston-Salem, $5.00; Gay Green, Asheville, $25.00; J. C. Cowen, Rutherfordton, $5.00; Mrs. M. H. Hoyle, Charlotte, $5.00; J. A. Cashin, N. Wilkesboro, $5.00; Rev. J. H. Weaver, D. D., Hickory, $3.00; J. F. Hanes, Mocksville, $100.00; Rev. W. A. Lambeth, Winston-Salem, $25.00; L. A. Pool, Mt. Airy, $1.00; C. P. Miller, Asheville, $5.00; Baraca Class, Ramseur, $3.00; Mrs. H. C. Byrum, Kernersville, $25.00; H. C. Merony, Mocksville, $10.00; B. O. Morris, Mocksville, $5.00; Judge G. A. Shuford, Asheville, $10.00; W. H. Young, Charlotte, $5.00; J. F. McGinnsey, Morganton, $10.00; total, $461.00.

A FATHER'S LOVE

The wife of a young rector in the west end of London died, leaving him with a motherless child. The people hoped that some aunt or sister would come to care for the child, but none such appeared. Gradually it came to be known in the parish that the scholarly rector was quite as much at home in the nursery as in the study, and his child was under his constant watchfulness and care.

Four years slipped by, and one Easter Sunday the child sat as usual in a front pew and listened to the sermon. It was on the mother of Jesus—her agony of heart at the cross, her wonder and joy at the resurrection. From this he turned to tell the sadness of those who feel the mother want in this world. "Think what a child's life is without the mother love!" he said in conclusion. "Who can tend and cherish and love—who but a mother?"

In the hush that followed a childish voice called sweetly from the front pew: "A faver does ev'y bit's well, papa, dear."

Much has been said in glorification of the love of a mother. Shall we forget that the father love is often quite as deserving of our praise?—

Let us bear in mind that just now is a most critical time in the history of the temperance reform. Temperance principles, temperanc sentiment are everywhere on the increase, and because this is so we are in danger of taking a rest, of folding our hands and letting things drift a little. If we let up one iota of our vigilance we are in danger of losing the battle. If we have gained anything in temperance legislation we need to see to it that the laws are enforced, we need to see to it that there is no letting up of energy on any of our lines of work. Never think "we are too strongly established to be overthrown."

After all, the old lady was right when she said: "If I had the entire corn crop in my possession, I'd convert it all into starch to stiffen the backbones of these men who can't stand up straight on the temperance question."

From the Field

Correspondence, Reports, Etc.

Trinity College Notes.

The January issue of the South Atlantic Quarterly will contain a number of articles of more than ordinary interest. The table of contents is as follows:

Problem of the American College—by Professor J. H. Latane, of Washington & Lee University.

James H. Carlisle—Educator—by President Henry N. Snyder, of Wofford College.

Ballot Laws in the Southern States—by Arthur Ludington.

The Incidence of the Federal Corporation Tax—by Professor Alvin S. Johnson of University of Texas.

Pellagra, The Causative Agent and the Method of Infection—by Professor James J. Wolfe, of Trinity College.

Good Roads Construction in the South by Joseph Hyde Pratt, State Geologist of North Carolina.

Southern Poets of Today—by Professor Carl Holliday of Southwestern Presbyterian University.

The Opportunity of the Agricultural College Library—by Mary G. Lacy.

The Antecedents of the North Carolina Convention of 1835—by Professor William K. Boyd of Trinity College.

President Kilgo preached in Craven Memorial Hall last Sunday morning. For some time it has been his custom to preach in the Memorial Hall once each month. These services are primarily for the College community, but the citizens of Durham are always welcomed.

The American Academy of Political and Social Science has published in the January number of its "Annals" a volume on the "New South." It contains an interesting article by Dr. W. H. Classon, of the Department of Economics and Political Science on "Economic Needs of the South."

Judge W. J. Adams who is presiding at the session of court in Durham was formerly a Trinity Student. This is his first court in Durham and he has made a most favorable impression upon the legal fraternity and the general public.

From Gold Hill to Cherryville.

For three years—1907, 1908 and 1909—I had pastoral charge of the Gold Hill circuit—a "hill country" and a land of "the yellow metal." During these years I traveled this country over and over, going many times repeated, and became familiar with the public roads, with every by-path and "nook and corner." The faces and names of men, women and children became equally familiar, and the haunts of the partridge and buzz of the saw mill hidden away beside the sluggish streams in the tangled forest, were not unknown to me. But my longitude and latitude were not so familiar; my reckoning was not clear, and the sun never rose and set where I thought it ought, and the trains were always running the wrong way to get to Salisbury or Norwood, but I never failed to land rightly at the one point or the other when I got on them. Besides all this I could never tell long at a time exactly where I was. I knew that was on the American continent and in North Carolina; that I was in the Western North Carolina Conference, Salisbury District, ond on the Gold Hill circuit, but my charge being composed of corners of three counties—Rowan, Stanly and Cabarrus—I could not well determine which was the other. So that my movements were punctuated with this question. Where am I?

My charge was composed of five main churches with an annex away off almost under the shadow of Concord, to which occasional visits were made and fifth Sunday service was given. Preaching at all these churches twice a month made the pastor "abundant in labors" and extra travel. But it was a work of much pleasure in the midst of an appreciative, a kind and sympathetic people, and the attachments and and ties of three years formation are not broken by the separation incident upon the change of appointment. Impressed upon the tablet of memory the tender recollections of their lovingkindness, warm sympathy and generous hospiality will not fade away and be forgotten by the passing of a few years.

But now the lease and scenes of my movements have been changed. My appointment, as announced by the Bishop was Asheboro Circuit. But things and preachers do not always go according to appointment and announcement of the Bishop. Bishops, like other men, often change their minds, undo and do some other way, things they have already done. And it some times happens that almost as many changes and appointments are made after as at Conference. Hearing of some rumors of dissatisfaction afloat in the air, perhaps at both ends of the line, my presiding Elder wrote the Bishop to exchange the preachers appointed to the Ashboro and Cherryville Circuit if satisfactory to them. I consented to this exchange and so am at Cherryville instead of Ashboro.

The situation here is not unlike that at Gold Hill. If any difference, it is better, but more complicated. This too, is a "hill country," but not the land of "the yellow metal." It is a land of sand, gravel and where cherries used to grow. The soil does not appear to be the most fertile and productive, but it is a land of cotton, with plenty of chickens and eggs and a thrifty people. Cherryville is a railroad town on the Sea Board Air Line about midway between Lincoln ton and Shelby. With double daily trains each way, Sundays not excepted, we get mail going and coming. It is a mill town as well. Six cotton mills are in operation, an excellent graded school of ten grades, a National Bank and other industries. Including the suburbs, it has a population of near 2,500, with five churches. I have about the same difficulty as to longitude and latitude as at Gold Hill; my reckoning is just as bad, and I have the same difficulty in locating the cardinal points, because the sun appears to rise and set where it ought not and the trains all run the wrong way, but you get where you want to go when you get on them, provided you get on the right train.

The Cheryville circuit is now composed of five (5) churches, which lie in three counties—Gaston, Lincoln and Cleveland—and I cannot well tell long at a time my exact whereabouts. So that as I itinerate over the corners of the three counties, my movements are punctuated with the same question as at Gold Holl. "Where am I?" All of these churches want preaching twice a month and they get it with one exception. And this necessitates preaching twice on two and three times on the other two Sundays of the month, and that makes the preacher rather super abundant in preaching and extra travel—and service rendered for two of the three years spent on the Gold Hill circuit.

I arrived in Cherryville in time for preaching twice and conducting one funeral service on the second Sunday in December, and have occupied the pulpit more than twice at most of my churches except one. My congregations have been good and my reception on the charge cordial.

Our first quarterly meeting embraced the first day and the first Sunday of the year, 1910. Rev. J. R. Scroggs, our new presiding elder, was with us on Saturday, held the Quarterly Conference, and preached a thoughtful and timely sermon on the call of God to Moses and the church to a larger service—a campaign sermon for the new year.

My family came in somewhat scatteringly—one or two at the time—but they were all in and comfortably housed in the new parsonage for the Christmas holiday season with only one exception. There was no formal reception. But the storm which had been gathering in Cherryville during those days broke on the evening of the last day of the old and departing year, and struck the Methodist parsonage in full force. There was a rap at front door, which was opened, and there followed a literal stampede of men, women and children, all loaded and bound for the dining room, where they pounded the table until it fairly groaned under the burden of pounds. But this did not hurt the onlooking pastor. He rather enjoyed the sight, and now after it is all over, he and the other occupants of the parsonage, are feeling the effects of it in a tangible and appreciative way. A little while of social enjoyment and innocent amusement in the crowded rooms by the warm friends, a few words of grateful acknowledgment and thanks, a word of prayer, a doxology in praise to Him from whom all blessings flow, a benediction, and the happy and welcome invaders retire, and the young people go to the appointed place where the mournful bells ring out the old—1909—and the joy bells ring in the new year—1910. So closes the old year with an episode in the Methodist parsonage of Cherryville that will not soon be forgotten by the occupants.

JAMES WILLSON.

Cherryville, N. C., Jan. 1910.

An Error in the Journal.

There is quite a mistake in the minutes in the financial report of Rock Spring Circuit. We are there reported assessed for Domestic Missions $176 where it should be $76. please call attention to this correction in The Advocate.

Fraternally,

WILLIAM F. ELLIOTT.

Lincolnton.

Plans are now being formulated for the erection and maintenance of a new Methodist church, which will be called Sherrill's Chapel in honor of Mr. S. P. Sherrill one of our communitie's strongest adherents to the principles of Methodism.

This will be a great convenience to the people living in East Lincolnton who have found it quite a long walk to the church in the center of the town.

Only a short time ago such a church would have been superfluous. That today it is almost a necessity, shows that in the past few years Lincolnton has greatly widened her borders.—Lincoln County News.

Conference Brotherhood.

Assessment No. 1. Rev. J. N. Huggins. Since report January 8, three dollars each have been received from J. H. Robertson, N. R. Richardson and J. T. Stover: total to date $195. In last week's report the "6" was turned up side down.

Assessment No. 2—to be on deposit for next call—received to date three dollars each from J. C. Keever and J. T. Stover: total $90.00.

Initiation fees, 50 cents, from J. C. Richardson, J. F. Moser and R. L. Doggett: total $6.

Sixty-five of the 120 enrolled members have remitted Assessment No. 1. It is important that the rest should remit as early as possible so that I may be able to settle this call in full and at once.

An Urgent Request

I have inquiry from Brethren of the North Carolina Conference to ascertain if the W. N. C. Conference Brotherhood will receive aplicants from that Conference. I can see no reason why we should not welcome all who may desire to join us. When it is understood that the organization is for mutual helpfulness and every addition to our ranks swells the mortuary benefit it seems to be the thing that should be done. Then, when it is remembered that the Conferences were originally one, that Methodism is a unit and only seemingly divided for convenience of entertainment in Annual Sessions and efficient working, this should be a fine opportunity for the exhibition of fraternity.

May I ask each member of the Brotherhood to indicate his opinion in the matter by sending me his vote on a postal-card, as I have no authorty in the premises otherwise, and it would be too long to wait for the next Annual meeting. Promptness in this matter will inform these good brethren if they can come with us. I vote YES. Truly yours,

H. F. CHREITZBERG.

Monroe, N. C., Jan. 15, 1910.

CAMRAIGN FOR NEW SUBSCRIBERS

Report to January 20th

ASHEVILLE DISTRICT		
Old Fort, W. G. Malonee	1	1
CHARLOTTE DISTRICT		
Ansonville, P. L. Terrell	1	
Tryon Street, G. T. Rowe	1	
Dilworth, and B. Spring, A. L. Coburn	1	
Mt. Zion, J. W. Clegg	1	4
GREENSBORO DISTRICT		
Rev. W. R. Ware	1	
Coleridge Ct. R. L Fruit	2	
Main Street, Reidsville, L. T. Mann	1	4
MORGANTON DISTRICT		
Table Rock, Albert Sherrill	1	
Connelly Springs, E. G. Pusey	1	2
MOUNT AIRY DISTRICT		
Mt. Airy Station, J. F. Kirk	2	2
SALISBURY DISTRICT		
Jackson Hill, E. M. Avett	2	2
SHELBY DISTRICT		
Lincoln Circuit. J. W. Strider	1	
Kings Mountain, D. F. Carver	1	
Maysworth, J. F. Harrelson	2	
Cherryville, James Willson	1	
Shelby Ct., E. N. Crowder	1	
Polkville Ct., W. M. Boring	1	7
STATESVILLE DISTRICT		
Granite Falls, W. F. Sanford	1	
Hickory, J. H. Weaver	2	
Newton, E. W. Fox	1	4
WAYNESVILLE DISTRICT		
Waynesville, J. H. Barnhardt	1	1
WINSTON DISTRICT		
Stoneville, J. H. Robertson	1	
Davie, P. E. Parker	1	3
Grand Total		30

What a multitude of threads make up a fringe; and yet how beautiful and costly when completed! And here is found a beauty of the real Christian life. There are not a few who may be willing upon rare and notable occasions to do or suffer some great thing for Christ, but the ten thousand little things of life are entirely beneath their notice, as they also suppose them to be beneath the notice of the Lord.—Rev. P. S. Henson, D. D.

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville,_____Miss Edna Davis
Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss Blanche Johnson,_____ Greensboro, N. C.
Morganton, Prof. I. K. McKay, Rutherford, College, N. C.
Mt. Airy. Rev. Z. Paris, North Wilkesboro, N. C.
Statesville,_____
Salisbury, Rev. E. M. Avitt. Jackson Hill, N. C.
Shelby, J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison, Shady Grove, N. C
Winston, Rev. A. G. Lofton, Farmington, N. C.

Haywood Street League, Asheville, and South Main Street League, Salisbury, each raised for missions last year $100.00; Centenary League, Greensboro, $60.00; Weaverville League , $52.00; Mt. Zion League, $50.00; Spring Garden League, Greensboro, $50.00; and many others did beautifully for this most worthy cause.

Broad Street League, Statesville, raised last year for other purposes $782.45, and $30.00 for missions. West Market Street League, Greensboro, raised for other purposes $331.40- First Church League, Salisbury, raised for other purposes $169.85.

* * * *

The above reports are splendid. The journal shows many other good reports for the same cause.

* * * *

There were 70 of the 105 leagues of the Conference that raised nothing last year for missions, and 33 of the 105 reported nothing for other purposes. The above 33 leagues seem to be on the free list. Who furnishes them fuel, lights, topic cards, constitutions, and other items necessary for success? Perhaps these leagues did not get credit for what was due them. I hope this year every league will report something for missions and other purposes.

* * * *

The Tryon Street League, Charlotte, reported nothing for missions and "other purposes" last year. Is the above league off on furlough, or dead? If it is away on a furlough we hope it will soon return; if dead, some power will resurrect it before the Conference League Conference which convenes in April, as we hope to see some of its members at said conference.

* * * *

The following persons have been chosen and appointed district league secretary for the district in which they reside :

Charlotte, Rev. W. O. Goode; Franklin, Rev. L. D. Tompson; Greensboro, Miss Blanch Johnson; Morganton, Prof. I. B. McKay; Mt. Airy, Rev. Z. Parris; Salisbury, Rev. E. M. Avett; Shelby, J. W. Culp; Winston Rev. A. G. Lofton. The term of the above named will expire at the next district League Conference.

* * * *

There was a gain of 23 chapters and 528 members. We had a gain of only 15 chaptetrs, but 523 members. Shall we be content and let our sister Leaguers outstrip us?

* * * *

The Woman's Home Mission Society of our conference is endeavoring to educate the girls and young ladies of modest means of our conference at Brevard Institute, may not the Epworth League of our conference take care of our poor boys. They are going to other industrial schools for boys and by this means we are losing many of them. Let's buy a large tract of land, build a school and endow it for the poor boys of our conference who are eager to learn, and are bright —diamonds in the rough. They have no money—too poor. They must be content with the life of the farm, the factory and the shop. They need the friendly and skilled hand of the polisher—an industrial school. Dear Leaguers of the Western North Carolina Conference, the door of opportunity is open for us. Shall we enter? For us to build a great industrial school for boys requires energy, zeal, planning, praying, faith, money, time, friends and the Lord to help us. We have them all. Come to the Conference League Conference, in April and join us in the discussion of this great question, and if it is the will of the conference, plan for same.

* * * *

Ho for the conference League Conference in April! The officers of the Davidson Senior League were installed last Sunday evening. It was an interesting and impressive service.

In Search of Love.

An ancient seeker after God said: "In my anxiety to know, in my desire of heart to increase my stock of information, I sometimes wish I might climb the moon beams and step from star to star, not as a scientist in search of love, so that back of the matchless heavens, which eloquently declare His glory, I might find the heart whose deepest beat, whose sweetest throb, gave to me, and to a lost world, a living, loving, Savior."—Selected.

BEING IS GREATER THAN DOING

Our lives are the stronger part of us—or else the weakest. A man knows the least of the influence of his own life. Life is not mere length of time, but the daily web of character we unconsciously weave. Our thoughts imaginations, purpose, motives, love, will are the under threads; our words, tone of voice, looks, acts, habits are the upper threads; and the passing moment is the shuttle swiftly, ceaselessly, relentlessly, weaving those threads into a web; and that web is life. It is woven not by our wishing or willing, but irresistibly, unavodably woven by what we are, moment by moment, hour by hour. What is your life weaving out? Is it attractive because of the power in it of His presence?—S. D. Gordon, in Quiet Talks on Power.—Selected.

FROM THE FIELD

The Great Meeting of the Laymen in Dallas, Texas

The next annual meeting of the representative laymen of the church will be held in Dallas, Texas, February 19-23. We have received the following communication from the local Committee at Dallas with reference to that great event: We rejoice that the next annual meeting of the representative laymen of the entire Church is to be held in our State and in the city of Dallas on February 19-23. We are busily engaged making immense preparation for that occasion. More than a dozen committees are hard at work looking after all the details. We are expecting from 2500 to 3000 laymen and ministers to be present. We have ample hotel accommodations and we have secured a large auditorium for the gathering. Nothing will be left undone to make it one of the greatest meetings of the kind ever held in the Connection. We never do things on a small scale in Texas, and when an occasion of this kind develops we put forth extraordinary effort to make the meeting a success.

We have 260,000 Methodists in the State, 900 pastors and they are loyal to all our interests. They will be largely represented in this coming meeting to aid in giving the laymen from abroad a hearty welcome. Dallas is now a city of 100,000 population, and the church influence is strong and aggressive. We have four large, modern and commodious church houses with large memberships, and four others also in good condition. Many of our streets are paved and we have large public improvements. The business men of the city, regardless of church affiliation, are deeply interested in the coming of our laymen, and they are giving all needed aid to the movement. The fact is, all Texas and the entire population of Dallas will be ready to give you one of the heartiest welcomes ever extended to a body of workers for the Master. We have also invited all our Bishops to be present, and the invitation is of such character as to induce them to come. We want our laymen to meet them, hear them, and become more closely acquainted with them.

Judge Stubbs and his co-workers are arranging a splendid program, one that will give the laymen an opportunity to take active part in the meeting, and at the same time to hear some of the leading men of the world discuss questions of vital interest to the church. Let every church try to send representatives. It will not only deepen their interest and zeal in all departments of Church work, but it will also give them an opportunity to see this great empire of the Southwest and come into touch with the heart-throbs of the church in this vast section of our connection. But we will tell you more about the Laymen's meeting further on.

For information address Henry G King, Dallas, Texas.

Fraternally,
G. C. RANKIN,
W. C. EVERETTS,
GUY THOMASSON,
In behalf of the Committee.

Asheville Ministers' Asociotion.

The Asheville Ministers' association issues the following subjects for discussion at the regular Monday meetings, the first four months of the year.

January 10.—My Recreation; What It Is and When Enjoyed.

January 17.—Greensboro Convention Reported.

January 24.—The Most Helpful Book in Sermon Preaching Aside from the Bible—Rev. G. G. Harley.

January 31—The Prayer Meeting; How to Have It Well Attended.—Rev. Z. E. Barnhardt.

Lebruary 7—The Problem of the City—Rev. G. H. Detwiler, D. D.

February 13—How to Train Church Members to Do Personal work in Winning Souls—Rev. E. L. Grau.

February 20—Family Worship: How Win Heads of Families to It—Rev. T. L. Lallance.

February 27—Our Financial Plan. —Rev. R. F. Campbell, D. D.

March 7—Present Day Evangelism —Rev. D. J. Miller, Litt. B.

March 13—Whas Personal Work Should be Done by Church Officers— Rev. G. H. Christenberry.

March 20—What is the Pastor's Work in Connection with the Sunday School?—Rev. J. O. Helsabeck.

March 27—The Sunday School Teachers' Meeting—Rev. J. S. Williams.

April 4 (Tuesday)—Church Federation; its values; How Secured—Rev. R. F. Campbell, D. D.

April 10—Choice Bible Verses for Winning Souls.

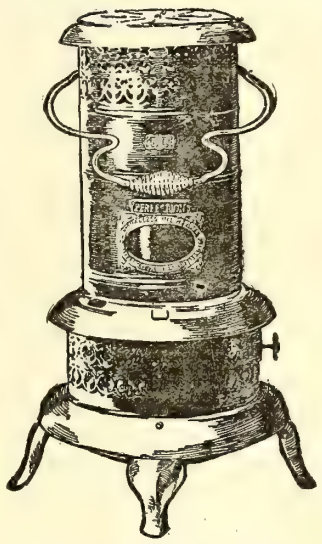
April 17—State Sunday School Convention—Rev. L. Collins.

April 24—The Sunday Evening Service—J. L. Hunter.

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THE GUIDING HAND FIRST

I know the hand that is guiding me
Through the shadow to the light;
And I know that all betiding me
Is meted out aright.
I know that the thorny path I tread
Is ruled by a golden line;
And I know that the darker life's tangled thread,
The richer the deep design.—Sel.

WORRYING ABOUT THE UNDONE

"It wasn't the work I did that broke me down," said a certain minister who had suffered temporary collapse; "It was the work that I had to leave undone."

So the great African promoter and financier, Cecil Rhodes, when dying, is said to have exclaimed over and over: "So little done; so much to do!"

Piled-up work unaccomplished is more wearisome as every worker knows, than any amount of work which has been turned off. Many a woman goes to bed more tired with the thought of the tasks left over than with all that she has been able to do, which often dwarfed into insignificance in comparison with the thousand and one things which are waiting her hands. The calls ahead of us, especially if we are "behind with our work," are more wearing than answered calls. But the weariness of work done is good for us, and generally creditable to us, while this other weariness is often only a mark of weakness in ourselves. We really have nothing to do with the work which is beyond the present hour and strength. "Sufficient unto the day is," not only the "evil thereof," but also the day's tasks. More people are broken down by trying to carry tomorrow's load today than by the hardest kind of effort today. Let tomorrow alone; it is God's, not yours. Do what you can, and then leave the rest with Him who can stay all our doing at His word. There will be plenty to do when you are gone, wherefore worry about it? It is worse than foolish, it is wicked, to waste strength for doing by worrying about the undone. And the fruit of it is usually collapse and premature death. Worry about the undone means the undoing of yourself and your work.—Wellspring.

THE TRUE PEACE

There is a peace which is not patience, because it looks for nothing, longs for nothing, prays for nothing—a peace which is painless because it is numb, and is free from the struggle because it is dead. I would not have that gift, O my Father! I have passed through the autumn woods and heard no waving of the leaves, not because there was no wind to blow, but because there was no sap to nourish. I would have that gift, O my Father! That is the peace of the grave. But thy peace is the peace of the ocean. It is the calm that holds depths beneath it. It is not the rest of lifelessness, but the rest of balance. Thy patience is the patience not of spentness, but of expectancy; it rests "in hope." Bring me that peace of thine, Oh God! Bring me the peace of pulsation, the calm of courage, the endurance that springs from energy! Bring me the fortitude of fervor, the repose through inner radiance, the tenacity that is born of trust! Bring me the silence that comes from serenity, the gentleness that is bred of joy, the quiet that has sprung from quickened faith! When I hear thee in the whirlwind, there will be a great calm!—Canadian Churchman.

AN UNEXPECTED QUESTION

One morning about twenty years ago a lawyer on the way to his office stopped outside a barber shop to get a "shine."

The little bootblack who plied his trade there was no stranger to him, although he knew him only by his street name. This morning the boy was unusually silent. The lawyer missed his bright remarks and began to rally him a little, when suddenly the boy looked up in his face and said:

"Mr. Bartlett, do you love God?"

The lawyer was an upright, self-respecting man, but neither a church attendant, nor much given to religious thoughts, and he took the question at first as an attempt at a joke on the part of the boy; but he soon found that it was meant in all seriousness. No one had ever asked him the question before in quite the same way, and it staggered him.

"Why do you ask me that, Bat?" he said, after a rather awkward pause. "What difference does it make to you?"

"Well, I'll tell you, sir. Me mother an' me's got to get out, for the place we live in 'll be tore down pretty soon, an' a feller like me can't pay much rent. Mother does all she can, but you see there's three of us, an' me grandmother's lame; I dunno what to do. Yesterday I heard two men talkin', an' one of em' said God would help anybody that loved him if they'd tell him they was in a hole. I thought about it 'most all night, an' this morning I made up my mind I'd lay for somebody that knew him well enough to ask him."

The lawyer was embarrassed. All he could say to the threadbare little bootblack, was that he had beter ask some one else. He had better keep inquiring, he told him; for in a city of so many churches he would surely find the sort of person he wanted. He thrust a dollar into the boy's hand and hurried away.

But all the day he found his thoughts reverting to the bootblack and his strange question. "A fine position for an educated man in a Christian country!" he said to himself. "Struck dumb by an ignorant street Arab! I could not answer his question. Why not?"

The lawyer was an honest man, and his self-examination ended in a resolution to find out the reason why. That evening he went, for the first time in many years, to prayer meeting, and frankly told the whole story, without sparing himself. From that day life had a new meaning for him, and a higher purpose.

A few days later, at a Conference of ministers of different denominations in the same city, the lawyer's strange experience was mentioned by the pastor who gave him his first Christian welcome. Immediately another minister told of a young man in his congregation who had been awakened to a religious life by the same question put to him by the same little bootblack. The interest culminated when a third declared he had a call from the bootblack himself, who had been brought to his study by a man who had appreciated his unexpected question and knew how to befriend him.

Such an incident could not be allowed to end there. The boy was helped to good lodgings and a patronage which helped him to provide better for his "family." At last he had found somebody who loved God; and in time he had learned to love Him himself, and "know him well enough to ask him." Opportunities for a education were open to him, and he showed so much promise that his lawyer friend took him in first as an office boy and finally as a student.

Many would recognize the bootblack today if his name were given, not only as a member of the bar in successful practice, but as a church member and a worker in Sunday school. He loves boys; and the few who know that he was once a bootblack understand his interest in little fellows who need a friend. Helping them is for him loving God in the most effectual way.—Youth's Companion.

"ACCORDING TO HIS WILL."

The gifts which God bestows are not according to your will, nor according to my will, but "according to His will." To one is given the word of wisdom, to another the word of knowledge, to another faith, to another miracles, to another powers, to another prophecies, to another discerning of spirits, to another tongues, to another discerning of spirits, to another tongues, to another interpretations—all these are bestowed in divine wisdom, according to His will.

We are to covet the best gifts; and as iron is by far the most precious metal, so the best gift was the most common one, the gift of prophesying, or speaking to edification, exhortation and comfort. This is one of the gifts which we are exhorted to covet; not the working of miracles or doing of wonders, that we may acquire speaking a word in season to him that is weary, and drooping messages of comfort in the ears of the perishing and lost. Let us ask God for gifts "according to His will." If there be five talents, let us improve them; if there be but one, let us see to it that it be used for the glory of the Heavenly Father.—Selected.

Take the selfishness out of this world, and there would be more happiness than we should know what to do with.—H. W. Shaw.

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

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Chester.....Lv.	7 55 a m	1 15 p m	-----
Yorkville.....	8 42	2 40	-----
Gastonia	9 30	4 30	-----
Gastonia	-----	-----	-----
Lincolnton....	10 26	6 46	-----
Newton	11 05	7 40	-----
Hickory.....	11 55	8 35	-----
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	-----	5 35
Edgemont....Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	-----	7 15 a m
Mortimer	12 13	-----	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory	2 52	8 40	-----
Newtor	3 20	9 30	-----
Lincolnton....	3 57	10 18	-----
Gastonia	4 50	11 40	-----
Gastonia	-----	-----	-----
Yorkville	5 39	1 45	-----
Chester.....A .	6 25	3 20 p m	-----

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Our Little Folks.

"Little birds and little flowers, little diamonds, little pearls;
But the dearest things on earth are the little boys and girls."

KEEPING AT IT

There is a very old but very good story about a boy who was engaged one winter day in putting a ton of coal into a cellar. His only implement was a small fire shovel: Noticing this, a benevolent old gentleman expressed his suprise and commiseration.

"My son," said the gentleman, "you surely do not expect to put in all that coal with that little shovel?" "Oh, yes I do," replied the boy cheerfully. "All I have to do is to keep at it."

There is a lesson in this story for young and old, and it is exemplified in the lives of the great men of the world. It is a mistake to suppose that the best work of all the world is done by people of great strength and many opportunities. "Keeping at it" is the secret of success.

If a man or a boy does a thing well, write and tell him so. It will give him new courage and help him to find himself. The best way to set the world right is not to find flaws and failures, but to commend, encourage and emphasize the good, and it is not necessary to flatter. Speak honestly and heartily. Look for the good. "If there be any virtue and if there be any praise, think on these things"—whatsoever things are honest, just pure, lovely, of good report.

Learn to do things well. Never slight your work—never. Every job you do is a sign. Poor signs are useless for good. If you have completed a job in ten minutes try and see if you cannot do the next one in nine. But, my boy, never be in too great haste. Too many boys spoil a lifetime by not having patience. They work at a trade until they see about one half its mysteries, then strike for higher wages; such men are botches and slouches.

When learning a trade, my boy, don't move like a rusty watch. Act as if your interest and the interest of your employer were the same. Employers will not willingly lose good employees. Be honest and faithful. There is the secret of success, my boy, and that is the thing lacking with too many.—The American Boy.

"MADE THAT WAY"

You all have heard of Luther Burbank, who works such wonderful changes in fruits and flowers, getting rid of their objectionable features and developing whatever is beautiful. And if fruits and flowers can be so modified that they hardly seem the same thing, how foolish it is for any girl to say that she has to be blunt and tactless because she was "made that way." If a cactus can get rid of its thorns, surely you can dispense with the traits that are likely to wound your friends!—The Young Evangelist.

THE BUSY WEAVER

Mr. Weaver Bird—for that is his name—is so termed because he weaves the native grasses into such beautiful nests. These sociable weavers go in large colonies; and, when housebuilding time comes, some forty or more of them construct the straw umbrella which is to unite the little houses under a common roof. This large affair is like a spread parasol, having a great limb or trunk of a tree for its center rod. Beneath it the forty little nests are swung; and there, secure from sun and shower, they sing and hatch and rear their young. Bird-catching animals have a time of difficulty in getting at the little weaver birdies on account of these slippery sides of the parasol roofs. But the wise parent weavers are not content to trust altogether to the protection of their housetops. They frequently build these little midair flats on a tree overhanging a river, choosing one with a smooth, tall trunk, preferably a palm. This makes it impossible for snakes and other bird-devouring reptiles to invade their nurseries. Sometimes these knowing little creatures will even strip the twigs that hold their nests until they are bare of leaves, to render them useless as footholds for enemies.—Selected.

Jesus, keep thy children,
Over all the land,
Rich or poor, whoe'er they are,
Safe within thy hand.
Grant them happy sleep tonight;
Make them glad with morning's light.
—The Sunbeam.

"Papa, what do they call a person that reads heads?"

"A phrenologist, my boy."

"Gee! Then ma must be one of those things. She felt of my head this afternoon and said right away: 'You've been swimming.'"

"Say, young man," asked an old lady at the ticket office, "what time does the next train pull in here and how long does it stay?"

"From two to two to two-two," was the curt reply.

"Well, I declare! Be you the whistle?"

"Too many make a convenience of God. He is never thought of till trouble comes, and then on the crutch of prayer we come hobbling into His presence."

"I like to watch that little fellow across the road," said Mr. Dowd to his wife one morning. "If he falls, he picks himself up, and there's never a word of complaint. If he's coming down the walk with his mother, he runs ahead so as to open the gate for her. See him now. He wants to take that large parcel from her, and leave the smaller one for her to carry. He's a manly boy. I like him." Every boy can be so helpful if he cultivates the spirit of it.—Olive Plants.

St. Louis Lady Cured of Eczema

5639 Vernon St., St. Louis, Mo.

I have had Eczema for four years, and have tried everything possible to cure it, without success, until I tried Tetterine. Lour medicine has cured me after six months trial.

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Self-control in trifles trains to self-control in crises. There is such a thing as the habit of mastery. When we accustom ourselves to act courageously we are surely storing up power for victory in some great temptation. On the other hand, it is impossible to yield to all the impulses of self in things that seem of small importance and then one day suddenly rise to conquest when a great struggle is on. We are preparing today for tomorrow's victory or defeat.—Selected.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

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His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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He that does good to another man does greater good to himself.—Seneca.

The soul that is true cannot lose or miss its compensations, no matter through what trials it may pass or however stony a way its weary feet must go.—Selected.

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THE CHRISTMAS AFTERMATH

By William Ellsworth Witter

The "Gloria in Excelsis" of the Christmas bells has ceased,
And, 'ere their anthem glad rings out once more,
Grass will be green, and gold the grain, and gray
The fields that are so cold and white today;
And hearts will ache and grieve and burdened be,
And long to hear the Christmas melody.
As royal heralds, therefore, are we sent
To speed world-wide the song
That tells the sons of men
Peace and good will
Await.

It's late? It's late?
Oh, thou wilt sing until,
With hope revived again,
That anthem glad thou'll evermore prolong,
If thou wilt catch the music 'ere 'tis spent.
Then thou wilt hail with quiet ecstacy
All that may come of grief or joy to thee.
Content to know thou ne'er again canst stray,
When held by that sweet message, from the way
That leads to realms where heartaches are no more,
And life from all its burdens is eternally released.

THE LAST QUARTER

Following close upon the end of the calendar year comes the end of another of much deeper significance, perhaps, to the readers of this column. Does any one need to be reminded that the time is near at hand when the treasurer must add her receipts for the grand total, and the corresponding secretary tabulate the records of the fiscal year? What these shall be depends largely upon the work of this last quarter. We are confidently expecting great things. Though many societies may have drifted along, letting affairs missionary take an easy course, we are sure they will now awake to a sense of the brevity of time and the gravity of the situation, and do their part splendidly towards making this the most glorious year of our history.

Reports.

In nearly all the reports that have come to us during the past three quarters there has been written opposite the names of certain societies "No report." Would that we knew how to put sufficient emphasis upon this matter of reporting. Dear Corresponding Secretary, this is your specific duty, and your district secretary must know the status of your society at the close of the year. If you have no blanks, and cannot secure them otherwise, order them from Mrs. R. J. Sifford, Gastonia, N. C., and in addition to filling out the blanks will you not answer definitely the following questions?

1. Has your society entered heartily into the membership crusade?
2. How many new members have been added.
3. How many new subscribers have been secured for the Woman's Missionary Advocate?
4. Have you a Mission Study Class?
5. Have you fully met the apportionment of new members, new subscribers and pledge made to you by your district secretary?
6. Have you a "special?" If so, give the American name and the location of your Bible Woman or scholarship.

A faithful compliance with this request will greatly faciliate the work of both the Conference Corresponding and the District Secretaries.

MATTERS FINANCIAL

The objects for which money is to be raised this fiscal year 1909-10:

1. The salaries of ninety-six missionaries, several missionary teachers, and one trained nurse.

China	26
Korea	10
Brazil	22
Mexico	22
Cuba	4
Total	84

There are twelve women under appointment, making a total of ninety-six.

2. Support of twenty-three boarding schools and fifty-one day schools, with over 5,000 pupils, 645 of whom are communicants.

3. One hospital, with only one foreign physician, who treated over 11,000 patients last year.

4. Several Bible schools where native women are trained to do evangelistic work.

5. Industrial schools where native women and children are trained to do embroidery, draw work, lace work, bead work, basketry, provided with religious and some literary instruction, and thus prepared for self-support.

6. Kindergartens presided over by women specially trained in that department.

7. Outfit and passage of twelve new missionaries, four of whom go to China, three to Korea, two to Brazil, and three to Mexico.

8. The erection and completion of three school buildings, two residences for missionaries, and a Bible woman's home in Korea; a building for kindergarten work, a home for missionaries, and an addition to the hospital in China; Mattie Watts Annex in Brazil; purchase and remodeling of property in China; the payment for property already purchased in Mexico; and appropriations for repairs, incidentals, insurance, etc., in all fields.

9. Support of 525 scholarships and 123 Bible women.

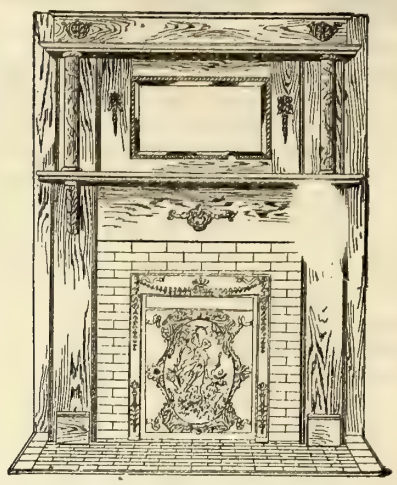
10. An appropriation for the carrying on of the work at home, for leaflets, literature, etc., and an amount to be kept on hand for emergencies that are constantly arising.

Last year the Board collected from all sources $259,178.28. The work in all fields is growing rapidly, appeals are being made for enlargement of borders, God is opening places and hearts, and we must not call a halt.

This fiscal year there should be raised at least $300,000. A far larger amount is needed.

How much do you propose to raise this year? There must be advance along all lines.—Mrs. J. B. Cobb.

The place where two friends first met is sacred to them all through their friendship, all the more sacred as their friendship deepens and grows old.—Phillips Brooks.



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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

She was a woman, worn and thin,
Whom the world condemned for a single sin,
They cast her out of the King's highway,
And passed her by as they went to pray.
He was a man and more to blame,
But the world spared him a breath of shame
Beneath his feet he saw her lie,
But he raised his head and passed her by.
These were the people who went to pray,
In the temple of God on His holy day.
They scorned the woman, forgave the man,
'Twas ever thus, since the world began.
Time passed on. The woman died,
On a cross of shame was crucified.
But the world was stern and would not yield,
So they buried her in the potter's field.
The man died too, but they buried him
In a casket of cloth, with a silver rim,
And said as they turned from his grave away,
We've buried an honest man today.
Two mortals knocked at heaven's gate,
And stood face to face to await their fate!
He carried a passport of worldly sign,
But she had a pardon of love divine.
Oh, ye, who judge twixt virtue and vice,
Which think ye entered paradise?
Not he whom the world had said would win,
For the woman alone was ushered in!"

—King's Messenger.

Alas the verses quoted above contain so much truth that 'tis a reflection upon this Christian nation. That there is gradually coming about a change of sentiment is one of the most remarkable indications that we are trying more and more to have the "spirit of Christ" in this matter.

We hope the two communications this week may receive your prayerful consideration. When Mrs. Clay writes again may she have glad news of growth to announce and also that she hears regularly from many Brigades.

The article on The Mission Home and Training School at Dallas was written by Mrs. Kate Sims, Press Supt. of the Northwest Texas Conference Society and we comit ourselves fortunate to have secured it.

LETTER FROM MRS. CLAC

Dear Children:

I know all of you enjoyed Mrs. Nicholson's Christmas letter to you, and I am glad she so kindly gives space in the Advocate for your interests. Now, I am a very poor story-teller, but in this little message to you I hope to tell you in a very practical way a few things we want you to help us do within the next two months. Many of you know our missionary year ends with March 1st, and that means our year's work will be closed in less than two months. Therefore if we add much to our report it is necessary for us to become very practical and by that I mean it is necessary for us to get right at work in our Brigade and Baby Roll, and see how much we can accomplish in a little time. If you are a Brigader won't you try for the next six weeks to see how many pennies, nickles, and dimes you can put in your mite-box, and how many of your little playmates you can get to join the Brigade? If you enjoy the Brigade then you ought to try to bring others in to share your pleasures. Then children, at the end of the quarter won't you insist on your captain, the 3rd Vice President, reporting to me the amount of money collected from mite-boxes and the number of new members received, and amount of enrollment fees, and last, but not least, the names of all new members? I know all of you have implicit confidence in your Captain and I would not say anything to diminish your confidence in him, but I must say some of them are too busy with their various cares to atke a little time each quarter to tell me what you are doing as Brigade and Baby Roll members. I will not believe the children of the W. N. C. Conference are doing as little Home Mission work as is reported to me. I have made repeated personal appeals to the 3rd Vice Presidents with little effect. Now for this last quarter I am asking you to wake them up and tell them you want us to know what you are doing. When they fail to report to me that makes my report to your Brigade General, Miss Head, short and consequently she thinks W. N. C. Conference children are asleep and every lady else who reads our reports will think so. We cannot afford to stay behind. Our help is needed too badly in this great work. And you children need the strength the work will give you in building your characters. Let us strive to do much in the remaining part of this missionary year? And won't the 3rd Vice Presidents co-operate with the children and report promptly to me by March 1st? Many have not reported this year. Won't you kindly send in your report for the year at the end of this quarter? It will mean only a little time spent for the cause and will certainly be appreciated.

Mrs. J. W. Clay.

THE MISSION HOME AND TRAINING SCHOOL

Ella Wheeler Wilcox tells us that "When woman drifts from good to bad
To make her final fall complete,
She puts her soul between her feet."

Realizing that such is the case, the Woman's Home Mission Society has established at Dallas, Tex., this Home and School for unfortunate girls.

Though this institution has been established and is maintained by the Methodist women, the grls who are taken into this refuge of sin are not Methodist girls alone, but the Home extends a helping hand impartially.

This home, originally known as "The Ann Browder Home and Tarining School," was opened in February 1893, in answer to the appeal of a sinful woman leader in one of the largest houses of shame in Dallas.

Fourteen years ago this same spirit put it into the heart of Mrs. W. H. Johnson, to go out among His people and teach them that they must save poor, unfortunate girls from darker, deeper crime and guide them into paths of virtue, righteousness and truth.

As a monument to her labor of love stands the present Mission Home and School.

It has been the writer's privilege to visit the Home on different occasions. Upon entering the yard, I felt like I was treading on holy ground. Our party was met at the door by the matron and ushered into the room, doing double duty as office and reception room.

After resting, we were carried through the Home and shown each department. We saw fifty-eight girls busy in some department. On their faces happiness and appreciation were blended with sorrow.

When a girl enters after having signed the contract, agreeing to remain two years, she is, first of all, sent to the school room and graded. The curriculum of the literary work includes the eighth grade. The school is divided into three grades, each grade spending two hours in school, domestic science, laundry and sewing, while under the nurse deaconess four girls are kept in hospital training. With such a system is it strange that 85 per cent of all who take the two years course become faithful, earnest, Christian women, a blessing to humanity instead of a curse?

The holiest place it seemed to me, was the nursery. When we saw these twenty-five babes, homeless and nameless, dependent upon the Home Home Mission Society and its friends, for their protection and care, their chance in this life for a name and home, our hearts were touched and our eyes were filled with tears.

Under the care of the nurse deaconess, Miss Moonehan, not one had died in thirteen months.

These babes looked so sweet and innocent and showed they were well cared for, but it made our hearts sad to see the severely plain, cheap garments in which they, of necessity, were clothed and this was another evidence of their unfortunate, but to them, unchargeable environments of existence.

We realized then, as never before, the great and Christlike work being done in this Home, by Mrs. Johnson and her co-laborers.

The great needs were in evidence everywhere. When the new Home is completed in Oakcliff the work can be done on a much larger scale and in a more satisfactory manner.

May dear Mrs. Johnson be spared to see her dreams of many long busy years made a reality.

To those who may say, I have no sympathy for such work or home, it only encourages sin and is a shelter in which many hide their crime and go on sinning as before, let me say that such is not the case in this Home.

An application for admission is thoroughly investigated before any girl is received. Her entrance is based upon the provision that the girl agrees to remain and be taught and trained for two years. Others say, "These girls make their beds hard; let them lie on them." To these, read what Mrs. Rudolph, the literary teacher of the Home says in her letter to the writer.

"We have fifty-eight girls—all but seven are orphans, either partially or wholly, (several of our girls were blighted by their own fathers) numbers of others by their guardians who should have protected them.

When the girls come, no one wants them. When they have been trained, we could find a dozen elegant, comfortable homes for each one. This is simply a fact. This is a hospital for souls—needy on acount of circumstances. None of them know the Bible nor its teachings when they come.

As to backsliding, the per cent is smaller than in any church that I have ever known. The two years work here is marvelous, miraculous in its results. None of us should throw stones.

The Home has sheltered over 1000 girls and found homes for 500 babes in its history.

Now, I am indebted to Mrs. Luke Johnson's leaflet, "Enlarged Opportunities" and the King's Messenger for much of my data.

MRS. KATE SIMS,
Press Supt. N. W. Tex. Con.

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God sometimes washes the eyes of his children with tears in order that they may read aright his providence and his commandments.—Theodore L. Cuyler.

The Sunday School Lesson.

FIRST QUARTER—LESSON IV—JANUARY 23, 1910.

True Blessedness. Matt. 5. 1-16.

Golden Text—Blessed are the pure in heart: for they shall see God. Matt. 5. 8.

The Teaching of Jesus.

It is not the distinctive thing about Jesus Christ that He is the greatest of the world's teachers. Jesus was the world's Saviour and incidentally the world's Teacher. Not only is this true, but even as a Teacher Jesus was not able to say all He desired to say. It was imposible for Him to speak of Christianity as it could be spoken of after His own death and resurrection. And the essential meaning of the Christian religion was thus a matter which must be interpreted to the world by another voice than the voice of Jesus. While all this is true, the teaching of Jesus is of the most strategic importance. His words always came forth dripping with vitality, and they have the final stamp of moral and spiritual authenticity.

The words of Jesus roused men. "He took them out of time and made them feel eternity." The first effect of His speech was the quickening of the mind and the conscience and the sense of life's spiritual meaning. A man was quietly taken from his ordinary place of outlook and saw things from a new point of view. The change made the greatest possible difference. To listen with real receptiveness to Jesus was to come at last to look out upon a new world. We are to spend a number of consecutive Sundays studying the words of Jesus, and we will have an opportunity to survey the teachings known by the familiar name of the Sermon on the Mount with some detail. We shall survey great conceptions of Jesus as to the meaning and posibilities of life, and we shall hear Him announcing great and eternal principles of conduct.

Many a practical task will be suggested in the application of the teachings of Jesus to modern life. He gives us a standard by which we may measure the life of today; and He is a goal toward which we must see that life keeps moving.

All the while we must remember that while what Jesus said is critically important, what He did constitutes the gospel. We want to get men to accept His principles of life. But that is to be an outcome of something deeper. The heart of all our work is to get men to know that He died to save them from sin and to lead them to accept Him as a personal Saviour. The real dynamic by which men will be enabled to live acording to the principles of Jesus is a personal experience of His salvation.

The Beatitudes.

The beatitudes have the stamp of struggle in the wilderness upon them. They express the attitude toward life which had triumphed over the alluring dreams of external power which strove for a place in the life of Christ And the heart of the beatitudes may be put into a sentence. integrity of the inner life; that opening of the heart to the ministry of sorrow which seeks no superficial escape from pain; that honest awe in the presence of great realities which we call humility; that personal passion for righteousness which has the very pang of hunger; that loving patience which we call mercy; that wiseturning of the inmost affections to higher things which we call purity—all of this expresses the integrity of the inner life, and as it comes forth in action moves as a harmonizing power among men. Even when the external experience of the man with this kind of inner life is full of hardship, he is to be counted happy. What he has is more than what he lacks. Persecution for the sake of righteousness but confirms his citizenship in the kingdom of heaven. When his life is clouded by misinterpretation and falsehood, he is in the succession of the prophets of old who also met even such persecution. If the inner life, the motive, is a passion for goodness, a love of the lofty, then, whatever are the external surroundings, the man is to be congratulated. He has the best which life can give.

This insistence on the supreme importance of the inner life rightly has a great place in Christian teaching. The bent of the soul is a life's great fact. The inner intention is the thing of destiny. It is the citadel of personality.

Jesus sweeps away spectacular external facts and enters the silent chambers of the soul. If He finds there an honest sense of need, and a pasionate outreach for help, He counts it a glad, hopeful thing. The beatitudes put a dreadful test before the man whose religion is a matter of externality. They open the door of hope to the simple earnest man whose heart sincerely reaches after God.

The Disciples and the World.

In the words about salt and light Jesus is speaking of the relation His followers are to have to the world about them. Salt is a preservative. The followers of Christ are to be a means of preserving the moral and spiritual life of the world. As salt prevents decay, so they are to prevent the moral decay of mankind. Light is for illumination. The disciples of Christ are to illuminate the world. Jesus points out the absurdity of supposing that light exists only for its own sake, and putting it off somewhere under a covering. Selfish light is a kind of anomaly with which Jesus has no patience. He speaks with incisive condemnation of the life which has no output which helps the world.

All this is especially significant in view of what has been said about the importance of the inner life. Jesus carefully balances His teaching to save it from possible misinterpretation. On the one hand, He insists that the inner bent of the life is the esential thing in character. On the other He declares that this inner life must make itself felt for the preservation and illumination of the world.

These two aspects of truth about the individual Christian should be constantly emphasized. Here the personal and social sides of religion meet. When we separate them, and give one rather than the other the whole field, our religion suffers. The religion which is only inner experience is but half of religion, and has the seed of failure in it. The religion which is only social service is like wise but a part of religion and cannot solve life's problems. When the man of the beatitudes is also a man of salt and light, when the man of the great inner life is expressing that inner life in work for the preservation and illumination of the world, then great things come to pass. Christianity is not a matter of inner experience or social service; it is inner experience and social service. It is a matter of constant activity inspired by an inner life fed from the very fountain of God.—N. Y. Christian Advocate.

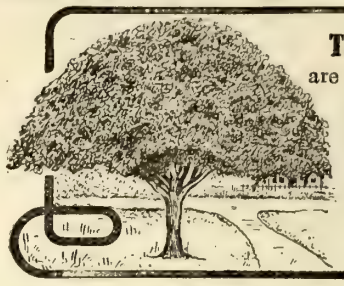
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One of the best equipped schools in the South. THE LARGEST. The strongest faculty. MORE GRADUATES IN POSITIONS than all other schools in the State. BOOKKEEPING, SHORT HAND and ENGLISH. Write for Handsome Catalogue.

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The large capital and conservative management of this bank afford absolute security for all money entrusted to its care

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An external remedy for Croup, Colds and Whooping Cough in Children—Colds, Soreness in Chest and Cold in head in Adults. Physicians prescribe it and get the best of results.

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Thousands of acres of good land are unproductive for want of proper tile drainage. Get rid of half your farm troubles by using drain tile. The cost is reasonable as compared to results obtained in increased crops. Write for free pamphlet on tile drainage. Tells how and why to drain. We make first-class, smooth clay tile at reasonable prices.

POMONA TERRA-COTTA CO., POMONA, N. C.

A Hot Bath for Everybody

The time has at lost come when the farmer, even though of modest means, may enjoy the convenience and comforts afforded by a private water supply system. What was considered a luxury that only city people and rich townspeople could enjoy is now brought within easy reach of practically every home owner. Think what it means. No more buckets, or carrying of water. No more icy dips on a frosty morning. A constant supply of hot and cold water in any room in the house, day and night, winter and summer.

The system is very simple and inexpensive and it is a wonder that some one had not invented it before. It consists of an ordinary well such as is in general use, a steel tank which is placed near the well and several feet under the ground to prevent freezing, and a common iron pipe leading from the tank to the house, barn and yard with faucets wherever water is desired. The steel tank is both air tight and water tight. With an ordinary hand force-pump you pump both oir and water into the tank. The air in the tank is under pressure and forces the water into and through the pipes. The pressure is sufficient to throw a stream of water from the yard over the top of an ordinary residence, thus giving fire protection. If you prefer you can use a small gasoline engine, wind-mill, hydraulic ram or other power to do the pumping. However, you can pump the water to your house just as easily as you have been pumping it into a bucket.

This is known as the Davidson Water Supply System for country homes and is manufactured by Graham Davidson & Co., of Richmond, Va. It is simplicity itself. Is inexpensive to install and operate. It is practically indestructible and requires no repairs. Any man who is handy with tools can install it.

The outfit includes a bath tub, a lavatory, a kitchen sink and a laundry tub, all lined with white porcelain enamel and supplied with hot and cold water attachments. Also a hot water tank and connections with the kitchen range. There is no fuel bill. At a small expense you get all the comforts that hot and cold water constantly on tap, afford. About 5,000 of the Davidson outfits have been installed to date in various parts of America and are giving perfect satisfaction. Readers of the North Carolina Christian Advocate, who are interested can obtain free catalogue, prices, etc., by addressing Graham Davidson & Co., Richmond, Virginia.

The Farm and Garden.

THE SOUTH CAN COMPETE WITH THE WORLD GROWING CORN

While the general tendency of human effort has ben towards "specialization," the cry of those who have assumed the duty of advising the farmers of the South has been "diversification."

Unquestionably, it is advantageous to specialize. The man who makes shoes only will learn to make better shoes than he would if he made shoes, harness, plows, wagons and all the other things needed ond used by man.

It seems that this may be accepted as a fact, and if it be, then there is a limit to which the farmer will find it advantageous to diversify. We are not one of those who believe that the farmer to be successful must necessarily return to primitive conditions and produce everything he uses on the farm.

If with a given amount of money or effort we can make an amount of cotton which, when sold, will buy more corn than we can make with the given amount of labor and money used in the production of the cotton, then does it pay to raise corn? If this were all there is in the question of diversification and crop rotation, common sense would plainly dictate that under such a condition it will not pay to grow corn.

But while a man may make cotton to buy corn profitably one year, he cannot do it for a term of years for the simple reason that the growing of one crop on the land is not conducive to large yields. Again when the crop of corn is given the same attention in respect to its requirements as cotton receives, corn will be as good a crop for the Southern farmer as cotton.

To make the best yields of cotton may require as good land as to make the best yields of corn, but a crop of cotton that will pay expenses, and a little more, may be made on land and with management which will not produce a paying crop of corn. To grow corn profitably better land and more intelligent management are required than are necessary to grow cotton that will pay a small profit over cost of production.

Because of these facts, and the further fact that most Southern lands are too poor to produce corn profitably, some Southern planters and most of our friends to the North, erroneously conclude that the South is not adapted to the growing of corn. The only reasons the South is not adapted to the growing of corn—and just as well adapted to this crop as the so-called corn States of Illinois, Iowa, Missouri, etc.,—are that we have not given enough attention to building up and maintaining the fertility of our lands and that we do not apply the same agricultural knowledge to its production. That there is nothing in our climate and nothing in our soil except lack of fertility—which may be easily supplied—to justify the statement that this section of the country is not well adapted to the growing of corn, is unmistakably shown by the yields of corn made on individual acres all over the South, and frequently by school boys. When school boys in North Carolina, Alabama, Mississippi, and Louisiana make 125 to 150 bushels of corn to the acre, and make it at a cost of from 15 to 25 cents a bushel, and when men make 226 2-3 bushels on an acre as Mr. Batts, of North Carolina, did this year, or 254 bushels on an acre as did Mr. Drake, of South Carolina, some years ago, it is absurd to state this country is not as well adapted to the growth of corn as any other section. When we improve our lands, as we may easily do, and give that intelligent attention to its production which corn demands, this will be a corn-producing country, and until we do that, no crops will be produced profitably by the average man. We do not advise the growing of wheat, and some other food crops which we use, as money or sales crops, nor do we advise growing some of them at all unless the individual farmer first demonstrates that he can grow them cheaper than corn, meats, fruits, legumes, and many other crops which we might mention, can be grown by the Southern farmer cheaper than any other people on earth can grow them for him, and that, therefore, he should grow these crops for his own use and for sale.

Even under present conditions it has been demonstrated, time and again, that the Southern farmer can produce hogs at 3 to 4 cents a pound, live weight, and make money on them. If this be so, and it is, then why should he not rejoice at the fact that live hogs are selling at 8 cents a pound, and by growing hogs as a money crop reap a rich harvest?

We need diversification because it is necessary, or at least conducive to increasing soil fertility, and because we can produce many of these things cheaper than we can buy them. We do not need to grow everything we use, but we do need to grow those things of which we use large quantities and which we can produce cheaper than other people can produce for us. Of these crops we stand pat on corn, meats, and fruits.

We can compete with the world in the growing of these crops, and as long as we buy them at from two to three times the cost at which we can produce them, we are not using good farming or business sense.—Progressive Farmer.

Begin now, if you have not already begun, to look among your fowls for specimens to exhibit and to save for the best breeders. The best cannot be picked out the first attempt, since so many things go to make up the best.

A quart of fine-cut onions to each dozen fowls every morning is fine to help rid them of colds.

For winter eggs, give the hens and pullets the very best of care now—a variety of food and plenty of it. If confined without green food, dry fodder is relished by them, but scalded alfalfa, with a little bran added, is better for a regular feed, using the fodder among the scratching material.

At this season of the year colds sometimes appear in a flock with no apparent cause. As soon as any sign of cold is apparent, handle each bird, removing it from others and press mucus from nostrils and put a drop or two of kerosene oil 'n each nostril Also place a little of the same in the drinking water. Then watch the others of the flock closely for any sign of a cold. Watery eyes, swollen head, and running nostrils are the signs; and treat every bird thus affected every morning for several mornings, and they will be all right.—Mrs. J. C. Deaton, in Prgressive Farmer.

It is a good thing to be rich and a good thing to be strong, but it is a better thing to be beloved of many friends.—Euripides.

FROST PROOF CABBAGE PLANTS

GUARANTEED TO SATISFY PURCHASERS,

FROM THE ORIGINAL CABBAGE PLANT GROWERS.



EARLY JERSEY WAKEFIELD. The Earliest Cabbage Grown. | CHARLESTON LARGE TYPE WAKEFIELD. 2d Earliest | SUCCESSION. The Earliest Flat Head Variety. | AUGUSTA TRUCKER. A little later than Succession. | SHORT STEMMED FLAT DUTCH. Largest and Latest Cabbage

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We grew the first FROST PROOF PLANTS in 1868. Now have over twenty thousand satisfied customers. We have grown and sold more cabbage plants than all other persons in the Southern states combined. WHY? Because our plants must please or we send your money back. Order now; it is time to set these plants in your section to get extra early cabbage, and they are the ones that sell for the most money.

We sow three tons of Cabbage Seed per season Also grow full line of Strawberry Plants, Fruit trees and ornamentals.

Write for free catalog of frost-proof plants of the best varieties, containing valuable information about fruit and vegetable growing. Prices on Cabbage Plants:—In lots of 500 at $1.00; 1,000 to 5,000 $1.50 per thousand; 5,000 to 9,000 $1.25 per thousand; 10,000 and over $1.00 per thousand, f. o. b. Youngs Island. Our special express rate on plants is very low.

Wm. C. Geraty Co., Box 67 Youngs Island, S. C.

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FOR RHEUMATISM NEURALGIA GRIPPE PNEUMONIA ACHES AND PAINS

Mr. T. B. Waddell, Richmond, Va., writes:

"I suffered with rheumatism in back and hips for four weeks; tried good many so-called rheumatic remedies, but experienced no relief until I used Rice's G. G. Liniment. One bottle cured me at once."

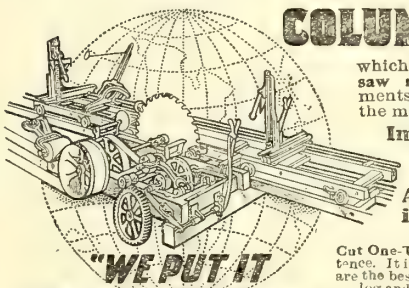
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which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market—

Improved Feed, Wire Rope Drive, Quick Receding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oiling Bearings.

Using the same horse power we guarantee it to Cut One-Third More Lumber than any other mill in existence. It is designed right. Its workmanship and material are the best. Sold by dealers everywhere. Write for catalog and prices. Manufactured by

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There is More to a Fertilizer than Analyses

The mere mixing of materials to obtain analysis requires no special knowledge. The value of a fertilizer lies in the source from which the plant food is obtained.

Each ingredient in Royster goods is selected with a view of supplying the plant from sprouting until harvest. The plant is not overfed at one time and starved at another. Twenty-five years experience goes with every bag.

TRADE MARK F.S.R. REGISTERED

Sold by reliable dealers throughout the South.

F. S. Royster Guano Co.
NORFOLK, VA.

Our Dead.

HUBBARD

Julius Cicero Hubbard was born near Moravian Falls January 30, 1859 and died January 11, 1910, aged nearly 51 years. He was a son of William H. and Jane E. Hubbard and was one of seven brothers and four sisters. Four brothers and two sisters are now living, the others having preceded their brother to the other life. His surviving brothers are Dr. C. C. Hubbard, of Randolph county, Robert L. Hubbard, of Elkin, J. T. and W. C. Hubbard, of Wilkesboro. His sisters, Mrs. J. H. Hall, of Boomer, and Mrs. W. S. Surratt, of Wilkesboro. On January 9, 1883, he was married to Miss Lula Williams, of Radkin county, who is now left to bear this great sorrow. From this union 4 children were born two of them living; Mary and Julia, and two are dead. In early life Bro. Hubbard professed faith in Christ and joined the Methodist church at old Shiloh near Moravian Falls and remained a true and faithful Christian until the end. When death came it found him ready. For some weeks he felt that the end was near and he set his house in order, and gave himself into the hands of the Master, even making suggestions to his loved ones with reference to their future welfare and to his pastor about his funeral and place of burial. In his death the wife has lost a good and faithful husband, the children a noble and loving father, the church one of her best members, who has always been faithful and loyal to all of her interests; the town and county a noble citizen and the Masonic Fraternity a true and faithful brother.

We shall miss him, his life was an inspiration to us all, and we can truly say "Let me die the death of the righteous and let my last end be like his." To his lonely widow and the now fatherless children, the brothers and sisters, we offer our sincere sympathy and prayers, and commend them to the care of the same loving heavenly Father that he has so implicitly trusted. May his ashes rest in peace. The funeral was conducted from the Methodist church on Wednesday afternoon by his pastor, assisted by Rev. C. W. Robinson, pastor of the Presbyterian church. The burial was in charge of the Masons and the interment was in the Episcopal cemetery.

RESOLUTIONS OF RESPECT

Whereas our hearts have again been made sad on account of the death of one of our much loved and faithful members, Mrs. Julia Shuping, who has been a member of the Ladies Aid Society of the First Methodist church for many years.

Therefore be it

Resolved, That we the members of this society mourn her loss and shall miss her name from our roll, and may we be reminded by this that our names shall too be dropped from the roll, sooner or later, and strive so to live here that they may be entered on the roll up yonder.

Resolved, That we extend to the sons and daughters our heartfelt sympathy and pray that our loving heavenly Father may comfort and sustain them, as he alone can, in this their time of sorrow; and that they may follow their mother's teaching and example and so live as to meet her in a world where there will be no more sickness or death.

Resolved, That a copy of these resolutions be sent to the family of the deceased, to the North Carolina Christian Advocate, the Salisbury Post and a copy be recorded on the minutes of our society.

MRS. D. A. BEAVER,
Secretary Ladies Aid Society.

MAXWELL

Miss Jennie Clayton was born March 21, 1848. April 1, 1875 she was married to William Maxwell. December 16, 1909 she passed to her reward at her home near Brevard, in the presence of friends and loved ones. More than forty years ago she professed faith in Christ and joined the Oak Grove M. E. Church South, and at the time of her death she was a faithful and consistent member. She leaves a husband, three grown sons, and two grown daughters to mourn her departure. On December 17, 1909, we laid her body to rest in the Davidson's River cemetery in the presence of a large congregation of friends and relatives. The writer did not have the privilege of knowing sister Maxwell, but many friends and neighbors testify to her upright Christian life.

C. S. KIRKPATRICK.

What a marvelous testimony to the divine character of our religion, that it brings blessing out of defeat! To the man who has no hope in God as the All-wise, Supreme Controller of the affairs of the universe, defeat means despair. But to the child of God who knows that his Heavenly Father is overruling all things, defeat is a challenge to a deeper trust, a firmer faith. Darkness drives the soul to the "True Light."—Selected.

How much we are hindered in doing the present duty by stopping to imagine what we might do if we only had the chance! The "chance" of your whole life time is the present duty. Do it promptly, joyfully, faithfully and "chances" will multiply with the days. We will never be ready to seize the "great" opportunity unless we use the present duty and thus fit ourselves by faithfulness for the great

If we cramp our life, if we make it small and narrow, we must not think that this was God's plan for our life. "He drew its architecture on a lordly scale said Phillips Brooks. God designed you to be a "temple of the Holy Ghost." Are you following the plans and specifications of the Architect, or are you delaying the completion of the structure by your own neglect and sin?—Selected.

We gain ability only by practice in actual doing. One must exercise his own brain, his own will, his own intellect, if he is to become really educated. He must practice at being unselfish and useful, devout and obedient, if he is to become so.—Selected.

Extra Fine Guernsey Bull

18 months old Dam gave 5 gallons 5 per cent. butter fat milk per day. Finest breeding the Island has sent out. Price $125. Address,

John A. Young,
Greensboro, N. C.

WANTS OF THE WORLD.

REAL ESTATE AND INVESTMENTS.

Texas Panhandle Country. Swisher County. Richest and cheapest land in the world. Delightful climate. Water everywhere, pure, cold and inexhaustable. Write for free illustrated booklet. Commercial Club, James Frye, Sec. Tulia, Swisher Co. Texas.

AGENTS WANTED—Male and Female.

For new 25c. Darning Machines; just out; weaves new heel or toe in sock in a few minutes; one agent sold 288 in one day. Send 15c. for sample or $1.25 for doz. Hutton Co., Walnut St., Desk J, Philadelphia, Pa.

MAN WANTED in each county to sell wire fish traps on halves. We furnish traps. Write us. LILES GROWSON, BIVINS, TEXAS

AGENTS WANTED—For our Religious and Domestic Charts. Fine designs, bright colors, big profits. Catalogue free. E. C. Bridgman, 86 Warren St., New York.

FOR THE HOME.

"Brooke's Triumphal" is a snappy 6-8 march every piano player should have. Order now. Introductory price 8 cents. R. F. Seitz, Glen Rock, Pa.

MISCELLANEOUS.

Wanted Immediately—Railway Mail Clerks. Many spring examinations everywhere. Commencement salary $800. Preparation free. Write immediately for schedule showing examination places. Franklin Institute, Dept. O, 69, Rochester, N. Y.

20 Finest Post Cards 10c. Choicest Art Cards in beautiful colors—Friendship, Floral and Good Luck, all different. Postpaid only 10 cents. J. H. Seymour, 251 West 8th St., Topeka, Kansas.

OF INTEREST TO WOMEN.

The Dandruff in your head will kill your hair, but we kill dandruff by The Hamburg home treatment (30 day course) devised by an eminent hair specialist. Safe, sure. Lest ye forget order now. Price, $1 direct. The Hamburg Co., Memphis, Tenn.

What is in a name?
Much when it is a piano's name,
The name Stieff signifies

Sweet
Tone,
Indisputable,
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Chas. M. Stieff

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CHARLOTTE, N. C.

C. H. WILMOTH
Manager

Mention this paper

Quarterly Meetings

ASHEVILLE DISTRICT
FIRST ROUND
D. Atkins, Presiding Elder, Weaverville, N. C.

Central—January 23.
Bethel—January 23.
North Asheville—January 30.
Hot Springs—Hot Springs, February 5, 6.
Marshall—Rector's Chapel, February 12, 13.

CHARLOTTE DISTRICT
FIRST ROUND
H. K. Boyer, Presiding Elder, Charlotte, N. C.

Wadesboro—January 23.
Ansonville at Ansonville—January 23, 24.
Matthews at Matthews—January 28.
Weddington at Weddington—January 29.
Waxhaw at Waxhaw—January 30, 31.
Unionville at Smyrna—February 5, 6.
Polkton, Marshville, Feb. 12-13
Monroe, Feb. 20-21
North Monroe and Icemorlee, Feb. 20-21
Mount Zion, Feb. 27-28

FRANKLIN DISTRICT
FIRST ROUND
J. E. Gay, Presiding Elder, Franklin, N.C.

Andrews Station, Jan. 23-24
Hiawassee Circuit, Ranger, Jan. 29-30
Murphy Station, Jan. 30-31
Hayesville Circuit, Myers Chapel, Feb. 5-6
Robbinsville Circuit, Robbinsville, Feb. 12-13
Webster Circuit, Cullowhee, Feb. 19-20

GREENSBORO DISTRICT
FIRST ROUND
W. R. Ware, Presiding Elder.

Ramseur and Franklinville—Ramseur, January 22, 23.
Randleman and Naomi—January 29, 30.
Asheboro Circuit—Central Falls, January 30, 31.
Reidsville Station—February 6, 7.
Wentworth Circuit—Salem, February 5, 6.
Ruffin Circuit—Lowes, February 12, 13.

MORGANTON DISTRICT
R. M. HOYLE, P. E., MARION, N. C.
FIRST ROUND

Green River at Bethlehem, Jan. 22-23
Rutherofrdton at Rutherfordton, Jan. 29-30
Forest City at Salem, Feb. 2
Cliffside at Cliffside Feb. 4
Broad River at Providence, Feb. 5-6
Henrietta at Henrietta, at night, Feb. 5-6

MOUNT AIRY DISTRICT
First Round.
R. M. TAYLOR, P. E.

Sparta, Sparta, Jan. 22-23
Laurel Springs, Laurel Springs, Jan, 25
Jefferson, Jefferson, Dec. 29-30
Helton, Ashley, Feb. 1.
Creston, Creston, Feb. 5-6
Boon, Boon, Feb. 9
Watauga, Valle Cruces, Feb, 12-13

SALISBURY DISTRICT
FIRST ROUND
J. C. Rowe, Presiding Elder, Salisbury, N. C.

Woodleaf at South River—January 22, 23.
Bethel and Big Lick at Bethel—January 28.
Concord Circuit—Olivet, January 29, 30.
West Concord—Kerr Street, January 30.
Central—January 30, 31.
Kannapolis a Bethpage, February 5, 6.
Jackson Hill—Center, February 12, 13.
New London at New London, February 13, 14.
Mount Pleasant at Mount Pleasant, February 19, 20.

SHELBY DISTRICT
FIRST ROUND
Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Lowesville—Hill's Chapel, January 22, 23.
Mount Holly—Mount Holly, January 23, 24.
Lowell—South Point, January 29.
McAdenville—McAdenville, January 29, 30.
Maysworth—Maysworth, January 30, 31.
Belwood—Fallston, February 30, 31.
Stanly Creek—February 12, 13.
Lincoln Circuit—Asbury, February 19, 20.
Polkville—February 26, 27.

STATESVILLE DISTRICT
J. N. Huggins, Presiding Elder, Statesville, N. C.

Hickory Circuit at West Hickory—January 22, 23.
Newton, Dr. Weaver—January 23.
Hickory Station—January 23, 24.
Catawba Circuit—January 29, 30.

WAYNESVILLE DISTRICT
FIRST ROUND
W. H. Willis, Presiding Elder.

Leicester—Brick Church, January 22, 23.
Bethel at Bethel—January 29, 30.
Haywood—Mount Zion, February 5, 6.
Mills River at Mills River—February 12, 13.
Brevard Circuit at Greenwood—February 19, 20.
Brevard Station—February 19, 20.

WINSTON DISTRICT
FIRST ROUND
T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Davie—Oak Grove, January 22, 23.
Mocksville—January 23, 24.
Cooleemee—January 23, 24.
Summerfield—Center, January 29, 30.
Stokesdale—Stokesdale, January 30, 31.
Davidson—Good Hope, February 5, 6.
Burkhead—February 6, 7.
Kernersville—Kernersville, February 12, 13.
South Side—Salem, February 13, 14.

FOR FEVERISHNESS AND ACHING

Whether from Malarious conditions, Colds or overheating, try Hick's CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores



They mend all leaks in all utensils—tin, brass, copper, graniteware, hot water bags, etc. No solder, cement or rivet. Any one can use them; fit any surface; three million in use. Send for sample pkg. 10c. Complete pkg. assorted sizes, 25c postpaid. Agents wanted. Collette Mfg. Co., Box 1141, Amsterdam, N. Y.

FROM THE FIELD

Lafayette Street, Shelby.

The new Methodist church in South Shelby which will be known as Lafayette Street Methodist church has been completed and the first service was held in it on Sunday, January 3rd, Rev. W. O. Rudisill, pastor, preaching the initial sermon.

It is a handsome structure and erected at a cost of about $3000. The building of this new church represents great sacrifice on the part of its loyal membership and they are to be congratulated upon their exceedingly handsome and comfortable house of worship.

It will be formally dedicated at a date to be named later.—Shelby Star.

Brevard Station.

It was with feelings of genuine regret that we parted with our good friends at Andrews, November 15, and set out for Hickory to get our marching orders for another year. There is some of the real salt of the earth at Andrews, and we predict for Bro. Thompson a term of successful service there. A people who can take on interest for four long years in a man's efforts to learn to preach certainly deserve the best I can say of them.

Brevard Station is a fine charge. The people know how to make one feel at home among them. The pounding is over when you get there, the pantry being thoroughly supplied beforehand. It is to the credit of these enterprising people that they have provided a comfortable parsonage in which to house their pastor. But, better still, they have erected one of the most beauiful churches any where to be found.

One of the delightful features of this pastorate is the location here of the Brevard Institute. I confess to a little bit of surprise at the splendid equipment of the members of the faculty. Professor Trowbridge, while a most modest man, is an A. M. graduate from Harvard. Other members of the teaching force were trained at Chicago University, Trinity College, Galloway College, etc. Students placed in this school, it will thus be seen, are under teachers whose training is as good as the best.

The spirit of the school, too, as far as I can see, is ideal. I do not hesitate a moment to say that the modest, ladylike bearing of the students is up to that of any girls school I have ever observed. I have yet to see the first indication of rudeness or immodesty on the part of the girls. I see every indication of affection on the part of the students toward each other and toward the teachers. While the teachers seem all absorbed in their work. As the girls come in after the holidays an observer would have thought they were going home.

The second term opened January 5 with a fair number of girls present. Since then others have come in. Some probably did not return because of the unfortunate breakout of fever in the school two months ago. Certainly the health of the pupils is a matter of very vital importance. Yet after the matter has been carefully gone into, and what the best medical authorities believe was the trouble has been removed, the chances are that this is as safe a place as could be found in the State. A member of the State Board of Health and the County Health officer looked into the matter in person, and are satisfied that the place is thoroughly sanitary, after every reasonable precaution has been taken.

I count it a great privilege to have even a small part in the great work being done in this institution. Tuesday morning of this week I had the pleasure of beginning a term's work in Mission Study with a class of twenty bright young people.

C. S. KIRKPATRICK.

New London.

Mrs. Jones and I want to give public expression of our appreciation of the good people of New London since our return to this charge for the new year. Not a day has passed since Conference without some one sending us some good thing to eat. On Thanksgiving evening we were the recipients of a generous, old time, pounding.

When I was lying on my bed Christmas, wrestling with La Grippe, I was very much surprised to receive, as a Christmas gift from the New London people, a purse containing $46.50. This purse was solicited and presented by a man who is not a member of the church, and members of various churches as well as non-church members contributed. For these many kindnesses we are sincerely thankful. We are hoping and praying to give our best service to this people during this year. Already I have been able to organize two Epworth Leagues. OTHO J. JONES.

Shelby Circuit.

This is our second year on this charge and on our return from Conference we were received with open hearts and doors.

We have some good and loyal people, who love the church, and like Aaron and Hurr stand by their pastor. Since Conference they have given many tokens of their affection. Some times my buggy is filled with good things for the kitchen. The people attend well upon the preaching of the Word. We have held some fine services. Indeed, the outlook is fine for a good year. Eight have been received by certificates.

El Bethel and Salem churches have been added to this charge, and that makes the Shelby circuit a strong charge. Perhaps I have more parsonages than any preacher. We have two on our lot in Shelby and one at El Bethel.

Dr. J. R. Scroggs held our first quarterly conference a few days ago. He is a fine presiding officer. He left no stone unturned. At this time the stewards held their meeting and fixed the pastor's salary at $800.

We have taken steps to build a new church, and it will soon be on the way. E. N. CROWDER.

"The garment of humility is for you; the mantle of charity is to cover your neighbor. Don't get them mixed."

SPHINX PURE MIXED PAINTS THEY LAST!

"Sphinx" Paint comes ready-mixed. You don't waste one-third of your painter's time at $2 to $3 per day as when you use lead and oil. You save from $10 to $30 on your labor bill when you use "Sphinx."

Then too "Sphinx" Paint is ten-fold better mixed than any painter could possibly do it, for we use perfect mixing machinery. This is why "Sphinx" covers so evenly and goes farther per gallon than any other paint. We guarantee one gallon to cover 300 square feet,—two coats.



Sphinx Paint is Best for Southern Pine

Look for our trade-mark bearing the words Lemoco Quality

It is your best insurance against cracking, scaling and peeling. If your dealer cannot supply you, write us for free color-cards and prices. Made in white, black, and 45 beautiful tints and colors.

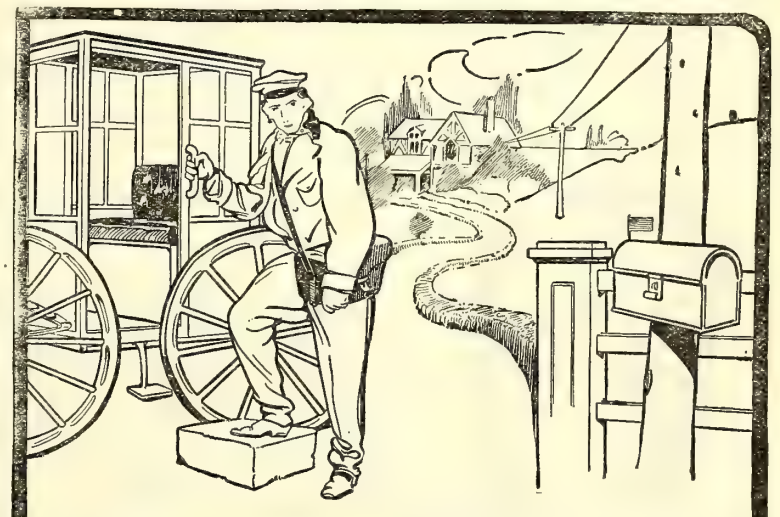
LELAND MOORE PAINT & OIL COMPANY, CHARLESTON, S. C.

To Drive Out Malaria and Build Up the System

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

For HEADACHE---Hicks' CAPUDINE

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c and 50c at drug stores.



The Rural Mail Comes Once a Day

THE TELEPHONE keeps you in touch with neighbors, friends and the city every minute of every day. Progressive farmers throughout the South are installing telephones in their homes and connecting with the Bell System. The cost is low; the service is satisfactory.

Write today to the nearest Bell Telephone Manager for pamphlet, or address

Farmers' Line Department

SOUTHERN BELL TELEPHONE AND TELEGRAPH CO.

19 SOUTH PRYOR STREET, ATLANTA, GA.

Sister Woman!

READ MY FREE OFFER



My Mission is to make sick women well, and I want to send you, your daughter, your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs absolutely free. It is a remedy that cures woman's ailments, and I want to tell you all about it—just how to use it yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is a remedy that has made many sick women well and weak women strong, and I can prove it—let me prove it to you. I will gladly do it, for I have never heard of anything that has so quickly and surely cured woman's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with any form of Leucorrhea, Painful Periods, Ulceration, Inflammation, Uterine Displacements, Ovarian or Uterine Tumors or Growths, or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address

MRS. HARRIET M. RICHARDS, Box A20 Joliet, Illinois.

(From the Chicago Inter Ocean.)

All readers of the Household Guest who have sick friends, suffering from rheumatism or kidney trouble, will be interested:

FINDS NEW KIDNEY CURE

Dr. T. Frank Lynott, New York Specialist, Discovers Remarkable Remedy.

At last a perfectly harmless and positive cure appears to have been found. Dr. T. Frank Lynott, formerly of the New York University, New York, later of the famous Bellevue Hospital, and now a celebrated specialist in Chicago, has a very quick acting formula which has been approved by the best doctors.

The editor of the Hourshold Guest saw the above clipping from the Inter-Ocean and wanted to know of this new formula for curing kidney trouble.

Arrangements were then made by which Dr. Lynott offers Household Guest readers a free treatment. Dr. Lynott, however, says that he proposes to give the free treatment only for a limited time to convince the public in every part of the United States of the positive wonderful efficacy of his treatment.

Furthermore, Dr. Lynott wants to make it clear that he has no "cure-all." He is a specialist in kidney and bladder diseases and rheumatism, so please do not write to him unless you have one of these diseases. If you write at once, both the medical advice and the medicine are entirely free.

The editor of the Household Guest feels that with such a free offer, anybody who stays sick with kidney trouble or rheumatism deserves to be sick.

I know that a good many free offers have been advertised where the public had to send money, **but this free offer really IS A FREE OFFER.** And remember that instead of getting an ordinary physician, you get the medical advice free direct from America's greatest of all specialists on these diseases. See Free treatment certificate at bottom of this page and get relief **right now.**

STOP!



Stop that back breaking, twisting, terrible, terrible unbearable agony! Oh, that awful, awful digging soreness---the back all bent, the joints stiff, the heart-wringing pain---**stop that pain RIGHT NOW!**

Yes, Write For the Free Treatment

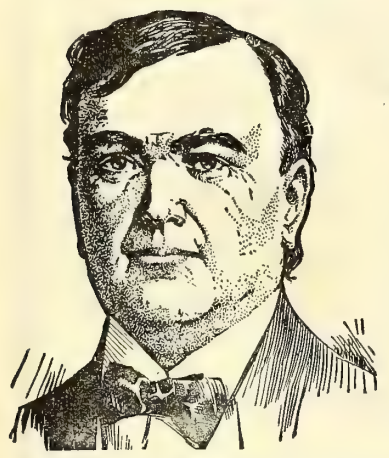
a REAL Free Treatment that will give you relief---at once---not next week, not to-morrow, but relief AT ONCE---*immediately* after starting the treatment. It is so *simple*, so mild, yet so scientific and so *sure*---this treatment for rheumatism, kidney and bladder trouble. Write now, to-day.

SEE THE FREE CERTIFICATE BELOW—sign it and send it today. No money—no obligation. At last you can get relief and if you write at once, you get the treatment absolutely free. Just think—a genuine free treatment by America's and Europe's leading specialist—absolutely free—really and genuinely free to convince the public.

IF YOU HAVE KIDNEY OR BLADDER TROUBLE OR RHEUMATISM (the cause of those pains), then it's your loss if you suffer any longer. When Dr. Lynott says free, he means free—not one cent to pay; and it is "up to you" whether you want the best medical advice and medicine all without a cent of cost. Don't miss this wonderfully liberal offer. See the Free Trial Certificate at the bottom of this page.

Look at these poor sufferers all bent with nerve-racking pain—they are victims of kidney trouble; they think it is a rheumatic twitch. Friends say they grumble, but considering their awful pain, they bear up most bravely.

Oh, it is terrible that there should be such suffering, when you can be relieved so quickly, so surely, so simply, and **right now, free of charge.**



Writing of Dr. T. Frank Lynott, who gives the medical advice free, a brother specialist writes as follows:

"I have for years been considered an authority on urinary diseases; but I must confess my respect, my profound sense of esteem, for Dr. Lynott, whose wonderful success in treating urinary diseases has surprised us all. Dr. Lynott, by the way, is making a most remarkable free offer—the most genuine and generous offer ever made by a high grade physician. It seems to me the medical world ought not to be jealous of his success, but should praise him for what he has done and is doing for humanity."

Dr. T. Frank Lynott

whose photo is printed here, is, as you perhaps know, a great authority on kidney and bladder trouble and rheumatism. Rarely before has a physician of such high standing offered to treat patients by mail. But Dr. Lynott wants the people to get the benefit of this free treatment.

His cures have extended over America and Europe. In fact, Dr. Lynott received a special diploma on urinary diseases from the great New York University---of which the famous Bellevue Hospital, New York, is now an honored part.

WATCH These Symptoms!

Trouble in the kidneys begins slowly. It creeps upon the unsuspecting patient like a thief in the night. Slowly, slowly, those stinging, racking pains foist themselves upon the sufferer; gradually, gradually the pains increase into a daily, nightly, constant, endless torture. Watch the symptoms, and cure yourself, Here are the principal symptoms of uric acid disease:

The Symptoms

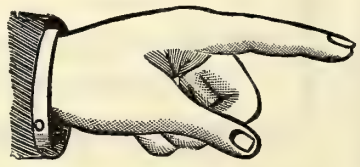
1—Pain in the back.
2—Too frequent desire to urinate.
3—Burning or obstruction of urine.
4—Pain or soreness in the bladder.
5—Prostatic trouble.
6—Gas or pain in the stomach.
7—General debility, weakness, dizziness.
8—Constipation or liver trouble.
9—Pain or soreness under right ribs.
10—Swelling in any part of the body.
11—Palpitation or pain around the heart.
12—Pain in the hip joints.
13—Pain in the neck or head.
14—Pain or soreness in the kidneys.
15—Pain or swelling of the joints.
16—Pain and swelling of the muscles.
17—Pain and soreness in nerves.
18—Acute or chronic rheumatism.

NOW THEN, THIS CERTIFICATE IS FREE

Send no money—read the certificate, note that it puts you under no obligation. Dr. Lynott is glad to see a sufferer cured—write at once and get the free treatment.

You get the treatment, the medicine and Dr. Lynott's personal attention absolutely free, if you write at once. **Instant Relief** for those terrorizing pains!

JUST Your Name and Address and the Symptoms



of your disease given by number. That is all Dr. Lynott wants. Read the free treatment *Certificate;* read how it puts you under *no obligations* whatever, how it says specially and distinctly that you are not undar any obligations whatever.

SEND NO MONEY---JUST WRITE FOR FREE TREATMENT

REMEMBER:---This free treatment offer is **limited.** *Only a certain number can be taken under Dr. Lynott's personal care. If you answer this offer the first time you see it you are* **guaranteed** *the* **free** *treatment. So better send the free treatment certificate today, at once, and remember, you need* **instant, immediate** *relief from those awful pains.*

DR. T. FRANK LYNOTT 3166 Occidental Bldg. CHICAGO

If you have a friend suffering with kidney or bladder trouble or other uric acid disease, such as rheumatism, don't you feel that you owe it to your friend to tell him or her of this fine offer

FREE CERTIFICATE

*What is your name?*_____
State Plainly, Mr, Mrs. or Miss.

*What is Your Address?*_____

*What Symptoms Have you?*_____
Give numbers from table above—that is all.

*What is your age?*_____ *Married?*_____

Just fill out the above—nothing to sign, you see. Just answer the questions and be sure to give your name and address. You are under no obligations whatever. The **FREE** treatment will then be sent **at once, prepaid.** Cut out this certificate (or write a letter describing your symptoms) and **get INSTANT relief from those racking, rocking pains.** Address personally

Dr. T. FRANK LYNOTT, 3166 Occidental Bldg., Chicago

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North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

$1.50 PER ANNUM In Advance

ESTABLISHED 1855. GREENSBORO, N. C., JANUARY 27, 1910. VOL. LV.---No. 4.

EDITORIAL

Mr. Pinchot, the recently deposed member of the Forestry Service, may not be a very shrewd politician but he is sound in his conception of the moral obligation of those who serve in public office. In his controversy with the administration concerning the conservation of the national resources he says:

"The people of the United States have been the complacent victims of a system of grab, often perpetrated by men who would have been surprised beyond measure to be accused of wrongdoing, and many of whom in their private lives were model citizens. But they have suffered from a cruel moral perversion by which it becomes praiseworthy to do for a corporation things which they would refuse with the loftiest scorn to do for themselves. Fortunately for us all that delusion is passing rapidly away."

* * * *

It is astonishing how, in public office or in the official management of corporate affairs, men of the hghest standing will allow themselves to become a party to methods which they would never tolerate for a moment in matters of purely personal concern. Refering to the prevalence of a system of graft, Judge Howard, of the Supreme court of New York, is credited as saying:

"It is greatly to be regretted that no public enterprise can be projected and consummated without this appalling loss called graft. Graft is not necessarily an illegal expenditure of money, but it is that unnecessary, wasteful use which characterizes the construction of every public venture. At least forty per cent of all the money appropriated for public use is lost in graft. All things could be possible if this frightful leak could be stopped—roads, canals, libraries, asylums, and hospitals—all these could be built out of graft could it only be saved. Graft is a product of our times and institutions. It is the people who are responsible, for by prescription, they seem to have lost, or believe that they have lost, their title to integrity. They expect graft, and even spoil and booty, to deplete their resources whenever any great undertaking is ventured by them, and they look with complacence and toleration and indifference at ravages upon their property. Graft is as much an element to be reckoned with in computing the cost of a public structure as is cement or lumber. It has come to be a matter of course—this rake-off—a loss recognized by all who make estimates of cost in such cases. Figure out what a private corporation, like a railroad, can construct a public undertaking for, then add forty per cent for graft, and you have the cost of the enterprise. A public structure built honestly would be a freak."

* * * *

The Bible is the minister's great armory. The weapons of his warfare are the spiritual truths contained in God's word, and no amount of scholarship will suffice as a substitute. In fact, scholarship is only valuable as it helps us to appropriate the truth as revealed in God's word. A man's ministry is one of power in proportion to his ability to bring forth out of the treasury things new and old. Speaking of the ministry of John Wesley, the editor of the Christian Guardian says:

"Wesley, like every other great religious leader who has brought home to the hearts of men the real essence of Christianity, was a firm believer in the value of the Bible. It was the Bible that he made his chief weapon, and it was with this that he gained his real victories. His unfruitful early years of religious activity were unfrutful because he had not yet learned the real secret of the Bible. But when he gained that secret, he came to his own.

* * * *

What the people generally need in order to bring them into fuller sympathy with the work of missions is information. Many do nothing to help send the gospel to all the world because they know little or nothing about the world's needs. Discussing our obligation to Latin America, Mr. Robert E. Speere says: "Latin America, especially South America, is a country of appalling illiteracy. The average illiteracy in the American nation, including the children under ten years of age not in school, is 16 per cent.; in the republic of Brazil it is 85 per cent.; in the Argentine Republic, 60 per cent.; in Chili, 60 per cent.; in Bolivia, 80 per cent. All of South America together has just about the population of Japan. In all South America there are 43,000 school teachers and 2,000,000 pupils; while in Japan there are 133,000 school teachers and 6,000,000 pupils in the schools. Comparing Japan with South America, there are three times as many teachers and three times as many pupils in the schools of Japan as in the schools of all South America. If our educational institutions are justified, as they are, in Japan, they are three-fold more justified in the face of the facts in South America.

* * * *

The great Missionary Movement of our time is not simply a movement of the laymen. They are the latest accession. But they are a mighty host and when thoroughly aroused there will be little lacking for an army sufficient to preach the gospel to the world in this generation. What the whole Christian world wants to come to is the conviction expressed by some one recently that "this generation of Christians is responsible for this generation of non-Christians. The world will be taken for Christ in one generation, when we have a generation trained to do the taking."

* * * *

The recent meeting of the Student Volunteer Convention in Rochester, New York, was most remarkable in many respects. In nothing more, perhaps than in the inspiring messages brought by Missionaries from the various fields. One of the most remarkable of these was that of George Sherwood Eddy, on the Indian Empire and Southern Asia, the following synopsis of which is taken from the Christian Guardian:

"The most encouraging thing I have seen in India is the present unrest. While this has been particularly caused by the partition of Bengal and Japan's conquest of Russia, its real cause lies deeper. That cause is found in the conflict of the new civilization with the old, the work of the leaven of a new principle, the upheaving of a new life. Five causes have led up to this, namely: Western education, the nation's antipathy for foreign rulers, the poverty of the masses leading to natural dissatisfaction of the people with the old order, both political and religious.

England is hated in India today as the United States is hated in the Philippines and Japan in Korea. But common honesty demands that recognition be given the work which she has done for the country. England has given to India 30,000 miles of railways; 50,000 miles of telegraph lines; 25,000 miles of irrigating canals, reclaiming twenty million acres of waste lands; more than 50,000 miles of macadamized roads; a splendid educational system, with five universities, 145 colleges, and 5,700,000 pupils today; a splendid medical work, with 2,500 hospitals and dispensaries, treating twenty-two millions of patients last year. Further, in spite of the poverty of India, under British rule the trade of the empire has increased tenfold in sixty years.

But the marvellous thing in India is the awakening of that empire; an awakening, first, within the church; and second, without the church in the leavening of the life of the people. It is an awakening involving the reaction of Christianity upon the non-Chrstian religions and upon the whole nation.

Touching the awakening within the Christian Church, while it is true that India, with her iron-bound caste system and her subtle philosophy, presents the most difficult problem for Christianity in Asia, nevertheless the empire is surely becoming Christian. While during the last decade the population has increased two and one-half per cent., the Parsees have gained four per cent., the Jews six per cent., the Mohammedans eight per cent., while the Protestant native Christians increased sixty-three per cent., more than twenty times as fast as the population.

The great mass movements in India are full of encouragement. More than half a million have been gathered in from the out-castes of India, and fifty millions of this class are at the doors of the church today, waiting for us to receive them and uplift them. Just before coming home, I was present in an audience of a thousand Christians, Just the local members of one church, and they were coming out every night of the week to a series of services. And the audience was remarkable, not only in numbers, but also in the quality of the people. Seventy years ago you could have bought any one of the men of this class of people for $3, and the women for $2. They were serfs that were bought and sold with the land and the cheapest commodity on the land.

A night's ride brought me to the next place, where there had been a mass movement. A spire of a great church rose heavenward, and within twelve miles of the spire are 15,000 Christians; within one hundred miles are 100,000 in the church of England alone that came in that mass meeting. I preached in that great church, seating quite as many as this hall. The stone at the entrance was the stone on which the sacrifices were offered in the devil temple which stood a few years ago on the same site. Three hundred men came out every morning to pray before they go to work, a mile away, and the women hold a prayer-meeting every night all through the year. These are people whose ancestors, two generations ago, were outcast devil-worshippers, not even permitted in the Hindoo temples.

But the mass meeting is occurring, not only among the out-caste class, but also among the midrle class, the great backbone of India.

There is also manifest within the church a new missionary spirit. In the pagoda, where, one hundred years ago, Henry Martin went and prayed —Henry Martin, who said that he would as soon expect to see some one rise from the dead as to see a Brahman become a Christian—I saw converted Brahmans, converted Mohammedans, men from every province of India, meet to organize a native missionary society, under native management and supported by native money.

But greater still is the effect of the awakening outside of the Christian church. It is resulting in a new ideal of life. The changeless life of contemplaton is giving place to one of activity, of self-realization, of progress. There is a new national consciousness, a new patriotism sweeping over the country. There is a new caste systemmfw the country. There is a new demand for reform, a new attitude toward woman. The old caste system is beginning to crack like the old temples that are crumbling. Five years ago I would not have believed it possible that thirty Brahmans, thirty Mohammedans, and thirty Christians could meet to discuss the new national unity. Five years ago it would have meant the loss of caste for the Brahmans.

There is a new desire for education. Are we not glad that in addition to those in mission schools, there are more than five million pupils being educated by the Government?

Best of all there is a new attitude toward religion. The Brahmans haye taken over from us the ideas of the fatherhood of God and the brotherhood of man. They are making a desperate effort to regalvanize Hindooism. I was not long since holding a series of meetings for men. One man was sit-

ting near the front. He went out of the first meeting laughing and scoffing over everything that had been said. The next night I saw his head drop as we spoke of sin. I had to leave the next day, so I called him out. We sat down on the old college wall under the trees. I didn't know that he was the head of an anti-Christian organization in the school called the Devil's Society. I did not know that his grandfather was a leader in the persecution of Christianity. I said to him: "I want to ask you a question: are you saved?" He replied: "Our religion does not tell us anything about that." I replied: "I have come half-way round the world to tell you a piece of good news. Jesus Christ stands ready to save you. What do you say?" He said that he had become convicted of the one God, through his study of the Bible in the school, but he had not before been convicted of personal sin. And there he definitely accepted the Saviour. He suffered persecution at the hands of his own people. But he was baptized, and the last man I saw before leaving was this man, waving good-bye from the shore, a rising young man in Government employ, showing his colors, and standing firm for Jesus Christ.

Do you know the significance of these facts? Do you know that all Asia is awakening, from Japan to India, from Korea to Persia, from China to Turkey—all Asia is awakening? When you remember that Asia was the cradle of the race, the birthplace of our own civilization, the teacher of the West, the mother of all the great religions of the world, what have we that we have not received from the East? Asia, with more than twice the population of Europe, six times that of Africa, more than half of the race, 850 millions of our fellow men, is awakening. I ask: "What shall be the answer of the West to the call of the East?" It demands that we give to Asia life.

THE CHILDREN'S HOME RECORD

Superintendent Hayes is manifesting a commendable spirit of enterprise as well as good taste in sending out this nice little monthly sheet in the interest of the Home. The last issue contains pictures which appeal to the reader in a way to enlist sympathy and interest in the institution. The wagon filled with children ready for church, and the wood pile with busy boys engaged in practical gymnastics, will not be forgotten soon by those who have seen the paper.

BREVARD INSTITUTE

Our readers will be glad to know that Brevard Institute is now open again and that no further trouble is apprehended. The buildings have been thoroughly overhauled and every precaution taken to remedy the defective plumbing which was believed to be the cause of the outbreak of fever in the fall. Prof. Trowbridge, assisted by an able faculty, is in charge and those who put their girls in their care may rest assured of the best culture.

This school is in charge of the Woman's Home Mission Board and is one of a number under their care, giving first-rate educational opportunity at a norminal cost. There is no more important work in the Missionary and educational system of the church and we hope that Brevard will soon be full and running over.

BILDAD AKERS—HIS BOOK

This is the title of a new book just from the press, for a copy of which we are indebted to the author, Rev. Dr. T. N. Ivey, editor of the Raleigh Christian Advocate. Those who have been constant readers of the Raleigh Christian Advocate have been introduced to the quaint philosopher who is the hero of this book. He represents a rude philosopher of the woods and fields, a hard-headed countryman who has the finest sense of truth and righteousness and a wholesome contempt for all sham, and withal perfectly innocent of anything like culture. There are eighteen chapters, each dealing with some phase of practical life in a way to interest and hold the reader to the last. Send $1.00 to Rev. T. N. Ivey, Raleigh, N. C., and get a copy.

AS OTHERS SEE IT

The Publishing Committee of the Alabama Christian Advocate met in Birmingham on January 11th, and put their heads together to devise ways and means to keep their paper going. Among other things of interest in their report we quote the following:

"After careful consideration the committee decided two things were necessary to put the paper on a business basis; i. e. to increase the subscription price to $2.00 per annum, and make terms of payment strictly in advance, and a resolution to this end was passed to take effect March 1st. This change will enable us to meet our obligations and provide for additional help for the office which is absolutely necessary to relieve the Editor and Business Manager of much detail work.

About fifteen years ago the price of subscription to the Advocate was reduced from $2.00 per annum to $1.50 per annum. Since that time the expense of labor and cost of paper has continually increased, until now the cost of publishing the paper is about one third more. It is a fact patent to all that living expenses and all commodities have advanced from 33 1-3 per cent to 40 per cent during the last ten years."

If this committee had been formulating an expression of facts with reference to the North Carolina Christian Advocate they could not have stated the case more accurately. The expense of issuing our paper is fully one third more now than it was even five years ago. Yet there are numbers of subscribers making long faces and commenting in uncomplimentary terms about the management of the paper because we insist that we cannot let them have the paper at $1.00 per year. Quite a number have ordered their paper stopped because we ask them for $1.50.

The most surprising thing of all is that some of the preachers, if not in sympathy with this cheap sentiment, are at least inclined to surrender and become discouraged about the circulation of the paper. Not very many, but a few, have written us that the people will not renew at more than $1.00. Is it possible that many of our people are so incapable of reasoning? We think not. If the pastors, instead of becoming discouraged and yielding to this clamor will stand up and make the manly statement that the publishers find it impossible to continue to publish the paper on any plan for less than $1.50, and then appeal to their loyalty, we do not believe that large numbers will fail to renew. Of course there are always some Simon Skinflints who are not quite satisfied if they do not get every thing they buy for a little less than its value. Not many of these are getting the Advocate unless the subscription was paid by some neighbor.

Brethren, one and all, this is a time to rally and stand by our Advocate. It is a time to be firm and insistent, and we believe the results during the next few weeks will show that we have many thousand loyal people.

In view of the rapid increase in the cost of labor and material we should be thankful if we can maintain our paper at $1.50 and not be compelled to advance the price yet to $2.00 per year.

Once more, it is astonishing how careless many of our very best people are about sending in their renewals. The label shows the date to which payment has been made. Yet we are compelled to send statements repeatedly to many good people, and often get a belated remittance wih the explanation and apology: "This has been only carelessness on my part." Reader, are you one of the careless ones? Look at your label!

LAYMEN'S MOVEMENT IN THE CITY

Last Sunday afternoon at 3 o'clock the churchs of the city held a mass meeting at West Market Street Church, under the auspices of the committee having charge of the every member canvass. This meeting was one of the most inspiring yet held, and shows that the enthusiasm created by the great convention has not spent itself. The past week was spent in a diligent canvass and the results were far beyond anything anticipated. The great building was packed with an enthusiastic audience eager to hear the report from the canvass. The meeting was presided over by Mr. A. M. Scales, chairman of the local committee.

The great convention wound up with a pledge on the part of the local churches to raise at least $15,000 for Foreign Missions which is about double the amount paid by these churches last year. The reports in the meeting Sunday footed up more than $19,000, and more than half the membership of the churches remains to be canvassed. This shows that in all our efforts heretofore we have been skimming the surface only. Even yet we are far from touching bottom for the reason that, as stated, more than half the membership is yet uncanvassed. The every member canvass is the only rational plan by which to bring all the church into co-operation in the great work of Missions, and the churches that have started in this good work will make a great mistake if they allow the work to stop at the half way point. All canvassers, as a rule, get hold of the easy and most responsive subjects first. To let the work stop when but half the membership has been canvassed would therefore defeat the best object of the movement, that is the bringing into co-operation that large class hitherto indifferent, but in whom lies the great reserve power of the church.

We rejoice at the good results in the Greensboro churches, and would send out the word all along the line that the every member canvass be taken up and pushed to the utmost, so that all the people may come to the help of the Lord and share in the great blessing sure to result throughout our Zion.

THE ONWARD MOVEMENT

The awakening of the laymen is the latest development in the great onward movement for the conversion of the world. Let no one suppose that this movement is the result of a sudden uprising The great world forces of the ages have been moving toward this end. It is the moving of the little stone cut out of the mountain. There is not only increased momentum, but accumulation of strength and magnitude till the whole earth is about to be filled with its presence.

While it is true that this movement is the product of the ages, it is likewise true that many agencies have combined in recent years to make it possible. Among the first of these agencies has been the faithful preachers who have been as the voice of one "crying in the wilderness, prepare ye the way of the Lord, make his paths straight." For many years these faithful men have prophecied in the valley of vision, bidding vast armies of dry bones stand up and live. They have appealed to the apparently dead conscience of the church for many years, with little sign of response; yet their appeals have not been in vain. Among Methodists Wesley, Coke, Asbury, McKendree, Marvin, Thoburn, Allen and hundreds more had the larger vision of the world's need and of the divine commission, and they did not cease to cry aloud and to labor for the awakening of all men to the same vision.

Another mighty agency of the modern church leading up to this awakening has been the organization and work of the women of the church. For a generation they have been calling to their drowsy brothers with little apparent effect. Nevertheless, they have gone forward without discouragement, until the figures representing their offerings for missions approximate closely that of the men.

In conection with these agencies has been the persistent work of missionary boards and the religious press sending out representatives to plead for missions and scattering leaflets, tracts and literature like the leaves of the forest. In connection with these has come the mission study classes, all working in harmony to the one end of awakening the consciences of men on their duty to give the gospel to all the world.

For a generation or more these agencies have been at work co-operating with the one great aim of stirring the conscience of the church, till like the coming together of a thousand streams with cumulative force a great river is formed, and the Laymen's Movement is the breaking away of the last obstruction before the mighty sweep of the tidal wave of sentiment which is to fill the whole earth.

A wonderful scheme of providence is unfolded in all this. By every token of history for a hundred years God has been getting ready for this. The enthronement of the Anglo-Saxon race; the distruction of human slavery; the wonderful inventions and the triumph of modern science over space, so as to bring the nations into speaking distance, the development of resources sufficient to banish the fear or danger of famine, all these point to the breaking of day in all lands. What more does our Lord need to consummate his purpose in the salvation of the world than an army of intrepid men and women willing to go with the glad message to the ends of the earth? And they are going, for the men of this generation are saying, "Here am I, Send me: send me."

NOTES AND PERSONALS

—Twenty-six new students have entered Rutherford College since the opening of the new term, making a total enrollment of 211 for the year.

—The Executive board met a few days ago and appointed a uilding Committee. Plans are being arranged to have the brick for a new $30,000 building put on the grounds at an early date.

—Dr. S. A. Steel has been secured by Centenary Church of this city for a revival meeting beginning February 10th. Dr. Steel is a great preacher and it is hoped that large results may follow his labors here.

—Rev. D. M. Litaker and family are now snugly fixed in their new parsonage at 447, Arlington through with the overhauling and furnishing Centenary will have one of the best preacher's homes in the Conference.

—Rev. E. C. Glenn is in the city for a few days. He reports a fine meeting just closed at Glenn Alpine with Rev. N. M. Modlin in which there were some seventy-five or more professions and sixty accessions to the church.

—Mr. T. J. Henderson, of Caswell county, becomes editor of Webster's Weekly at Reidsville. Mr. Henderson has associated with him in the man agent of the paper Mr. W. Elmo Moricle. We extend the glad hand to these gentlemen and wish them abundant success.

—The debate with Weaversville College will be held here early next month. The speakers who represent Rutherford are Mr. L. B. Hayes, of Granite Falls, and Baxter Davis of Bostic. Hon. W. C. Newland and Dr. C. C. Weaver of Lenoir have been invited to serve on the Committee.

—The Winston Sentinel says: The members of the M. E. church at Advance are planning to build a new and more modern house of worship. Architect Northup of this city, may draw the plans. He went over yesterday and had a conference with the officials of the church.

—A special from Wadesboro on the 21st, says: The Methodists at Morven have decided to erect a new church house at a cost of $10,000. The work will begin at once and will be pushed to completion The building committee appointed consists of J. L. Little, M. L. Ham, W. A. Nivens, Ira Johnson and C. H. Dunn.

—Mr. Harden F. Taylor, son of Rev. R. M. Taylor, presiding elder of the Mount Airy District, is in the city for a few days under treatment of Dr. C. W. Banner. Mr. Taylor has a rather serious case of catarrhal abscess from which he has been suffering for some time. We trust he may find permanent relief.

—Rev. J. P. Rodgers, Field Agent of the Children's Home, preached at West Market Street church last Sunday morning and at Walnut Street at night. During the week he is canvassing the churches for subscriptions to the building fund. Next Sunday he will preach at Centenary in the morning and at Caraway Memorial at night.

—Prof. Bruce Craven, superintendent of the Kinston graded schools, was elected at the last meeting of the school board for a term commencing at the expiration of the present term, thus securing his services for 1910-1911. We are glad to note this evidence of the strong hold which Prof. Craven has upon the people whom he is serving. We are not surprised.

—It is announced that Rev. Dr. Len. G. Broughton, of Atlanta, is to succeed Rev. Dr. F. B. Meyer, as pastor of Christ Church, Westminister, London. The Illustrated London News is authority for this. Dr. Broughton's career in this country has been one of marked success and we shall regret to see him leave. His ministry has been one of great power for good.

The Concord Times says: "Mr. Charles E. Stradford has resigned as boss of the beaming room at the Locke mills, and expects to engage in other business. He is one of the oldest employes of these mills, it having been 33 years since he entered the Odell mills." "Charles" is one of the faithful ones in church and everywhere, and it is a pity there should be so few like him.

—We regret to learn of the serious illness of Mr. J. H. White, who has been confined to his home for some time with an accute attack of Bright's disease. For some days his life was despaired of, but at this writing he is reported as somewhat improved. Mr. White came to the city from Statesville some three years ago, and is one of the prominent business men of the city. We sincerely hope that he may soon recover.

—Rev. A. P. Tyer, of Maxton, was in the city for a few days last week and made the Advocate a pleasant call.

—Rev. Plato Durham began last night a series of prayer-meeting talks on the literary men of the world with reference to the way in which their lives and works touched God, and wrought their influence upon the cause of humanity and the Christian religion. His talk last night was on William Wordsworth, and will be concluded next Wednesday night. It is rare that our people have such an opportunity as is presented to them on these occasions. —Concord Times.

—The young ladies of Spring Garden Sunday school met last Wednesday night at the parsonage on Tate street and organized a Philathea class, with the following officers:

Teacher, Mrs. J. Campbell; president, Mrs. J. W. Long; vice-president, Mrs. Prince; secretary, Miss Myrtle Hanes; treasurer, Miss Rogers; class reporter, Mrs. Ida Whyte.

After the business was over a social hour was spent, during which the hostess served delicious refreshments.

—Rev. Richard J. Parker, of our conference, who has been serving for the past two years in the Cuban Mission and stationed at Guantanama, Cuba, was placed in charge of the Cuban congregation at Havana by Bishop Candler at the Conference recently held. Brother Parker is making a faithful missionary and we are glad to see this evidence of his progress in the mastery of the language. The conference closed on the night of the 16th, after a delightful session of three days. Brother Parker says that every one begins the new year with trust in God for great things.

A recital was given by the students of the music department of Greensboro Female College last Monday evening, quite a good sized audience from the city being present. The program consisted of selections in vocal and instrumental music and the young ladies participating won heartily applause from the audience. An organ solo, the first ever given at the college was especially enjoyable.

A number of Greensboro girls had parts on the program and they acquitted themselves in a highly creditable manner. Especially pleasing was the work of little Miss Lida Parham.

—Rev. A. L. Mendenhall, for a number of years a local preacher in our church, passed away at the home of his son, Mr. E. E. Mendenhall, in this city on Friday night of last week. Brother Mendenhall had been an invalid for some twenty years. Most of his preaching was done while a member of the Friends church, some twenty-five years ago when he labored for quite a while as an evangelist. The funeral service was held in Randleman on Saturday afternoon and the body was laid to rest in the Methodist cemetery at that place. He leaves three sons, his wife having preceded him some years ago. May the Lord comfort the bereaved ones.

—Referring to the recent visit of Bishop Atkins to the Florida Conference the Florida Christian Advocate says: Bishop James Atkins came to us a stranger, he left us a brother, not in name only, but in fact. We have been told that a community of interest is the pledge of fellowship. We may add that an identity of spiritual aim is the bond of the noblest fraternity. In the chair, in the pulpit, on the streets, in the home our Bishop was ours. He was a blessing to us. If the College next year gives him to Florida, she will be much pleased.

His Sunday sermon was a masterpiece of secred oratory. While not eloquent, judged by the sophomoric standard of embellished period and mellifluous adjective, the Bishop was eloquent gauged by a higher and nobler standard. He quickens the intellect. He compels the will. He stirs the spirit. He persuades the man.

Some of us were much pleased with a section of his Sunday sermon which expounded some statements in his book "The Kingdom In The Cradle." We think he ought to add in the book some things he said in that sermon. It would do good, and when he revises and enlarges that book, which we trust he will do, we hope he may insert the above mentioned exposition.

His address to the class seeking admission into full connection was eminently sound and sensible. We were especially pleased that he took pains to deal with some details of the pastors, such as pastoral visiting, instruction of children and the social features of the pastorate.

TO MINISTERS AND SUNDAY SCHOOL WORKERS

The undersigned is anxious to get in touch with the teachers of young ladies' classes throughout the State. The growth of the Philathea movement in the State has been very rapid and the results in drawing young women into the Sunday school and in developing Christian character and activity among them have been wonderful. We are now planning to form a State Philathea Union. Kindly fill out the list of questions below and mail to the writers as early as possible.

Flossie A. Byrd, State Philathea Sec.
Greensboro, N. C.

Name of church and denomination.....
Location and P. O. address .....
Name of Sunday school Superintendent .....
Has the Sunday school a Philathea class .....
Name of Philathea teacher .....
Name of class president .....
Name of Baraca class teacher .....
Name of president .....
If no Philathea class, give name of teacher of grown young ladies' class .....
Name of pastor .....

GENERAL CONFERENCE ENTERTAINMENT

The Methodists of Asheville are making ample preparation for the entertainment of the General Conference, which is to meet in that city during he month of May. Not only will the delegates be handsomely entertained, but every care will be taken to provide for those who wish to attend the Conference as visitors.

Reasonable rates at hotels and boarding-houses have been secured.

A strong central committee has been appointed, which, through various sub-committies. will look after every detail of the entertainment of delegates and visitors. Capt. W. T. Weaver is chairman of this committee, and Mr. J. P. Kerr is Secretary.

All persons who desire information of any kind are requested to write to the secretary, Mr. J. P. Kerr, Asheville, N. C., and their inquiries will receive prompt attention.

JOURNAL OMISSIONS, ELKIN AND NORTH WILKESBORO

I regret that the printer failed to get into the Conference Journal the reports of he Woman's Missionary Societies of Elkin and North Wilkesboro stations. I know that North Wilkesboro has at least two if not three flourishing societies; and as for Elkin, I note from my duplicate that I reported as follows: W. F. M. S. 2; members 44; amount raised $205.51. W. H. M. S. 1; members 26; amount raised $126.62. Total from all societies $332.13.

I know that this omission is not chargable to the editor, for he has a special fondness for Elkin, and thinks highly of North Wilkesboro. But we all regret that our good women should not have due credit given their work in our Journal.

D. M. Litaker.

They Would Not Step On It.

In England some months ago, Dr. J. Campbell Gibson, moderator of the English Presbyterian Church, but formerly missionary at Swatow, told a thrilling story of the Boxer crisis. He said that the test they applied to native disciples was not any confession or creed, but a simpler and more universally applicable one. They drew on the sand a rude image of a cross, and led their prisoners to it, and bade them, as the price of their freedom and immunity from death, to tread on it and trample it under foot. With death and torture facing them if they refused, even in hat hour of terror, thousands of men, women and even children would not allow themselves to put a contemptuous foot upon even that rude symbol of the holy passion of their divine Redeemer; heroically aud nnflinchingly they died as Christians. It remains to this hour a sacred memory that so great numbers of native disciples so accepted a martyr's death and won the crown of life.

Have all of us a consecration equal to those native Christians.

The whole faculties of man must be everted in order to call forth noble energies; and he who is not earnestly sincere lives in but half his being, self-mutilated, self-paralyzed.—Coleridge.

THE GREAT SOUTHERN METHODIST LAYMEN'S MEETING

Dallas, Tex., January 20.—Nine committies are busily engaged in preparing for the Conference in Dallas February 19-22 of the Laymen of the Southern Methodist Church. It is believed that the out-of-town attendance will not be less than four thousand. Of this number, the greater part will be business men, representatives of the entire South.

Judge W. B. Stubbs of Nashville, Tenn., leader of the Laymen's Movement in the Methodist Episcopal Church South, has been in close conference with the local committeemen and he has advised them to expect one of the largest representative gatherings ever had in Dallas. Judge Stubbs is now on the Eastern Coast, where he is advertising the Convention to be held at Dallas. Also in the way of advertising a great deal of literature is being mailed from Dallas, much of it from the Dallas Chamber of Commerce.

Arrangement has been made for a gigantic barbecue, to be served Saturday evening, the openmg night of the Conference, in the Fair Park auditorium. At this barbecue bankers, lawyers, farmers, bishops, artisans, presiding elders, doctors, and all interested in the Conference will dine together on a common basis and it is expected that the occasion will be one of the happiest of the entire Conference. Immediately preceding the barbecue there will be a reception, at which it is hoped to introduce the delegates to one another.

Sunday morning the pulpits of Dallas churches will be occupied by visiting laymen. In the afternoon at the Fair Park Auditorium, George R. Stuart, former associate with Sam Jones, and one of the most prominent platform speakers in America, will address a meeting for men only. His subject will be "Strong Men and the Need of the Hour." In the evening the pulpits will again be filled by prominent visitors.

It is contemplated that a special meeting for women will be held Sunday afternon in one of the local churches, with Prince Yun, a member of the Korean Imperial family and at present the head of a Korean Methodist College, and Dr. Lambuth, one of the Misionary Secretaries of the Southern Methodist church, as the principal speakers.

The regular program of the Conference will be taken up Monday morning in the Fair Park auditorium, where all sessions of the Conference will be held. At the morning session addresses will be delivered by prominent laymen. The following laymen are expected to have a part on the program:

Jno. R. Pepper, Memphis, Tenn.
T. B. King, Memphis, Tenn.
Jackson, Norfolk, Va.
T. S. Southgate, Norfolk, Va.
Sumpter Smith, Norfolk, Va.
Bruce R. Payne, Charlottesville, Va.
C. H. Ireland, Greensboro, N. C.
D. B. Zollicoffer, Weldon, N. C.
W. B. Cooper, Wilmington, N. C.
J. S. Carr, Durham, N. C.
Geo. C. Hodges, Greenwood, S. C.
Charlton DuRant, Manning, S. C.
J. A. McCullough, Greenville, S. C.
R. S. Wimberly (Atty), Macon, Ga.
R. F. Burden, Macon, Ga.
C. C. Brown, Macon, Ga.
Alex S. Smith, Swainsboro, Ga.
N. E. Harris, Macon, Ga.
Jno. W. Walker, Sparta, Ga.
C. C. Brown, Bainbridge, Ga.
Dr. W. E. Park, Nashville, Tenn.
C. C. Christenberry, Greenwood, Ala.
Z. Z. Linton, Fernwood, Miss.
G. L. Jones, New Albany, Miss.
A. G. Norrell, Florence, Miss.
R. R. Reid, Amite, La.
C. A. Sanford, Sherman, Texas.
W. E. Williams, Ft. Worth, Texas.
R. B. Bynum, Abilene, Texas.
R. H. Wester, San Antonio, Texas.
M. D. Fields, Houston, Texas.
G. G. Johnson, San Marcos, Texas.
A. Trischaman, Crosset, Ark.
F. M. Daniel, Mammoth Springs, Ark.
P. W. Furry, Van Buren, Ark.
A. B. Barnett, Opelika, Ala.
Addison W. Lynch, Rusley, Ala.
C. B. Van Arsdall, Harrodsburg, Ky.
C. M. Phillips, Louisville, Ky.
Judge B. J. Casteele, St. Joseph, Mo.
Perry S. Rader, Jefferson City, Mo.
Nathan Newby, Los Angeles, Calif.
Ferguson, Trenton, Ky.
A. C. Leddy, Greenville, Texas.
W. D. Gray, Lawrence, S. C.
G. W. Gruber, Charleston, S. C.

It is expected that many of the above named prominent laymen will address the citinzens of Dallas in the various churches in Dallas on February 20th, 1910, during the Laymen's Conference.

Many of the bishops of the Southern Methodist Church are expected to be in attendance. All have been invited. J. Campbell White, known throughout the world for his missionary activity, particularly in connection with the Laymen's Movement, will, together with Prince Yun, address the session to be held Monday night. This is expected to be the most interesting sesion of the entire Conference.

Pastors of the city have addressed all the Methodist Pastors of the State, calling attention to the Laymen's Conference and urging a large atendance upon it. The purposes of the meeting are explained in this address.

Local committeemen are led in their work of preparation by Judge Henry G. King, President of the Laymen's Council of Dallas. Judge King said: "This Conference will be largely attended by the most representative business men in the South. The first Conference held at Chattanooga two years ago drew an attendance of about two thousand out-of-town delegates, who, as they will do at Dallas, paid their own way. Long before the Conference convened at Chattanooga, every available room in the reputable hotels had been engaged and it is expected that the same condition will prevail at Dallas. The Conference will undoubtedly mark an epoch in the Southern Methodist church, and it is believed that the meeting will be one of the most important ever held in the South. It is not improbable that a move will be initiated for the extension of lay representation in the Conferences of the church. There are many who advocate a lay representation at conference equal to the ministerial representation. It is certain that lay represenations in the Church will be one of the mportant themes of the Conference at Dallas.

Meetings held in Texas recently guarantee a large attendance of Texas laymen. Abilene laymen at a recent meeting, with Judge Stubbs as the principal speaker, promised to send a delegation of several hundred. The Texas attendance will be very large in view of the fact that one-seventh of the entire membership of the Southern Methodist Church is in Texas."

G. C. RANKIN.
W. C. EVERETT.
GUY THOMPSON.

THE ELECTION OF BISHOPS

It is likely that our next General Conference will elect a half dozen or more men to the bishopric. Some are proposing the adoption of the two-thirds rule. There is an argument for this change, nemely, the liability under the majority rule of electing more men than are determined upon. This actually happened in 1898. The Conference not only resolved to elect two bishops but not to elect three; but three men received a majority of the votes all the same, or rather the votes of a majority of the voters; and yet only two were declared elected. The same trouble may occur again. The majority rule is all right; I hope the Conference will never depart from it. But the experience of 1898 shows that our method of voting for several men at the same time for the same office is a vicious one. Voting for several men at the same time for different offices is all right, it works well; but when the Conference votes for a number of men for the same office at the same time, it is liable to elect more men than it wants. The danger of doing this would be diminished, but not wholly obviated, by the two?thrids vote.

Suppose there are two hundred and forty delegates, and the Conference wishes to elect five bishops. It will take one hundred and twenty-one votes to elect. With no scattering it is possible to elect nine men with enough votes, lacking ten, to elect the tenth man. If the two-thirds rule were adopted it would be possible to elect seven men with a surplus of half enough votes to elect the eighth man. Such a thing is possible but, I concede, not probable. Yet the bare posibility of such a result is sufficient to show that the method is objectionable.

The present method often causes a member to nullify his own vote. Suppose he places five names on his ticket. He votes for A, B, C, D, and E. A is his first choice; but it may happen that in voting for either of the other men, or all of them, he is killing the votes he cast for A. If he wishes to elect A he should not vote for A's competitors, but for men who stand no chance of election. Really it is probable that this principle is one cause of so much scattering; and a rule that compels members either to kill their own votes or to throw away their votes on men that stand no chance of election and whom they neither wish nor expect to be elected, is certainly a vicious one.

The remedy for the evils of the present system is the method of voting for one man at a time; having each delegate to place but one name on his ticket. An election by that method will infallibly express the will of the body. The other method will not always do this.

I can see no objection to the method proposed but that it would consume too much time. But this objection has very little force in it. The principal time-killer in the electon of bishops is the countng of the votes; and suppose there shall be two hundred and forty delegates in the next General Conference, and each member in voting for bishops puts five names on his ticket, then twelve hundred votes will be cast. Now it will consume very little more time to count two hundred and forty votes five times than to count twelve hundred votes once. But suppose the proposed method did consume more time than the old one, the loss of time in so important a matter is hardly worth considering.

By the proposed method the danger of a complication like that of 1898 will be obviated without departing from the majority rule.

R. N. PRICE.

Morristown, Tenn.

THE BOARD OF CHURCH EXTENSION .

The 28th Annual Meeting of the Board of Church Extension will be held April 20-22.

Attention is called to the following rule of the Board:

"Every application for consideration at the Annual Meeting of the General Board of Church Extension must receive the approval of the Board of Church Extension of the Conference from which it comes, and such approval must be given at a regular meeting of said Board, or its Executive Committee, to be held in the month of March. Said Board or Committee, shall consider all the applications from their respective Conferences and forward such as they approve so as to reach the Board's office at Louisville, Ky., by April 1st of each year. Each application so approved must have the action of the Conference Board written thereon, certified by the president and secretary, and all applications from a given Conference must be, by the Conference Board, graded and marked in the order of their relative importance. The Secretary is hereby directed not to put on the calendar any applicaion not in conformity to this rule."

I is well for all interested, to know that applications for aid must be made upon a printed form furnished by the Corresponding Secretary. The Annual Conference Boards have blanks for use by all who apply to them for help, but they differ from the form used by the General Board. Do not get them confused.

We were emabrrassed last year by numbers of applications reaching this office after April 1st, and which had never been before the Executive Committee of the Conference Board, but had been approved by the Bishop in Charge of the Conference. The provision for the approval of the Bishop in the absence of a meeting of the Conference Board is designed only for emergency cases, and brethren should not delay the preparation of the application until too late to send it to the Secretary of the Conference Board for approval and grading by the Executive Committee.

Confusion necessarily arises whenever the above rule, which long experience has proved to be a good one, is not observed. For application blanks and other information address W. F. McMurry, Corresponding Secretary, 707 W. Chestnut St., Louisville, Ky.

Cherish ideals as the traveler cherishes the north star, and keep the guiding light pure and bright and high above the horizon.—Newell Dwight Hillis

PROVIDENCE—THE MAN—THE PLACE

(C. W. Hunt)

He had decided to make teaching his life work—had taught several years—had made a success in his locality. The further he went into the work the more he saw where wealth could be made to make better conditions for the young man and woman back in the country districts, with little or no means. He thought much of this; he saw so much that could be done; but having neither money nor influence with those who had money, he labored on with a deeper interest in the boy or girl with poor opportunties that fell under his care.

One day in company with a friend, he was driving across the country, and this drive brought more and more constantly to view the need of better conditions and better methods on the farms; and still further developed the thought or the dream of how much change could be brought about in these isolated places if wealth could once be interested in them. These impressions held sway and produced in the mind an enthusiasm for helping such as need help. Turning to his companion he said: "Doctor, were I a rich man, do you know that instead of living in idleness and wasting time and substance as many do, I would come into a section like this back country, buy a large farm, stock it and devote the balance of the long life promised me to teaching the boys and girls of this country how to farm, and how to live, and all without cost to them?"

"I had never thought that such a work had entered your mind," was the reply.

"That is my ideal of doing good to humanity," said the teacher, "and I know of nothing that could bring uch happiness to both these young people and myself as this work would, if I only had the means!"

The matter was passed at that, the companion went his way thinking no more of the conversation. The teacher was soon at his desk again and dropped the thought for what was in sight, seeking the more earnestly to help those of limited chances under him, to be suddenly awakened, in a comparatively short time, by a proposition from a great religious denomination offering him the superintendency of a Children's Orphan Home about to be established, where a fine farm was to be a part of the plant; and quick as a flash came back to him the declaration made to his friend in a dreamy but earnest way some days before. To this time the thought of being the superintendent of such an institution had never entered his mind, but he saw in it what appeared to be the hand of Providence putting into his hands—not his own money to be dealt out as he saw fit—but the wealth of a great and growing church being placed at his disposal, with all the machinery to help the helpless, and the children to work with; the very thing in another shape that he had so earnestly wished for a few months before; and that, too, without any seeking on his part.

The decision of an honest, humanity loving teacher could not long be delayed in accepting such a place in spite of the suggestion of those who said that he was burying his talents and was too good a teacher, of the older, to go into an orphanage. He was soon about the work.

Who made the offer, did you ask?

The board of trustees of the Childrens Home of the Western North Carolina Conference of the Methodist Episcopal Church, South, and the place is the new Children's Home, located at Winston-Salem, N, C.

And who is the man, did you say?

None other than Professor H. A. Hayes, of Rockingham County, now busy training little children to start right in the very inception of active life.

Can any man with a love for the needy and those who are helpless read this without a deeper interest in, and a closer bond of sympathy for Prof. Hayes and the Children's Home he is at the head of?

Just to be good, to keep life pure from degrading elesents, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an idea as noble as it is difficult.—Edward Howard Griggs.

"In the long run they who find the soft spot in life and the easy things to do are those who in the beginning chose the rough ways and the hard tasks."

Our Children's Home Department

Edited by Supt. H. A. Hayes

NOW.

If you have hard work to do, do it now,
Today the skies are clear and blue,
Tomorrow clouds may come in view,
Yesterday is not for you; do it now.

If you have a song to sing, sing it now.
Let the notes of gladness ring
Clear as song of bird in spring,
Let every day some music bring, sing it now.

If you have kind words to say, say them now.
Tomorrow may not come your way,
Do a kindness while you may,
Loved ones will not always stay, say them now.

If you have a smile to show, show it now.
Make hearts happy, roses grow,
Let the friends around you know
The love you have before they go; show it now.

Our Family.

Day by day the various and diverse elements in the home are being knitted together. The spirit of the family is being developed. Confidence and affection are becoming thoroughly established in all our hearts. Every day we know and love each other better.

Two Good Examples.

The W. H. M. Society of the new West End church in Winston-Salem has among its corps of officers an "Agent of The Children's Home."

It is evident that these ladies recognize the Children's Home as a special charge.

Every W. H. M. Society in the Conference should do likewise.

Another.

Shiloh Sunday school in Lilesville Circuit has appointed Brother J. C. Streater as "Superintendent of the Children's Home Department" and given him two lady assistants. Brother Streater sends a cash contribution and wants to be instructed further as to his duty.

Is not that fine? Our forces are lining up. Our good Methodist people are determined to meet their obligations to the helpless and dependent children all about us.

Sewing Circles.

Those who are willing to help us with sewing and providing clothing for children can begin now.

When warm weather comes we shall need summer underwear for girls from six to twelve years of age. Summer dresses, too, of gingham, percale, calico, and other fabrics.

And waists for boys—lots of them—ages six to twelve. But be sure to make them plain—no great flaring collars; and as for blouses, they are our abomination.

For measurements, just call in the boys and girls of your neighborhood, from six to twelve years of age, measure them, and make the garments accordingly. We will find the children to fit the garments.

INCOMING MAIL

Love Makes the Box Better.

December 8, 1909.

Dear Brother Hayes:

Enclosed please find bill for box sent from Clyde to Orphan's Home. It is not a very valuable box, but I hope it will help meet some needs. With the box we send love to yourself and the children in behalf of the Clyde Junior Leaguers.

Fraternally,

Supplies Received.

Mrs. L. B. Harrill, bundle of clothing; Mrs. Wm. Poindexter, Miss Sullivan and Miss Booe, Walkertown, box of dry goods and supplies; Miss Poindexter, Rawley and Wilson, Winston-Salem, bundle of dry goods; Mrs. Israel and Mrs. Knight, Asheville, box of bedding; Ladies Aid Society, Stoney Hill Church, bundle of bedding; P. P. W. Plyer, Monroe, box of bedding, clothing and supplies; Mrs. M. L. Lewis and others, Thomasville, barrel of bedding, etc.; West Market St. Epworth League, Greensboro, box of books; Mrs. Montie Lucas, Charlotte, lot of clothing; Stoneville Sunday School, box supplies; Bethlehem Church, Prospect Circuit, box of bedding and clothing; Hickory Sunday School, supply of clothing, etc.; Ladies Home Missionary Society, Bryson City, bedding, etc.; Franklinville Sunday School, box of bedding, dry goods and supplies; Prospect Church, box supplies; C. M. Gentry, Albermarle, box groceries; No name—box bedding and clothing; J. C. Curtis, Candler, barrel of apples.

Cash Received by H. A. Hayes, Superintendent, for Week Ending January 19, 1910

East Spencer Sunday School, $3.50; Warlick Lumber Company, .63; Kisler's Chapel Sunday School, $1.00; Mr. Whittaker, $2.00; Tryon Street Church, $67.00; North Monroe Church, $1.00; Pineville Church, $7.00; N. Wilkesboro Church, $12.00 New London Church, $8.85; Madison & Mayodan, $5.43; Stoneville, .73; Macon Circuit, Cullasaja, $2.24; Eugene T. Redfern, $2.00; total, $113.38.

Report of J. P. Rodgers, Agent, for Week Ending January 15, 1910

Subscribed—Maiden Ct., Maiden, $20.00; S. S. Hunt, N. Wilkesboro, $5.00; M. S. Hunt, N. Wilkesboro, No. 2, $10.00; Mrs. F. A. Eudaily, Wilkesboro, No. 1, $5.00; Lenoir: Mrs, L. M. Newland, $5.00; Miss Maud G. England, $10.00; J. L. Nelson, $200.00; M. H. Courtney, $5.00; S. L. Tuttle, $20.00; J. C. Seagle, $5.00; W. H. Cloyd, $5.00; E. A. Abernethy, $10.00; E. F. Wakefield, $25.00; Rufus L. Gwyn, $25.00; J. A. Courtney, $20.00; E. E. May, $2.00; H. M. Teague, $2.00; Mrs. Sarah Austin, .25; Rev. J. O. Ervin, $5.00; M. M. Courtney, $50.00; H. W. Courtney, $10.00; Dr. A. A. Kent, $20.00; G. C. Courtney, $10.00; Dr. W. P. Ivey, $100.00; C. C. Shell, $10.00; Mrs. H. C. Martin, $2.00; Miss Annie L. Miller, $5.00; J. R. Hoover, $5.00 J. T. Montgomery, $5.00; J. R. Todd, $5.00; Miss Eoline E. Hailey, $5.00; L. A. Dysart, $10.00; J.M. Tuttle, $40.00; E. F. Allen, $25.00; A. G. Foard, $25.00; Dr. Chas. C. Weaver, $50.00; J. G. Abernethy, $25.00; P. O. Grist, $25.00; W. A. Shell, $50.00; Miss Mattie Ballew, $10.00; A. N. Todd, $20.00; J. E. Shell, $20.00; Mrs. W. A. Dula, $10.00; Mrs. Mary N. Grist, $50.00; Mrs. M. C. Hailey, $5.00; T. F. Seehorn, $10.00; Mrs. G. W. Ivey, $20.00; Miss Alice V. Wilson, $5.00; J. H. Hollars, $10.00; J. R. Ervin, $50.00; R. E. Tuttle, $10.00; L. F. Stine, $5.00; H. B. Bradford, $5.00; A. V. Miller, $5.00; Thos. B. Walker, $25.00; R. M. Tuttle, $15.00; S. F. Puette, $5.00; W. L. Greer, $10.00; J. L. Miller, $10.00; A. J. Conley, $10.00; Frank D. Grist, $5.00; G. A. Tuttle, $10.00; total, $1,181.25.

Paid on Former Subscription

W. T. Conley, Bryson City, $5.00; N. A. Fry, Newton, No. 2, $10.00; Edwin L. Brown, Jr., Asheville, $12.50; J. M. Earnhardt, China Grove, $5.00; Miss Daisy Osborne, Worthville, $5.00; J. R. Clodfelter, Morganton, $12.50; E. W. Trogden, N. Wilkesboro, $4.50; W. H. McClure, Hayesville, $10; H. G. Justice, Candler, $5.00; T. F. Isenhour, Gastonia, $5.00; L. G. Hooper, Gastonia, $1.00; J. G. Roach, $1.00; J. T. Hunneycutt, Newton, $5.00; Constance Hull, Mt. Airy, No. 2, $2.00; C. C. Chambers, Winston-Salem, $10.00; J. P. Morgan, Asheville, $1.00; H. L. Morgan, Asheville, $1.00; R. F. Stevens, Asheville, $5.00; T. E. West, Ramseur, $2.00; Will Shumaker, Charlotte, $1.00; J. R. Young, Rutherfordton, $3.00; W. B. Bell, Morganton, $6.25; total, $112.75.

Cash

Maiden Ct., $20.00; Rev. J. O. Ervin, $2.00; Mrs. Sarah Austin, $0.25; H. M. Teague, $2.00; E. E. May, $2.00; J. A. Courtney, $5.00; Rufus L. Gwyn, $15.00; E. A. Abernethy, $10.00; E. F. Wakefield, $5.00; W. H. Cloyd, $5.00; S. L. Tuttle, $5.00; M. H. Courtney, $2.50; Mrs. L. M. Newlin, $5.00; Miss Maud England, $5.00; J. L. Nelson, $25.00; total, $108.75.

SIMPLE

Kind Parent: "Now, darling, tell papa all the things you wish for Christmas."

Little Girl: "All right, I will—but it'll be quicker if I just tell you the things I don't want.—Harper's Weekly.

When you found that the stranger whose acquaintance you made and whose religious tone struck you so favorably was not a member of your own denomination of the one Church of Christ, it was not a call that you should love him less or to change your denominational relations. It was simply a call for you to broaden in your sympathies and to claim closer kinship with the whole family of God.—Bishop Fitzgerald.

The man who lives to please himself will find that he has a hard master.—Ram's Horn.

From the Field

Correspondence, Reports, Etc.

Salem Station.

Nearly two months of the new Conference year have passed during which many of the brethren have been traveling over new territory making new friends, but preaching the same old gospel. But as for me and my house we are serving the Lord with the good people of Salem. This is our second year with these good people and we are beginning to feel at home. We have a very comfortable parsonage here, good water, good health, good salary, good presiding elder, and plenty of good things to eat, and some of as good people as ever lived, and why should a living man, surrounded with such favorable circumstances, complain. Our work is moving off nicely. Since Conference we have received by certificate, five, baptized five children, and married one young couple. On last Sunday at 3:30 o'clock at the home of the bride's father, Mr. Levi Harwood and Miss Rosa Lowder were married. Mr. Harwood is one of our best young men and Miss Lowder was a student in Mont Amoena Female Seminary, and is worthy of a good man to be her companion in life and we are sure she will make an excellent helpmate for Mr. Harwood.

Our first quarterly conference was held January 4. Our presiding elder was present and preached an excellent sermon, and presided over the conference in his usual sweet spirited way which always makes one feel like life is worth living. Our good stewards made the salary $600.00 for the pastor this year, an increase of $50.00 over last year for which we are very thankful and we hope to do the best year's work we have ever done.

With best wishes to the Christian Advocate and its editor, I remain your brother in Christ.

G. A. Stamper.

West Greensboro Circuit.

Christmas and New Year have come and gone. New resolutions have been made. New ideas have sprung up. New inventions brought to light. In fact we sometimes find ourselves in a new era of things in general. And this seems to be one of the times. We are on a new work, learning new names, forming new acquaintances, and receiving new tokens of love. Since the day we arrived here we have been shown almost daily tokens of love in a material way. During Christmas week the good people of Jamestown field a two-horse wagon with flour, corn, chickens, meat, lard, sugar, etc., etc. and started a driver in Post Haste for the parsonage, and you ought to have seen the eyes of that preacher and family just a short time afterwards when the young man drove into the parsonage yard and handed him a note bearing the greetings of the church at Jamestown, and began to unload. Before we had fully recovered from this we were hailed on our way home by the good people of Meers Chapel who proceeded to place other material tokens of love in our buggy. They have, with Friendship and Groom's, been gradually pounding us all along. May the Lord graciously reward each and every donor, and fill them just as full of grace as they have filled us with joy and gratitude. Such new evidences of love from new friends fills us with new energies and gives us new inspiration, and enables us to get up new sermons, and preach with new hopes of getting men and women to become "new Creatures in Christ Jesus." We are putting a good deal of new furnishings into the parsonage partly made new by some repairs which we are making. We will soon have a parsonage, which any preacher, may be glad to occupy four years from now. The Stewards laid the salary a good deal in advance of last year. But while we apreciate these material tokens of love, we appreciate still more the evidences of Godliness which we find manifested on the part of many. We find many who do not only love their pastor, and church, but love God, and are true to his cause. We want to serve God by faithfully serving this people and we want to serve them by giving them our undivided life in lifting their unsaved children and neighbors out of sin and up to God.

W. L. DAWSON.

South Main Street High Point.

One of the best appointments in the Western North Carolina Conference is the South Carolina Conference High Point, N. C. Great has been the progress and greater still are the possibilities of this work.

Our board of Stewards has made a very substantial increase of the pastor's salary for this year, and we are planning a big payment upon our church debt.

Our laymen are organized with brother E. S. Willis as leader and they are doing things.

Before Christmas a delightful "Donation Party" surprised us? Yes; but not so very much, for this good people do not surprise us much when they "do things" of that sort. However we do not take such kind acts for granted, and forget to cultivate the sense of gratitude.

"Kind hearts are more than coronets,
And simple faith, than Norman blood."

It is our sweet privilege to be surrounded by a friendly people who possess more than "coronets"—"kind hearts." We thank them one and all and thank Jehovah most of all.

OLIN P. ADER.

Salisbury Circuit.

Lest the good people of the Salisbury Circuit should think their kind and hearty reception of this unworthy scribe as their pastor, is not truly appreciated because it is not acknowledged in the Chistian Advocate, I write to say my heart is glad to feel that I have fallen into fellowship with a people whose every act so far, has led me to believe we shall have a fruitful pastorate among them. If this should prove to be my last charge, God help me to make it the most useful of all my life work.

Cordially,
J. T. Stover.

Information Wanted.

Robert Bowen (colored) was born in North Carolina (locality unknown) in 1842. He came to Hartford, Conn., and enlisted in the U. S. Army in 1863. If living, he is entitled to a small estate, and if dead, his heirs are entitled to the same.

Please publish this letter and it may come to the notice of someone who has information concerning Robert owen or his heirs. Any such information should be sent to the undersigned without delay.

Yours truly,
John J. Dwyer,
2 State Street, Hartford, Conn.

Cottonville Circuit.

I have begun my first year for the second term on the Cottonville Circuit, and I have been most kindly and cordially received by this good people. They are no strangers to me. I served them in 1895-96, and I know they are a good people. While waiting for some repairs to be made on the parsonage we spent the first week with brother W. F. Crump and his kind family, at Rocky River Springs. The fine water and their generous hospitality made it more than pleasant to us. The second week we spent with Rev. T. T. Salyer and his good wife, and being a methodist preacher and knowing a preacher's life by experience they knew how to make one of his kind feel good, and they did it in the right way.

We held our first Quarterly Conference for this year at Cedar Grove Church, the Presiding Elder, Dr. J. C. Rowe, was promptly there on time and preached two very fine sermons, and so they all say. The D. D. has a sharp eye on church work. The preacher's salary was increased fifty dollars on last year, but this is not as much as it should have been; not that I want it, but it would be better for the charge, as "it is more blessed to give than to receive." The Cottonville Circuit is one of the most hopeful and compact circuits in the Salisbury District, and the day is not far in the future when it will be the most desirable one. We want to take this opportunity to express our gratitude to the kind people of this charge for the heavy pounding they gave us last week. They brought enough of the good things of this life to last us for a long, long time. The motive that prompted this act shows the esteem they have for their preachre and the cause of Christ. May God's richest blessings, temporal and spiritual be rained upon them in copious showers.

Yours sincerely,
T. S. Ellington and Wife.

Watauga Circuit.

A note from the pastor, Rev. T. E. Weaver, calls attention to an error in the minutes in the report of the Watauga Circuit. The charge paid $55.00 for Foreign Missions instead of $35.00 as printed in the minutes.

Naomi Church Dedicated.

The congregation of Naomi Church are indeed a happy people Sunday morning at 11:00 a. m. Rev. L. T. Cordell, the once popular pastor of this church, and under whose ministry this beautiful house was built, assisted by Rev. G. E. Eaves, the pastor, and S. Bryant, J. H. Cole and T. O. Bowdon, the trustees, dedicated the church to the service of the Lord.

The sermon was one of power and deep thought. The subject was "Light". The minister was at his best and seldom, if ever, was a better discourse delivered in this church. The Savior of men ordained that His church should be a penetrating, warming and illuminating light to lead the world out of darkness into a real heart experience of joy and gladness.

The singing was led by Prof. Fisher, assisted by the choir, and heartily joined in by the congregation. The church was taxed to its capacity, many being turned away.

This service reminded me of the old days of Methodism and was enjoyed to the utmost by the friends of the congregation.

This little sketch would not be complete without referring to the sweet solo, by Prof. Fisher, entitled, "Moment by Moment." The sweet strains of this song made our hearts burn within us, as we thought of the dear Savior keping moment by moment, until He shall call us up higher. Our earnest wish and prayer is, that this dear spot may continue to be a "beacon light" to fallen and suffering humanity.

The love feast at 3:00 o'clock was a soul refreshing time, and there were literally "Showers of Blessings" during the service.—Randleman News.

East Greensboro.

I want to say through your columns that we have been royally received here and could scarcely be better pleased than we have been with the way our people here have treated us. From the first they have shown their determination to make us feel that we were among the very best of friends. And if they continue as they have been, no doubt, we will be forced to put this charge in the very first place in our heart's love and esteem, though we have dearly loved the people in all the places we have ever been. You just ought to see with what determination and unity and spirit they have gone about trying to make this one of the very best charges from every standpoint. They no doubt will make the largest percentage of gains in salary of any charge in the Conference this year. Already nearly twice as much has been paid in as was paid by this date a year ago. We are having good and growing congregations at every place. This I say after being at every place as many as four times.

Everybody seems to be determined to have and to be looking for a great year. May the Lord give it to us all! These people deserve the very best we can do for them and we only wish we could do more for them than we can.

While other preachers and their families were being pounded these good people were not forgetting us. There has not been a week since we moved but what some one brought us something and I wish to make special mention of the way Holt's Chapel remembered us for Christmas. It was just grand.

You will certainly hear good things again from such a noble people as I serve.

S. T. Barber.

CAMPAIGN FOR NEW SUBSCRIBERS

Report to January 27th

ASHEVILLE DISTRICT		
Old Fort, W. G. Malonee	1	1
CHARLOTTE DISTRICT		
Ansonville, P. L. Terrell	1	
Tryon Street, G. T. Rowe	1	
Dilworth, and B. Spring, A. L. Coburn	1	
Mt. Zion, J. W. Clegg	1	
Belmont, L. A. Falls	8	
Chadwick, H. H. Robbins	1	13
GREENSBORO DISTRICT		
Rev. W. R. Ware	1	
Coleridge Ct., R. L Fruit	2	
Main Street, Reidsville, L. T. Mann	1	4
MORGANTON DISTRICT		
Table Rock, Albert Sherrill	1	
Connelly Springs, E. G. Pusey	1	
Spruce Pine, J. B. Hyder	1	3
MOUNT AIRY DISTRICT		
Mt. Airy Station, J. F. Kirk	2	2
SALISBURY DISTRICT		
Jackson Hill, E. M. Avett	2	2
SHELBY DISTRICT		
Lincoln Circuit, J. W. Strider	1	
King's Mountain, D. F. Carver	1	
Maysworth, J. F. Harrelson	2	
Cherryville, James Willson	1	
Shelby Ct., E. N. Crowder	1	
Polkville Ct., W. M. Boring	1	7
STATESVILLE DISTRICT		
Granite Falls, W. F. Sanford	1	
Hickory, J. H. Weaver	2	
Newton, E. W. Fox	1	4
WAYNESVILLE DISTRICT		
Waynesville, J. H. Barnhardt	1	1
WINSTON DISTRICT		
Stoneville, J. H. Robertson	1	
Davie, P. E. Parker	1	3
Grand Total		40

FOR HEADACHE—HICKS' CAPUDINE

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10 cents, 25 cents and 50 cents at drug stores.

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville, Miss Edna Davis.
Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss Blanche Johnson, Greensboro, N. C.
Morganton, Prof. I. B. McKay, Rutherford College, N. C.
Mt. Airy. Rev. Z. Paris, North Wilkesboro, N. C.
Statesville,
Salisbury, Rev. E. M. Avitt. Jackson Hill, N. C.
Shelby, J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison, Shady Grove, N. C
Winston, Rev. A. G. Lofton, Farmington, N. C.

The secretary of the West Market League, Greensboro, sends us the following good word of cheer: "The West Market League is alive and has 66 members. We started the New Year by having a 'purpose meeting'. We expect results from the new year resolutions made that evening. Our special work during the holidays was to furnish flowers and fruit for the sick, and song services in their homes by the League choir, and a box of twenty-four books and subscriptions to a magazine for the Children's Home at Winston."

* * * *

On the 31st inst. the Greensboro Leagues came together at Centenary for the purpose of considering the organization of a City Union. We regret that time, distance and other things prevented our being present. Three cheers for the Epworthians and pastors of Greensboro!

* * * *

The following inspiring words from the genial and vigorous League Editor of the Raleigh Christian Advocate fill us with glee and gratitude: "I regard the Epworth League as one of the main hopes of our Church, and am doing all I can to further the interest thereof. Our League work is in a very encouraging condition, and we have had a forward movement along all lines for the past two years."

* * * *

We learn the following from a letter literally filled with ideas—bristling with good suggestions and thoughts: "Our young people's society was recently converted into a Senior and Junior Epworth League. Both give promise of great usefulness. The young people are enthusiastic over the change."—Armstrong.

* * * *

There was a gain of 23 chapters and 528 members last year in the North Carolina Conference. We are told that our sister conference is planning for great things this year. Let's keep in the procession.

* * * *

The Conundrum Social which was given by the Davidson Senior League was quite a success. This League has begun in earnest to lift burdens and to scatter sunshine.

* * * *

The Brevard Senior League has elected officers for the year and are planning for a year of abundant service. We count on the Brevard League. The following are the officers: Miss Hattie Aiken, President; Miss Florence Kern, 1st Vice-President; Mrs. J. W. Smith, 2nd Vice-President; Miss Elizabeth Rowe, 3rd Vice-President; Miss Edith England, 4th Vice-President; Miss Edith St. John, Secretary; Mr. J. Lionel Stradley, Treasurer.

* * * *

The North Carolina Leagues are to be congratulated on having such an enterprising and capable State Secretary. With such an one to plan, direct, formulate and secure and give information, any Conference League Conference must go forward and to the front.

* * * *

We are more than pleased to state that Prof. H. A. Hayes, Supt. of the Children's Home, Winston-Salem, will be one of those who will bring a message of good cheer, love and wisdom to the many Leaguers at the Conference League Conference. After hearing Prof. Hayes' splendid address at the last Annual Conference we do not hesitate to say that he will have in store for us at he League Conference somehing rich, rare and racy.

* * * *

The Conference League Conference of the Western North Carolina Conference will be an occasion of great enthusiasm, much and winnowed thought, and far reaching plans and operations. Plan to go. We shall endeavor to give the time and place of meeting in the next issue. It will only be a two days' session, so prepare to go.

* * * *

The Elkin Junior League.

Dear Brother Atkinson:—

Our Junior League is still young, but we are seventy strong. We hope and believe we shall accomplish great things here for Christ.

We meet every Sunday at 2:30 o'clock and have a full programme, part of which is found in our Epworth Era. We commit to memory Bible verses, and take different characters in the Bible, read everything we can find out about that character, then we are asked to tell the League what we have read. We have good music—sometimes a solo by some child. Beginning with the new year we are purchasing a splendid library, and we believe the reading circle will prove a great benefit to the boys and girls. During the year we expect to purchase a handsome book case for our books

We sent a barrel to the Oxford Orphan Asylum on Thanksgiving and paid over $12.00 on our new piano for our Sunday school last year. Our officers are: Viola Poindexter, President; Janie Bell, Vice-President; Katherine Hubbard, Secretary; Mary Paul, Treasurer; and Mrs. E. F. McNeer, Junior Superintendent.

We shall let you hear from us again.

Katherine Hubbard,
Secretary.

* * * *

We are delighted to hear from the bright and happy Elkin Juniors, and are more than pleased to know that we shall have another inspiring and newsy letter in the future. We hope to meet the Junior Superintendent, Mrs. McNeer, and some of the above Juniors at our coming Conference League Conference.

Knows Tetterine cures Eczema

Mocksville, N. C.

I have a friend in the country here who has suffered for years with Eczema; and I told him if he used Tetterine he would soon be relieved, for it is the only thing that I ever used that would kill it.

P. S. Early.

Tetterine cures Eczema, Tetter, Ring Worm, Itching Piles and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.



How they shone—those old folks—
at a function or reception—
But oh! what they missed
in their lack of all
conception of a food so good as

Uneeda Biscuit

The Soda Cracker that makes
our days the best of days

NATIONAL BISCUIT COMPANY

FROM THE FIELD

Pineville Circuit.

A tussle of three weeks duration with Grippe has prevented my doing what otherwise I should have done some three weeks earlier, viz.: send you some items of interest, at least to me and mine, from the Pineville Circuit.

On December 24th, as is their annual custom, the ever kind friends of Harrison Church remembered the preacher's family in a very substantial way. Instead of coming in a body and bringing their "pounds" in person, their contributions are delivered to one of three or four brethren who volunteer to deliver the same and thus they reach the parsonage on Christmas Eve. in time to gladden the hearts and supply the Christmas table of the preacher and his family. Chickens, butter, fresh meat, sausage, canned goods, etc., enough to supply the larder for many days—we are yet enjoying them daily. May the Great Head of the church bless them richly in all things and help us to be a blessing to them.

Our first quarterly meeting for this conference year was held December 31st at Pineville. There was a good attendance of the officials from each church. Dr. H. K. Boyer was not able to be present as he was very sick at his home. Rev. A. W. Plyler, of Trinity Church, Charlotte, came in his stead and gave us a fine sermon on Ex. 14:15, 16. Among other things of importance that were done the pastor's salary was advanced $50.00 and provision was made for raising the $500.00 yet due on the parsonage debt. In future the laymen will assume the responsibility of collecting the benevolences, thus freeing the preacher that he may devote his time exclusively to his pulpit and pastoral duties.

The year starts off with promise of good results for 1910.

Affectionately your brother,
W. S. Hales.

FREE BOOK ABOUT CANCER.

THE LEACH SANATORIUM, of Indianapolis, Ind., has published a book on cancer, which gives interesting facts about the cause of cancer; tells what to do in case of pain, bleeding, odor, etc., instructs in the care of the patient, and is in fact a valuable guide in the management of any case. The book is sent free to those interested who write for it, mentioning this paper.

Morven.

Our first Quarterly was held held in Morven January 15th and 16th. Dr. Boyer, our very pleasant and efficient Presiding Elder, was present, preaching both Saturday and Sunday to the delight and edification of all.

The official men were well represented and seemed in fine spirits. Nearly one-fourth of salaries was paid in, notwithstanding an increase of $125. over last year. A building committee was appointed to erect a new church in Morven. An assessment was placed upon each church to raise funds for the improvement of the parsonage property. We are starting out hopefully and expect a successful year in every way.

The people continue to manifest good will towards the new preacher and his family and we are well pleased with them.

Come to see us, Messrs. Editors, and we will try to make your visit both pleasant and profitable.

Yours fraternally,
J. J. Barker.

The Christian Life.

JUST FOR TONIGHT

Not for tomorrow, Lord, I lift my eyes
Up through the darkness which between us lies;
Not 'gainst tomorrow's terror, toil or woe;
Not for tomorrow's joy or glad surprise—
Just for tonight.

When the day breaks and far the shadows flee,
Strength for the conflict still shall come from Thee,
I all Thy grace shall prove, Thy comfort know.
Oh, let me feel this deep security—
Just for tonight.

Peace—'tis the gift Thou givest, peace and rest,
Come, bid me drop my head upon Thy breast!
Speak to me, Master, murmur soft and low,
Flood all my soul with Thy communion blest—
Just for tonight.

Nay, I'll not shun tomorrow's wild alarms;
Storms when Thou sendest, I'll not ask for calms.
Yet, I grow weary on the way I go:
Put underneath the everlasting arms—
Just for tonight.

—James Church Alvord.

THE PERFECT LIFE.

The life of Jesus is unmarred by hurry, as it is unmarked by sin. Even when, in the last years, he felt the burden of the world's need and said, "I must work the works of him that sent me while it is day; the night cometh when no man can work," no trace of worry or anxiety occurs. He is still master of every situation, ready to stop for conversation with everyone who seeks him, showing the world its most perfect example of fine serenity of the soul.

This life of quiet confidence is our pattern. We, too, are called to live so close to God that we may rid ourselves of anxious thought. But we shall not attain the true point of view either in regard to Christ's life or ours unless we recognize the life purpose which underlaid Christ's confidence. There is an aimless, easy-going way of life which is the counterfeit of faith. Jesus built his confidence on his relation as a son. He knew that his life was planned and made it his aim to carry out that plan to the end, at whatever cost of suffering. We may sum up his life from childhood to the cross as ruled by obedience, confidence, and service.

We, too, must learn to treat our lives as a plan of God. We are sent by him into the school and workshop of the world. We are to live with him, seeking to know his will and to obey it. We are to work with him, assured of his assistance, and that our labor will not be in vain. Each one must seek the special work God has designed for him. He should follow Christ in quiet security of heart. The storms and billows are on the surface. Beneath lies the peace of the deep. But the aimless life has naught but surface, like a shallow pond that the least wind stirs to its depths. Not so would Christ have his disciples live and work. His was the peace of confidence and a great ruling purpose. And this is what he offers when he says: "Peace I leave with you. My peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled neither let it be afraid."

"GOOD ENOUGH"

For the rounds of a ladder a carpenter took a stick of timber which had been honeycombed by worms. "It's good enough," he said to the one who questioned the advisability of using wood that had suffered such a loss of strength. Over the rungs of the ladder he put a coat of paint. The ladder went out to be sold.

One day, while carrying a heavy burden on his shoulder, the rung of the ladder gave way. The man came to the ground with a broken limb. The rounds of the ladder which were "good enough" failed.

A young student shut up his book with a bang. "Have you your lesson, my son?" the father asked. "Good enough," came back the answer, as the youth went to put on a bold face and make his teacher believe he had a lesson which was far from mastered.

Before the class that day the young man made a miserable failure, and his record as a student was marked down severely, all because the lesson which was "good enough" was a wretched failure.

When is a thing really good enough?

Never, until it is the very best you can make it. That is the only thing that ever should satisfy any of us. To stop short of that is to invite defeat.

"I am good enough—as good as the rest of the fellows!"

Have you ever heard a young man say that? No more sorry confession could possible be made. The one who speaks such words makes us tremble for his future. It shows that he has no very clear idea of what true manliness of character is. Good enough? No man in the world who loves his Master could ever possibly think that of himself. On the contrary, the prayer of his heart must always be, "I am not what I would like to be, nor what I might be. I long to be a better, stronger, truer man!"

"What makes you spend so much time finishing that bit of work?" a visitor asked of a young workman in a shop who was bending over a piece of wood, rubbing and polishing it till one might almost see his face in it. "You will not get a bit more for your work than these other hands who turn out many more pieces in a day than you do."

"But I shall not miss it in the long run, sir!" is the reply. "I am not going to stay right here always. I mean to do something better, and the only way I can do it is to do this work just the very best I can."

Go back to that shop a few months after that and see whether that young man is at that bench or not.

"O, no!" the foremen you ask about it says: "He was such a good workman that they sent him over to take charge of a branch of the factory."

Don't stop with "good enough." Let everything be your very best. That is what wins the wide world over.—Kind Words.

God will not exact more than He knows your strength will bear; He will ask none to come to Him on the water without imparting support on the unstable waves. At the same time he will not admit as an impossibility what you have power to do, or regard as a misfortune what is your fault.—Selected.

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.

The Uses of Gelatine

The uses of gelatine are many and varied. Gelatine enters into the manufacturing industries through its use in sizing straw hats, coating pills, photographic plates, making gum drops, marshmallows, and practically all penny candies. In the manufacture of ice cream gelatine is a very large factor, its use being to make the ice cream smooth and velvety, and at the same time give it a body so that it will retain its hardness until the time it is used on the table, or served at soda fountains in ice cream soda. It is essentially recommended by physicians for capsule trade, on account of its purity and at this time it might be well to add that it is very extensively used in hospitals as the best diet for convalescents.

It is, however, of its use in the home that we wish to speak at this time. As a dessert, Boston Crystal Gelatine is very easy to prepare and pleases every member of the family. It can be served in so many different ways that it is bound to suit every taste.

For a quick and simple dessert, a lemon, orange, or coffee gelatine makes an ideal dish. If the housewife wishes something a little more fancy, she can make a prune whip, a blanc mange, or a snow pudding, while a chocolate pudding is a desert that will bring praise from every one sitting at the table.

When making ice cream, if gelatine is used the cream will be smoother, will freeze more quickly and will cost less money than if gelatine is not used, for the gelatine takes the place of either eggs or cream.

Gelatine used in making candies, particularly marshmallows, greatly improves the quality of the candies, and nearly all cook books today contain candy recipes calling for the use of gelatine.

If the housewife has some fish left over from a meal, what more appetizing dish can be made than to jelly this fish and to serve it in the form of a cold salad, garnished with a little parsley or mint? In the same manner a tomato and cucumber salad served in Boston Crystal Gelatine is a dish of which any housewife might be proud.

There is probably no other article of food which has increased in use so rapidly in recent years as gelatine, and it is safe to say that 65 per cent. of the homes in the United States are today using gelatine in some form. Were its value better known both from the standpoint of economy and nutriment it would enjoy a far more universal use than it now does. Crystal Gelatine Company, Boston, Mass.

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Schedule Effective Sept. 5th, 1909

Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed — NO. 62
Chester.....Lv.	7 55 a m	1 15 p m	-----
Yorkville.....	8 42	2 40	-----
Gastonia	9 30	4 30	-----
Gastonia	-----	-----	-----
Lincolnton....	10 26	6 46	-----
Newton	11 05	7 40	-----
Hickory.....	11 55	8 35	-----
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	-----	5 35
Edgemont....Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	-----	7 15 a m
Mortimer	12 13	-----	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory	2 52	8 40	-----
Newton	3 20	9 30	-----
Lincolnton....	3 57	10 18	-----
Gastonia	4 50	11 40	-----
Gastonia	-----	-----	-----
Yorkville	5 39	1 45	-----
Chester.....A .	6 25	3 20 p m	-----

CONNECTIONS.

CHESTER—Southern Ry., S. A. L. and L. & C.
YORKVILLE--Southern Railway.
GASTONIA—Southern Railway.
LINCOLNTON—S. A. L.
NEWTON and HICKORY—Southern Railway.
LENOIR—BlowingRock Stage Line and C. & N.

E. F. REID, G. P. Agt., Chester, S. C.

Our Little Folks.

THE LITTLE RED BUSH

O, the little red bush, it was brave, it was gay,
On the hilltop so dreary and bare!
When summer was over, and skies were dull gray,
And the cold winds were fighting for victory there,
In the midst of the stone
And the stubble alone,
Flamed the little red bush.

Thought the little red bush, "Down below where it's green
May be easier living than here;
'Twould be pleasant to grow there where one must be seen
And not have to make ev'ry bit of good cheer
For yourself all alone
In the midst of rough stone—
Just one little red bush.

"But it's here I've been set by the planter, who knew
Where a little red bush ought to be;
So instead of complaining, the best thing to do
Is to flame, O so brightly! that some one may see,
And be glad that alone
With the stubble and stone
Grows one little red bush."

—Elizabeth Lincoln Gould.

RUTH'S FIRST SLIDE

Ruth hurried toward the long hill, proudly dragging her beautiful new red sled, whose name, "Monarch," was painted on its top in bold gilt letters. Her mind was full of expectant delight in the prospect of sliding down hill upon it for the first time; for Ruth was a small girl, and this was the first sled she had ever owned.

Before this she had had to be contented with an occasional slide with Brother Bob on his sled. Once in a very great while, when Brother Bob was especially good-natured and there were few other sleds on the hill, he would send her spinning down the smooth hillside by herself. That was something like sliding.

But sometimes Brother Bob would say he did not want to be bothered with looking after a baby—he was four years older than Ruth—and would go off sliding with the boys on a longer, steeper hill, which was not considered safe for little girls, leaving Ruth at home. And then Ruth, being a patient little girl, had tried hard not to mind, for mother said boys did not always want a girl at their heels. Ruth could understand that, for there were times when she herself did not want Brother Bob around. That was when Flossie Owen came to play dolls with her. Bob despised dolls. Now, however, she had a sled all her own, and she would never have to share Bob's again. She was glad that she did not have to share her sled with anyone. She could slide downhill every time now, without having to wait her turn.

Ruth stood a while at the top of the hill and watched the children who were sliding. She was in no hurry to go down. In fact, she half wished Brother Bob was there to see that the coast was clear and to give her a friendly push on her way. Just then Milly Todd, who did errands for Mrs. Bowman, the dressmaker, came up with a big bundle under her arm, and stopped a moment to watch the children. Milly was nearly as old as Brother Bob, and her clothes were very shabby, while her face bore too careworn an expression for her years. Now there was a longing, wistful look upon it as she watched the others. Ruth had often seen her looking on, but she remembered now that she had never seen her sliding.

Ruth drew a little nearer to Milly and asked timidly, for she had never spoken to her before, "Don't you like to slide down?"

"Don't know," Milly answered brusquely, though there was a noticeable catch in her voice. "I never slid downhill in my life. Haven't any sled. Haven't any time for slidin', anyway. I can't stay here more than five minutes, for I've got to catch the car into town to deliver this bundle. I do just love watchin', though, and pretendin' I'm slidin' too."

Ruth didn't say anything, but her tender little heart was full of pity. What would it be like never to have slid downhill? She had thought it horrid to have always to share Bob's sled. But never to have slid at all was very, very different. It was strange tnat none of the children had ever asked Milly to slide. Perhaps they had not thought of it.

Then Ruth held her breath. O, she just couldn't let anybody slide downhill on her new red sled the first time—she wanted that time herself, and it wasn't selfish either, she knew it couldn't be. The next time, perhaps—but Milly could only stop five minutes. There would be just time to whizz down the long hill once and bring back the sled.

It cost Ruth a hard, though a short, struggle. Then, with shining eyes and a deep pink flush on either cheek, she said softly: "You may slide downhill on my sled."

"Do you realy mean it?" demanded Milly, her voice sharp with eagerness as she turned toward Ruth in surprise.

"Yes, I do," Ruth replied with an emphatic nod of her curly head. "You'll just have time if you hurry."

In a second Milly was whizzing down the long hill on Ruth's sled, an expression of delight on her plain face.

"It was fine." she gasped, as she placed the sled rope in Ruth's hand. "I'll—I'll always remember it. It'll make the pretendin' seem more real after this."

Then she picked up her bundle, which Ruth had been watching for her, and darted away to catch the trolly car which was just coming in sight around a curve in the road.

With a happy heart Ruth seated herself on her new red sled. As she sped away on her rapturous downward flight she thought, "After all, it's nicer to share things even if I didn't have the first slide."—North Western Christian Advocate.

"HELPING SOMEWHERE"

A writer tells how a little girl once preached a sermon to him.

"Is your father at home?" he asked a small child on the village doctor's doorsteps.

"No," he said, "he's away."

"Where do you think I could find him?"

"Well," he said, with a considering air, "You've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

How many of my little workers are earnestly doing their best at "helping somewhere?"—Selected.

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He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

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If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

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THE LAYMENS' CONVENTION

Accounts of the Laymen's Convention recently held in Greensboro have been widely circulated through the press of the State. None of these, however, have been given from a woman's standpoint. A few missionary workers have kindly responded to a request for their impression of this great meeting.

Dear Mrs. Crawford:—

How I wish you could have been here during our great days last week. Those of us who attended any of the meetings of the Laymen's Missionary Movement will never forget the blessing and privilege of the hours. At first the gallery was open to women, so on Wednesday night we were there early and secured good seats in front of the speakers. The lower floors were not filled when we arrived but men came in by the tens and twenties, and soon both auditorium and Sunday School room were filled, with many standing at the back. To see and hear that body of men, about twenty laymen to one preacher sing, "All Hail the Power of Jesus' Name," and sing it in such a way as to make one feel the presence of the Spirit hovering over us; oh, 'twas something to cause a great song of thanksgiving go up from every heart present.

Think of almost sixteen hundred men leaving business and coming hundreds of miles to give three, long, glorious days to praising God, praying to God and planning to bring the whole wide world, God's prodigal son, to Him in love and devotion. Dr. S. D. Gordon says: "This world is God's prodigal son. The heart of God bleeds over His prodigal. It has been gone so long, and the home circle is broken. He has spent all the wealth of His thought on a plan for winning the prodigal back home. Angels and men have marvelled over that plan, its sweep, its details. its strength and wisdom, its tenderness. He needs man for His plan. He will use man."

Yes, He needs man, and here were over fifteen hundred ready and waiting and oh, so anxious, with trained minds and open purses to take up the great work.

Thursday morning we were there before the opening hour. I cannot give my impression of the morning service, To me it was better, if possible, than the evening before.

One earnest, wide awake talk followed another with prayers and songs. A message was sent by both prayer and telegraphic wire, to the laymen meeting in New York City. At the noon hour, when over all the world, the missionaries are lifting their hearts to God, we bowed our heads and, in silence prayed. Only a few minutes and Dr. Long began "Our Father, who art in Heaven" and every voice took up the words, and surely "His will must be done on earth" when so many busy, earnest Christians are throwing their hearts and lives into the doings of His will.

We could go no more, as the men needed all the room, but we got echoes of the great things being said and done.

Oh, it has been a glorious time; and again I wish you might have been here.

A "MARGARET FOSTER."

Behold, we know not anything,
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring.

—In Memoriam.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION

By Miss Irene Boyles

The dreaming of great things to come and great undertakings to materialize is a pastime that even ordinary men and women may indulge in, and when the great Laymen's Movement flung to the commercial breezes its banners bearing this old declaration of purpose, doubtless many men, with eyes not yet opened to the great possibilities of ahis great onward moving body, thought this was only a beautiful dream.

Some man with his heart thousands of miles away among countless heathen opened to the great possibilities of this soul in a great saying incapable of any materialization.

But when American men, with American energy and American spirit—that brought our fore-fathers to the desolate wilds, there to seek liberty of conscience and to find and worship God in His own Temples—when these men awake and pledge their support and their influence to a movement, then indeed victory rests over their banners and success and substantiability is brought forth from failure and dream-like propositions.

To see a vast audience of fifteen hundred men, who were all that term means—gathered together to take up the problem over which many a mother has groaned in anguish of spirit, and which many a wife has given her heart interest, was indeed an inspiration, and no one who looked on that great audience of the men who form the sinew of our nation today could doubt that indeed from many a woman's prayer meeting had ascended prayers laden with petitions for the coming of His kingdom, and these men gathered here were the direct answer to that great volume of prayer ever ascending from burdened hearts.

Of the many men direct from the firing line, with a splendid message of what God is doing to bring light and peace and hope to the waste places—space does not permit me to speak—but the magnetism of these men, their burning words of hope and cheer they brought, produced an effect that will not soon be forgotten in Greensboro. nor even in North Carolina.

What the results will be no one can tell—like "the shot that was heard round the world" that started into life this great dominion stretching from Canada to the Gulf—from the Atlantic to the Pacific—and even to the islands of the sea—this movement started here, may have results that no one in this generation will begin to realize.

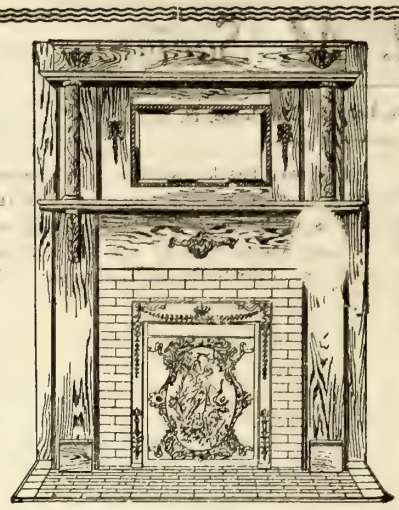
It is indeed the dawning of a great day—when men will no longer stand off and look on at our nation, but will even reach out a helping hand. A time when all America, men and women, shall have a like share in the glorious business of bringing the millions yet untouched into vital relation, with Him whose banner is being carried into the remotest corners of the world.

Say to thyself, I will trust and not be afraid, for "the Lord Jehovah is my strength and my song. He also is become my salvation."

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.
7:10 a. m.—No. 8, daily from Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
3:45 p.m.—No. 132, daily for Sanford.
4:55 p. m.—No. 131, daily for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
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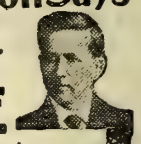
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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

The two papers appearing in this issue—the one on "How the Woman's Home Mission Society may help the Pastor" by Mrs. M. M. Courtney, and the one on "Our Literature", by Mrs. J. W. Clay, were prepared for the Statesville District Conference, and given to the Editor afterwards. On account of reports from Board Meetings and Conference news, there has not been opportunity to print them. We trust both papers will receive the careful reading they merit.

NOTES FROM STATESVILLE

The faithful secretary, Mrs. England, writes very encouragingly of the work in her District. Among other things she says: "Our three Lenoir Auxiliaries are doing good work, gaining new members and growing in interest. We all have been interested in getting a night school for the bright boys and girls who work and cannot go to school. We believe in giving them a chance so we bgan our night school last week.

Brother J. O. Ervin is awake to Home Mission work and is using himself in a very helpful way. I have been writing to our different auxiliaries and urging them to renewed energy and interest in our work. I realize that the time is short until February closes our annual work. I am planning to be busy in the work from now until then and hope to accomplish more still for the Master."

(We are particularly glad to learn of the establishment of the night school in Lenoir. No better work could engage the thought and activity of Home Mission women.)

OUR LITERATURE

On of our poets says:

"A little learning is a dangerous thing;
Drink deep or taste not the Pierian spring;
Their shallow draughts intoxicate the brain.
And drinking largely sobers us again."

If we should apply this logic to Home Mission literature and our membership, many brains would be found to be intoxicated from 'shallow draughts' and few being "sobered again" by "drinking largely." Few women have time to read the thousands of good books that are published, but if we are intelligent members of the Home Mission Society is it not essential that we read our special line of literature How many of us are familiar with the books, papers and magazines that tell of the work of our Society? How many of us read the annual reports of our Board, our Conference minutes, etc.? Should we read them how surprised we would be at facts and figures. Do we all subscribe to "Our Homes" and our Conference organ that gives an ably edited column to Home Missions? Do we read the Bulletins? Have we mastered our reading course? Do we read the leaflets? Miss Mary Helm answers the question in regard to "Our Homes" in her report of the paper for 1908-1909. Western North Carolina Conference has an adult membership of 1,350, and of that number Miss Helm reports 438 as subscribers to "Our Homes," placing our Conference twenty-third in list of subscribers when we ought to be sixth. Oklahoma is sixth and we have been prone to think of Oklahoma as Home Mission territory, but if "reading maketh a full man" they will be far ahead of us in the knowledge of our work, and when a Conference has knowledge it has power. ested we are sure to find time and the means with which to help carry it on. It may sound rude to say so, but our greatest drawback is ignorance. We no not know the need of our help and therefore we sit "all the day idle" Why do not all our women enter into our work? Because they do not know about it and are not trying to learn. If all our membership, even, were informed on the work our reports would be greatly transformed. "That intela body, an unquenchable spirit inlect, to which the printing press gives habits." When we are interested When we know about the work, we are interested in it, and when we are interenough to seek the knowledge ourselves from the printed page, and not depend upon the little information gained from an occasional visit to the monthly meeting, we acquire a knowledge that is ours and one that inspires us to act as well as think.

If all our women knew of the needs at Sne. Bennet Memorial School there would be no question about every auxiliary observing the week of prayer in October, nor any trouble in raising the necessary funds to effect the repairs and enlargement desired. And how can they know unless they read Home Mission literature? We go about our Master's work in a haphazard way and then feel discouraged when results are small. We do not apply to our missionary work the same business-like system as we do to less important things. Let none of us feel satisfied to be simply a member of the H. M. Society but let us strive to be intelligent, wide awake members with full knowledge of the work we represent. May Statesville District not fail in doing her part to raise our Conference to her proper standing in point of subscribers to Our Homes and in general use of our H. M. Literature.

MRS. J. W. CLAY,
Conference Third Vice President,
Hickory, N. C.

HOW THE WOMAN'S H. M. SOCIETY MAY HELP THE PASTOR

In a conversation with Mrs. Nicholson a long time ago, she said: "You believe in a practical Christianity, don't you?" The question startled me. I wondered if I were stressing tho doing too much, for we certainly can err in that way. Then I thought of the words of James, Shew me thy faith without thy works, and I will shew thee my works by my works.

James seemed to believe in practical religion. It was he that said "Pure religion and undefiled is to visit the fatherless and widows in their afflictions."

So while we realize that the foundation of all acceptable service is faith and love—that without faith it is impossible to please God—we believe this faith and love will prompt to loving service.

This is the reason our Home Mission Society can give for its existence. Fortunately both by instinct and training the ear of woman is keenly alert to the cry of suffering and the destitution and calls for aid appeal to them.

Men say they naturally belong to the "lend-a-hand club" even to the extent of being meddlesome sometimes. Any way we want to help along, and we are thankful that our organization has been used to accomplish so much good. We are proud of its connectional feature, that while we stay at home and "mind the things that are next" our little ten cents per month is busy building and equipping schools for boys and yirls, who otherwise would have no education. Busy looking after the foreigner coming to our shores, meeting him or her as they set foot on our soil for the first time, with a glad hand shake and a cordial welcome, in most cases in his own tongue, following him to his train and starting him on his way to making himself a man in this land of the free.

Following him still farther to his own door and there providing him a church and a school where his little ones may learn the blessed truths that may make them wise unto salvation. We all are built on these broad lines, and that we are following in the steps of our great founders who said "The World is my Parish."

But Mrs. England asked me to talk about "How the Home Mission Society can help the Pastor." This brings us to our every day duties. To the test of our love in the express commands—"Feed my sheep," "Feed my lambs", those around us and near us. One of the most important departments of the H. M. S. is the local and the most important office is First Vice-President, for she is to plan and execute all the local efforts of the Society. Our conception of Home Missionary Society is to take the place in the church work that woman takes in the home.

So while the pastor surveys the whole field and lays large plans for the advancement of the cause, we stand ready to help in all the little details. This can be done best by organized, systematic working together.

To this end the local department is organized in committees as follows:

A Visiting Committee.
A Benevolent Committee.
A Church Committee.
A Parsonage Committee.

The Visiting Committe is assigned a definite district to visit in. They are expected to visit all the Methodist families in their district, see all the sick and strangers, then look up the children and get them into Sunday School. In our Society we work with the Home department of the Sunday School and ask those who cannot go to take quarterlies.

(Continued on page 15)

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Greensboro, N. C.

The Sunday School Lesson.

FIRST QUARTER—LESSON V—JANUARY 30, 1910.

Some Laws of the Kingdom.
Matt. 5. 17-26—38-48.

Golden Text—Ye therefore shall be perfect, as your heavenly Father is perfect. Matt. 5. 48.

Old Laws as Seen by Jesus.

If Jesus had been perfectly original He would have been perfectly incomprehensible. A teacher's speech must find contact with what is already in men's minds. So we are not surprised when He refers again and again to the teaching of older days. Indeed , as we have already seen, He felt that these olden days were a preparation for Him and His message, and the words we are to study today are spoken with a full sense of this connection. He deepens the old laws until He almost makes new laws of them. He would have been the first to insist that He was not treating the old law lightly. He was treating it with that fine loyalty which was able to see its inner meaning and its great possibilities. This deepening of the law is characterized by a constant moving backward from the act to the thought and motive. Murder as a deed had been condemned. Jesus condemned the anger which has the seed of murder in it. Lust in action had been condemned. Jesus condemns a lustful imagination. The action as Jesus saw it was the expression of the life within. He was eager that that life of thought and imagination should be mastered for righteousness. Where the mind is cleansed of evil thoughts, the life has been purified at the very source of activity.

"I Say Unto You."

In all these words of Jesus one is impressed by the tone of quiet and assured authority. He does not argue about it. He does not set about proving His right to speak an authoritive word. He just speaks it. And the whole quality of the speech and the life back of the speech vindicate the great assumption. When Jesus utters the words, "I say unto you," it is never as a prelude to trivial speech. It is the introduction to words of such moral penetration and spiritual light, that we at once feel that what He says is worthy of His high claims.

The world to which Jesus spoke was waiting for an authoritative word. It had listened to many weak mutterings of impotent words. It had listened to clamorous speech without the ring of real power. When Jesus came with His telling, searching, commanding words, men were mastered by an authority which was deeper than anything formal logic could offer. His words came forth alive with unmistakable power.

The age in which we live is waiting for an authoritative word. It has heard many voices. It has heard wailing voices of pessimism. It has heard blatant voices of false leadership. It waits for the message of Jesus to be given forth with the assured authority of its own vital power. The voice for this age, with its careless pleasure-seeking, its tortured restlessness and its deep places of tragedy, is the full commanding voice of Christ. The great word to its life rings with unmistakable strength which only He can give to human speech.

The Length to Which Love Should Go

Jesus found men with a standard of devotion to their friends. He amazed them by declaring that they should be devoted to their enemies. He desired to show them the length to which love should go. They knew of a love which was responsive to other love. He told of a love which sprang into being when there was no love to call it forth. More than this it sprang forth in the very face of hatred. The Oriental people among whom Jesus lived knew how to hate. Jesus was to teach them how to love.

As we study these words we remember how Jesus put them into practice in His own life. We remember how He exalted their meaning in His death. He not only talked about how far love should go. He went the full length. Here we come upon another secret of the power of His words. They were not spoken lightly. They were matters of life and death to Him; for according to their meaning he lived, and in faithfulness to them He died. It was a great thing to say, "Love your enemies." to die for His own enemies in the fullness of His love for them was to fill that saying with immortal power.

Every generation has its daring Christians who go far at the command of unselfish love. They shed much light upon the world, and keep reminding us that it is the privilege of every Christan, the prvilege of the entire Church to go the whole length of the way of love. This way is the way of obedience to Christ. It is also a way of power. For, if a man would conquer an enemy, the most effective way to do it is by loving him.

The Challenge of Perfection

The daring of the teaching of Jesus reaches a climax in one great sentence. "Ye therefore shall be perfect, as your heavenly Father is perfect." He had deepened the law by taking it from the realm of action to the realm of thought and motive. He had upheld the ideal of a generous love which even hatred could not quench. Now He sets the blazing whiteness of the life of God before men and says, "Be like that,"

It is quite clear that Jesus believed that no standard less than the highest was enough for man. There is a confidence in men's power to respond to noble summons back of these words which fills us with joy. He believed in men enough to say this great word to them. He believed in their possibilities enough to set before them this great challenging command.

Jesus desired His followers to have a passion for perfection. Every task was to be the labor of a man feeling the lure of the ideal. It is not too much to say that the Christian Church has is great days only when the passion for the perfect is throbbing in its heart. Then come deeds of bravery, then great achievements transform human lives, then a new and vital power is moving upon the world.—N. Y. Christian Advocate.

CHARACTER

One would soon cut down a tree if the apples on it were as hard and sour in November as in early spring. just so should your character be repening and sweetening as you grow older. But how many trees there are in the Lord's garden whose fruit is as acid as it was years ago.—Wellspring.

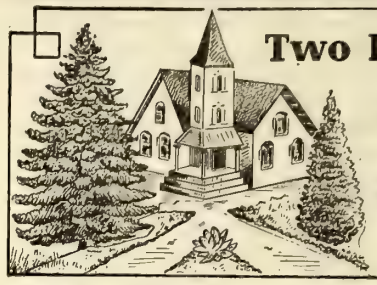
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The Farm and Garden.

HOW TO HAVE A GARDEN ALL THE YEAR

All over the South the demand for garden products is increasing. Not only are Southern cities and towns growing in population, but more and more people are taken out of the country classes to work in the cotton factories, and every cotton factory village means more people to be fed from the farms. It is also true in the best trucking sections that the market gardeners are so intent on growing stuff for the Northern markets that the home towns get a meager supply, and there is room for the farmer who does not aim to compete for the Northern shipping trade to run a good garden for the supply of his family and a surplus to sell in his neighboring town.

Those in all parts of the South who have given attention to the garden have uniformly found that no similar area on the farm gives them nearly as much profit, not only in the supply of healthful vegetables all the year through, but in actual cash sales besides. There is not a section from Virginia southward where the farm garden may not, if well managed, have sometning for the family and for sale every month in the year.

And yet all over the South we find at this season of the year that the farm garden is a mass of grass and weeds and dead stalks of corn, and has been in this condition since the late summer. Too many get busy in spring and "make garden," get a few early vegetables and then let the weeds and grass take posession and furnish a place for the breeding of cut worms to bother them in the spring.

KEEP THE GARDEN AT WORK ALL THE YEAR ROUND

As I have said, there is not a section in the South where the garden cannot be made to supply vegetables every month in the year. This is especially true where the farmer and his family are sufficiently interested in the garden to have a few winter crops that need some protection. But even where there is no glass, or even a cloth-covered frame, there are crops for the winter that are seldom found in the Southern farmer's garden. Farm crops that do not give near the profit per acre, are allowed to monopolize all the time and labor, and the garden is left to the already overworked housewife, the farmer thinking that he has no time for "piddling" in the garden. But if every time he goes to town he could have vegetables that the town people want, he would soon find that the garden is keeping him in ready cash far better than any other acre on the farm.

Good vegetables can only be produced in good land, and no matter how fertile the lot devoted to the garden seems to be, you can only get the best results by heavy manuring and fertilization. Stable manure is the standby, but is not enough for the best results, for stable manure is to some extent deficient in the mineral matters, such as phosphoric acid and potash, that garden vegetables especially need. So many a man will tell you that his garden, on which he has lavished manure, is too rich to make potatoes and peas, when the fact is that it has merely an excess of nitrogen, and needs acid phosphate and potash and sometimes a liming.

WHAT THE GARDEN SHOULD BE

Not merely a little fenced-in place back of the house, where of necessity the most of the labor must be by hand, or a plot with little squares and walks. That is all right for a place for the women to amuse themselves in growing plenty of flowers, so that the table can be constantly decorated with cut flowers. I have a vase of flowers on my table at every meal, and would feel odd without it. Have a little flower garden by all means. But have the vegetable garden out in a rectangular plot four times as long as it is wide, so that long rows can be laid off with room enough for horse cultivation.

In January, the early garden peas should go into the ground. For this sowing the extra earlies, such as Alaska and Nonpareil, should be used. Make long furrows and scatter the seed along in a broad row and rather thickly by hand. There are garden drills that are useful for many seeds, but I do not want the drill for peas, as I get better results with a row six inches wide than with the single line dropped by the drill.

In February the active work should begin. Early Irish potatoes should go into the ground, with heavy use of commercial fertilizers, as manure is apt to make them scabby. Beets can be sown, and radish seed scattered along the rows to come up quickly and mark the rows before the beets appear. The early French Breakfast radishes will be out of the way before the beets need all the room. Furrows should be made for these and fertilizer sown in the furrow, for stable manure is apt to make them forked. Bed on the fertilizer and rake the bed flat and sow the seed in small furrows and cover by hand. Early Horn carrots can also be sown, Globe onion on similar fertilized beds. All these should be carefully thinned as they develop. Sow also some mustard and kale for greens in the same way.

Then sow more garden peas, and use the winkled sorts of higher quality than the extra earlies. For this sowing use Nott's Excelsior, Premium Gem and Grandus.

In the use of fertilizers I am assuming that the whole land has had a broadcast coat of manure spread in the fall.—W. F. Massey in Progressive Farmer.

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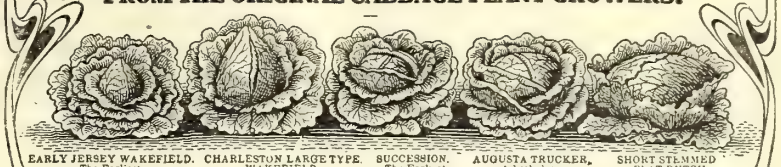
To the man who drinks the great corporations say: "I don't want you." Large factories say, "Pass on." Life insurance companies reject him; good society is disgusted with him, and the Bible says: "No drunkard shall enter the Kingdom of Heaven.—Selected.

This world, with its wonderful creations, its beauties and mysteries, may lead a child up to the Father's throne if his heart and mind are open to it. Fill the heart with goodness, and there is no place for badness. Fill the soul with heaven, and there is no hell. And this delightful time will come when "God is all and in all."—Abbie E. Danforth.

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The value of a fertilizer lies in the materials used, so as not to over feed the plant at one time and starve at another. This is why Royster brands are so popular. Every ingredient has its particular work to do.

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F. S. Royster Guano Co.

NORFOLK, VA.



CABBAGE PLANTS



Buy Cabbage Plants suited to your latitude. Our plants are live and strong, after enduring a temperature of 8 degrees. On this account we guarantee them to withstand five to six degrees more cold than plants grown in the vicinity of the coast, and to be *freer* from lice and disease.

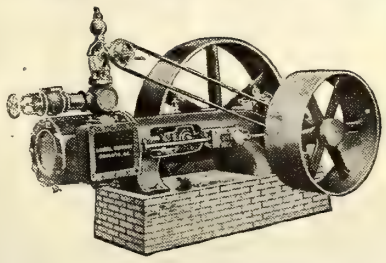
We use the best seed to be secured, and with our 24 years' experience in growing plants, you will make no mistake in placing your order with us.

We have eight acres of the three best varieties: *Early Jersey*, *Charleston Jersey*, and *Succession*. Prices F. O. B. 100 to 500 at 20c—1,000 to 3,000 at $1.50—3,000 to 5,000 at $1.25—5,000 to 10,000 at $1. Write for prices of larger lots. **Potted and Transplanted Tomato Plants ready April first,—also Pepper and Egg Plants.**

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We manufacture engines for all power purposes, boilers, saw-mills, cotton gins and power-transmitting machinery.

Write For Free Catalogue and Prices.

Address

LIDDELL COMPANY,

CHARLOTTE, N. C.

Our Dead.

RESOLUTIONS OF SYMPATHY

Whereas our Heavenly Father has, in his divine wisdom, seen fit to remove from our midst, by the hand of death, on the 3rd of January, 1910, our highly esteemed and beloved brother and co-worker, Baxter Ellis Woolen, and whereas brother Woolen was a faithful and devout worker in the Sunday School and all other church work, and whereas we deeply feel the loss of his presence from among us, therefore, be it resolved:

1. That in the death of our brother the Sunday School has suffered a great loss, in that it has lost one of its most active and faithful members.

2. That while we shall miss his presence, we bow in humble submission to the will of him who doeth all things well.

3. That we extend our heart-felt sympathy to the family of the deceased and commend them to the tender care and watchfulness of him who sees with equal eye as God high over all.

4. That a copy of these resolutions be spread upon the minutes of the Main Street Methodist Sunday school of Thomasville and sent the family of the deceased, and a copy sent to the Thomasville Times, The Asheboro Courier and the Christian Advocate.

Lawrence Thomas.
A. H. Ragan.
L. A. Martin.

RESOLUTIONS OF RESPECT

Whereas, we have been shocked and grieved beyond measure at the unusually sad death of our friend and brother, Woolen, we the members of the Epworth League of the Thomasville M. E. church, do draw up the following resolutions:

I. That in the death of Brother Woolen our church has lost a consecrated member, our Sunday School an earnest worker, and our Epworth League a faithful and efficient secretary.

II. That we will cherish his memory, remember his many virtues, and strive to implant in our hearts and lives the good qualities that adorned his.

III. That we extend our sympathy and prayers to the sorrowing ones, commending them to Him who tempers the wind to the shorn lambs.

IV. That a copy of these resolutions be spread upon the minutes of the League, a copy sent to the bereaved family, and that copies be sent to the Christian Advocate, Thomasville Times and Lexington Dispatch with a request for publication.

Mrs. John R. Meyers,
Miss Idamai Yow,
Miss Meta Liles,
Committee.

RESOLUTIONS OF RESPECT

The Woman's Home and Foreign Missionary Society at its last meeting passed the following resolutions of respect on the death of one of their members, Mrs. Leona Greenwood:

Whereas it has pleased the Supreme Ruler of heaven and earth to remove from our midst one of our dear sisters, Mrs. Leona Greenwood,

1st. Therefore be it resolved that our society has lost a true and faithful member and the community a bright and useful woman.

2nd. That while we bow in humble submission to our heavenly Father, who doeth all things well, our hearts are filled with sadness over the loss to our dearly beloved brother and his children, and extend our heart felt sympathy to them in this sad hour of bereavement.

3rd. That a copy of these resolutions be furnished Brother Greenwood, and a copy spread on the minutes of our society and copies sent to the Elkin Times and the North Carolina Christian Advocate.

Mrs. Gilvin Roth,
Mrs. Elmer McNeer,
Mrs. George Bailey,
Methodist Episcopal Church, South, Elkin, N. C.

McGinn—Isaac Harry McGinn was born March 27, 1835, and died January 5, 1910. He was married on August 23, 1866, to Miss Margaret Elvy Todd. From this union two children were born; Cora A. McGinn, who died within nine months of birth, and Freddie Lee who still survives. His wife died on June 8, 1892. Bro. McGinn married Mrs. Lessie G. Lanier on December 5, 1893, and she still survives.

Brother McGinn joined the church in boyhood, and on coming to Charlotte several years ago united with Tryon Street church, of which he was a consistent, loyal member until the day of his death. He was a quiet, industrious man, commanding the respect of all that knew him, and the name he leaves his only son is one of which that son is justly proud.

G. T. Rowe.

Almond—Mrs. Ella Hatly Almond was born May 23, 1878. Died December 31, 1909.

Sister Almond joined the church when but a girl, and lived a consistent Christian until death. Her husband died last May after suffering for some months with tuberculosis and sister Almond was never right well any more. She was a patient sufferer from that same disease. She leaves a father, mother and several brothers and sisters and two small children. But earth has one angel less and heaven one more. Already kneeling at the throne she has received her welcome and is resting on the bosom of her Saviour. Love masters agony; the soul that seemed forsaken feels her present God again and in her fathers arms contented dies away.

G. A. Stamper.

Lipe—Bruner C. Lipe was born March 24, 1885. Died January 11, 1910, aged 24 years 9 months and 17 days. He joined the church about 10 years ago. Bro. Lipe was a fine young man, striving to make an honest living for a loving wife and two small children. The writer was in the home many times during his short illness of one week. He had pneumonia in both sides. He seemed very anxious to get well and yet seemed to be conscious of the fact that it was next to impossible to recover.

Every thing was done that could be done by physician and by his devoted young wife and friends, but with all that could be done, "God's fingers touched him and he slept." And when he could no longer see God, we trust that he could reach out his hands and find God leading him through death to immortality and glory.

G. A. Stamper.

Lowder—W. M. Lowder was born March 14, 1856, and died January 12, 1910, age 53 years 9 months and 28 days. Bro. Lowder joined the church about 25 years ago and had lived a faithful Christian life until death. He was a man whom everybody loved and when he failed to be at church we all thought he was sick. He leaves a wife, two children and nine grandchildren. Bro. Lowder was a member of the Jr. O. U. A. M. and in good standing. He was faithful everywhere and now with life's race well run, life's work well done, life's crown well won, now comes rest. Death is the quiet haven of us all.

G. A. Stamper.

Worth—Carner Loyd Worth, son of Rev. and Mrs. W. T. Carner, was born November 13th, 1907, died November 5th, 1909. He was the baby, being the ninth child of the family, and was the first to be taken.

They tell us that Jesus, when he to the tomb of Lazarus came, for an example for us, did cause his tears to flow. But, why, mock their grief by feigning sorrow while his heart was untouched. To me, it is not so. 'Twas his heart of love that caused the tear of sympathy from his eye silently to steal. May our hearts with the Master's love be filled, that we may feel another's woe.

May God bless this bereaved family, and this sad taking off a heavenly benediction prove, is our prayer.

P. L. Shore.

THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston Publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

"What's in a Name?"

When you refer to pianos, there's a great deal in the name. The Stieff Piano has become a synonym for merit, and the name is a sufficient guarantee on which to purchase.

If you will get acquainted with the manufacturer of the Artistic Stieff, note its quality, tone, workmanship and durability, when you buy, yours will be a Chas. M. Stieff Piano.

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Quarterly Meetings

ASHEVILLE DISTRICT
FIRST ROUND
D. Atkins, Presiding Elder, Weaverville, N. C.

North Asheville—January 30.
Hot Springs—Hot Springs, February 5, 6.
Marshall—Rector's Chapel, February 12, 13.

CHARLOTTE DISTRICT
FIRST ROUND
H. K. Boyer, Presiding Elder, Charlotte, N. C.

Matthews at Matthews—January 28.
Weddington at Weddington—January 29.
Waxhaw at Waxhaw—January 30, 31.
Unionville at Smyrna—February 5, 6.
Polkton, Marshville, Feb. 12-13
Monroe, Feb. 20-21
North Monroe and Icemorlee, Feb. 20-21
Mount Zion, Feb. 27-28

FRANKLIN DISTRICT
FIRST ROUND
J. E. Gay, Presiding Elder, Franklin, N.C.

Hiawassee Circuit, Ranger, Jan. 29-30.
Murphy Station, Jan. 30-31.
Hayesville Circuit, Myers Chapel, Feb. 5-6.
Robbinsville Circuit, Robbinsville, Feb. 12-13.
Webster Circuit, Cullowhee, Feb. 19-20.
Hiawassee Circuit, Ranger, Jan. 29-30
Murphy Station, Jan. 30-31
Hayesville Circuit, Myers Chapel, Feb. 5-6
Robbinsville Circuit, Robbinsville, Feb. 12-13
Webster Circuit, Cullowhee, Feb. 19-20

GREENSBORO DISTRICT
FIRST ROUND
W. R. Ware, Presiding Elder.

Randleman and Naomi—January 29, 30.
Asheboro Circuit—Central Falls, January 30, 31.
Reidsville Station—February 6, 7.
Wentworth Circuit—Salem, February 5, 6.
Ruffin Circuit—Lowes, February 12, 13.

MORGANTON DISTRICT
FIRST ROUND
R. M. Hoyle, Presiding Elder, Marion, N. C.

Rutherfordton, at Rutherfordton, Jan. 29-30.
Forest City, at Salem, Feb. 2.
Cliffside, at Cliffside, Feb. 4.
Broad River, at Providence, Feb. 5-6.
Henrietta, at Henrietta, at night, Feb. 5-6.

MOUNT AIRY DISTRICT
FIRST ROUND
R. M. Taylor, Presiding Elder

Laurel Springs, Laurel Springs, Jan 25.
Jefferson, Jefferson, Dec. 29-30.
Helton, Ashley, Feb. 1.
Creston, Creston, Feb. 5-6.
Boone, Boone, Feb. 5-6.
Watauga, Valle Cruces, Feb. 12-13.

SALISBURY DISTRICT
FIRST ROUND
J. C. Rowe, Presiding Elder, Salisbury, N. C.

Bethel and Big Lick at Bethel—January 28.
Concord Circuit—Olivet, January 29, 30.
West Concord—Kerr Street, January 30.
Central—January 30, 31.
Kannapolis, at Bethpage, February 5, 6.
Jackson Hill—Center, February 12, 13.
New London at New London, February 13, 14.
Mount Pleasant at Mount Pleasant, February 19, 20.

SHELBY DISTRICT
FIRST ROUND
Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Lowell—South Point, January 29.
McAdenville—McAdenville, January 29, 30.
Maysworth—Maysworth, January 30, 31.
Belwood—Fallston, February 30, 31.
Stanly Creek—February 12, 13.
Lincoln Circuit—Asbury, February 19, 20.
Polkville—February 26, 27.

STATESVILLE DISTRICT
E. L. Bain, Presiding Elder, Statesville, N. C.

Catawba Circuit—January 29, 30.

WAYNESVILLE DISTRICT
FIRST ROUND
W. H. Willis, Presiding Elder.

Bethel at Bethel—January 29, 30.
Haywood—Mount Zion, February 5, 6.
Mills River at Mills River—February 12, 13.
Brevard Circuit at Greenwood—February 19, 20.
Brevard Station—February 19, 20.

WINSTON DISTRICT
FIRST ROUND
T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Summerfield—Center, January 29, 30.
Stokesdale—Stokesdale, January 30, 31.
Davidson—Good Hope, February 5, 6.
Burkhead—February 6, 7.
Kernersville—Kernersville, February 12, 13.
South Side—Salem, February 13, 14.

How the Woman's H. M. Society May Help the Pastor

(Continued from page 11)

If we find any cases of destitution of sickness which ought to be looked after, we inform the Benevolent Committee, who are supposed to have a fund to meet such a need. This fund is raised in different ways. In one one church the fund is raised by the given to the Home Missionary Society to dispense.

With this they supply these needs as far as possible, going themselves sometimes to nurse the sick, sometimes hiring a nurse for a short time. We are supposed to send to this Benevolent Committee any garment suitable for use that we can give. If the pastor in his visiting finds a little child who ought to be in Sunday School, but cannot for want of clothes, he can communicate with this committee and often they are able to fit him out and send him to Sunday School. We cannot always do the e things. We are speaking more of an ideal society.

Of course all these sick and strangers are reported to the pastor and he is enabled to do much that he would otherwise have to leave undone, for it is pust as impossible for the pastor to be everywhere at once as it is for other people.

The church can furnish its aid to the pastor in looking after the appointments of the church, seeing that it is cleaned when necessary, bringing flowers to brighten the service and then looking after the visitors, giving them a hearty welcome and introducing them to the pastor. Then the Parsonage Committee brings its aid in looking after the pastor's home, seeing that he is comfortably housed and everything provided in his home that they can afford, so as to leave his mind free to study and prepare his weekly message to his people and lead them into a higher life. So while we so often fall far short of our ideals, it seems very important that every pastoral charge should have a Home Missionary Society, and we hope we will have one soon on every charge in our District. We are now in the work ourselves and are come hoping to learn better how to help our pastor.

MRS. M. M. COURTNEY.

ADDING YEARS TO LIFE WITH FARM TELEPHONES

What Benjamin Franklin Said About Life Would Apply to the Telephone on the Farm and to Farm Life Generally.

Ben Franklin said: "Dost thou love life? Then make the best of the time, for that is the stuff life is made of."

Is that your practice? Perhaps you think you are economical of your time. It's just as likely you are overlooking several important "leaks" in the day's

Life on the farm, as elsewhere, is made up of seconds, hours, days.

Therefore the rural telephone fulfills Franklin's definition; it prolongs your life.

What makes the telephone such a big factor in the growth and the business and the pleasures of great cities? What explains the tremendous increase in the popularity of the telephone during the past ten years?

The city man has discovered the truth of Ben Franklin's maxim. He has found out that time is "the stuff life is made of." He is prolonging his life by saving his time. Dimes saved make dollars. Minutes saved make hours—and dollars, too.

The city man has well paved streets. The trolleys, the cabs and the taxicabs give him quicker means of communication than those at your disposal.

But he disregards asphalt streets, trolleys, cabs and taxicabs in his determination to lengthen his life by saving time.

He uses the telephone in his home and his store—sometimes two and three and ten to a subscriber.

What about you?

Isn't your life as sweet and as valuable to you, isn't the life of your wife and your children as sweet and as valuable to them and to you, as that of the city man and his family?

Isn't your business just as serious to you as that of the city man is to him?

Can you afford to have about you fewer facilities, by a thousand per cent. for communication than he has about him?

The town or city that to-day seeks to do without a telephone system, is simply of its own accord surrendering business and growth to the town or city that is more enterprising.

There is no essential difference between the town and the country. In a few years, and mighty few at that, the country without a telephone system connecting its inhabitants with their own homes and their homes with the outside world, will be as surely isolated from the world, as surely stagnating and vegetating, as the counties in the mountains shut off from the rest of civilization.

You come very near being a hermit, as long as you are shut off from your neighbors and the world outside by absence of telephone connection.

It costs too much to be a hermit, nowadays. It cost too much in progress, prosperity, educational, social and religious advantages.

Stop the expense, the loss you're under right now, by looking up the advantages of the rural telephone.

Write for full information to Farmers' Line Department, Southern Bell Telephone and Telegraph Company, 19 South Pryor Street, Atlanta, Ga.

The Patience of God.

God is ever blotting out sins from His remembrance—never tiring. Oh! I will tell you what it is like. It is like the infinite, tireless patience of the sea. The children heap the sand up, they dig deep into it. And then quietly the old sea turns upon its course, and rolls its waves across the sands, and every trace of scar is obliterated, becomes as if it had never been.—C. Silvester Horne.

If a man be a pillar in the temple of his God by and by, he must be some kind of a prop in God's house today.—Babcock.

Don't Neglect the Little Things

It is the little things that count, eight out of every ten deaths result from injuries which are at first considered trivial. Every parent is called upon almost daily to give simple medical treatment to members of the household and to the domestic animals. To prevent blood-poisoning, erysipelas and gangrene in cases of festering cuts, carouncles, boils, old sores, burns, wounds, chronic ulcers, poison oak, insect bites and all inflammations, use Gray's Ointment; for half a century it has been the efficient and valued friend of parents in thousands of homes in America and foreign lands. Get a 25c. box at your druggist's or write for a small sample box which we gladly send free postpaid, to demonstrate its value. Address Dr. W. F. Gray & Co., 815 Gray Bldg., Nashville, Tenn.

Dr. Chas. R. Phelps, of Roberts, Mass., writes: "Gray's Ointment is my main dependence in cases of carbuncles and unhealthy granulations, ulcers and blood-poisoning."

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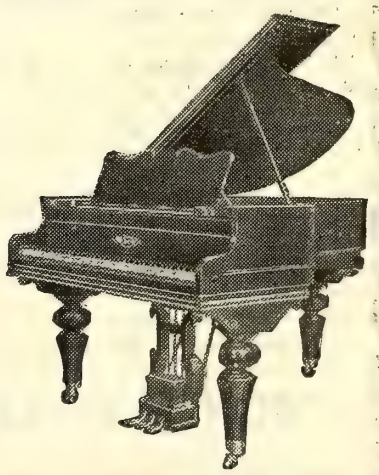
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ALL WE NEED TO DO IS TO KEEP THE LICK UP AND KEEP OUR MONEY AT HOME

WE TALK about Northern capital coming into the South. Did you ever stop to think that where one dollar of Northern capital comes into the South for investment, at from 5 to 25%, thousands of Southern capital go to the North and West at 3 and 4%? After all it is only a small portion of our own money that comes back to us for investment at a higher rate of interest.

If the hundreds of millions of life and fire insurance reserves owned by Southern people now invested in the North and West at 3 and 4% were kept at home, we would be the richest people on earth. You can help to change this deplorable state of affairs by buying a policy in The Security Life and Annuity Co. of Greensboro, N. C. You can get more for your money and as safe protection as any Company on earth can give you. Begin the year right by buying a policy in this safe, progressive, economical, mutual Old Line Life Insurance Company.

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Sophistries of Socialism

Its Essential Antagonism to Democracy and Christianity

By S. H. WAINWRIGHT, D. D.

A hundred years ago emphasis was placed on the rights of the individual; at the present time the claims of society are central in the thoughts of men. Then the aim was personal independence; now the problem is social subordination. Our age does not think of men as individuals, but of men as organized and in communities. Socialism in its broadest sense covers this whole range of ideas of men in their relationship to one another. Socialism in a narrower sense is political and has reference to the extension of the scope of legislation and of legislative interference. In its more technical and still narrower meaning it is that theory which would subvert the whole industrial and political system by assigning all power to the State, which affirms that society organized as the State, should own all wealth, protect all labor and compel equal distribution. It asserts the absolute sovereignty of human society over each individual man.

1. As thus defined Socialism is in marked contrast to Democracy, with which it is often confounded.

Socialism, for example, identifies the interests of society with the interests of a class, that is, the wage-earner man. Democracy is ruled by the people and not by a class; Democracy makes large demands upon the capacity of individuals; Socialism is indifferent to the peculiar qualities of the individual. In Democracy the sphere of the individual is restricted. In Democracy individuals enjoy their rights; in Socialism they surrender their rights. In Democracy equality is a matter of liberty; in Socialism equality is brought about by compulsion. Democracy reposes confidence in the individual and is willing to trust him in the dark; Socialism would place handcuffs on the individual and watch him even in daylight. In Democracy the forces by which men are governed lie in man; in Socialism they are outside of man. In Democracy superiority rules, and in Socialism numbers. Socialism is not Democracy; it is a caricature of Democracy. Its theory of government is more akin to the empire of the Caesars than to a Democracy of paternalism in ancient monarchies.

2. Socialism holds a false view of the individual and a false view of society.

An individualism that sacrifices society is as false as the Socialism in which the individual must annihilate himself. Justice must be done to the rights of both the individual and society. The contention of a leading Socialist that the content is not coincident with the form of the living individual is correct. The content is not exhausted in the form of individuality, but seeks its completion uotside its form. The individual is dependent; he is not a self-contained whole in himself, but merely an element of a larger whole. Abstract individualism which prevailed a century ago was disposed to regard the form and content of individuality as coincident. But to say that the individual finds his end and completion in society and that his life is objectified, is a very different thing from saying that he finds his sufficiency in a particular social organization. The true view of society insists that individualism, separated from organization, is without the means of realizing itself. The achievement of our times is the accomplishment of ends through organized effort. But the capacity of men to act together and through organization presupposes highly developed and efficient individuals.

3. The goal of Socialism, the solidarity of humanity, is reached by private freedom rather than by social coercion.

Socialism overlooks the legitimate assumption that the common welfare is likely best promoted by individuals promoting wisely their own private interests; just as paternalistic governments overlooked the truth that individuals are likely to provide for their own welfare better than the government. The best way to keep Jerusalem clean is to sweep the street in front of one's own door. Private ownership of property, for example, serves certain ends of human society in general. In other words, private ownership has public value. It is the best guarantee, for instance, for the most productive use of land. It is one of the most effective means of increasing the wealth of a community. The hope of acquiring property is one of the main incentives to labor. Private ownership is an effective means of developing efficient citizenship. Men who manage their own private interests are trained for the management of public interests. Moreover, private property is a means by which the individual not only develops himself, but reveals himself as a member of society. Upon it he stamps his personality, and by means of it he gives expression to his character. The same truth, that we rise to universal interests through particular interests, is seen in the fact of inheritance. But by abolishing inheritance the family is affected, and one of the strongest motives for providing for family endangered. Not only so, the abolition of inheritance would be at the expense of culture. It has been said that it takes two generations to make a great man—one to rise above the mere struggle for existence and the other to gain education.

4. Socialism cherishes the delusion that by legislation the moral law can be revised.

According to its idea of justice, the community has absolute right to the possession and control of all wealth not intended for direct individual use or for the satisfaction of individual wants. As a matter of justice, however, what right has the community to a surplus rather than the individual, who has produced it? If an individual took the surplus from another individual by force, it would be theft. If the State took it in the same way, why should it be called justice? The conception of justice is confused in the minds of Socialists because identified with equalty. But justce is absolute, while equality is relative. Justice does not always mean equality, but rather proportion. The greater progress there is in cleaning up the conception of justice, the more recognition will be taken of degrees of merit and differences of circumstances and condition.

5. Equality as conceived by Socialism could not be realized by distribution according to personal need or individual use.

It could never be determined with any degree of precision what amount would be necessary for personal wants, and what proportion should go to the State. Distribution among individuals would be more difficult still. Human wants are elastic and individual needs vary, while the capacity for use exists in a great number of degrees. Man by nature is "hungry as the sea;" his wants are infinite, and if each one should be supplied with advantages in proportion to the number and intensity of his wants, justice as equality would forever remain a dream. The inequalities of human conditions according to this standard would be greater than at the present time. The claims which one man would make upon the world would be very different from those made by another.

6. It is very misleading to think of Socialism as being the development, outgrowth and manifestation of Christianity.

No one would deny that individual Socialists can be consistent Christians, yet there is significance in he fact that Socialism is more generally identified with atheism than with Christianity. There are Christian Socialists, but the Socialism most prevalent is irreligious and has said in its heart there is no God. According to Christianity regeneration must come from within. Modern Socialism looks for regeneration from without. Christianity seeks the ideal society through ideal individuals, while modern Socialism pursues the reverse course. Christianity would guarantee the right and generous use of possessions through man's stewardship toward God; Socialism through man's stewardship to society. The Christian considers personality as paramount and man's chief interests as spiritual. In Socialism economic interests are paramount. It has been claimed that Christ was the first Socialist, but Christ taught that God should be recognized before man; that the soul was more important than the body, and that eternal and spiritual advantages are more urgent than temporal and social ones. Certainly a program like this does not fit in well with the Social scheme. The rosy picture of "a co-operative social State, in which use is for each and possession for all," in which "the powers of nature are employed for the common advantage, and maximum of products with the minimum of labor," and "in which all the evils we now see around us will have disappeared forever, and in which every good we can even imagine for human society will be realized never again to be completely lost," is a dream and a delusion, and such a view is in direct antagonism to the Christian view of human life and the evils which afflict our race. The whole scheme of Christian redemption and the remedial forces represented by the Church would become practically useless if such a dream could be realized by the mere readjustment of men to one another. It is a duty of the Church to place the ban of disapproval upon the Socialistic scheme. The Church can best eliminate Socialism and free society from the menace of Socialism, not so much by direct antagonism to its schemes, as by a crusade against the evils of the existing social order, against which Socialism makes its protest, and by the inculcation of the truth that by the "soul only the nation shall be great and free."

The existence of Socialism is indeed a reproach to the Church and is evidence that the minister does not with prophetic courage rebuke restless ambition, insatiable greed and merciless tyranny. Christianity rightly cultivates faith and patience as regards the slow advance of good in contrast to Socialism devoid of both of these virtues.

A petulant impatience is always betrayed by visionary and utopian schemes for the reform of the world. True wisdom does not look at one small part of God's government alone, but learns to trust the larger plan by which righteousness triumphs over evil. The true Christian with divine patience prays:

Lord, who thy thousand years doth wait
To work the thousandth part
Of thy vast plan, for us create
With zeal, a patient heart.

—Baltimore and Richmond Christian Advocate.

The world is a wheel, and it will all come round right.—Disraeli.

MR. TAFT AND SECOND-CLASS MAIL MATTER

Those of our readers who keep posted on current matters will recall the the recommendation of Mr. Taft in his recent message to Congress that the rate of postage on weekly papers and magazines be greatly increased.

In accordance with the recommendation there is now a bill pending proposing to increase the rate on weekly publications and magazines, which, if adopted, will most assuredly put the religious paper out of publication.

These papers, under the existing law requiring one cent per pound, have a great struggle for existence. To increase the rates some five-fold, as Mr. Taft recommends, will certainly sound the death knell to every Conference paper in Southern Methodism

It is time now for every one interested in this vital matter to bestir himself and see that every influence be brought to bear upon the members of Congress to stay the progress of such a wild scheme of legislation.

We have been watching the trend on this question for a number of years, and have never been able to come to a fixed conclusion as to the motive behind the movement to strangle the weekly and monthly publications by an excessive rate of postage. It is a little significant, however, that Mr. Taft proposes to exempt daily papers. In other words he would continue the subsidy, so-called, in behalf of the daily press, at the same time exacting such terms of transmission from other publications as would effectively do away with these publications and competitors in any sense of the dailies.

It is also significant that this movement follows closely upon the successful establisment of the rural free delivery, which makes it possible for the daily paper to appeal to the countryman for his patronage. It is clear, however, that this is emphatically the field of the weekly, and that as long as the weekly paper goes at the present rate of postage there will be comparatively few who will subscribe for a daily paper.

For some time it has been apparent that the great dailies are determined if possible to have a monopoly of the publishing business, and to this end there is room for suspicion that a sort of combination exists with this object in view.

Mr. Taft must assuredly find himself in a rather inexplicable attitude, since he is said to be a strong advocate of the ship subsidy and now undertakes to condemn the carrying of weekly papers and magazines at the one-cent rate because it is a subsidy of the newspaper publisher. Moreover, he is still willing to subsidize the publisher of the daily newspaper. The whole looks, to a man at this distance, like the doings of a politician, and the result of it all depends upon which class of publishers the politician is most afraid of.

One of the best points made yet in exposing the absurdity of the President's position, is that made in a speech delivered in the House a few days ago by Hon. William P. Borland, of Missouri. Mr. Borland said:

"There is no more subsidy and no more deficit in the postal department in carrying out the views of this House and the Nation at large in installing proper conveniences for transporting intelligence widely and quickly over this country than there is a subsidy in establishing a Department of Agriculture or a Department of Commerce and Labor. There is no more reason why the Post-Office Department should be held to pay a profit to the Government, or that it should be run without loss, than that the Department of Agriculture should be run without loss. If the American people demand an extension of that kind of service, if they believe that rural free delivery has produced splendid results, if they believe that the spread of intelligence is of value to a free government, if they believe from the resuts that the liberality of second-class mail matter has been justified, then there is no more subsidy in that than there is in constructing fortifications or in maintaining the army."

We regret to in troduce a discussion into the columns of the Advocate that may seem to some like dabbling in politics, but our apology for this is the fact that the life of the weekly paper and especially of the weekly religious paper, is now in jeopardy. Such an increase in the rate of postage as is propased would certainly make it impossible to adjust the subscription price to the increased expense of issuing the paper, and the result will be instant death we believe to every religious weekly in the country, certainly to every Conference organ in the South.

Now, in view of this we ask every intelligent layman among our readers who feels concerned for the continued publication of the religious weekly, as well as every minister, to sit down and write the Congressmen of the State, urging that no such legislation be enacted. Our own conviction is that this movement is only a part of a plot conceived in iniquity and one that would be far-reaching in its evil effects.

DEATH OF MR. GASTON W. WARD

Mr. Gaston W. Ward, whose illness was referred to in these columns some weeks ago, passed away at his home on Spring Garden Street, on last Saturday morning at 1:20 o'clock. Mr. Ward was a true and sincere Christian and his death has brought sadness to many hearts. The Greensboro Telegram on Saturday morning says:

"He was 56 years of age, death being caused by Bright's disease and complications. Mr. Ward was taken seriously ill Jan. 9, but about a week ago his condition was much improved and his family and friends hoped for his recovery. Two or three days ago he grew worse, however.

"Mr. Ward is survived by his wife and two children, Misses Elsie and Mary Ward; also his father and mother, Mr and Mrs. John Ward, of Chapel Hill, and three sisters, Mrs. O. B. Tenney, Mrs. B. J. Sparrow and Miss Laura Ward, of Chapel Hill.

"The deceased was born in Chapel Hill in Jan., 1854. After his maturity he spent several years in Raleigh, coming to Greensboro from that city. He has resided here for the past twenty years. Twenty years ago he was married to Miss Mary Baird, of Asheville, who survives him.

"Mr. Ward was a well known and highly esteemed citizen and has hundreds of friends in this city who will learn with regret of his death. He was connected with several drug enterprises in this city since coming here and at his death was proprietor of the West End Drug Store. By his kindly manner and fair business dealings he won the confidence and esteem of all his business associates. He was a devout Christian and a loyal and consecrated member of Spring Garden Street Methodist church, of which he has been a steward since its organization."

THE ADVOCATE CAMPAIGN

We have just finished mailing the lists of subscribers to pastors, and insist that the Advocate be given right of way in every charge during this month and until a thorough canvass is made. Many who are now on these lists will have to be cut off unless they are renewed within the next few weeks. If the pastors will take up this work and push it at once it will be worth many hundreds of dollars to the business, besides all the good that comes by having the Advocate visit many hundreds of homes. If the pastors are negligent it will cause the loss of many hundeds of dollars, besides the loss of the helpful influence of the paper. Brethren, one and all, we depend upon you. Let every pastor and charge have a place in our report next week, and let each one endeavor to secure the ten new subscribers.

NAME OF THE CHHRCH, ETC.

The General Conference of 1866 adopted "Episcopal Methodist Church" as the name of the church by the required two-thirds majority. The question was sent round the Annual Conferences and the change failed to obtain the required three-fourths majority. The vote stood 1168 to 409. A little figuring will show that the 1168 was more than two-thirds and less than three-fourths.

The district conference system was not established by the General Conference of 1866. Lay representation was adopted by that Conference; and it was left to each Annual Conference to adopt its own method of choosing lay representatives to the Annual and General Conferences. Taking advantage of this grant of legislative power the Holston Annual Conference at Asheville, N. C., in 1866, inaugurated the District Conference system, or rather took steps for its inauguration. It may sound strange, but the Holston Conference legislated the District Conference into existence. Bishop McTyeire appointed a committee consisting of James S. Kennedy and W. M. Kerr to draw up a plan for the choosing of lay delegates to the Annual and General Conferences. Before making their report another member notified them that, if their report did not satisfy him, he would offer a substitute which he had already written out. They asked him to let them see it, and readily accepted it as their report. The conference adopted it. The plan provided that lay delegates to the Annual Conference should be chosen through an annual district conference, and was substantially the same as was adopted by the General Conference in 1870 and made the law of the church.

The Annual Conferences generally adopted the same system as that adopted by the Holston Conference with modifications. By the Holston plan the district conference was to be a mass meeting of all the official members of the church, lay and cleric, in the district. The other conferences generally made the lay delegates elective by the Quarterly Conference. This modification entered into the law adopted in 1870.

In 1877 the Holston Conference voted almost unanimously for the adoption of "Episcopal Methodist Church" as the name of the church, and a memorial went up to the General Conference to that effect. The Holston delegation therefore went instructed in favor of the change; but, if I remember correctly, only one delegate voted according to the instructions. The writer voted against the report read by Dr. Fitzgerald.

The following titles, either of them, would suit me better than Episcopal Methodist: namely, Methodist Church, Evangelical Methodist Church, Methodist Christian Church, Wesleyan Christian Church.

I regard the union of the Northern and Southern Methodist churches as impossible. The division of 1844 was a sectional one. The sectionalism of the plan of separation was a peace measure. The Northern church disregarded the plan from the start. It mapped out the whole South for its Annual Conferences. Our sectional title embarrasses us in the North West. Let us drop it, and let us turn our faces toward the North Pole. Let differentiation go on. If we were to unite with the M. E. Church, the North would furnish our Bishops as it now does our Presidents, and it would man our chief stations with Northern men.

R. N. Price.

Morristown, Tenn.

W. N. C. C. BROTHERHOOD

Assessment No. 1. Rev. J. N. Huggins. Received since report of January 15, three dollars each from J. H. West, W. W. Bays, W. S. Cherry, John F. Kirk and R. M. Hoyle; total to date $210.

Assessment No. 2. Received since last report three dollars each from J. H. West, P. E. Parker, T. T. Sayler, W. S. Cherry, John F. Kirk, R. M. Hoyle, C. H. Curtis; total to date $111.

Initiation fee, John F. Kirk; total to date $6.50.

Special notices will be sent to all who have not paid assessment No. 1, on February 7th.

Yours truly,

H. F. Chreitzberg,
Secretary and Treasurer.

Monroe, N. C., Jan. 29. 1910.

THE GIRLS' DAY EXERCISE AT ZION S. S.

Last Sunday was a great success. All the exercises were in charge of the girls, and after the usual opening exercises and the lesson period, we had the special exercises consisting of songs and a few recitations by the girls which were just splendid; one of the young ladies of the Busy Bee class acting as superintendent, which she carried through fine. After that we had short but exceedingly good addresses by Rev. E. G. Kilgore and Bro. Ford, from Centenary church; Brother M. D. Lewis, Superintendent of Walnut Street Baptist Church, and Rev. R. A. Taylor, the pastor. I think everybody was delighted with the exercises. We felt the presence of God's Spirit with us. All honor to the girls of Zion. But above all I say praise the Lord for his numberless blessings.

J. W. Zink.

This week we begin to announce the second round of presiding elders' appointments, those for Morganton and Greensboro appearing this week. Let the second round of quarterly meetings be great in results for renewals and new subscriptions for the Advocate. Will not our good friends among the laymen assist the pastors in securing at least ten new subscribers in each charge? That would give us more than two thousand new subscribers between this and May.

NOTES AND PERSONALS

—Rev. E. C. Glenn left the city last Friday for Trenton, where he is this week conducting revival services.

—The postoffice address of Rev. R. C. Kirk is Roseman, N. C. Let all corrsepondents take notice and govern themselves accordingly.

—We are glad to learn that Mr. J. H. White, who has been so ill at his home in this city, is very much improved and there is now good hope of his being out again soon.

—The postoffice address of Rev. L. P. Bogle is now Henrietta, N. C., instead of Caroleen. Let all correspondents take notice, and save Brother Bogle trouble about his mail.

—Rev. A. L. Stanford has closed a very successful meeting at West End Church, Lexington. The Dispatch says that the last service was pronounced the finest ever held there.

—Rev. W. T. Carner has been placed in charge of Yadkinville Circuit. This leaves Jonesville Circuit without a pastor for the present. Bro. Carner's address is Yadkinville.

—Rev. M. T. Steele, the pastor of Mooresville Circuit, has been suffering with grip and has missed some of his appointments, which were filled by Rev. J. W. Jones. We are glad however, to know, he is now much better.

—Mr. A. Turner, for many years a faithful member of Broad Street Church, Statesville, died at his home in that city last week. He had for some time been in bad health, and his death was not a surprise to his friends. A good man has gone to his reward.

—We hope soon to secure a good picture of the Mooresville Church and parsonage, so that our Advocate readers may see what the Methodists of South Iredell are doing. Rev. R. M. Courtney, the Mooresville pastor, hopes to have the church completed entire during the year.

—Rev. E. G. Kilgore has been appointed to the Danville Circuit, Virginia Conference, to fill the vacancy caused by the death of Rev. H. F. B. Martin. Brother Kilgore will continue to reside at Greensboro, and requests us to state that he will likely be able to give the brethren some assistance in revival work.

—Mrs. W. H. Rockett, a highly esteemed member of Marvin Church on the Hickory Circuit, died at her home in Catawba county on Wednesday of last week. She was the mother of a large and highly respected family of children, and leaves to them the legacy of a good name.

—Mr. A. M. Stack, of Monroe, has been appointed by Governor Kitchin solicitor of the Eighth judicial District, to fill the vacancy caused by the resignation of Mr. L. D. Robinson. Mr. Stack is a man of high standing in his profession and will no doubt meet the high expectations of his friends as a prosecuting attorney.

—Rev. R. M. Taylor, presiding elder of the Mount Airy District, has been in the city since last Friday. He was called to the city to be with his son, Mr. Harden Taylor, who underwent a serious operation at St. Leo's Hospital on Saturday morning. We are glad to state that he rallied from the operation satisfactorily and at this writing is reported to be getting on well.

—At a recent meeting of the Grand Lodge of Masons held in Raleigh, it was decided to build a home for aged Masons, and through the influence of Mr. M. W. White, one of our active Methodist laymen, Mooresville was chosen as the proper place for it. It will cost in the beginning some $15,000.00, and later will be enlarged so that it will be quite an acquisition to the town.

—The funeral of Mr. Gaston W. Ward, whose death is noticed in another column, was conducted from Spring Garden Church, of which he was a member, on Sunday morning at 11 o'clock. The service was conducted by the pastor, Rev. J. Walter Long, assisted by Rev. W. A. Lambeth, a former pastor, and Rev. D. Vance Price, of Mount Airy. A large congregation filled the church and quite a number were turned away for lack of room, thus attesting the high esteem in which Brother Ward was held by the community.

—Rev. R. E. Atkinson has started off with every encouragement in his first year at Davidson Station. His people are loyal and self-sacrificing for the Church, and deserve special mention on account of their liberality. A small congregation, with a membership of only 152, of which number fully forty per cent. are young people, they paid last year for all church expenses an average of more than ten dollars per member. This year they have increased the salary of the pastor to $900.00, and expect to build a parsonage before next Conference.

Brother Atkinson is now in the midst of a revival meeting and has the assistance for a week of Dr. Sam'l A Steel, formerly our Epworth League Secretary. We hape to hear of good results from the meeting.

Brother Atkinson is the editor of our Epworth League department, and will soon have some good things to say about the approaching Epworth League Conference, the plans for which he is now maturing.

—There will be a union meeting at Main Street Methodist Church the first Sunday in February, when short talks will be made by those delegates from Reidsville who attended the Laymen's Convention in Greensboro, Jan. 12-14. The purpose of the meeting is to awaken interest and enthusiasm in the great missionary movement in which the laymen from all churches are taking wonderful interest.—Webster's Weekly.



DR. S. A. STEEL

WHO BEGINS A TEN DAYS' MEETING AT CENTENARY CHURCH IN THIS CITY O N FEBRUARY 10

—A good and loyal layman of the Hendersonville church writes: "Our church is among the best now. We pay the pastor $1500.00. A new addition to the church as a Sunday Schoool annex has been built. A great many new members have been added, and the church is more prosperous than ever in the history of Methodism in this community."

—The Gazette-News says: The official board of Bethel Methodist Church, of Asheville, in the last quarterly conference, decided to build an annex to the present strusture and do institutional work. The congregation has been increasing of late, and the members are becoming so enthused that it is believed the project will be a success. A considerable sum of money has been subscribed toward the building. It is planned to install a steam heating plant, put in shower baths, a reading room, a lunch counter, a barber shop, a new lecture and Sunday school room, and some other departments.

—The meeting at the Broad Street Church, Statesville, closed last week. Dr. S. A. Steel did the preaching, and large congregations attended upon the services. We learn that it was a genuine revival, and the church was greatly quickened by the meeting. Brother Turner, the pastor, had prepared his people for it, and it was the desire of the pastor and people to see a great work of grace in the congregationin the beginning services in the handsome new church. Dr Steel will conduct the meeting at Centenary Church beginning Feb. 10th.

—Charlotte Methodism is going to do her full duty for missions by raising this year her share of the $20,000.00 pledged by the churches of that city. Last Saturday night the pastors and committees of the various Methodist churches met and laid plans for an active campaign to be waged during this week to secure from every member a missionary contribution, and on Sunday public collection pledges were secured from many. This work will be continued until every member has been solicited. Our people are being aroused as never before to the importance of world-wide evangelization, and the enthusiasm has been increased by the great Laymen's Meeting recently held in Greensboro.

HO! FOR DALLAS CONVENTION

All parties interested in the great Laymen's Convention to be held at Dallas, Texas, on February 19th to 23rd, please note the following rates from the points mentioned below and return:

Greensboro	$48.00
Winston	47.40
High Point	47.20
Salisbury	46.00
Charlotte	44.20
Hickory	44.20
Asheville	41.00

This is the price of the round trip ticket, going and coming. The tickets will be on sale February 16th to 18th and tickets must be limited to not later than midnight of March 15th. Going trip must begin on date of sale as indicated on each ticket by the selling agent, and ticket must be used to Dallas within the number of days indicated by punched marks in margin of same. Return trip must begin on the date stamped on back of ticket by agent at Dallas.

The railroads are making ample provision for handling the tremendous crowd who expect to participate in this great Convention, and those who do not go will miss a great opportunity if they fail to avail themselves of it.

It is the desire to have a special train for the Western North Carolina Conference delegation. Any one interested in this will kindly confer with the undersigned, who will be pleased to take the matter up with them.

Any information with regard to rooms and board while in Dallas should be referred to Frank McNeeny, Secretary, cr. Dallas News.

The universal interest that is now being taken in this movement from one end of the country to the other is such as to justify us in believing that we will have the largest attendance at this meeting of any convention that has ever been held in the South. It is the purpose of those in charge to double the Chattanooga Convention which was 3000 men. It is estimated that the attendance at Dallas will run from five to six thousand.

Those who have kept tab an the results of the recent Laymen's Conventions that have been held in different sections of the country can but be impressed with the truth that if the rate of increase is kept up for a little while longer there is no question about the gospel being given to the entire world in this generation. Let Methodism not be slow in this movement, but move out in the very van of the greatest movement of the 20th Century, and the Western North Carolina Conference which was one of the first to organize in this great movement, cannot afford to fall short on one of the largest representations in the entire connection.

May I urge those delegates who have been appointed to either go themselves or see that their alternate goes in their place.

Any one of the Honorary Commissioners who may be interested in the Movement and desires to go, will receive full instructions with regard to same by applying to C. H. Ireland, Greensboro, N. C.

Chas. H. Ireland.

Our Children's Home Department

Edited by Supt. H. A. Hayes

Earth's Greatest Charm

God made the streams that gurgle down the purple mountain side;
He made the gorgeous coloring with which the sunset's hide.
He made the hills and covered them with glory; and He made
The sparkle on the dewdrops and the flecks of light and shade.
Then knowing all earth needed was a climax for her charms
He made a little woman with a baby in her arms.

Selected.

How's Your Family?

Frequently we are asked the above question. Ours is a large family. Naturally we have our share of the "ills that flesh is heir to." During the past few weeks we have had colds and coughs and some fever. At one time we had several children in bed. We were short of help, having no matron for one cottage and one of our matrons was sick. Those were trying times. But now things are running smoothly again. The sick ones have recovered. The matrons are at their posts of duty. The sun is shining.

So to the question, "How's your family?" We reply: "First rate, thank you."

The truth is, ours is a sturdy lot of youngsters. They have a good physical basis of vigorous manhood and womanhood.

And our health conditions are very fine. The natural surroundings are good. We have an abundance of pure water and fresh air. The children have comfortable clothing and wholesome food. They rise early and retire early. They work and they play, doing both with enthusiasm and enjoyment. Theirs is a simple, wholesome, happy life.

And the School?

The school is doing well. Miss Ethel Abernethy, daughter of Rev. L. B. Abernethy, is capable, conscientious, and consecrated. She loves the children and her work—that is the secret of success. And the children love their teacher. That means obedience, good order, industry, and good results.

Cash Received by Superintendent H. A. Hayes, for

Week Ending January 26, 1910.

Mrs. Louisa Wriston, Charlotte,	$ 5.00
Mrs. C. C. Kennedy, Charlotte,	5.00
A Friend, mechanic,	3.00
W. D. Brooks, Ansonville,	5.00
Broad Street Church, Statesville,	48.00
W. A. White, Hickory,	2.00
W. L. Killiam, Newton,	10.00
Miss Ora Gault, Mill Spring,	.10
Total	$78.20

Supplies Received

Mrs. H. G. Chatham, Winston-Salem, nice overcoat; Mrs. Mary Morris, Walkertown, box clothing, dry goods, and supplies; oman's Home Mission Society, Dobson, box of bedding and clothing.

Report of J. P. Rodgers, Agent for Week Ending January 22, 1910.

Subscribed—Henrietta: Miss Stella Moorehead, $4.00; P. M. Harris, $10.00; V. S. Fanning, $10.00; Miss Rosa Lytton, $10.00; C. L. Dobbins, $20.00; H. L. Toms, $5.00; J. R. Fry, $5.00; J. R. Roper, $3.00; C. P. Peeler, $25.00; J. E. Mann, $5.00; Miss Willie Cherry, $5.00; P. E. Rollins, $50.00; Dr. R. Hicks, $1.00; W. B. Doggett, $1.00; L. M. Moorehead, $5.00; A. W. Wood, $5.00; G. B. Baber, $5.00; Miss Jennie Baber, $2.00; Miss Laura Baber, $2.00; J. M. Baber, $5.00; Miss Janie Edney, $2.00; S. A. Summey, $5.00; E. B. Smith, $5.00; W. S. Moore, $10.00; Mrs. Ida W. Hinsdale, $5.00; O. R. McDaniel, $5.00; Mrs. J. W. Jones, $5.00; W. L. Fanning, $25.00; J. D. Wells, $5.00; M. B. Mahaffey, $5.00; Rev. L. P. Bogle, $10.00; W. T. Hames, $5.00; C. B. Mahaffey, $10.00; R. O. Webb, $10.00; J. B. Watkins, $2.00. Caroleen: W. F. Byers, $25.00; J. M. Lumly, $50.00; Geo. Rollins, $25.00; E. J. Abernethy, $50.00; E. W. Sprouse, $2.00; W. Oscar Beachboard, $5.00; J. W. Ledford, $5.00; L. C. Langston, $10.00; W. E. Owen, $10.00; W. F. McFalls, $10.00; Mrs. Jennie Whitesides, $5.00; J. T. Harris, $25.00; Mrs. Mary Cooper, $5.00; L. M. Hawkins, $2.00; B. B. Doggett, $12.00; Dr. G. T. Hamrick, $10.00; J. B. Rickets, $2.00; T. P. Tisdale, $6.00; J. P. Hill, $2.00; W. W. Poole, $10.00; Misses Foy & Jean Moore, $2.00; L. L. Yarboro, $5.00; J. E. Benson, $6.00; Miss Mollie Cottrell, $5.00; J. S. Carter, $10.00; Edgar Neal, $2.50; Mrs. J. H. Steedman, $2.00; Thacker Harrill, $1.50; Mrs. L. B. Harrill, $5.00; C. J. Robertson, $2.00; total $599.00.

Paid on Former Subscription

Dr. L. E. Davis, Asheville, No. 3, $3.00; C. P. Tanner, Rutherfordton, $5.00; Neil Lee, Asheville, $1.00; J. A. Harmon, Shelby, $5.00; Mrs. Montie Lucas Charlotte, $10.00; M. O. Beard, Kernersville, $1.00; B. L. Owenby, Asheville, $1.00; Mrs. S. J. Ashworth, Fairview, $1.00; Geo. R. Murphy, Asheville, $5.00; E. H. Bell, Charlotte, $5.00; total, $37.00.

Cash

J. B. Watkins, $2.00; Misses Foy & Jean Moore, $2.00; Mrs. L. B. Harrill, $5.00; Thacker Harrill, $1.50; Edgar Neal, $2.50; Mrs. J. H. Steedman, $2.00; W. B. Doggett, $1.00; Dr. R. Hicks, $1.00; W. W. Poole, $2.50; B. B Doggett, $3.00; J. E. Mann, $1.00; E. J. Abernethy, $25.00; P. E Rollins, $10.00; G. B. Baber, $1.00; W. F. McFalls, .50; M. L. Moorenead, $1.00; total, $61.00.

THAT REPRESENTATIVE AND MONUMENTAL CHURCH, WASHINGTON, D. C.

The purpose to erect a church building in Washington, D. C., that will be representative and monumental, is not new. The leaders of our Church in the early 50's saw the need of such a structure, and the duty of our Methodist people at large to erect it. Rev. J. C. Granbery, afterward Bishop, and Dr. W. W. Bennett presented a memorial to the General Conference of 1858; and this Conference, acting on a motion made by Rev. Andrew Hunter, of Arkansas and Dr. David S. Doggett, of Virginia, who was later elected Bishop, approved the erection of such a church, as the following extract from the records of that Conference will show:

"The committee to whom was referred the memorial of the Quarterly Conference of Washington City Station, Virginia Conference, having had the same under consideration, beg leave to present the following:

The interest in behalf of which your memorialists plead is one of the greatest importance to the Southern Church, and to the cause of true religion in the Metropolis of the Nation. * * * * * * We ought to have a more spacious building and a more convenient location. We need a larger and better situated building, not, we repeat, for ourselves, but for the accommodation of the Southern Methodists, who are here in crowds all the year or the months of the session of Congress. With such advantage, we are confident that we could enlarge the sphere of our operations to the material advancement of the sacred cause which we all hold so dear.'

Your committee would also call the attention of the General Conference to the fact that all the leading denominations of the country are taking measures for the establishment of large and influential churches in the National Metropolis. The Episcopalians, Presbyterians, Baptists, and Northern Methodists have been making most strenuous efforts to increase their numbers and influence in the Federal City. All these churches, with the exception, perhaps, of the Episcopal, have sent their agents far and wide through the North and South, soliciting funds for the purpose of building large and commodious houses of worship. Why should we be behind all other denominations in this respect?"

The plan of these wise leaders in the Kingdom of Christ was not carried out; but through no fault of theirs, nor from any lack of righteousness in the cause for which they planned. The war which immediately followed made any forward movement in church work almost impossible. But the need for a representative church building for Southern Methodism in Washington City has never ceased. The wise men, who first proposed the erection of a suitable building in the Capital City, have long since gone to their reward, but their plan has not been lost sight of. Early in 1906, the Quarterly Conference of the Mount Vernon Place Church presented a resolution to the Baltimore Conference; and from that Conference a memorial was sent up to the General Conference of 1906, requesting that the plans adopted by the General Conference of 1858 be again taken up and prosecuted to completion. That we are now thoroughly committed to this enterprise and must erect a representative and monumental building is made clear by the following extract from the minutes of the General Conference:

"The City of Washington is a center of commanding importance in religious and educational work, as well as in our civil and political affairs. It is also the center of influences that affect every part of our country.

Our denominations have long since seen the importance of Washington City, and have strengthened their influence and the influence of the Church of God, by erecting in that city large, attractive, well-equipped and representative church buildings. This they have done in most instances, by means of contributions from their membership through the Union. * * * * * * * * * * *

Therefore, be it resolved:

First. That the General Conference of the Methodist Episcopal Church, South, assembled in Birmingham, Ala., heartily endorse the movement, and approves the purpose to erect in the Capital City of our General Government, a church building that will be truly representative of the progressive spirit, the strength, the life and the work of the Methodist Episcopal Church, South.

Second. Believing, as we do, that such a building cannot be erected for less than $275,000.00, and knowing the inability of our Washington City membership to provide so large an amount, we propose that, if the Mount Vernon Place Church, Washington, D. C., will become responsible for $75,000.00, that we agree to pledge the Church at large to an effort to provide $200,000.00."

A Question of Duty

The highest authority, and the wisest leaders in our Church have spoken, and we must build, or else be disloyal to this high authority, and discredit the wisdom of our leaders. Being a connectional Church, the voice of the General Conference is the voice of the Church, and no one may refuse to obey the direction thus given without being disloyal. The action of the General Conference, authorizing the erection of this representative church, was not secret; the whole Christian world is aware of it; therefore, the refusal to obey its direction would not only be disloyal, but we would humiliate ourselves before the entire Christian world Our hand is to the plow, and we must not look back. The conditions which existed immediately following the action of the General Conference of 1858 were valid reasons for the building not being erected then, but we can claim no such immunity now. Our country is prosperous, and the people known as Southern Methodists share equally that prosperity with other people of the land. There is no good reason, therefore, for us to fail in the task which has been assigned to us.

Responsibility

A denomination that has a right to exist in a nation has a duty at the national seat of government. The reasons which are given for the existence of a particular denomination are reasons for that denomination being properly represented at the capital of the nation. No one will doubt that the Methodist Episcopal Church, South, has a right to a place in these United States, and, therefore, it has a duty to be performed at the National Capital.

What Others Have Done

Others denominations of our country have recognized this obligation, and the importance of being properly represented at the National Metropolis. With contributions from all their people, several of the greatest denominations have erected their representative buildings. In proof of this, attention is called to the cuts of these denominational buildings which appear elsewhere in this paper. The Baptists have a worthy building, recently improved at a cost of $150,000.00. The original plant was largely the gift of one man, a Georgian. Our Presbyterian brethren have invested $215,000.00 in their magnificent building. The Methodist Church, after several years of earnest effort, completed their Metropolitan Church, which is a credit to the Methodists of the North. Besides these, the Lutherans, the United Brethren, the Reformed, the Christian, and the Protestant Episc pal churches, all have their representative buildings, erected by contributions from their membership at large. Of course, the Roman Catholic Church is represented at the Capital, with buildings many and costly. The Episcopalians of the Union are now investing $1,500,000 in a great cathedral and in college buildings. While other denominations are responding to the call of duty, and undertaking to perform that task which devolves upon them, by planting themselves thus firmly in the seat of government, shall we stand aloof, and of them all be the only one to refuse? The Methodist Episcopal Church, South, cannot afford to do less than her sister denominations have done.

Patriotism

It is our plain duty, as a church, to share, equally with the other denominations, the work of maintaining right religious influences at the seat of National Government. We of the South love our country as truly as those of any other section. In the South we have a distinctive civilization. Our ideals are high; our Christian faith is sound. As the temple stood in the midst of Jerusalem, the supreme expression of the Hebrew faith and life, so should we give expression to our faith and devotion to our distinctive ideals, by erecting and maintaining a worthy temple in our National Metropolis. The religious ideals that prevail in the Nation's Capital will be the ideals of the land. We of the South owe the Nation and the world a duty, and we must not be slow to perform it. The church at large must respond to the call that will be made. Our people whom God has blessed with wealth must hear the call of the church and give liberally. "We should honor our Christ with the best that we have in the best way, before our own people and the world."

In making an appeal to the Church at large, for the erection of our representative building, nothing is being asked for the Mount Vernon Place congregation. They are sufficiently able to erect a new building, or to remodel and improve the present Mount Vernon Place Church, so as to meet the demands of their local congregation, but they are not able, and it is not right to expect it of them, to erect a building which will be representative of the loyalty and ability of our people of the Southland. They can care for themselves, but they cannot care for the honor of the South at large.

Considerable progress has been made by the committee appointed by the last General Conference to have special charge of this work in connection with the General Board of Church Extension. This special committee is composed of Bishops W. A. Candler, and E. E. Hoss, and Dr. W. F. McMurry. An assistant secretary was elected at the last session of the General Board in Memphis, and he, with the General Conference committee, has been busily engaged in an effort to interest the Church in this enterprise. The Mount Vernon Place Church, Washington City, stands ready to furnish the $75,000.00 required of them by the General Conference. The Baltimore Conference has pledged $25,000.00, and many of the other Annual Conferences, by resolution, have declared themselves ready to do their part.

A National Building Committee has been organized, announcement of which is made in this issue. These representatives will meet, at an early date, in Washington City, and after adopting plans for the building, will present the enterprise to the Church at large.

With so just a cause, and such wise, consecrated laymen to assist, those to whom the work is committed feel that success is assured.

A FATEFUL NEW YEAR

Four beautiful girls were chatting eagerly over their dessert in Judge Carroll's elegant dining room. "Surely, Edith, you would not serve wine, real wine!" exclaimed one of them, a lovely blonde, whose color, like the delicate tinting of a shell, came and went in her fair face with every shade of feeling.

"Don't be fussy, Grace," quickly replied another, a perfect contrast in looks and manner, and evidently Grace's sister, from the freedom with which she chided her whenever their opinions differed. "For my part I should like to see a real New Year's reception, wine and all, such as we do not have the opportunity to see in our little village."

"Of course, Betty, and that is why we planned to receive this year. The custom is going out so that we had concluded to omit it, until we knew that you were coming." This from a graceful girl of twenty, Judge Carroll's special pet, Winnie, whose brown eyes were full of fun and frolic. "It would be a shame to deprive the young men of the privilege of meeting our lovely guests, wouldn't it, mamma?"

"Quite shameful," agreed Mrs. Carroll languidly, "but don't branch out too heavily in the matter of wines. Public opinion is changing so, and really the affair gets vulgar toward the end, don't you think so?"

Pretty Edith shrugged her shoulders expressively. "You are thinking of Tom Carlton's behavior last year. Yes, decidedly vulgar, I must say, but he will not come this year, I am sure of that. Win and I have cut him dead since then." And a vindictive little spark in her eye indicated a sincere pleasure in the operation.

The details of the menu were eagerly entered into, and Grace listened with an interest which was only abated when the wines were mentioned; but, as a guest, she made no further protest.

The two guests were daughters of a widowed sister of Mrs. Carroll's. Elizabeth, commonly called Betty, was the more wilful, decided character of the two, but Grace, though she said little, had a quiet force of character which was little suspected from her less demonstrative exterior. Today in her secret heart there was a firm determination not to touch the wine herself or to offer it to any young man at the coming function.

The temperance teaching of the schools had sunk deep into her heart, and, too, she had seen the evil effects of wine drinking in the lives of others about her, and she hated it. Betty, however, was willfully blind, and of a nature to be so intoxicated with society that she would bow to any of its behests, a willing slave, while Winnie and Edith would tolerate any whim or excess of fashion so long as it did not merge into the vulgar, the one fatal word in their vocabulary. Drunken men were vulgar, but polite drinking quite the thing—and their temperance education had gone no farther.

The guests began to arrive, and the scene was one of brilliant hospitality for the rest of the afternoon, and conversation for the most part purely conventional. There were exceptions, however, and several young men lingered beyond the bounds of a formal call. Among these was a young physician, whose dark eyes rested on Grace with an admiration which he took no pains to conceal, as they went out to the refreshment room together.

She had met him before, since coming to the city, and had formed a most favorable opinion of him, which was heightened by observing that he took no wine. One of his companions (he had come in with a party of young men) was not so abstemious, however, and drank several glasses of champagne with a relish which revealed much.

"I see you do not join in the convivial features of the day," said Dr. Watson, as Grace nibbled at a slice of cake and turned down her glass. The two were sitting in a retired corner of the dining room.

"No, I could not and retain my self respect," replied Grace, lifting her eyes to his.

"Yet it is quite the style among ladies, and it makes it doubly hard for us poor mortal men to refuse such charming hospitality," he replied.

"I should never forgive myself if I offered it to you or to any other young man who afterward came to harm."

"Then you consider yourself your brother's keeper?"

"Yes, if you choose to call it that. I certainly could not place a stumbling block in his way and hold myself innocent if he fell."

"I wish that more young women felt as you do," he replied earnestly, as he glanced at another group where wine was being served lavisly. Betty, with shining eyes, was the center, and her gay laugh jarred on her sister's ear, for one of the party was evidently refusing the glass which she was urging upon him.

"A sad experience opened my eyes to the evils of even the most moderate drinking," continued Dr. Watson, a look of pain coming over his expressive face, "and I have been a total abstainer since. I should not have been making New Year's calls today but for the hope of keeping Tom Grey from excess, but what can I do when lovely girls urge the wine upon him? To tell the truth, this is the first home we have entered where the wine has been so lavishly, so beautifully and temptingly served."

"They do not think, Dr. Watson—they have never seen the dark side of the question. Do not blame them too much," Grace said earnestly, then flushed deeply, remembering that she was speaking of her own sister and her cousins.

Grace was glad when it was all over and the guests were gone, leaving them to talk over the events of the day in the early evening.

"Oh, you sly puss," cried Edith, "when we have been angling in the deep waters of Dr. Watson's heart for the last year, to come here and land our fish with a pin hook and at the first throw."

Grace blushed deeply, then a spark of retaliation crept into her eyes. "I think I see a diamond on Winnie's hand that was not there when the gentlemen came in," she replied demurely, and it was Winnie's turn to blush.

"Charlie Markham evidently means to begin the new year right," said Edith laughingly. "I noticed that he refused even one glass of wine, and it is more than likely that he has his list of resolutions pinned up over his bed like a good little boy."

"Well, I hope he will keep them," retorted Winnie in response to the laugh at her lover's expense. "It is certainly no disgrace to refrain from those things, while it may easily become one to yield to them. A girl surely feels more secure with a man who does not drink."

They were still talking merrily when Judge Carroll came in, and they could see at the first glance that he was laboring under strong excitement. He glanced at the still gleaming tables and other evidences of festivity, then beckoned his wife into the next room.

"Tell me, is Winnie greatly interested in young Markham?" he asked earnestly.

"She wears his ring and does not deny her engagement. Quite likely he will call upon you tomorrow."

"No he won't, poor fellow. How can we tell her, Martha? There has been a terrible accident, and Tom Grey was instantly killed. Young Markham is just alive, and all more or less hurt. It was Grey's auto they were in and he insisted on driving, and they collided with a street car."

"Oh! Why, that was Dr. Watson's party!" Mrs. Carroll's eyes were full of horror, and a vision arose before her: Tom Grey in her house, taking from Edith's and Betty's fair hands the wine which had clouded his brain and carried him to his death.

"What is it, father? What is wrong?" Winnie's white face appeared in the doorway, heavy with a mother's cry of horrified surprise.

"Winnie, my poor child—" Then her father's arms were around her while he broke the sad tidings as gently as he could. For a few minutes all was confusion, for Winnie had fainted and the other girls were so shocked and helpless that they were of no use whatever.

"To think that I poured that last glass for Tom Grey myself," sobbed Edith. "His poor mother, and Janet! He was their idol."

Winnie herself had not known how deeply she was attached to the bright, winsome young man to whom she had given her hand, but his danger revealed it to her, and she had gone from one faint to another at the first shock. It was a terrible ending to the day of merriment and gaiety, and Winnie was not alone in her grief. Grace learned, too, how much she had become interested in Dr. Watson, and her heart swelled with thankfulness that whatever his injuries, they were not caused by any fault or folly of his own, yet she was consumed with anxious fears, for Judge Carroll had not learned how badly he was hurt.

All night she ministered to Winnie's needs with patient, loving care, and the two girls became better acquainted through sorrow than thy would have done in months of ordinary living. A cheering message came from the hospital in the morning. "Mr. Markham is alive and conscious. We hope for the best." But at the best there was suffering and danger for him and keen anxiety for Winnie, and the gay butterfly of fashion and pleasure was transformed to the sad-hearted girl with the heart of a woman in her young breast.

It was a welcome relief when Dr. Watson called during the day. His arm was in a sling and an ugly bruise marred his forehead, but otherwise he was unharmed. His face was full of deep sadness as he talked of his friends. "There is a terrible house at the Grey's," he said. "Mrs. Grey is in such agonies of self-reproach that her reason is in danger. She has always served wine at her table and in her cooking until very recently, and she blames herself entirely for Tom's habits. Janet and his father are prostrated with grief."

"Such a mercy you were not all killed," shuddered Mrs. Carroll.

"Yes, we should not have allowed Tom to run the machine for a moment in the condition he was in, but it was his own, and how could we prevent it without a scene?"

"And a most unpleasant one," assented Mrs. Carroll.

"It is a lesson—a costly lesson," and Dr. Watson looked over at Grace, "but I think none of us will ever forget it."

Charlie Markham crept up from death's door, a white shadow of his former rugged, rollicking self, but Winnie was too glad to make complaint. Dr. Watson accompanied the girls to their home, and Mrs. Culver was glad to welcome him as a son. The outcome of the fateful New Year's day has been that there are two new homes established on strictly temperance principles, while the others are more thoughtful, more deeply interested in the subject than they have ever been before.—Union Signal.

From the Field

Correspondence, Reports, Etc.

Trinity College Notes.

Messrs. Hook & Rogers, Architects, of Charlotte, have forwarded to the Executive Committee of the Board of Trustees plans and specifications for the west wing of the new administrative and academic buildings. The plans call for a classical building, 173 feet long and 80 feet wide, three stories. This building will be for class room work. It is the first one of the buildings to take the place of the present Duke Bulding. When finished the whole scheme will have a frontage of more than 500 feet. This will make necessary the remodeling of the plan of the ground, and a change of the entrance. The Executive Committee hopes in a few days to receive bids and to let the contract for the first building.

At intervals of two years a series of lectures is given under the auspices of the Avera Department of Biblical Literature. The Avera School of Biblical Literature was established in honor of the late Mr. W. H. Avera, by his wife, who donated a sum of money for this purpose. The series of lectures was established in 1897. This year the series of lectures will be delivered by Bishop E. E. Hoss of Nashville, Tenn. These lectures will be delivered on March 1st, 2nd, and 3rd, in Craven Memorial Hall. The subjects of the lecture will be: "Personality of Christ;" "The Method of Christ;" and "The Church of Christ." The coming of Bishop Hoss is looked forward to with great pleasure.

This series of lectures has been delivered by Bishop W. W. Duncan, Bishop W. A. Candler, Chancellor James H. Kirkland, Bishop A. W. Wilson, Bishop Charles B. alloway, and Dean Wilbur E. Tillett.

A Caroleen Note.

Since the first laymen's movement, when Andrew and Peter, John and James left nets and homes, the Christian world has not witnessed such an outlay and down-pour of activities and love as now pervades and thrills the church of Christ. May the movement, turn to perpetual motion forward and upward. And what a move at home it will be when a thousand laymen move into our Brotherhood.

S. M. Davis.

Our Washington Letter.

Since last writing to The Advocate the old year of 1909 has passed into history and the new year of 1910 is upon us with bright hopes and prospects of achieving still greater advancements both materially and spiritually.

Congress is again in session and the public is expectng the promised legislation effect but as yet little has been done further than the presentaion of minor resoluions and bills, and holding caucuses for political and personal advancement.

The Capital City is always at its best from a social standpoint at this season of the year, among society folks particularly. These functions which consist of receptions, dinners and balls at the White House and among diplomats and high official circles, are held almost every evening where the elite only are in evidence in large numbers, regardless of weather conditions.

The seventh annual Southern States receptions at Mt. Vernon Methodist Church on New Years' evening was largely attended as on former occasions, and the programme was of an exceptionally interesting character. Booths of the several Southern States were erected in the large Sunday school rooms to represent typical homes of our beloved Southland which together with the singing of many popular southern airs constituted interesting features. Senator Bob Taylor, of Tennessee, delivered his popular lecture, "Castles in the Air", to the delight of a large audience in this city Friday night of last week, the proceeds from which were for the new church fund of Mt. Vernon.

Perhaps the most interesting and convincing temperance address delivered in Washington for some time was that of Rev. Geo. R. Stewart, our well known Southern Methodist evangelist, at Mt. Vernon Church on last Sunday afternoon under the auspices of the Anti-saloon League.

Among the many distinguished North Carolinians who have been attending the several conventions held in this city during the past week were Governor and Mrs. Kitchen, who made a host of friends here during Mr. Kitchin's several terms in Congress. The Hillside.

Jan. 20, 1010. W. F. Tomlinson.

Married.

At the residence of Mr. C. C. Griggs, the bride's father, near Chesterfield, S. C., January 5th, 1910, Mr. D. S. Johnson, of Morven, N. C., to Miss Maybelle Griggs, of Chesterfield, S. C. Rev. J. J. Barker officiating.

At the residence of Mr. T. W. Marrison, the bride's father, near Morven, N. C., January 19, 1910, Mr. Henry C. Jones of Rockingham, N. C., to Miss Sallie Marrison, of Morven, N. C., Rev. J. J. Barker officiating.

Converted at 86.—

"For God so loved the world that he gave His only begotten son that whosoever believeth in Him should not perish but have everlasting live."

This golden promise uttered by the only begotten son has stood the test of the centuries. Lost souls of all ages, nations and climes have found salvation and eternal life by coming to this ever-flowing fountain bursting forth as it were, from the very summit of God's love, and pouring its golden healing streams of life out to all who will accept it.

Yea, I say to all who will accept it. Sometimes we think men are too mean; sometimes we think they are too old; but we are so glad that the Lord put in no qualifying terms, but simply said whosoever believeth in Him.

Oh yes, the son of God knew the depravity of every life. He knew that we were all mean and blind. He knew that, "We all, like sheep, had gone astray". Then with great compassion on us all He simply said "Whosoever". Then my brethren, whereso-ever we find a lost soul, if there be a spark of penitence, matters not as to the age or circumstances, let your faith be strong.

On last Sunday evening, Jan. 16th, returning from my appointment at old Mt. Zion Church, I was called into the humble home of one Mr. Saunders. After reading Psalms 25 and 27, and praying God's blessings on the home, I turned to Grandma Saunders and said loudly (for she is almost deaf and nearly blind): "Grandma, have you given your heart to the Lord?"

"No," she replied.



"Don't you want to give your heart to him?"

She replied, "Yes, if I live long enough, I do."

I told her she had already made a great mistake by putting off this great matter so long, and urged her to accept Him now, and tried to explain the simplicity of this great matter, and reading to her the words of Jesus in John 3:14-16. She began to take hold on the truth, and while we knelt again in prayer, I asked her to make a full surrender to God, and trust to Jesus for her salvation.

On arising I asked her, "Do you now trust Him? Do you realize that he saves you now?"

To the inquiry she gave a positive and affirmative answer. While she wiped her eyes (almost blind from age) we sang, "How firm a foundation."

She then expressed her desire to join the church and was baptized, and received into the church with her daughter-in-law the same hour, at 86 years of age. Think of it, four score and six years away from God. Yet in the face of a wasted life, in His infinite mercy He stands to exclaim, "Whosoever will, let him come unto me and drink".

Dear reader, have you heard his voice? Have you given Him your heart? If not, will you hear him now as he calls "Whosoever will".

J. O. Ervin.

Watauga Circuit.

Rev. B. F. Fincher came to our work (Watauga Circuit) soon after Conference. And notwithstanding we gave him a very cold (wintry) reception, he is warming things up wherever he goes. He is taking hold of the work in the spirit of the Master. His congregations have grown wnderfully since his first round.

At one church, which has been comparatively dead for some time, and which was dropped off entirely last year, Bro. Fincher is taking up the work again. On his first round he had a congregation of twenty-five, but on his second he had one hundred or more. The prospect is bright for a good live church at this point. This is just one instance of the wa Bro. Fincher is starting off. I am sure that he has been providentially sent among us, and that he is the right man in the right place. We expect to keep him four years, and if the General Conference lengthens the time limit, we will keep him longer. The Board of Stewards have decided to pay our preacher $800.00 this year.

So you see we are trying to keep pace with the great forward movement of the church, having raised from four hundred to eight hundred dollars in the last two years.

We enjoy the weekly visit of the Advocate into our home. Success to it, and all its readers.

Fraternally,

Vilas, N. C. J. B. Horton,

Lady Uses Tetter e or c ema.

Edgar Springs, Mo., July 15, 1908.

The Eczema on my face usually appears in the spring and your salve always helps it. I use no other preparation but Tetterine and find it superior to any on the market.

Respectfully, Elsie M. Judvine.

Tetterine cures Eczema, Tetter, itching Piles, Ring Worm, and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.

Burnsville Circuit.

As pastor of the Burnsville Circuit, I will endeavor to tell the readers of the Advocate something of my charge.

We arrived at Boonford, found a hack waiting for us. We were 9 miles from our home. On arriving we found the parsonage lit up and the good people of Burnsville there awaiting us. A good fire, and best of all, a good supper ready on the table with enough to last us several weeks. Later another box arrived well filled with good things to eat. We certainly have good, intelligent, well educated people here; in fact I do not believe that the Bishop could have sent us to a better place or among a better people. I have 6 churches and have made my first round; they are all good hourses, 5 of them painted. The other is a new church and a good house. I have held one of my meetings. We had a good revival with two accessions to the church. Will hold the most of my revivals this spring, as the people here say it is the best time. People here never say that the weather is too cold or bad to go to church. The preacher sets the time and the people come. The people here are anxious to hear the word of God. I have taught school in six different counties and have not lived in a county where the people had better homes or more comforts of life. The station preacher, Rev. A. P. Ratledge did all he could to make us feel at home, and when we arrived we found him among the rest to greet us and make us feel welcome.

This is my first charge but I certaily like the work and ask the other brethren older in the work to pray God's blessings upon us and our charge. There are about 900 Methodists in Yancey County and three preachers; all young men. Brethren pray for us that we may do our Master's will and be a blessing to our charges and greatly build up our work and save many souls.

Fraternally,

Rufus K. Brady.

CAMPAIGN FOR NEW SUBSCRIBERS

Report to February 3d

ASHEVILLE DISTRICT		
Hendersonville, J. W. Moore	2	
Old Fort, W. G. Malonee	1	3
CHARLOTTE DISTRICT		
Ansonville, P. L. Terrell	2	
Tryon Street, G. T. Rowe	1	
Dilworth, and B. Spring, A. L. Coburn	1	
Mt. Zion, J. W. Clegg	1	
Belmont, L. A. Falls	8	
Chadwick, H. H. Robbins	1	
Calvary, E. E. Williamson	1	15
GREENSBORO DISTRICT		
Rev. W. R. Ware	1	
Coleridge Ct., R. L Fruit	2	
Main Street, Reidsville, L. T. Mann	1	
Washington St., J. Ed Thompson	3	
Denton, H. V. Clark	1	8
MORGANTON DISTRICT		
Table Rock, Albert Sherrill	1	
Connelly Springs, E. G. Pusey	1	
Spruce Pine, J. B. Hyder	1	3
MOUNT AIRY DISTRICT		
Mt. Airy Station, J. F. Kirk	2	2
SALISBURY DISTRICT		
Jackson Hill, E. M. Avett	2	2
SHELBY DISTRICT		
Lincoln Circuit, J. W. Strider	1	
King's Mountain, D. F. Carver	1	
Maysworth, J. F. Harrelson	2	
Cherryville, James Willson	1	
Shelby Ct., E. N. Crowder	1	
Polkville Ct., W. M. Boring	1	
Shelby, First Church, C. F. Sherrill	1	8
STATESVILLE DISTRICT		
Granite Falls, W. F. Sanford	1	
Hickory, J. H. Weaver	2	
Newton, E. W. Fox	1	
Stony Point, T. B. Johnson	1	
Mooresville, R. M. Courtney	4	
Broad Street, Harold Turner	1	10
WAYNESVILLE DISTRICT		
Waynesville, J. H. Barnhardt	1	1
WINSTON DISTRICT		
Stoneville, J. H. Robertson	1	
Davie, P. E. Parker	1	3
Grand Total		57

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

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The First Vice-President of the West Asheville Senior League sends us the following words of cheer: "Our League work is moving on nicely and we have been having some interesting and helpful meetings."

* * * *

The Twentieth and Jefferson Sts. Church League, Louisville, Ky., has an organ, "The Leaguer," for its chapter. This League is one of the most aggressive in our League connection.

* * * *

"All over the North Georgia Conference reports are made of advances in League work, and there are bright prospects for a fine annual gathering about the middle of June."—Epworth Era.

* * * *

One has suggested that we should soon decide how many delegates should go from each League, and who should go.

* * * *

Another suggestion is that the President of the Senior League and the Junior Superintendent be delegates ex-officio, and one be elected to go from each Senior and Junior League. Also, that all the pastors be urged to be present as they are the supervisors of the work.

* * * *

The above suggestions are very timely and first class. If you have anything to offer or suggest, please send it in. If you have anything good pass it on.

* * * *

In the book of Discipline, page 107, section VI., and Paragraph 249, reads as follows: "What directions shall be given concerning the Epworth League? Ans. Let Epworth Leagues be organized in all our congregations, for the promotion of piety and loyalty to our church among the young people; their education in the Bible, Christian literature, and in the missionary work of the Church; and their encouragement in works of grace and charity, to be conducted under the provisions of the following constitution:"

We note also on page 112, paragraph 261, and Art. XII., the following: "Wherever possible, let special care be given to the organization of Junior Epworth Leagues, for pastoral instruction of children; their development in Christian faith and charity, their education in missionary and other church work, and the cultivation of their social and literary instincts under the guidance and protection of religion."

We do not know what the pastor does with his conscience when he refuses to organize a League among his young people, and discourages it if he finds one organized. Before any pastor became a pastor, even before a member of the church, he answered the following question in the affirmative: "Will you be subject to the discipline of the church?" And when he was received into full connection he was askd the following questions: Are you willing to conform to the Discipline of the Church? Will you diligently instruct the children in every place? * * * "And do not mend our rules, but keep them; not for wrath, but for conscience sake."

He who considers but little the vows he took before the altar and in the presence of God, or he who soon forgets them, should ascertain if he is called of God, now, to preach the gospel. It would be well for him to go apart and pray.

If the pastor is required to organize and maintain Sunday Schools he is required to organize and maintain Epworth Leagues. May the time soon come when all the pastors of Methodism will see the possibilities that lie in the League, and know the infinite amount of good they can do by affiliating with, and aiding in the training of the young for service in the Church.

* * * *

Mr. W. V. Martin, President of the North Georgia Epworth League Conference, leaves Atlanta to become a resident of Charlotte, N. C., where he is toi have charge of the government weather bureau. In the local Chapter, the Atlanta City Union, and the Conference Epworth League work, Mr. Martin has given great and highly appreciated service. His leadership has been one of the important factors in the recent advance movement in the North Georgia Conference League work. We do not doubt that in his new home he will apply the same consecrated energy to the work of the kingdom of Christ. —Epworth Era.

We welcome Bro. Martin to our Conference. We hope to see him at our coming League Conference, and acquaint him with a field as fertile and as inviting as that of the grand old North Georgia Conference; and with a people as hospitable, good and great as grace terra firma.

* * * *

The Conference League Conference of the Western North Carolina Conference will convene April 29th and 30th, and May 1st, which will be Sunday. Keep the date in mind. Prepare to go. It is only ninety days hence. Begin to plan and let nothing prevent your being present but providence. The place will be given perhaps in the next issue.

* * * *

When these lines are read we shall be in the midst of a revival at Davidson, Dr. S. A. Steele doing the preaching. Will every Leaguer pause when he reads these lines and offer an earnest prayer for an outpouring of the Holy Spirit upon us? Pray that we may have a great meeting.

* * * *

An error occurred in the report of the Elkin Junior League in last week's paper. The Juniors last year raised $120 on their piano, and not just $12

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

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Leo Slezak, the great tenor, now sings for you in the Edison Phonograph the same famous arias from the Grand Operas that the New York audiences pay $5.00 a seat to hear. Just how great a singer Slezak is, is told in the following remark, quoted from the New York World the morning after a recent appearance of Slezak at the Metropolitan Opera House: "Caruso now has a rival."

Slezak has made ten records for the Edison, comprising the principal tenor songs from the more prominent roles of his repertoire—so that, while the New York opera goer pays $5.00 a seat to hear Slezak in one opera, with the Edison Phonograph and Amberol Records you get Slezak at his best in his ten best roles, including Otello, Lohengrin, Tannhauser, Rhadames in Aida and Rodolfo in La Boheme.

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Only to find our duty certainly, and somewhere, somehow, to do it faithfully, makes us good, strong, happy, and useful men, and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

What, indeed, does not that word "cheerfulness" imply! It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others, and a modest opinion of self.—Thackeray.

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

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Special Low Rates Via Southern Railway to Dallas, Texas, and return, account Laymen's Missionary Movement, February 19-23, 1910.

Southern Railway announces very low rate to Dallas, Texas, and return for the above occasion. The following round trip rate will apply from Greensboro, N. C., $48.00.

Tickets on sale February 16th, 17th and 18th; limited to reach original starting point returning not later than midnight of March 15th, 1910.

For further information call on nearest ticket agent, or write.

R. L. VERNON, D. P. A.,
Charlotte, N. C.

Low Round Trip Rates via Sou. R. R. on Account of Mardi Gras

Account of the above occasions the Southern Railway will sell round trip tickets from Greensboro to New Orleans, La., rate of $24.90; Greensboro to Mobile and return $21.55; Greensboro to Pensacola and return rate of $21.10. Dates of sale February 1st, to 7th inclusive. Final limit February 19th, 1910, or an extension of limit can be secured by depositing ticket and paying a fee of $1.00. Approximately low round trip rates from other stations.

For further information see your nearest agent or address the undersigned.

W. H. McGLAMERY, P. & T. A.,
Greensboro, N. C.

The Christian Life

AS THEY PASSED THROUGH THE CROWDED STATION

(By Allice Miller Weeks.)

The great terminal station was thronged with people hurrying to and fro, each intent on his affairs and paying no heed to his neighbors. Outgoing travelers stopped now and then at the news stand and glanced over the stock of periodicals and popular novels, or turned to the stacks of varicolored post-cards in their wide rack. Outside the heavy glazed doors incoming trains were discharging other streams of passengers who presently came bustling through the constantly swinging doors, bringing in whiffs of damp air as they threaded their way to the broad iron stairway, or crossed the wide tiled floor to the entrance to the elevated railway.

The high backed benches of the immense waiting-room were dotted with groups of people whose eyes frequently consulted the slowly moving hands of the great clocks at either end of the station. Porters and uniformed officials of the road hastened here and there, while the calls for outgoing trains boomed resonantly through the rooms at frequent intervals. The girls at the news stand straightened their books and papers and rearranged their souvenirs to catch the eye of the passing stranger.

And among all this busy scene, somewhat apart from the outgoing and incoming throngs, like a bit of driftwood tossed high and dry by the billowing surf, a patient, weary-eyed little woman was sitting, with two restless children trying vainly to settle themselves into something like comfort with their heads in her lap. They were tired and fretful, as any child would be who had traveled a long night and part of a day in a crowded day coach; and the little group had the appearance of having waited there a long, long time.

Two young girls came through the big waiting-room, laughing and chatting as they made their way from the street toward the entrance to the elevator. Suddenly the younger stopped. "Wait a moment, Helen," she said and turned toward the group on the high-backed seat.

"Now what's she going to do?" Helen asked herself, watching Lucile amusedly. "Another of her little kindly acts, I suppose—there never was a girl like Lucile for seeing ways of helping people!"

She watched the slender young girl as she bent sympathetically above the tired-eyed young woman with the fretting children. She saw Lucile speak to her, and a quick look of response light up the tired one's face. She saw an eager, questioning look backward; and then the mother arose, took the two children by the hand, and led them, in Lucile's wake, into the broad, pleasant woman's rest room, whose glass partitions extended almost directly back of where she had been keeping her weary vigil. There were roomy rockers in that room, Helen knew; and wicker lounges; there were tables, and, further on, hot and cold water with plenty of clean towels, where hands and faces could be bathed and refreshed.

A moment later Lucile came hurrying back, with a little happy smile playing over her rosy face.

"What was the errand of mercy this time?" Helen asked tenderly.

Oh, the poor woman was so tired and the children so worn out and uncomfortable! They had an hour yet to wait, and I saw they didn't know a thing about that comfortable rest room right behind them. She was afraid she had no right there, because she wasn't a Pullman passenger, even after I assured her to the contrary. And how grateful she was when I explained that she was just as welcome there as anyone and the matron came over and helped her make the babies comfortable!"

"Lucile, you have a perfect genius for helping people!" Helen said, giving the arm of her companion a close pressure. 'Y'ou're always giving to others; but what do you get out of it?"

They were on the elevated platform now, passing the wide glass windows of the pleasant, quiet rest room. For answer, Lucile turned and looked in on a cozy little group near a window —two little children settling themselves to a cozy nap on one of the broad lounges, and a grateful mother leaning back in a relaxed, comfortable attitude in a swaying rocker, with bags and bundles lying on a table at her elbow ready at hand when her train should be called.

"That's what I get out of it," Lucile said, with a happy little laugh. "Isn't it reward enough? I think it is!" And a moment later the two girls passed through the gate and were lost to sight on the crowded platform.—Young People's Weekly.

THE SURE TEST

I think it of very great importance to warn you not to imagine that true religion is confined to the closet or the church; even though you apprehend that you have great comfort and freedom there. Freedom and comfort there are indeed most desirable; but true religion reaches to everything. It alters and sweetens the temper. It improves the manners. It goes into every duty, relation, station and situation of life. If you have true religion you will have a better spirit, you will be better sons, better scholars, better friends, better members of society and more exemplary in the discharge of every duty; as the sure consequence of this invaluable possession; and if your religion does not produce these effects, although you may talk of inward comforts, and even of raptures, you have great reason to fear that the whole is a delusion, and that the root of the matter is not in you.—Ashbel Green.

HICKS' CAPUDINE CURES SICK HEADACHE

Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggist.

One sound always comes to the ear that is open; it is the steady drum-beat of Duty. No music in it, perhaps —only a dry rub-a-dub. Ah, but that steady beat marks the time for the whole orchestra of earth and heaven! It says to you: "Do your work—do the duty nearest you!" Keep step to that drum-beat, and the dullest march is taking you home.—George S. Merriam.

Uphold me, O God, with Thy free spirit; strengthen me with might in the inner man, that, being emptied of all selfish solicitude, I may no longer be the slave of restless and tormenting desires.—Thomas a Kempis.



Dr. J. W. Blosser, whose likeness appears above, is well-known throughout the country because of his remarkable success in the treatment of catarrh, deafness, bronchitis and asthma.

He has discovered a method of treating these diseases which is different from all others, both in method and effect. It is not a spray or atomizer, douche, salve, cream nor inhaler. It "opens up" and cleans out the head, nose, throat and lungs, then stops the nasal discharge and spitting, and permanently heals the diseased membranes.

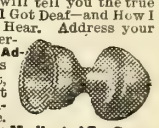
Any sufferer may have a demonstration of what this remedy will do by sending name and address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., who will send a five days' treatment and an illustrated booklet, absolutely free. Those who have availed themselves of this free offer have been surprised at the pleasing and wonderful effect of the remedy. The full treatment is not expensive.



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I stand back of every claim made Medicated Ear Drum for MY drums. GEO. P. WAY, Pat. July 15, 1908
8 Adelaide Street. Detroit, Mich.

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Songs and melodies of the Southland—"Dixie" and "Suwanee River" —dear to our forefathers and because of their associations, dearer still to their sons; patriotic selections are— "America" and "The Star Spangled Banner"—whose strains find a responsive chord in every true Southern breast; sacred hymns such as "Nearer My God to Thee" and "Jerusalem Mourning," these are the records with which the Edison Phonograph makes it appeal to the home lover. Other selections there are in plenty, instrumental and vocal, in the monthly four and two-minute record lists — Grand Opera, concert and vaudeville numbers by the most famous artists of the day —but the records that survivie the process of elimination and are retained in the catalog are those whose popularity is not of to-day or to-morrow, but rather those inspirations of gifted composers that seem, like old wine, to grow mellow and improve with age.

They are the type of selection that furnishes Edison Phonographs with the "open sesame" to the home—the true abiding place of all entertainments. Equipped with a catalog built upon such lines, and with the present state of musical perfection to which the genius of its wonderful inventor has brought it small wonder indeed that the Edison Phonograph has emerged victoriously from the strife of competition and is daily becoming more and more recognized as the ideal home entertainer. Its versitility, which permits it to offer entertainments for all occasions—an impromptu dance, a vaudeville program, an evening of classical selections, a Grand Opera recital or a program of sacred numbers— is one reason for its constantly increasing popularity; another is the fact that all this entertainment can be secured at a price well within the reach of every home.

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Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed — NO. 62
Chester.....Lv.	7 55 a m	1 15 p m	-----
Yorkville.....	8 42	2 40	-----
Gastonia	9 30	4 30	-----
Gastonia	-----	-----	-----
Lincolnton...	10 26	6 46	-----
Newton	11 05	7 40	-----
Hickory.....	11 55	8 35	-----
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	-----	5 35
Edgemont....Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	-----	7 15 a m
Mortimer	12 13	-----	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory.....	2 52	8 40	-----
Newton	3 20	9 30	-----
Lincolnton...	3 57	10 18	-----
Gastonia	4 50	11 40	-----
Gastonia	-----	-----	-----
Yorkville	5 39	1 45	-----
Chester.....A .	6 25	3 20 p m	-----

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Our Little Folks

THE LIMP-STOCKING SOCIETY

The hospital was quite crowded with "cases." There was a specially large number in the accident ward, and, dear me! the poor creatures there were in the veterinary department across the room!

"It's a dre-adf-ly sickly time!" said the smiling head "veteran," as papa called him, bustling about importantly. "I've set more legs 'n' ar—O, no, I mean legs, than you can think of, and now I've got to mend Tommy Knapp's Dobbin's juggler vein."

"Yes, it's a busy season," remarked the head nurse of the accident ward, and if Seraphine Selina Simms wasn't 'bout well enough to be 'charged I don't know what I should do, 'cause Pauline Brown is going to bring over her Jo Ann Dark this afternoon. She's burst a blood vessel, I b'lieve. I've got that to set. Aint you glad it's most Christmas, Morry, so we can rest?"

Maurice, the "veteran," smiled mysteriously.

"I guess somebody else'll be the gladdest," he said. "The little Mullens and the five Pitcher folks and ——"

"Sh! sh! Morry, you're letting your right hand know."

"I'll put it in my pocket where it can't hear," laughed Maurice, hurrying away to the convalescent cow in a corner.

At one end of the big, sunny room was the queerest ward of all—the "Dispensary for Decrepit Furniture." Papa had written the signboard over the sofa and appointed Phillip surgeon-in-charge. Lame little chairs and tables and sofas stood about in all stages of cure. Meggy Burr's red plush paper-doll parlor set was there for treatment, and, bless me, how much it was improving under Dr. Philip's care! And there was Becky Plume's bureau and Ellice Eastman's tin kitchen, for you see, all the neighborhood was sending patients to the hospital. Everybody seemed interested in it for blocks and blocks on Hanover Street, and round two corners on Elm and Periwinkle.

When the patients were all pronounced cured, do you know what was going to be done with them? Sent home? No, they were all going to join the limp-Stocking Club at Miss Dorothy's. Miss Dorothy was the teacher at the Periwinkle-street private school. In her little boarding house room, securely pinned to the mantel-piece, hung a row of empty stockings—long, limp ones, wee limp ones, and limp middle-sized ones. They were all waiting for the cured hospital patients. Miss Dorothy had borrowed them for the good work.

One day Miss Dorothy had taken the children in to see them as they hung there forlornly empty.

"See," she had said, gently, "how dismal they look! What if one of them was your stocking, and it was Christmas morning? Shall we fill them, all of us together—with some of our own treasures that we have had good times with our own selves?"

So the club was formed and the hospital established, for Miss Dorothy said everything that was to go into the limp stockings must be cured of all diseases and troubles, and ready to begin life anew.

When the stockings should be filled, Santa Claus was to spirit them away, down the little smoky Mullen chimney and into the little Pitchers' blank, bare room. The longest, limpest stocking of all was to hang next to "Billy Wash'woman's" bed, beside his poor little crutches.

Now I am wondering if all the girls and all the boys on all the pleasant streets in all the towns were to belong to "Limp-Stocking Societies"—why, how many happy little Pitchers and Mullens and lame little "Billy Wash'womans" there would be on merry Christmas morning!—Annie Hamilton Donnell.

AN ELEPHANT PRODUCT

A certain teacher was one day hearing a class in geography.

"What is gotten from the elephant which is valuable?" she asked.

"Ivory," answered the small boy.

"Can you tell what is made of ivory?" she then asked.

"Soap," answered Johnnie quickly.

"Well, Bobby, how is your sister?" asked the parson. "Oh, she's sick in bed; hurt herself terrible," replied the youth. "I'm sorry to hear that. How did it happen?" "We were playin' who could lean the farthest out of the window—and she won."—Lippincott's.

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HER GOOD INTENTIONS: A MONOLOGUE

By Elizabeth Cheney

Sunday, April 12—That was really a great sermon on Missions that our pastor preached this morning! I never realized before that I am personally responsible for some of the darkness of heathen lands, or that my few dimes and prayers, and my interest, may be like the loaves and fishes that were blessed by Jesus to the feeding of five thousand. The pastor told us about a Bible woman in India whom a few poor factory girls in this country supported at thirty dollars a year. She was the means of the conversion of a Hindu young man who became a preacher and has brought hundreds to Christ. Oh, it just thrills me to think of being the means of saving even one soul! "Will there be any stars in my crown?" Well, at least, I will try to go to our monthly missionary meeting from this time forward. I am so glad I am interested.

May 17—Dear me! This is the Society meeting, and I declare, if I hadn't forgotten it, and now it is half-past four o'clock! Something says to me, did I ever forget my club? Well, I'll go next month sure.

June 15—What a pity it rains to-day! Of course I cannot go to the missionary meeting in this storm. But I am not responsible for the weather that's certain. There's the 'phone. Hello! Why, yes, Molly, I'll run down. No, it won't put me out one bit. You know I have a new silk rubber-lined storm coat and high overshoes. It's a good day to teach you that new stitch, for no one will be apt to disturb us. I'll be there in half an hour. Good-by! Oh, dear, there's that Voice again! Yes, Molly does live two blocks beyond the church, but I'll go next month to the meeting.

July 16—How nice and comfy it is out here on the veranda in the shade! There goes little Mrs. Merrill to the missionary meeting this warm day. She looks just sweltering. I don't think the Lord requires me to endanger my health by exposing my head to this fierce sun. Besides, when I was in bathing this morning at the beach my head got so wet that my hair is'nt dry yet.

August 15—There wouldn't have been any meeting this month only for the fact that Mrs. Allen's cousin is visiting her, and the cousin was a missionary in China, and our ladies thought they ought to make the most of it. I'd really go to-day if it wasn't at the Allen's, but I know that Mrs. Allen is dying to have us see her new mahogany sideboard, and, besides, I heard that she said that Sarah Perry said that Mrs. Peck said that we are living beyond our means. I can't endure people who gossip. I musn't forget to tell Molly about the trouble between the Adamses.

September 18—This is a lovely day, cool and bright. I really ought to go to the missoinary meeting, but last night's paper had a great "ad" about some summer challies reduced from sixty to fifty-nine cents. They make such pretty house dresses, and will be picked right up. To-morrow will be too late. If there is a heathen woman waiting for me,—Oh, dear, it's so inconvenient to have a conscience! Perhaps it is some woman who has lost a dear little baby, and doesn't know one bit about Jesus or heaven. Oh, I must go to the meeting next time.

October 15—Well, this is missionary day, but here is the dressmaker at three dollars a day, and she says that if I want that lace insertion in the flounce I must put it in myself while she is trimming the sleeves. I can think about the heathen while I sew..

November 17—I certainly seem fated to be kept away from that auxiliary meeting, and it does seem strange that a person whose heart is so in the work should be so often hindered from attending. To-day I was just starting to put on my hat to go when my eyes fell on my library book, and I happened to recall that it must have run out, and I had not quite finished it. I had left off in a very exciting place, and I thought I would sit down and read the last chapters, and then take it back to the library on my way to the church. It wouldn't matter if I were fifteen minutes late, for I am always afraid that the president will ask me to lead in prayer. Of course it took longer to finish the story than I had imagined, and I became so absorbed in it that I lost all track of time. Anyway there was an excellent moral. It taught one never to swerve from the path of duty. Wish I didn't hear that voice, "Lovest thou me?"

December 18—Here we are in the thick of the Christmas struggle. I always emerge gasping for breath, but we all have to go through it. Mrs. Wilcox had the absurdity to call for me to go with her to the missionary meeting, when I had all those ruffles to sew on Maude's doll's dress. "It is a pretty note," I said, rather crossly, "to hold a missionary meeting at Christmas time."

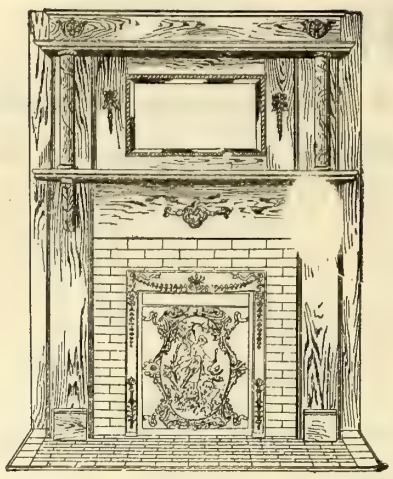
Mrs. Wilcox quietly observed that Christmas celebrates the coming of the first foreign missionary, and her voice was so sweet and kind that I relaxed enough to say that if I lived through the holidays I would really make an effort to attend the first meeting in the New Year.

January 15—Here's that missionary meeting day again! It does seem as if those women hold it every single week. We have tickets for Burton Holmes this afternoon, and of course I can't afford to miss the lecture. I may never have another chance to hear him, and one can go to a missionary meeting at any time. We must improve our minds as well as our souls.

February 17—This is the day I am to lunch with Mrs. Ives in town. To be sure, she gave me my choice between Thursday or Friday, the meeting day, but Mrs. Moberley's afternoon tea was yesterday, and I could not miss that because I must try to keep up with the Moberleys. One has a duty to society.

March 13—I'm truly sorry to have to miss the missionary meeting again, but there is such splendid sun and wind today that I've put out all the blankets, and I cannot trust the maid to bring them in without dragging them on the ground. Yes, I know there will probably be other days this month when the sun will shine and the wind will blow, but I feel like having this done today. What is that? "Waft, waft ye winds his

(Continued on page 15.)



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N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.
7:10 a. m.—No. 8, daily from Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
3:45 p.m.—No. 132, daily for Sanford.
4:55 p. m.—No. 131, daily for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

The pine that stands upon a wooded mountain
Gains not in stature in a single day.
The noble river springs not from one fountain,
But gathers up its strength along the way.
The aloe hears for years the autumn dirges,
Before it shows its blossoms to the skies;
The coral reef, that breaks the ocean's surges,
Through centuries of growth alone cen rise.
Thus through her works Dame Nature offers ever,
For our acceptance one persistent thought:—
'Tis but by patient, sturdy, brave endeavor,
The greatest, best, and grandest things are ever wrought.

"To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life."—Rom. 2:7.

Ah, this law of growing response from our own inner being to beauty and truth, to sorrow and wrong, to kindness and love,—how slow the process, how persistent and patient the effort! So long as any given element in us is as yet weak and undeveloped, how like a little new-born babe must it be nurtured, how warmly wrapped and tremblingly guarded from chill! Yes, and with what sweet, hoping, mother patience must we surrender ourselves to its law of spiritual growth! Ah, did we treat the babes born of our bodies as we do the new born graces and aspirations dawning on our souls, flinging them from us in weariness and revolt at the time they take to grow, how many of them would ever reach maturity? Yet, with a like miraculous process of God are we co-working in every day-break of the new-born element of a higher reason and a diviner will within us.

Frances Tiffany.

We hope the following letter from Mrs. Ross will be read by every auxiliary in our bounds. May it stir up the negligent and the indifferent.

My Dear Co-workers:

The days have come and gone until weeks, yea months, have sped with them, and we have almost reached the close of our fiscal year in the Home Mission Society. We are fast approachnig March 1st, and yet much remains to be done.

The dues, Conference expense fund, pledge scholarship money should all be carefully looked after and paid into the auxiliary treasury.

It does not mean a large sum of money for each individual to pay, but if each one sees to it that her obligations are met there will be no deficit, and our year will close well, but each individual must do her part. The financial report adopted at the last annual meeting held in Concord, was that every auxiliary is to send to the Conference treasurer an amount equal to $1.50 per member for the general work. I think it a good idea to take subcsriptions to what one quite successful auxiliary calls "Pledge." In this auxiliary the subscriptions range from $1.00 to $10.00 for connectional work.

Some are blessed with more of this world's goods than others, therefore they shoud esteeem it a privilege, a great privilege, to pay more than a sister member who is less able.

We are the channels through which our Father wants to do this work for His little ones, and unless we do our best, our very best, we choke the channels, the work suffers, something is left undone, perhaps, a soul lost!. Ah, who can estimtae the result of an undischarged duty, neglected privilege, lost opportunity.

Sisters, let us be instant in season, out of season, always trying to be helpful and about our Father's work, and let us remember the "King's business requireth haste."

A word to the Corresponding Secretaries: Please see to it that you report promptly by March 1, to your District Secretary. She reports to the Conference Secretary for her district and unless you are prompt your report must be left out or else you make hers too late—in either event it hurts our report for the Annual Meeting. Of course the report that will be made at our next annual meeting will be just what we have done and reported from March 1st, 1909 to March 1st, 1910, and we do like to carry good reports to the Annual Meeting, so let's be up and doing.

And you District Secretaries, I beg of you to be prompt in reporting and we are quite anxious to have a number of new auxilaries reported before March 1st. I trust every one of you will do your best work.

Our time is measured by heart throbs and the day is not far distant for us to be active in this service even if we live to good old age. And to some, yea, to many, of us the call may not be far off when we will have to render our account. What will it be?

Let us ponder these questions.

"What have I thought of His work so dear?
What have I planned for His kingdom here?
What have I given of the wealth He gave?
What have I learned of His power to save?
What have I done that the world may see?
What Jesus did when He died for me?

With love and best wishes to all.

Yours for service,
Mrs. F. H. E. Ross.
Conf. Cor. Secy.

Greensboro, N. C., Jan., 1910.

Pinicale, N. C.
Jan. 26th, 1910.

My dear Mrs. Nicholson:—

It is with mingled feelings that I write you this morning. As I review the past year and think of the pains of body and discouragements I have had all through the year 1909 and then think of the many, many blessings I received at the latter part of the year I am so thankful to our Heavenly Father for the many blessings He has bestowed on me. I am so thankful for the privilege I had during the latter part of the year to work.

I will give a little of my Home Mission report. I kept my own report in this way: I set everything down on my monthly program. I was not able to attend church from February to May. We have only missed two of our Home Mission meetings since Mrs. Woltz organized for us in 1908. In our first meeting there were only three girls and myself; now we have eighteen members. I have been shut in with rheumatism since the first of the year. On the first Sunday of the year we held our December and January meetings combined. Most of our members were present. Some of our members who have positions away from here paid their dues in advance until they can meet with us again. Three of our members married recently, but we will not lose them on that account.

Pray for me that I may get well. I will give you a report of our work some time. It will soon be time for our District Meeting.

Your sister in Christ,
Eliza Edwards.

"Some people talk as though they were at home with God, and live at home as though there were no God."

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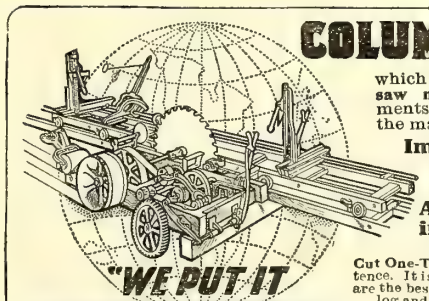
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restores nervous energy and consequently strengthen the action of the organs.

The first bottle will benefit; if not, your druggist will return your money.

He that knows most, grieves most for wasted time.—Dante.

The Sunday School Lesson

FIRST QUARTER—LESSON VI—FEBRUARY 6, 1910.

Almsgiving and Prayer. Matt. 6. 1-15

Golden Text—Take heed that ye do not your righteousness before men, to be seen of them. Matt. 6. 1.

Jesus as a Critic

The work of Jesus was essentially positive rather than negative. He came to make great affirmations rather than great denials. But a certain amount of destructive work was necessary, and Jesus did not hesitate to hurl hard words at existing evils. He did not hesitate to become the unsparing critic of superficial religion.

As a critic He spoke directly, decisively and with an intellectual penetration wnich made defense impossible. To be with Him was to be in the presence of wonderful moral energy and amazing spiritual vitality. It was also to be in the presence of a mind the sureness and adequacy of whose movement was bewildering, and the quick turn of phrase or an unforgettable illustration made His thought take possession of the open-minded hearer by a sort of inevitable power. When these moral and spiritual and intellectual qualities of Jesus were brought to bear upon some existing evil, His words came like a great flash of light which completely revealed the real nature of the thing which He criticised.

It is important to remember that Jesus never indulged in criticism for its own sake. It was a means by which He cleared the minds of His disciples that they might understand the real nature of His kingdom, and by which He sought to show others the falseness of some things they had given a place in their lives, in order that they might be led to turn from them. His word of denunciation was always on the way to a positive upbuilding word about the kingdom of God.

The Christian leader of today must sometimes speak as a critic. When abnormal growths are finding place in the body of society, there is need of the surgeon's knife. The word of the Christian critic of today should be very honest, very direct and quite unflinching. But, like the criticism of Jesus, it should be but part of a complete utterance whose nature is positive and constructive. The man who makes criticism an end, and not a means, has no right to call his criticism Christian.

Religion on Parade

In the utterances from which our lesson today is taken Jesus is criticising ceratin characteristics of the formal religion of His time. He speaks of the matter of giving, the matter of prayer and the matter of fasting. He condemns those men who want to have a public celebration in honor of their gifts; He condemns those who make a street spectacle of their prayers; and He condemns those who fast in uniform so that everyone will know they are fasting. This kind of giving of prayer and of fasting represents various aspects of religion on parade; and with such religion Jesus has no patience. To Him such observance is play-acting and those guilty of it "play-actors" (David Smith).

Jesus would have men give furtively, almost keeping their gift a secret from themselves. He would have them pray where only God sees them and only God hears their words; and when they fast He would have it done with so little outward indication that only God knows about the fasting. In all those utterances of course Jesus did not mean to condemn social and public expressions of pity. He did mean to make it completely clear that these social and public expressions are worse than valueless, if the man who observes them is seeking a means to impress men rather than a means to find God and to please God. He did mean to commend those secret forms of devotion which by their very nature preclude the possibility of being made a spectacle for the observation of men.

We may well question ourselves as to whether our public religious observances are kept full of reality and eager seeking after God; and we may well remember how highly our Saviour regarded secret devotion as a part of the Godly life.

Prayers Which are Only Words

Jesus has been criticising the spectacular prayers of Jews whose worship is merely formal. Now He criticises the prayers of the Gentiles. They say the same thing over and over again and expect thus to make themselves heard. It is a sort of muscular prayer, depending on the organs of speech rather than the hunger of the heart. Such prayer is really a reflection on God. Jesus says in effect: "If you understand God you will not expect to win a hearing by such methods. He knows all about your needs before you begin to speak. He has them in His mind. You do not have to adopt strange methods to secure His attention. You are to come to Him as one who knows all about you and is ready to help you."

There is really a great deal assumed in what Jesus says about the Father knowing human needs before they are spoken; and perhaps we may best put the meaning which seems clearly to lie back of what was spoken in this way. The method of prayer is to be determined by the character of God. When a man has a genuine sense of need, and a real appreciation of the character of God, he will be guided to a right approach to God in prayer. There is a wonderful homelikeness in the thought of coming to a Father who knows all about us; and it is evident that Jesus wanted this feeling to be a part of the mood of the disciples in prayer.

"Lord deliver me from prayers which are merely words, and give me the power to call upon Thee with words which shall be really prayers," may well be the petition of every earnest Christian.

FREE BOOK ABOUT CANCER.

THE LEACH SANATORIUM, of Indianapolis, Ind., has published a book on cancer, which gives interesting facts about the cause of cancer; tells what to do in case of pain, bleeding, odor, etc., instructs in the care of the patient, and is in fact a valuable guide in the management of any case. The book is sent free to those interested who write for it, mentioning this paper.

The soul experiences a marvelous relief as the old year rolls, with its massive burden, into the past and the new year advances, with its sunny smiles and hopes. The fact is, a multitude of stains have blistered the page upon which the hand of time is now writing "Finis," which the soul would fain bury in infinite forgetfulness. But the new year has a fair, clean page; and faith and hope have concerted that, by the blessing from on high, it shall bear only what angels will admire and God himself will commend.—Dr. Davies.

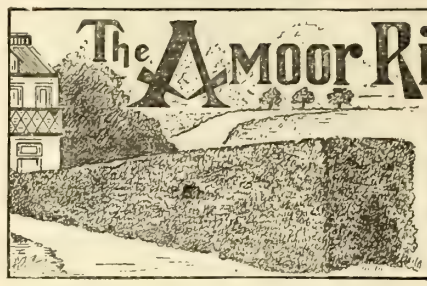
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My Mission is to make sick women well, and I want to send **you, your daughter, your sister, your mother,** or **any ailing friend** a full fifty-cent box of Balm of Figs **absolutely free.** It is a remedy that **cures woman's ailments,** and I want to tell you **all about it**—just how to use it yourself right **at home** without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is a remedy that has made many sick women well and weak women strong, and I can prove it—**let me prove it to you.** I will gladly do it, for I have never heard of anything that has so **quickly** and **surely** cured woman's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with **any form of Leucorrhea, Painful Periods, Ulceration, Inflammation, Uterine Displacements, Ovarian or Uterine Tumors or Growths,** or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you **absolutely free,** to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to **prove** my faith by sending out these **fifty-cent boxes** free. So, my reader, irrespective of your past experience, write to me **at once—today**—and I will send you the treatment **entirely free** by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the **very best test** of anything is a **personal trial** of it, and I know a fifty-cent box of Balm of Figs will **convince you** of its merit. Nothing is **so convincing** as the **actual test** of the article itself. Will **you** give Balm of Figs this test? Write to me today, and remember I will gladly send you a **fifty-cent box of Balm of Figs for the asking.** Address

MRS. HARRIET M. RICHARDS, Box A20 Joliet, Illinois.

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INCORPORATED

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When the Children go to School

You have a feeling of security if there are telephones in the community. As a means of protection the telephone is of inestimable value in rural districts. In widely separated districts neighbors can communicate quickly with each other and with the nearest town.

Under the plan of the Bell System any farmer can secure telephone service at low cost.

For information write to nearest Bell Telephone Manager, or address

Farmers' Line Department
SOUTHERN BELL TELEPHONE AND TELEGRAPH CO.
19 SOUTH PRYOR STREET, ATLANTA, GA.

SOUTHERN BELL TELEPHONE & TELEGRAPH CO. LOCAL LONG DISTANCE TELEPHONE BELL SYSTEM AMERICAN TELEPHONE & TELEGRAPH CO.

The Farm and Garden

$500 MORE A YEAR FARMING: BY WINTER PLOWING

Soils are formed by the weathering of rocks. That is, the effect of the weather—air, moisture, frost, etc.,—upon rocks is to break them up and finally pulverize them and make them into soil. The weathering of the soil further tends to break up and pulverize the particles, and the smaller the soil particles, the more plant foods set free or made into condition for the plants to use.

Winter plowing adds to the weathing effects of the winter freezes and rains on the soil. Is this desirable? It is of itself, wholly so; but there may follow results which are undesirable. These undesirable results should always be kept in mind, but they are not so serious nor so difficult to overcome as to prevent the winter plowing of particularly all lands not growing winter crops.

Objections to Plowing in Winter.

In this Southern country probably the most serious objection to winter plowing is that it increases the tendency to wash of certain lands—those in the valleys that overflow, in which this overflow is accompanied by the formation of currents, and those hill lands which lie in such manner as to cause certain areas to receive large quantities of water from other areas in addition to that which falls directly upon them. In many cases—in fact, in most cases— ditching, terracing and proper plowing will correct these defects.

Of course, there is a greater probability of finding the lands too wet for plowing in the winter than in the fall; but while lands should never be plowed too wet, it remains a fact that the winter plowing of lands when too wet does comparatively little harm because of the freezes and rains which follow and the absence of a hot sun to cause the baking of the soil. Directly stated, the winter plowing of lands throws them up into such loose condition that the heavy rains of winter have more opportunity to wash the bare, loose soil away and, even when this does not occur, to leach out and waste the soluble or available nitrogen.

These are real objections which we should strive to overcome because the other effects are so beneficial that we can not afford to neglect winter plowing as an aid to better farming.

Some Benefits of Plowing Early.

Some of the beneficial effects of winter plowing may be briefly stated as follows: All grass, weeds, stalks, etc., which are on the land may be plowed under, where they will at least partially decay and improve the texture of the soil and help to feed the next crop grown on the land. If not plowed under until spring, it may become necessary to burn them in order to get the land in condition to plant. If the quantities of these materials on the land be large, they cannot be turned under late in the spring and the land gotten into satisfactory condition for planting. This leads to the burning of this much needed humus-forming material, or there results an improperly prepared seed bed. We have thought we had to burn these materials because our small plows would not turn them under, but if we had plowed them under as best we could in the fall and winter, even with our small plows, that part remaining uncovered could easily have been managed by a spring plowing. Larger plows and winter turning are both needed to handle the large quantities of grass and weeds now on our fields, but winter plowing alone will help us to save most of them and do away with the need of burning the very stuff our lands need most. Because of our small plows it may require two breakings to work all this material into the soil, and to do this, the first breaking should be done as soon as possible so as to get the advantage of the winter weathering in pulverizing the soil and starting the decay of this trash.

Another advantage derived from winter plowing is that the labor and teams are given something to do in a slack time, and better still, this something done in the winter will aid in putting the land in condition for seedng earlier next spring when there is a rush of work to be done.

We frequently give as an excuse for insufficient preparation of the seed bed that the rush of work will not permit of giving the necessary time to more thoroughly prepare the land. If more fall and winter plowing were done, the land could be easier prepared for the seed and the spring work would be more easily and thoroughly done. Winter plowing also causes the lands to dry out and warm up earlier in the spring, thereby making earlier planting practicable.

When Deep Plowing Should be Done.

Much is heard these days of the necessity for deeper plowing. There is no question but deeper and better plowing is needed if our soils are to be materially improved in fertility, but deep plowing is an expensive operation and unless done at the right time, may fail to yield results which will pay for the greater expense. The time to do deep plowing is unquestionably in the fall and winter. There is more time, and other matters are not so pressing; hence a better opportunity to do the work. Again, when the plowing is to be done deeper than usual, it is of the greatest imporatnce that the subsoil be dry. In the fall and early winter the subsoil is usually in ideal condition for breaking. Moreover, if new soil is to be turned up, it should be done in the fall or early winter so that the frost and rain may break it up and give it that weathering necessary to make live soil out of it. There is still another reason why all deep plowing should be done in the fall and winter: If done in the spring the land may not have had time to settle sufficiently before planting time and the dry weather which sometimes comes in the spring may so dry out the loose soil that there is not sufficient moisture left to sprout the seeds.

Winter plowing also destroys many of those insect pests which prey on the young plants, by exposing them to the winter weather.

Probably the most important reason for winter plowing has purposely been left to the last. It is simply the weathering effect of the winter frosts and rains on the soil particles. "Tillage is manure" when it causes locked up plant foods to be broken down and made soluble in the soil water. The air, the freezing and expansion of the moisture in the soil, and the rains are our greatest natural aids to the setting free of the plant foods in the soils. The finer

(Continued on page 16.)



CABBAGE PLANTS



Buy Cabbage Plants suited to your latitude. Our plants are live and strong, after enduring a temperature of 8 degrees. On this account we guarantee them to withstand five to six degrees more cold than plants grown in the vicinity of the coast, and to be *freer* from lice and disease.

We use the best seed to be secured, and with our 24 years' experience in growing plants, you will make no mistake in placing your order with us.

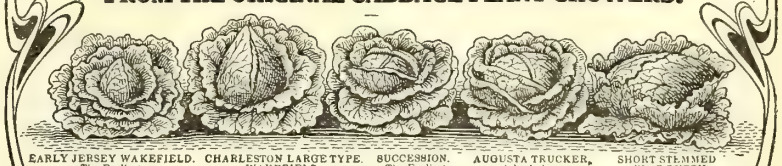
We have eight acres of the three best varieties: *Early Jersey*, *Charleston Jersey*, and *Succession*. Prices F. O. B. 100 to 500 at 20c—1,000 to 3,000 at $1.50—3,000 to 5,000 at $1.25—5,000 to 10,000 at $1. Write for prices of larger lots. **Potted and Transplanted Tomato Plants ready April first,—also Pepper and Egg Plants.**

PIEDMONT PLANT CO., Greenville, S. C., R.F.D. No. 1

FROST PROOF CABBAGE PLANTS

GUARANTEED TO SATISFY PURCHASERS,

FROM THE ORIGINAL CABBAGE PLANT GROWERS.



EARLY JERSEY WAKEFIELD. The Earliest Cabbage Grown. CHARLESTON LARGE TYPE WAKEFIELD. 3d Earliest SUCCESSION. The Earliest Flat Head Variety. AUGUSTA TRUCKER. A little later than Succession. SHORT STEMMED FLAT DUTCH Largest and Latest Cabbage.

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Paid in Capital Stock $30,000.00. Established 41 Years.

We grew the first FROST PROOF PLANTS in 1868. Now have over twenty thousand satisfied customers. We have grown and sold more cabbage plants than all other persons in the Southern states combined. WHY? Because our plants must please or we send your money back. Order now; it is time to set these plants in your section to get extra early cabbage, and they are the ones that sell for the most money.

We sow three tons of Cabbage Seed per season Also grow full line of Strawberry Plants, Fruit trees and ornamentals.

Write for free catalog of frost-proof plants of the best varieties, containing valuable information about fruit and vegetable growing. Prices on Cabbage Plants:—In lots of 500 at $1.00; 1,000 to 5,000 $1.50 per thousand; 5,000 to 9,000 $1.25 per thousand; 10,000 and over $1.00 per thousand, f. o. b. Youngs Island. **Our special express rate on plants is very low.**

Wm. C. Geraty Co., Box 67 Youngs Island, S. C.

RICE'S GOOSE GREASE LINIMENT

FOR RHEUMATISM NEURALGIA GRIPPE PNEUMONIA ACHES AND PAINS

Mr. T. B. Waddell, Richmond, Va., writes:

"I suffered with rheumatism in back and hips for four weeks; tried good many so-called rheumatic remedies, but experienced no relief until I used Rice's G. G. Liniment. One bottle cured me at once."

PRICE 25 CENTS

At druggists, or by mail on receipt of price, from

Goose Grease Co., Greensboro, N. C.



There is More to a Fertilizer than Analyses

The mere mixing of materials to obtain analysis requires no special knowledge. The value of a fertilizer lies in the source from which the plant food is obtained.

Each ingredient in Royster goods is selected with a view of supplying the plant from sprouting until harvest. The plant is not overfed at one time and starved at another. Twenty-five years experience goes with every bag.

TRADE MARK F.S.R. REGISTERED

Sold by reliable dealers throughout the South.

F. S. Royster Guano Co.

NORFOLK, VA.

Our Dead.

Smith—Mrs. Ida Smith was born March 29, 1867, and died January 11, 1910. Mrs. Smith was the widow of Mr. Ed Smith, who departed this life during the past year. She was formerly married to Dr. Lambert of which union, her oldest, Mr. Charm Lambert, was the only child.

Mrs. Smith was left an orphan, and was cared for by her cousin, Mr. John Van Lindley. Her college friends speak of her as being of a sweet and loving disposition in girlhood.

Sister Smith joined the Baptist church when young, but after her home was in the vacinity of Zion church, of the M. E. Church, South, on the Pleasant Garden Circuit, she moved her membership to that church. She said that she felt she could do more good by placing her membership here as it was near by, and her husband wished to join at this place also.

Seven children are left without father or mother. May God comfort them in their great sorrow, and take care of them and direct them in the paths of righteousness.

Her Pastor.

Estella Moore Owen—wife of W. J. Owen, died at her home in Canton January 21, at 2 A. M. and was laid to rest in Locust Field cemetery Saturday afternoon. When quite a child little Estella had been placed by the death of her mother, at the head of the household affairs; and well indeed had she performed all her duties. She was converted and became a member of the Methodist Episcopal Church, South, when a small girl and her life had been sweet and Christ like through all the years. She was just entering middle life at the age of 32 when God kissed her soul as peacefully away as the sun kisses the dew. Her victory over death, through Christ Jesus was complete.

Her Pastor.

Erwin—Mrs. Martha I. Erwin was born January 13th, 1829, and passed away January 19th, 1910, age 81 years and 6 days.

She was happily married to Ira Erwin, July 28th, 1853. Their union was blessed with 7 children, 3 girls and 4 boys, all of whom lived to mature age. Sylvanus Erwin, whose obituary notice appears with this, being her youngest son, and Rev. Ira Erwin of the Western N. C. Conference, one of her surviving children.

She was converted at the early age of 13, and joined the Methodist church and for 68 years was a consistent member. "This woman was full of good works and almsdeeds which she did" while she was yet at home in the body with her children and friends. In all relations of life she lived the life of a Christian and leaves her children the heritage of a spot less Christian character.

She was buried in the cemetery at St. Paul's, of which church she had long been a useful and influential member, on the day following her death, in the presence of her surviving children and a large congregation of relatives and friends, her funeral rites being conducted by Rev. W. V. Honeycut.

"Asleep in Jesus," she rests peacefully from her labors and suffering. Absent from the body, she is at home with her Lord in the bright world of many mansions.

James Willson.

Biggerstaff—Mrs. Elizabeth Adaline Biggerstaff was born April 2nd, 1825, and departed this life December 26, 1909, at the age of 84 years, 8 months, and 24 days. She was converted in early life and joined the Methodist church. In this she lived a faithful, Christian life. She was buried on the day following her death in the old cemetery at Bethlehem church, of which she had been so long an active and influential member, in the presence of her surviving children and a large circle of relatives and friends her funeral rites being conducted by her pastor. Weary of life's long and toilsome journey, she rests peacefully in the quiet tomb, awaiting a glorious resurrection in the day of her Lord, and a blissful immortality in the "inheritance incorruptible and undefiled and that fadeth not away."

James Willson.

Erwin—Sylvanus Erwin was born September 17th, 1863, and departed this life December 21st, 1909, being 41 years, 3 months and 3 days of age.

He was married May 5th, 1896, to Miss Mary E. Putnam. By this marriage there were 3 children, 2 boys and one girl, all of whom are now living.

He was converted in early life and joined the Methodist church, and was a faithful, consistent, and influential member and steward as long as he lived. Elected superintendent of the Sunday school at St. Paul, his church, he was the most popular and efficient leader they ever had.

By profession he was a teacher and editor, one of the best and most popular in the State. He was the promoter and principal of the High School at Waco, N. C., and chief manager in the office of the Southern News Paper Union of Charlotte, and in 1891 represented Cleveland county in the lower house of the Legislature.

He was the friend and counselor of his pastor and the church—a good man, useful and influential in all relations of life, and the whole country mourns his departure.

He was living in the country, but died at Waco, N. C., where he had gone on a visit to relatives and suffered an attack of pneumonia from which he soon passed away.

He was buried in the cemetery at St. Paul's in joint funeral service with that of Mrs. Annie Craft, a member of the Baptist church, whose death occurred about the same time, which was conducted by Rev. A. C. Swofford, former pastor, Rev. C. T. Tew, Baptist pastor, and the writer, in the presence of a very large congregation. So closes the rather short life of an honored and lamented brother. His end was peace and now he rests from his labors and his works follow him.

James Willson.

A New Treatment Method for Consumption and Lung Tdoubles

Drugs taken for the cure of consumption are as a rule, nauseating and upsetting. Cough cures to be taken internally usually contain opiates or other dangerous ingredients. The new method is to treat these ailments through the wonderful absorbent powers of the skin. A healing, soothing, tissue-nourishing liniment, composed of cod liver oil, healing balsams, and alcohol, is known as LUX and should be used by every one with the least weakness about the chest and lungs, or who suffers from a suspicious cough. Rub LUX well into the skin of chest and back and note the wonderful results. It is even a specific for inflammatory and muscular rheumatism, owing to its healing and penetrative qualities. Send today for a $1.00 bottle, delivered free by registered mail. Address, The Lux Company, Box 507, New Orleans, La.

WANTS OF THE WORLD.

AGENTS WANTED—Male and Female.

For new 25c. Darning Machine; just out; weaves new heel or toe in sock in a few minutes; one agent sold 288 in one day. Send 15c for sample or $1.25 for doz. Hutton Co., Walnut St., Desk J, Philadelphia, Pa.

Canvassers capable of handling high class line of kitchen novelties, five samples. Combination dipper, mixing spoon, cake tin, etc., 25c. Our agents get big profits. Household Novelty Works, 65 Republic street, Buffalo, N. Y.

Agents: We manufacture and control 90 Fast Sellers. No other firm handles them. Big illustrated catalogue of 350 Specialties Free. Samples furnished. Every housewife a purchaser. Pease Mfg. Co., Dept. 95, Buffalo, N. Y.

MISCELLANEOUS.

Civil Service Employees are paid well for easy work; examinations of all kinds soon; expert advice, sample questions and Booklet 866 describing positions and telling easiest and quickest way to secure them free. Write now. WASHINGTON CIVIL SERVICE SCHOOL, Washington, D. C.

20 Finest Post Cards 10c. Choicest Art Cards in beautiful colors—Friendship, Floral and Good Luck, all different. Postpaid only 10 cents. J. H. Seymour, 2 1 West 8th St., Topeka, Kansas.



The Jury's Verdict

found by those who have given the

"Shaw"

a **thorough test** is for sweetness of tone, and its general make up is entitled to all praises and "nice sayings" that have been bestowed upon it in the past. **Are You** one of the jury? If not we will be delighted to send you a little information that will interest you, "on terms and prices."

Chas. M. Stieff

Manufacturer of the

Artistic Stieff, Shaw, and Stieff Self-player Pianos

Southern Wareroom

5 West Trade St.

Charlotte, : : N. C.

C. H. WILMOTH
Manager

Mention this paper

Quarterly Meetings

ASHEVILLE DISTRICT
FIRST ROUND

D. Atkins, Presiding Elder, Weaverville, N. C.

Hot Springs—Hot Springs, February 5, 6.
Marshall—Rector's Chapel, February 12, 13.

CHARLOTTE DISTRICT
FIRST ROUND

H. K. Boyer, Presiding Elder, Charlotte, N. C.

Unionville at Smyrna—February 5, 6.
Polkton, Marshville, Feb. 12-13
Monroe, Feb. 20-21
North Monroe and Icemorlee, Feb. 20-21
Mount Zion, Feb. 27-28

FRANKLIN DISTRICT
FIRST ROUND

J. E. Gay, Presiding Elder, Franklin, N.C.

Hayesville Circuit, Myers Chapel, Feb. 5-6.
Robbinsville Circuit, Robbinsville, Feb. 12-13.
Webster Circuit, Cullowhee, Feb. 19-20.
Hiawassee Circuit, Ranger, Jan. 29-30
Murphy Station, Jan. 30-31
Hayesville Circuit, Myers Chapel, Feb. 5-6
Robbinsville Circuit, Robbinsville, Feb. 12-13
Webster Circuit, Cullowhee, Feb. 19-20

GREENSBORO DISTRICT
FIRST ROUND

W. R. Ware, Presiding Elder.

Reidsville Station—February 6, 7.
Wentworth Circuit—Salem, February 5, 6.
Ruffin Circuit—Lowes, February 12, 13.

SECOND ROUND.

Greensboro, West Market St., Feb. 20, 11 a m.
Greensboro, Spring Garden St., Feb. 20, night.
High Point, South Main St., Feb. 26-27, night.
High Point, Washington St., Feb. 27-28 night.
Denton Circuit—Tabernacle, March 5, 6.
Uwharrie Circuit—Lebanon, March 6, 7.
E. Greensboro Circuit—Whitsett, March 12, 13.
Greensboro Centenary—March 13 night.
Asheboro Station—March 19, 20.
Ramseur and Franklinsville Frank. —March 20, 21.
Coleridge Circuit—Mount Zion, March 26, 27.
Randolph Circuit—Mount Vernon, April 2, 3.
Asheboro Circuit—Old Union, April 3, 4.
Randleman and Naomi—April 3, 4, night.
West Greensboro, Friendship—April 9, 10.
Greensboro—Carraway Memorial, April 10, night.
Liberty Circuit—Betheny, April 16, 17.
Pleasant Garden, Zion April 17, 18,
Greensboro, Walnut Street, April 17, night.
Ruffin Circuit—Ruffin, April 23, 24.
Wentworth Circuit—Carmel, April 24, 25.
Reidsville—May 1, 2.

Delegates to the District Conference will be elected this quarter.

Let every pastor be active in the Advocate Campaign. Who will send in the largest list of renewals and new subscribers?

MORGANTON DISTRICT
FIRST ROUND

R. M. Hoyle, Presiding Elder, Marion, N. C.

Cliffside, at Cliffside, Feb. 4.
Broad River, at Providence, Feb. 5-6.
Henrietta, at Henrietta, at night, Feb. 5-6.

SECOND ROUND.

McDowell, at Glenwood, February 12-13.
Old Fort, at Providence, February 19-20.
Morganton Circuit, at Salem, February 26-27.
Table Rock, at Mountain Grove, March 1.
Morgant n Station, at night, March 2.
Hartland, at Mount Pleasant, March 5-6.
Connelly Springs, at Friendship, March 12-13.
Rutherford College, at night, March 12-13.
Thermal City, at Pleasant Grove, March 17.
North Catawba, at Carlyle, March 19-20.
Marion Station, at night, March 20.
Rutherfordton, March 26-27.
Green River, at Lebonon, March 29.
Broad River, March 31.
Forest City, April 2-3.
Henrietta and Caroleen, at night, April 9-10.
Cliffside, April 9-10.
Elk Park, at Banner Elk, April 16-17.
Spruce Pine, at Mount Vernon, April 23-24.
Bakersville, at Snow Creek, April 30, May 1.

MOUNT AIRY DISTRICT
FIRST ROUND

R. M. Taylor, Presiding Elder

Creston, Creston, Feb. 5-6.
Boone, Boone, Feb. 5-6.
Watauga, Valle Cruces, Feb. 12-13.

SALISBURY DISTRICT
FIRST ROUND

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Kannapolis, at Bethpage, February 5, 6.
Jackson Hill—Center, February 12, 13.
New London at New London, February 13, 14.
Mount Pleasant at Mount Pleasant, February 19, 20.

SHELBY DISTRICT
FIRST ROUND

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Belwood—Fallston, February 30, 31.
Stanly Creek—February 12, 13.
Lincoln Circuit—Asbury, February 19, 20.
Polkville—February 26, 27.

WAYNESVILLE DISTRICT
FIRST ROUND

W. H. Willis, Presiding Elder.

Haywood—Mount Zion, February 5, 6.
Mills River at Mills River—February 12, 13.
Brevard Circuit at Greenwood—February 19, 20.
Brevard Station—February 19, 20.

WINSTON DISTRICT
FIRST ROUND

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Davidson—Good Hope, February 5, 6.
Burkhead—February 6, 7.
Kernersville—Kernersville, February 12, 13.
South Side—Salem, February 13, 14.

WOMAN'S F. M. SOCIETY

(Continued from page 10.)

story?" Well, I really would love to see the world converted. The church ought to work harder for it.

April 15—Our pastor preached his annual missionary sermon this morning, and I sat there and thought of my good intentions of last year, and how I had not been able to attend a single meeting all the year. But I always stayed away for some good reason. I hope to do better this next year. I wonder why I recall these lines,

"What kind of a church would our church be,
If every member were just like me?'

Perhaps I ought to go further and say,

"What kind of a world would this world be,
If every Christian were just like me?"

Economy in Desserts

Every housewife knows that, whatever the cause may be, the cost of living has gradually increased in the last few years, and she is often perplexed as to where she can economize. Of course the cost of food is naturally the large t item in every household, and although few people wish to economize in this direction, it is right here that economy can be practiced.

With two meals a day, we have some kind of dessert and it is the purpose of this article to show that nice, wholesome and nutritious desserts can be made at little cost and labor, as against the expensive pies, cakes and puddings, which the average family consumes and which injure the health, deplete the pocket-book, and make a slave of the woman who prepares the meals.

By way of comparison we have taken the following from recipes in a standard cook book:

Custard Pie. 3 eggs, cost 9c; 1 pt. milk, 4c; 3 tablespoonfuls sugar, 2c; 1 cup flour, 1c; lard, 2c; making a cost of 18c. Salt and nutmeg we have not figured here. The cost of a mince pie is about the same as that of a custard pie.

Sponge Cake. A sponge cake is probably one of the cheapest cakes made and this requires 5 eggs, cost at least 15c; ½ lb. sugar, 3c; ¼ lb. flour, 1c; lemon, 2c; total cost, 21c; while a fruit cake costs double this amount.

Orange Pudding. One of the simplest puddings which can be made is an orange pudding and this requires 4 oranges, 10c; 2 eggs, 6c; 1 qt. milk, 8c; corn starch, 1c; flour, 1c; sugar 3c; total cost 29c.

Now see what you can do with Boston Crystalline Gelatine.

Lemon Jelly. A quart of lemon jelly costs,—gelatine 6c; 2 lemons, 4c; 1 cup sugar, 3c; total cost, 13c.

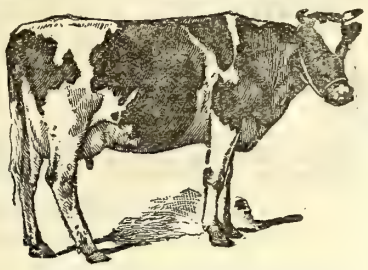
Coffee Jelly. A quart of Coffee Jelly costs.—6c for gelatine; 3c for sugar; while your coffee need cost you nothing additional,—save your breakfast coffee grounds. Just pour over them 2 cups of boiling water, and after standing a few minutes your flavor is ready. Total cost, 9c.

Chocolate Pudding. For something a little more fancy, try a chocolate pudding,—gelatine, 6c; milk, 8c; sugar, 3c; chocolate, 1c; total cost, 18c.

In this comparison we have tried to be fair, and have taken only such cake and pastry as is used every day in the home, and as every housewife knows, all fancy cakes and pudding cost much more than the plain dishes mentioned here.

There is another reason in favor of using gelatine. and that is the economy of time. There is no cooking, straining, mixing or baking; simply add water, sugar, and fruit to the gelatine.

These facts, together with the nutritious and healthful desserts obtained by its use, make Boston Crystal Gelatine the ideal dessert. Crystal Gelatine Company, Boston, Mass.



Grand Sweepstakes Dairy Cow
Ohio State Fair, 1899. Exhibited by W. B. Smith & Son, Columbus, O.

$ $ $ $

W. B. SMITH & SON
Ohio's Famous Herd of Holstein-Friesians

Columbus, Ohio, May 21, 1907.

We have lately tested Black-Draught Stock Medicine with two cows, that were as near equal as we could get them. Both had calves together; one cleaned and the other did not. They were standing side by side. We gave Black-Draught Stock Medicine to the cow that did not clean, and in about three weeks she had not only improved in health and flesh, but had increased from 33½ to 53 lbs. milk per day, while the cow that got no medicine had gone down from 52 to 50½ lbs. milk per day. The medicine has merit, as we never had a cow do that well before, especially one that failed to clean. We recommend Black-Draught Stock Medicine.

W. B. SMITH & SON.

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FROM THE FIELD

Clyde Circuit.

Clyde Circuit is in a very hopeful condition. This is our fourth year on this charge. Everything indicates the most gracious year in its history. A gracious revival at Elizabeths, resulting in 24 professions, 12 accessions and the salary paid in full for the year. (Can any church make a better report?

Our collections three-fourths secured. Our new church at Maple Grove is nearly ready for dedication. We are letting Contract for a new modern church to be built in Clyde by July 1st.

It is thought by some that we have the most wonderful prayer meeting in Clyde of any place in this section of the state. We have as many as 40 people (most of them young people), who are willing and do conduct the prayer meeting whenever called upon. The "old time" power is manifest at every meeting.

J. H. Green.

The Cross

To lay stress on Christ's revelation elsewhere than on the atoning cross is to sadly debase the significance and to destroy the power of the gospel. It utterly unfits us to cope with the actual, moral case of the world, its giant souls and hearty sinners. We can not deal, to any purpose, with the great sins of the great, fearless transgressors, the exceeding sinfulness and deep damnation of the race. Forgiveness of sin is effectually proclaimed only through him who, the embodiment of God's holy love, in a redeeming act upon the cross, not only endured, but met and successfully coped with the sin of the world, which sin found its consummation in the act of his crucifixion.

Christ not only took the suffering, he took and bore the sin that caused it—the sin, and not its consequence only. If he could not confess sin, and did confess, in experience and act, the holiness of God in its reaction on sin. And, in so doing, he did change the relation between Gand and man, and made communion possible again, on both sides.—Selected.

Seek to cultivate a buoyant, joyous sense of the crowded kindness of God in your daily life.—Alexander Maclaren, D. D.

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THE FARM AND GARDEN

(Continued from page 13)

the soil particles, the more readily these agencies can act on all parts of the soil, hence the advantage of winter plowing which turns up to the weather the deep, dead soils that they may, by nature's agencies be made to yield up their plant foods for the growing of crops.—Dr. Tait Butler, in Progressive Farmer.

The government's employ list is growing by leaps and bounds. The grand total of all Federal employes at present is 370,065, as against 306,141 in 1907, an increase in the two years of about 64,000 persons, or about twenty per cent. There were 28,947 persons in the Federal employ in Washington on July 1, last: the annual pay-roll for them is $31,541,225, an average of nearly $1,100 each. This total will be temporarily swollen next year by the clerical force of the Census Bureau, adding nearly $5,000,000 in salaries during the year or more of their employment.—Leslie's Weekly.

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Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10 cents, 25 cents and 50 cents at drug stores.

I Will Give You Rest.

Your sin brings you into dispeace with yourself and with the whole world, and you need a man like Jesus who can come and take hold of you by His power and forgive you your sins and lead you to God.

And what does Jesus tell you? He says: "Come unto Me, and I will give you rest. Come unto Me, and I can cleanse your sin; come unto Me and I will show you God." And what a God! God who is agonizing over you even as Jesus agonized in the garden, God who is distressed by that sin of yours and will not give you up, God has power to carry you out from your sin and set your feet in a broad place and establish your goings. That is the God whom Jesus manifests to you. Come unto Him, and He will give you rest.—R. A. Falconer.

HELPING THE HORSE

It was cold wintry weather and the street had become coated with ice. This made it very hard pulling for the horses, especially up the hill near where Robbie lived.

"Papa," said Robbie, when his father came home that evening, "I helped a horse pull a load of coal up the hill today."

"How did you do that?" inquired his father.

"Why, it was just this way," answered Robbie. "The hill was covered with ice and the horse was slipping all around; but I went and got some ashes and sprinkled them under the horse's feet, and all the way to the top of the hill. The driver thanked me, too, and said that I had helped to pull that load of coal up the hill."

"Well, I think you did, myself," was the reply, "and I'm very glad my little boy is ready to help in a case like that. Keep that up as long as you live, Robbie, for it's a noble thing to help poor dumb animals."—Apples of Gold.

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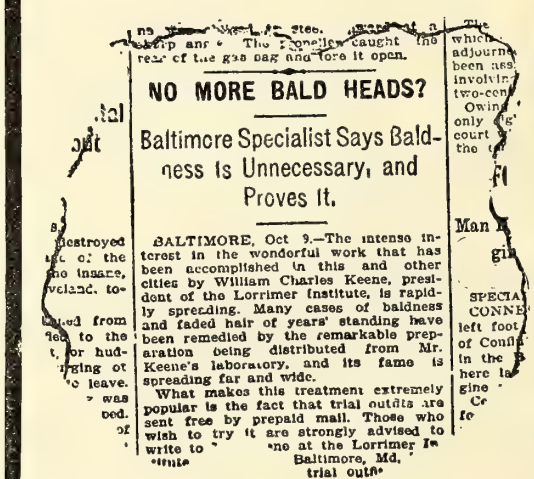
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Address all inquiries to WM. CHAS. KEENE, Pres't., Lorrimer Institute, Branch 509 Baltimore, Md., and your communication will receive personal attention.

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North Carolina Christian Advocate

H. M. BLAIR, Editor.
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Methodism and Missions

An Address delivered by
Rev. L. L. Nash, D.D.
at the Centennial Celebration
of Methodism
in Asheville, October, 1898

Library Room
Trinity College
Durham N. C.

The missionary spirit is essentially the spirit of Christ; and from the day of Pentecost to the present hour every genuine revival of spiritual Christianity has given an impetus to missionary enterprise and endeavor.

Methodism was in the beginning of her history nothing but a revival of apostolic Christianity. The name Methodist was given to a few young men at Oxford University in derision, simply because they endeavored to conform their lives to the teaching of Christ, and were methodical in their habits. It was not their purpose nor their ambition to become a great missionary power and lead in the work of evangelizing the world. They were drawn together by an earnest desire to obtain salvation from their sins and become partakers of eternal life. When they organized the united societies, they had only one condition of membership: "A desire to flee from the wrath to come and to be saved from sin."

This earnest desire for personal salvation led the founders of Methodism to practice self-denial, and to such consecration to the service of God that they were willing to offer themselves to go as missionaries to the ends of the earth. Before either John or Charles Wesley experienced the forgiveness of sin through faith in Christ, they went as missionaries to the colony of Georgia to preach the gospel to the American Indians, and according to the testimony of John Wesley, he learned in that mission field what he least expected to learn, that he who came to America to convert the Indians was never himself convertd to God.

It seems from the experience of the Wesleys that they themselves were the product of the missionary spirit; for the spirit of missionary enterprise dwelt in them before they had the assurance of personal salvation. Their earnest desire for salvation made them missionaries before they were born into the kingdom of God. The grace that goes before conversion moved these earnest young men to go into all the world and preach the gospel to every creature. They were led by the spirit into active missionary labors before they experienced the regeneration of their own souls.

This phase of the missionary spirit exhibited in the lives of the founders of Methodism is one of the most wonderful religious phenomena in the history of Christian'ty.

It can only be accounted for by the condition of the church of their time. It is manifest that God, in His good providence, proposed to revive apostolic Christianity through the agency of Methodism. This He did by moving the early Methodists to break off the yoke of a lifeless formalism and begin again the work of earnest evangelization among men.

The spirit of Apostolic zeal for the spread of the gospel in the world was revived by the founders of Methodism. For during the first three centuries of the Christian era the church accepted this work of preaching the gospel to the world as its one mission. They did this in the face of persecution, the like of which was never seen in the world's history, and the success of the gospel was so great that in A. D. 312, the Christian spirit had dominated the Roman emprie. At this time, Constantine, called the great, saw that if he kept his hold upon the Roman people he must become a professed Christian himself; and knowing that Christianity was founded on faith in the supernatural, he professed to have seen a cross in the heavens with this inscription: "In hoc signo vinces" (in this sign conquer) on it, and knowing that the cross was the symbol of the Christian faith, he professed faith in Christ and made the cross his ensign.

That was the worst blow Christianity ever received; for from the time Constantine professed faith in Christ satan began to corrupt the church by bestowing on it worldly honors. What he could not do by persecution he accomplished by the the allurements of wealth and worldliness. When Constantine began to pour wealth into the lap of the church and elevate the preachers of the gospel to positions of worldly honor, he brought on an unholy alliance between church and state that accomplished, in a short time, what persecution never could have done, and re tarded the work of the world's evangelization for hundreds of years. This was a fulfillment of the prediction of Saint Paul when he said: "For the mystery of iniquity doth already work; only he who now letteth will let unti lhe be taken out of the way." (2 Thes. 2: 7).

When Methodism arose it was confronted with the spirit of persecution, and her founders were mobbed for preaching Christ to the world. But they went forward and prospered. God everywhere manifested his saving power, as he did in Apostolic times. We may draw a lesson from the history of the apostolic age, and the similar experience of early Methodism and learn that the chief danger to the progress of the gospel and the evangelization of the world is not from the persecutions that come to the followers of Christ, but from the allurements of the world and the accumulation of wealth.

The Methodists, like the early Christians, began their career a poor and a despised people. They gloried in the afflictions that came to them as Christians, and were willing to be called the offscouring of the world for Christ's sake. But our danger now is in our wealth and respectability in the eyes of a Godless generation. There is danger of our forgetting that it is not by might, nor by power, but by the spirit of the Lord we are to win the world to Christ.

The Reformation under the leadership of Martin Luther had recovered to the world the doctrine of justification by faith; but the swaddling bands of sacramentarianism still bound the followers of Christ in its folds, and while it brought to the world the gray dawn of a better day, there remained a twilight zone in which the leaders of Christian thought frittered away their strength in contentions about rites and ceremonies which did not profit those who observed them; and the great mass of humanity were permitted to die without hearing of the Christ, who came to seek and save them.

When Methodism arose she did not claim to introduce any new doctrines, but insisted on a new life. She recovered from the rubbish of the ages some of the most important doctrines of Christianity, that had bben overlooked or misstated by the leaders of the theological thought of their time, who were busy writing ponderous works on nonessential questions.

Among the doctrines of the Bible that were emphasized by the founders of Methodism,, and which have added much te the missionary cause, is the great f[illegible]e universality of the atonement of Christ. When Methodism arose the prevailing theory of the atonement held that Christ died for a part of the human race; that all for whom he died were elected to eternal life before the foundation of the world; that all the elect would be effectually called and unconditionally saved. That the rest of mankind were ordained to a state of preterition and would be enevitably lost. With this view of the atonement, there was no incentive to missionary zeal and activity; but the Methodists continued to proclaim that Christ died for all, and that all who lived should not henceforth live under themselves, but under Him who died for them, and rose again, until the doctrine of a universal atonement won its way to the front and other denominations began to realize the responsibility of proclaiming this universal offer of salvation to all the world.

George Whitfield, one of the original Methodists, held the prevailing theological theory; but his burning zeal for the salvation of souls did not give him time to debate the question at length. He never preached his creed of a limited atonement, but cried to all men to accept Christ and be saved. The evangelical spirit that dwelt in him and in Wesley and his followers with equal force, would not allow them to remain long in a state of alienation from each other.

The missionary spirit is the greatest healer of all discord among the followers of Christ. While our Lord was upon earth with his apostles, and because they did not understand the nature and extent of the kingdom he came to establish, they were constantly disputing among themselves as to who should be greatest in that kingdom. They were looking for a kingdom bounded by the confines of Palestine. This selfish and human idea of the kingdom of God dominated them until the day of Pentecost. After the resurrection of Christ and when he made his last appearance to them, they came to him with the question "Lord, wilt thou at this time restore again the kingdom to Israel?" He rebuked them by his answer, saying unto them: "It is not for you to know the times or the seasons which the Father has put in his own power. But ye shall receive power after that the Holy Ghost has come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acts II, 6-8.) Here we have the human and the divine idea of missionary enterprise. The evangelization of the world is a divine idea. The task is so great that it is beyond the power of the finite mind to compass it; and whenever the human mind embraces this great thought, it is inspired by the spirit of God.

When John Wesley was turned out of the churches in which he was ordained to minister, and even excluded from Epworth church where his father was for so many years rector, and he had served as curate; and when he was refused communion there, he went to his father's tomb, and standing in the presence of those among whom he was born and reared, and among the parishoners of his father, he proclaimed: "The world is my parish;" he uttered the divine idea of the mission of the gospel.

The missionary spirit of the founder of Methodism and his colaborers led them first to preach the gospel in every town and hamlet of their na-

(Continued on pape 4.)

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EDITORIAL

Bishop John H. Vincent, of the Methodist Episcopal Church, speaks in the highest terms of praise of our Sunday school literature. Bishop Vincent is high authority and Southern Methodism should appreciate his commendations. The best way to show this appreciation is to see that every Sunday school is supplied with it.

* * * *

Among the great calamities of the present century the floods in France during the past month will go down in history. The suffering and loss of property is simply appalling. The city of Paris is the greatest sufferer. The loss in Paris is now estimated by government officials at $180,000,000; other parts of France $70,000,000; and the loss sustained by interrupted business will bring the total far above those figures.

* * * *

The wonderful prosperity of the South during the last decade is something almost passing belief if the figures given are to be relied on. During that time it is said that this section increased in manufactures from $1,152,000,000 in 1900 to $2,214,000,000 in 1910. The cotton mills have a capital invested of $298,000,000, as against $182,000,000 ten years ago; 11,000,000 spindles as against 4,000,000; 244,000 looms as against 112,0000; 1,300,000,000 pounds of cotton used as against 744,000,000.

* * * *

At the recent meeting of the Student Volunteer Movement in Rochester, N. Y., one thousand students offered themselves for the foreign work at the end of their college course. Shall they be sent, was the question. The answer was, the laymen will send them. The speaker recounted in a striking way how he of late went to a prosperous man of large means and told him that our plan was to send a missionary for every 25,000 heathen, and it would take six hundred dollars a year to send a missionary, and he wanted him to give the Lord this much of his income for the work. He replied he could not do it. But as he left he said, I am going to lay upon you this 25,000 heathen and let you settle the question whether they shall have the bread of life or not. It was not long before he changed his mind and said they shall have the bread of life—I will send it.

* * * *

We took occasion last year to comment favorably on the movement to form Boys' Corn Clubs throughout the State and the results for the first year are far more encouraging than the most ardent advocate could have predicted. This year we have no doubt these clubs will accomplish more than double the results of last year and it will be found the finest educational movement of the century. These corn contests will be a fine substitute indeed for the base-ball clubs that have threatened the peace of the rural settlements for some time and so far as physical culture is concerned there is no comparison. One of our exchanges well says:

"No more hopeful addition has been made by our State school authorities than that of the formation of boys and girls into farm clubs in the public country schools. Our county superintendents are doing all they can by personal visitation and the distribution of plans for organization. But these efforts will fail unless they are encouraged and helped by the parents. 'The Elements of Agriculture,' already adopted years ago as a public school text book, should be introduced in every country school and its study made compulsory."

* * * *

The failure of parents to control their children is a subject of much concern to all who care for the future of our country. So many parents act as if their only concern is to get rid of the responsibility. Mr. J. P. Cook, of the Stonewall Jackson Training School is quoted as saying:

"The appeals that come to us are heart-rending. I must not call names, but a splendid lady of Raleigh is now begging us to take her 14-year old lazy, street-loafing son (beyond her control) and put him to work. We could take him and nearly 200 more, but we are young and lack the room and the capacity at this time."

What is to be said of parents who will allow their children to become vagabonds and then appeal to public institutions to help them repair the damage? It cannot be done. The only hope of having children that will be a pleasure rather than a menace to the home is to begin with religious training from infancy, and depend upon the restraints of moral and religious teaching rather than that of brute force to put them in the way to a noble manhood and womanhood.

Mr. Cook is further quoted as saying:

"I have seen already even with a limited study of those who have come to the Training School, that the greatest trouble confronting us now is an inflated idea of what so many people are pleased to call personal liberty, and the neglect of the great virtue of parental training. My sympathy is with the so-called bad boy—he is just simply the product of his own environment; this and no more. If a man is thoughtful enough to house his horse or cow or strive to know where the pet dog is, he should be made to house his children when nightfall comes. They must be run off the street by the authority of law and forced to stay in at night, if parents persist in this awful neglect of a sacred and important duty. The Jackson Training School, though in operation only one year, has furnished examples that absolutely prove the soundness of this position."

Why, in the face of this, should any town hesitate to adopt the curfew and assist the parents in keeping the boys in at night. There is absolutely no hope for a boy whose parents have lost control of him if the town authorities allow him to rove at will at night and visit every den of the devil the town affords. These reformatory institutions are good in their place, but parents must not conclude that the State will undertake to become a big "daddy" to all the boys in the country.

* * * *

Speaking of the failure of Congress to recognize the services of Commander Peary, the Statesville Landmark takes occasion to comment wisely on Commander Peary's attitude toward Dr. Cook as follows:

"The public is not tolerant of ill temper, or a dog-in-the-manger attitude in public men, and no matter how great the achievement, he who would be a popular hero should bear in mind that it is a large part of his business to be agreeable and tolerant. Moses was the meekest man, but it is told in Holy Writ that he lost his temper on one occasion and spoke impatiently, and notwithstanding his great career he suffered for that one lapse. When the Israelites murmured because there was no water, God told Moses to speak to the rock and water would come out of it. But, impatient at the murmurings of his people, or seized with a fit of egotism, and moved with a desire to 'show off' before the people, Moses said: 'Hear now, ye rebels; must we fetch you water out of this rock?' and then, after taking proper credit to himself, he smote the rock with his rod instead of speaking to it as he was commanded. The water came but for that act of disobedience Moses was not allowed the crowning glory of leading Israel into the Promised Land. Thus was the glory of a great career marred by one act and a great man, a civil and military leader of renown, was turned aside to die in solitude.

"Peary is far from being a Moses; but folks who think their achievements will permit them to do and say what they please, would do well to take a lesson from this incident in Moses' career."

HOW MANY NEW BISHOPS?

This is one of the live questions confronting the approaching General Conference. We now have seven bishops on the effective list. Two of these on account of age cannot reasonably be expected to continue in their labors. So we must count only five effective men to superintend a church of more than a million and a half of members and assign several thousand preachers to their work.

Heretofore there has been we believe an ultra-conservative tendency in the matter of electing bishops. There is now a fear expressed by some that, in undertaking to elect so many, some mistakes may be made. For fear of a mistake in the selection of men to fill this holy office they would send the great church limping through another quadrenium. A sufficient answer to this is the fact well known that since the organization of the church, some of the weakest men we have ever had in the college of bishops, went in when not more than two were chosen.

We have never had any but good men among our bishops. Of course some have been stronger than others, but it could easily be demonstrated that we were quite as fortunate in electing four as we ever were in electing but one or two at the same time.

Another view of this question which we think should have weight in determining the number is the fact that our number has been depleted heretofore by the untimely death of some who were over-worked. Only recently some of our brightest men have succumbed at the time when it would seem they should have been in the zenith of physical strength and usefulness. Such a policy is cruel to men and suicidal on the part of the church. If we need bishops at all we need a sufficient number to give thorough supervision to the affairs of the church without unduly taxing the strength of the men upon whom this great burden rests. The election of six men to this office at our next General Conference would be conservative and reasonable. There is abundance of good material from which to select.

THE NEED OF A STRENGTHENED GOSPEL.

The Methodist Church, South, during the last two decades, has been in a state of transition. It has been a period of church building, and many congregations have gone from the bush arbor to the elegantly appointed house of worship. As is always the case, sudden prosperity has turned the heads of many clever people and they have been wont to "put on airs." In these new and elegant temples of worship many have thought the old ways too commonplace and have therefore resorted to other things for attracting rather than the plain service and the gospel as preached by the fathers. The result is that in many places the church has to some extent lost its hold upon the masses.

In some such places the question is what to resort to next in order to get hold of the crowd. Shall we strengthen the choir? Shall we bring in another horn or fiddle? Shall we induce the pastor to turn his pulpit into a lecture platform? Bishop Candler answers these questions in the following paragraph which we commend to any who may be perplexed:

"You will not solve your problem with improved music. The cry for the regenerative influence of art is proven to be a poor substitute for the gospel. Much of your church music is vocal ignorance. Great organization is no solution. I would not depreciate the organizing power of such men as Paul and Wesley, but they organized the life that existed for definite work. It's not a system of sanctified pulleys we need.

"The need is a strengthened gospel, a mightier faith in the old truths. The newness comes in applying them. The preacher for today is the man with courage and powers of endurance cut loose from and non-dependent upon the world. The preacher begins to be timid when he begins to be dependent."

They may not be grateful, but the whisky sellers, wholesale and retail, will be among the largest beneficiaries of the blessing that will follow prohibition. Some of them are getting glimpses of this fact.—Ex.

SNUBBED THE POPE.

Former Vice-President Hon. Charles W. Fairbanks, deserves three cheers from his American friends for the manner in which he bore himself in the city of Rome this week. It seems that he visited Rome with three objects especially in view. First, he wished to have an audience with King Victor Emmanuel, second, he wished to pay his respects to the Pope, and lastly to visit the American Methodist Church, where he had an engagement to speak on Sunday. The Associated Press report says:

"By a tactful arrangement, Mr. Fairbanks' audience with King Victor Emmanuel was fixed for Saturday, and that with the Pope for Monday, and when everything seemed satisfactorily planned, the Vatican suddenly announced that it would be impossible for His Holiness to receive the former Vice-President if he carried out his announced intention to speak in the American Methodist Church here, because the Methodists had been active in proselyting among the Catholics.

'Negotiations were immediately begun with a view to avoiding any unpleasantness, and in these negotiations prominent Vatican officials took part. Mr. Fairbanks finally declared that although he was animated by a strong desire to pay his respects to the head of the Catholic Church, he could not withdraw from his promise to deliver an address before the American Methodist Church."

Fair-minded people of the whole world will applaud Mr. Fairbanks for the dignity of his bearing in the face of this attempt to persecute him into subserviance to the will of a defunct dignitary. The conduct of the Pope, however, is in keeping with the traditional intolerance of the Church of Rome and shows that the attitude of Catholics has in no sense changed toward Protestant denominations. This little episode is worth the trip to Rome and more, although Mr. Fairbanks may never be honored by an audience with His Holiness. The papers say that Mr. Fairbanks snubbed the Pope but if we understand it the Pope snubbed Mr. Fairbanks.

OUR CHILDREN'S HOME AN INSPIRATION.

We are sure our readers will scan with interest the report of the Children's Home in this issue. The report of the fifth Sunday collections in the Sunday Schools by Superintendent Hayes shows that this collection has assumed a much wider range than it has heretofore and we are sure the report lacks a good deal of being complete.

It is evident already that this institution is going to be the great center of inspiration throughout the Conference and that nothing will prove a greater means of education in the habit of giving. Appealing to the Sunday Schools the very smallest children are easily brought into intense sympathy with these helpless children, and thus our children will be brought up to regard them as a charge that they must not neglect.

We are glad to note in this connection the fine success Rev. J. P. Rodgers, the Field Agent, is having in his effort to raise the funds for permanent improvement. It is expected that the Administration Building which will be an expensive one will be erected this year. We sincerely hope everyone will give generous response to the appeals of Brother Rodgers, and come to the help of the institution now in a way to cheer the hearts of Superintendent and Agent and directors. By the time our Conference meets at Winston-Salem next November we hope to see one hundred children instead of fifty in the care of the home.

THE MISSIONARY UPRISING IN AMERICA.

In an exhaustive review of the Christian progress of the world in 1909, Belle M. Brain, in the current number of Go Forward, gives the following glowing account of the great missionary uprising in America during the past year:

The unparalleled opportunities opening up in all parts of the non-Christian world are being met by a rising tide of missionary interest in the home lands. The laymen's movement is sweeping everything before it. In Canada the great assembly of laymen held at Toronto last spring the first National Missionary Congress of modern times, and the adoption by the Canadian Churches through their representatives there of an aggressive national missionary program marked a new era in home effort for the evangelization of the world. The great campaign of the Laymen's Missionary Movement now in progress in the United States, with missionary conventions in seventy-five cities, and a great national congress in Chicago next May, is said to be the most carefully planned and extensive educational effort ever undertaken by combined Christianity. Great results have already been accomplished, and the tide of enthusiasm is rising higher every day.

Inspired by new hope, the church is at last moving in a systematic and comprehensive way to save the world, and can no longer be accused of playing at missions. The various denominations in the United States and Canada, after carefully going over the field, have designated the definite number of non-Christian people in the world for whom they will be responsible, and in order to meet the obligation are preparing for an increase of from three to five-fold in workers and gifts.

Missionary organizations of all kinds report their work in a flourishing condition. The Young People's Missionary Movement put out 150,000 copies of study books and three reference libraries during the year, besides furnishing a large amount of material to the editors of Sunday School periodicals for use in connection with the Sunday School lessons. Almost without exception the receipts of the mission boards showed a large advance over the previous year, the total increase aggregating considerably more than $1,000,000. A new pace was set in missionary giving by bequests of the late John Stewart Kennedy, one of New York's Christian millionaires, who bequeathed $30,000,000 to public benefactions, and designated nearly one-third to missionary work of different kinds.

NOTES AND PERSONALS.

—Rev. L. L. Nash, D. D., will assist Rev. R. A. Taylor, in a meeting at Pleasant Garden, beginning next Sunday. Dr. Nash, we are glad to say, is again in fine health and ready for full work.

—Rev. J. M. Nicholson, of Guilford College, now a student in Vanderbilt University, underwent an operation for appendicitis at St. Leo's Hospital last week. He is reported to be getting on well.

—Mr. J. Adam Royal, an aged and highly respected member of the church at Gethsemane on the Summerfield Circuit, died at his home near that place on Thursday morning, January 27. His funeral was conducted by his pastor, Rev. C. P. Goode.

—Rev. Harold Turner, pastor of Broad Street Church, Statesville, has been tusseling with La Grippe for some days which is bad enough when coming alone, but this time Brother Turner is also afflicted with a very sore arm caused by vaccination. We sincerely hope that he may soon be quite himself again.

—The laymen of High Point are enthused on the subject of missions. Last week a large number of them, members of Washington Street Methodist Church, led by Rev. S. H .Hilliard, met and laid plans to raise twice the amount of last year for foreign missions, and the pledges will also be secured for $1000.00 a year for five years for the support of a trained nurse in the Korean Hospital.

—Rev. J. E. Thompson, the pastor, is enthusiastic on account of the interest his people are taking in world evangelization, the very best proof of spiritual life. On Sunday Brother Hilliard conducted the morning service, and laid before the congregation the plans they want to carry out, and also the good impressions gathered from the recent Laymen's Convention, in Greensboro.

—Bishop James Atkins returned Sunday from Nashville, Tenn., where he had been for some days in conference with the Board of Missions of the M. E. Church, South. Great things are being planned by this board looking to the evangelization of the world within the present generation and Bishop Atkins is a very important factor in this work. He is home this week for a brief rest.

—Waynesville Courier.

—Rev. J. P. Rodgers, field agent of the Children's Home at Winston-Salem, preached at Spring Garden Street Church last Sunday morning, at Zion, on Pleasant Garden Circuit, in the afternoon and at Holt's Chapel, East Greensboro charge at night. We are glad to note that he is meeting with encouraging success in and around the city having secured about $2,000 for the building fund during the last two weeks.

—An interesting service was held at Trinity Methodist Church, yesterday morning by the pastor, Rev. Alva W. Plyler, assisted by Rev. W. L. Sherrill, associate editor of The North Carolina Christian Advocate, at Greensboro. The ordinance of baptism was administered, as was also that of reception into church membership. The communion service, too, was held. Enjoyable music was a feature. —Charlotte Observer.

—We are indebted to Rev. J. H. Barnhardt, pastor of our church at Waynesville, for a copy of his sermon, "The Call of the Homeland," which has been published in pamphlet form. This sermon was delivered before the Woman's Home Mission Society, of Waynesville, in October and was published by special request of the society. It is a sermon of unusual merit, setting forth the essential mission of the church in the homeland if we are to carry on a successful propaganda abroad.

—Rev. O. P. Ader, the pastor of South Main Street, High Point, has started out to hold, within the next two months, one hundred cottage prayer meetings, having already held some twenty of them. The purpose is to reach and interest as large a number as possible, and prepare the way for a great revival among his people. In April he will, with the help of Rev. J. H. West, of Wadesboro, hold protracted services, and he has faith to expect great results. He has also a practical plan on foot to pay off all the indebtedness resting on the church and he is working the plan with good prospect of success.

—The editor of the Advocate has long since established his claim to kinship with the famous frontiersman, Daniel Boone, but has only recently discovered that in so doing he had established the title of kinship to such a large circle. The Salisbury correspondent of the Charlotte Observer says:

"In speaking of Daniel Boone and the rebuilding of his cabin on the Yadkin, Mr. D. M. Miller, a leading business man of this city and who knows Davie county and its people like a book, tells The Observer correspondent that there are many descendants of this famous pioneer hunter living in Davie county, including several great-grandchildren. Mr. Miller has heard old people speak of knowing Boone's daughter, Hannah, who married James Penry. Among Boone's descendants are Mrs. John W. Summers, a great-grandchild. A favorite chair of Boone's was owned by Dr. Wash Wiseman, at Farmington, Davie county, and is still kept in the family and prized highly.

—Our Mooresville people are now worshipping in the handsome new church, which is a monument to the faith and self-denial of that heroic band. The inside of the church is not entirely completed, but it is a comfortable place for the growing congregation to worship in. The memorial windows are very pretty and the light coming through them is mellowed so as to prevent an over-brilliant glare. Two of the windows, the larger ones, are in memory of two sainted men, the Rev. David Brown and Rev. T. L. Triplett. The first was a local preacher, who through a long and useful Christian life, was a faithful Methodist; and the second, Brother Triplett, was the founder of the first Methodist church in Mooresville. Away back in the seventies, when the town was small and Methodism was weak, he was the pastor. They needed a church and felt unable to build it; but he led a brigade of choppers and went into the forest and helped to hew the lumber out of which the old church was built. Methodism in Iredelll owes much to these faithful men, and it is meet and proper to honor and perpetuate their names through these memorials.

The General Committee of the World's Student Christian Federation has appointed Sunday, February 27, as the universal day of prayer for students. There are many signs of a growing religious interest among the young men and women in our colleges. During the past year, we are told, more men and women of the universities have gone to the mission field than in any preceding period of equal length. The work among Chinese and Korean students has grown in efficiency not only at such a place of opportunity as Tokio, but also in the student centers of America and Great Britian. The tours made by representatives of the federation among the universities of Europe have been the means of quickening interest in religion at many centers. In Russia the response was as deep as it was unexpected. The fires of evangelization have burned brightly, especially in India and in North America. The study of the Scriptures by students has increased to a remarkable degree in extent and in thoroughness. On every side there are among students evidences of deeper concern for vital religion. For this there should be unfeigned gratitude, also earnest supplication for the abiding of the Spirit of power.—Northwestern Christian Advocate.

METHODISM AND MISSIONS.

(Continued from page 1.)

tive country, and then to enter every open door and as much as in them lay to preach the gospel to every creature.

Really, it seems that Methodism has been more distinguished by her missionary zeal than by any other of her achievements. While our great country was a howling wilderness, the Methodist preachers came and the story of their trials, sufferings and triumphs make one of the grandest chapters in the history of our land, and of the progress of the gospel in the world. Dr. Thomas Coke, who was ordained by Mr. Wesley, with the aid of a presbytery of the Church ofEngland, to be the first general superintendent, or bishop, of the M. E. Church in the United States, was one of the most earnest missionaries of the cross who ever lived. His missionary voyages surpassed in number and distance traveled the missionary voyages of the great missionary apostle to the gentiles, St. Paul. Dr. Coke crossed the Atlantic ocean 18 times; he planted missions in the West Indies, and labored to establish the church in the colonies of North America; and after the governemnt of the United States was established aided materially in organizing the church. His zeal for the salvation of the world moved him to ask permission of the Wesleyan conference to plant a mission in the East Indies. Being possessed of an ample fortune, he not only gave himself, but a large sum to further that enterprise. It was on his voyage to establish thais mission in the Far East that he died at sea and was buried in the ocean.

The Methodist recovered from the rubbish of theological confusion, in the beginning of their history, the doctrine and experience of the witness of the Spirit of God, with the human spirit to the fact of personal salvation. John Wesley was zealous for the cause of Christ, while he was but a servant of God, but when he became a son and his heart was strangely warmed by having the love of God shed abroad in it, by the Holy Ghost, which was given unto him, his zeal was intensified and his evangelical efforts became far more earnest and effective. Nothing added so much to Methodism as a great missionary movement, as the universal experience among them of the divine assurance of personal salvation. They first found Christ in a conscious assurance of salvation, and then became his witnesses at home and abroad; and thereby became exponents of our Lord's evangelical methods of engaging in personal work for the salvation of the world.

There is a great movement among all evangelical Christians at this time called the Laymen's Missionary Movement. But was not Methodism, to all intents and purposes, a laymen's missionary movement at the beginning? The first society was organized by young laymen at Oxford University; and when the first Methodist became clergymen, it was not long before they introduced what was regarded as a great innovation in the established church—lay preaching throughout the land. It seems hard for the church of the present day to enterprise anything as an evangelizing agency, that did not exist in the plans, and was not attempted in the offorts of Methodism at the beginning of her history. Can we find any organization, or individual, among us today, that surpassed the early Methodist in consecration and zeal for the salvation of the world?

We have reached an age in which the great missionary idea is better understood. The church has ceased to ask the question, "do missions pay?" We are learning that there is a human and a divine side to this question; and that the duty of the church is to go into all the world and preach the gospel to every creature, and that it is the divine work to give success to the preaching of the word. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." (Matt. 24, 14.) The second coming of our Lord is conditioned upon the faithful performance of the part assigned to the human instruments. The conversion of every person in any community is not promised in the gospel. It has been preached already for nearly 1900 years, and there is hardly a whole community anywhere where all are genuine Christians. The evangelization of the world does not contemplate anything more than to give every nation and all the inhabitants of every land the offer of salvation through Christ, for a witness to all the nations of the earth, that God is no respector of persons, and will have men be saved if they will accept the offered salvation through the atonement of Jesus Christ.

The Laymen's Missionary Movement of our day is nothing new to the spirit and enterprise of Methodism. It is simply the enlargement of the spirit and effort of Methodism from the first which has brought to the church of the present day a better conception of the work of missions than she has had since apostolic times.

The slogan of the men's missionary movement of our time is: "The evangelization of the world in this generation." When we speak of accomplishing such stupendous task, in such a short time, there are still found many who doubt the possibility of its attainment. As we have before stated, the evangelization of the world is a divine idea. When we contemplate it from a human point of view, it appears impossible; but when we remember that one day with the Lord is as a thousand years, and a thousand years is as one day, we need not concern ourselves about the time element.

Leaders of the Laymen's Missionary Movement have divided up the unevangelized heathen among the different evangelical denominations, and the part that falls to the Methodist Episcopal Church, South is 40,000,000. If we could put 1,600 missionaries in the field and keep them there for 25 years, we could finish our part of the work, and bring to the world the glad day of our Lord's return; for when this gospel is preached in all the world, then shall the end come.

Methodism has a record for missionary zeal and enterprise, of which we have a right to glory. There is nothing in her early history to make us ashamed. One of the brightest pages in the history of Methodism in the United States was written by us in our efforts to preach the gospel to the African slaves of the South, before the war between the States. One of her honored bishops, William Capers, was the founder of missions among the slaves of the South. When a young man he was pastor of this church and wrote an account of the planting of Methodism in Fayetteville by Henry Evans, the colored Methodist preacher who first preached the doctrines of Methodism here. Mr. Capers was the pastor of this church in 1819 (Hay Street Church, Fayetteville), two years after it was founded. He was afterwards one of our honored bishops, and after spending his life in the work of preaching the gospel, and doing all he could to forward the missionary enterprises of the church, sleeps in Washington Street Church churchyard, Columbia, S. C., and there is inscribed on the marble shaft that marks his grave, as the act of his life that he prized more highly than any other of his achievements, the inscription: "The founder of missions to African slaves."

Our church has always been a missionary church in practice, as well as in theory; and our honored bishops today are all foreign missionaries; for their Episcopal duties call them to the regions beyond and they all go when duty calls them. We have much to be thankful for that God has given us such an honored place in the front of the battle for the conquest of the world. We are leading the world in the great missionary movement, and every member should rally to the standard of the cross and push on to the early conquest of the world for Christ.

Leslie Stephen, the English historian, gives us a beautiful description of the effect of Methodism on the Church of England; and when we remember that Mr. Stephen was not a Methodist, and was not a partial historian, his testimony is the more highly prized. He says when Methodism arose in England, the Established Church was like a grand old cathedral that had been lighted by divine fire; but the fire had burned down, and there was nothing but a few embers left. Then came in a frisky little man and stirred the embers vigorously. That man was John Wesley. Another came in with an arm full of fagots and threw them on the embers. That man was John Fletcher. Another came in with a bellows and blew the embers and the sparks ignited the fagots and the flame lighted up the grand old cathedral. That man was George Whitefield. Then another came in and took down his lyre and sung:

"See what a flame aspires,
Kindled by a spark of grace,
Jesus love the nation's fires,
Sets the kingdoms in a blaze."

That man was Charles Wesley, the poet of Methodism.

A discussion of Methodism and missions would be very incomplete should the faithful work of the women of Methodism be overlooked. As in the beginning of Christianity, when the faithful women who followed Christ, ministering unto Him while He lived, and who were last at his cross and first at his sepulchre, so the women of Methodism have ever been His faithful disciples. It has been truly said if John Wesley was the father of Methodism, his mother, Susannah Wesley, was the grandmother of the movement. In the United States the name of Barbara Heck will forever be coupled with the beginning of Methodism in New York. It was that good woman who called one of the first lay preachers of Methodism from a back-slidden state, and moved him to begin the work of evangelism in the city of New York; and the women of the church have ever been on the alert to give their hearty support and earnest co-operation and help to the missionary enterprises of the church. The fact is that women and children have been leaders in the work, and when the general conference of our church, provided for the organization of the Woman's Foreign Missionary Society in 1878, the women of Southern Methodism entered into the work with zeal and gave their dimes and dollars to the cause and offered themselves to go into the foreign fields to teach their heathen sisters the way of life and salvation. Several of them have died in foreign fields and sleep in graves in a strange land. And their work has grown and increased until it has become an important factor in the world's evangelization.

This church is represented in one of our foreign fields by a Lamb from her own flock. Miss Lizzie Lamb is your missionary in Brazil, and you are linked by her faithfulness and consecration to the missionary cause. May God raise up others, both men and women, from your own numbers to press the battle to the Gates.

As Methodists we have much to encourage us, in the hope of the final conquest of the world for Christ. If we have met with discouragements, we can truly say in the language of the poet,

It is weary watching wave by wave,
But still the tide flows onward,
We climb like corals, grave by grave,
To pave a pathway sunward,
We are driven back in many a fray,
A newer strength to borrow,
But where the vanguard camps today,
The rear shall rest tomorrow.

A MESSAGE TO THE PASTORS.

At the last meeting of the Woman's Board of Home Missions held in Savannah, Ga., a resolution was passed requesting the pastors throughout our church to preach a sermon on "Tithing or Christian Stewardship," on the fourth Sunday of February. We sincerely trust that you may find it convenient to comply with this request. If it is not practical to preach it on this date, we shall appreciate it if you will do so on some convenient time near thereto. If you have more than one church in your charge we shall be glad to have you present the subject to each congregation.

Believing as we do that in this age of great money making and material prosperity our people should be brought more and more to a realization:

1st. Of their relation to God as his Stewards.

2d. That their own souls' good requires liberal giving.

3d. That the support of the Gospel is a part of Divine worship.

4th. That there should be system and method in one's financial support of the church as there should be in secular business.

5th. That Christians should not feel content to make their offering to the Lord less than that required of the Jews.

These and many others are the reasons we come to you in this special effort.

We realize the very great influence of the pulpit in arousing the consciences of men on any subject and we are sure if the six thousand pastors throughout our church will present to the people the great responsibility of their stewardship it will be blessed of God in arousing them to a greater liberality, and a more systematic method of giving.

Thanking you, and praying our Father's richest blessings, we are

Most sincerely,
Mrs. J. W. Perry.

The man who has learned to triumph over sorrow wears his miseries as though they were sacred fillets upon his brow, and nothing is so entirely admirable as a man bravely wretched.—Seneca.

Our Children's Home Department

Edited by Supt. H. A. Hayes

COLLECTIONS FOR FIFTH SUNDAY IN JANUARY, RECEIVED BY H. A. HAYES, SUPERINTENDENT.

Report for Week Ending February 3, 1910.

Grace Sunday School, Winston-Salem, $7.44; Centenary Sunday School, Greensboro, $8.30; Walnut St. Sunday School, Greensboro-Proximity, $2.50; Oakdale Sunday School, Jamestown, $1.69; Summerfield Sunday School, $2.50; Triplett Sunday School, Mooresville, $2.42; Mocksville Sunday School, $16.25; West End Sunday School, Winston-Salem, $10.75; Granite Quarry Sunday School, $3.17; Burkhead Sunday School, Winston-Salem, $5.79; Lawndale Sunday School, Route No. 1, $5.00; Union Sunday School, Morven Circuit, $2.50; Long Pine Sunday School, Morven Circuit, $2.50; McAdenville Sunday School, $5.00; Spray Sunday School, $2.24; Mays Chapel Sunday School, Maiden Circuit, $2.00; West Salem Sunday School, Winston-Salem, $5.50; Central Sunday School, Albemarle, $6.14; Draper Sunday School, $.70; Arney's Chapel Sunday School, Worry, $1.66; Morganton Sunday School, $6.66; Kannapolis Sunday School, $3.00; Clarksbury Sunday School, Statesville, $1.81; Mt. Carmel Sunday chool, Concord Circuit, $.55; Harmony Sunday School, Concord, $1.00; Bakersville Sunday School, $.90; Siloam Sunday School, Winston-Salem, $3.02; Main St. Sunday School, Reidsville, $17.35; Elbethel unday School, King's Mountain, $1.15; Fair Grove Sunday School, Thomasville Circuit, $1.00; Beulah Sunday School, Wilkes Circuit, $1.50; Wilkesboro Sunday School, $3.22; Boonville Sunday School, $1.85; Stoneville Sunday School, $1.20; Madison Sunday School, $2.50; Bethel Sunday School, Asheville, $2.46; Mt. Pleasant Sunday School, Biltimore, and Mt. Pleasant Circuit, $3.56; Riverside Sunday School, Asheville, $1.06; Haywood St. Sunday School, Asheville, $6.21; Ruffin Sunday School, $.85; Bethesda Sunday School, $.85; Lewisville Sunday School, $.84; West Hickory Sunday School, Hickory, $.80; Cedar Grove Sunday School, Ansonville, $1.50; Zion Sunday School, Norwood, $.81; Cottonville Sunday School, Norwood, $2.45; New Hope Sunday School, Winston-Salem, $1.42; Franklin Sunday School, Gastonia, $2.33; Gold Hill Sunday School, $2.63; Thermal City Sunday School, $2.20; Nebo Sunday School, $.30; Greenlee Sunday School, Old Fort, $1.00; Hardison Sunday School, Mocksville, $1.00; Calvary Sunday School, Charlotte, $5.02; Little John's Sunday School, Lenoir, $2.65; Bethel Sunday School, Bethel Circuit, Waynesville, $1.85; Waynesville Sunday School, $5.85; Acton Sunday School, $.75; Pleasant Hill Sunday School, Sulphur Springs Circuit, $1.00; Biltimore Sunday School, $3.83; Leicester Sunday School, $5.68; Oak Hill Sunday School, Candler, $1.23; Asbury Sunday School, Sulphur Springs Circuit, $2.50; Franklinsville Sunday School, $3.55; Wesley Chapel Sunday School, Linwood Circuit, $1.15; Muir's Chapel Sunday School, West Greensboro Circuit, $2.50; Hopewell Sunday School, Polkton Circuit, $1.78; Salem Sunday School, Forest City Circuit, Bostic, $1.00; Rutherfordton Sunday School, $4.14; Woodleaf Sunday School, $2.00; McFarlan Sunday School, $1.92; Pleasant Grove Sunday School, Waxhaw Circuit, $1.25; Pilot Mountain Sunday School, $1.87; Huntersville Sunday School, $1.30; Laurel Bluff Sunday School, Mt. Airy, $.30; Centeary Sunday School, Winston-Salem, $17.53; Palmyra Sunday School, Walnut Cove Circuit, $.53; Buffalo Heights Sunday School, Greensboro, $2.00; Connelly Springs Sunday School, $2.00; Shady Grove Sunday School, Jonathan Circuit, Waynesville, $1.76; Concord Sunday School, Monbo, $2.65; Ozark Sunday School, Gastonia, $5.00; Wentworth Sunday School, $2.00; Rose Chaple Sunday School, Statesville, $1.00; North Main St. Sunday School, Salisbury, $3.10; Hickory Grove Sunday School, Charlotte, $8.20; Lilesville Sunday School, $2.25; East Spencer Sunday School, Salisbury, $1.00; Dobson Sunday School, $.79; Mt. Olivet Sunday School, Davidson Circuit, Enterprise, $2.00; Dilworth Sunday School, Charlotte, $3.55; Forest Hill Sunday School, Concord, $6.12; Norwood Sunday School, $13.25; Cedar Hill Sunday School, Ansonville, $2.50; North Charlotte Sunday School, Charlotte, $3.50; Liberty Sunday School, $1.60; Jackson Hill Sunday School, $2.75; Caroleen Sunday School, $5.00; Waxhaw Sunday School, $2.83; Waxhaw-Bond Green Sunday School, $2.14; Epworth Sunday School, Concord, $3.50; Sandy Plains Sunday School, Chesterfield, S. C., $.85; Mt. Pleasant Sunday School, Sherrill's Ford, $1.32; Fair View Sunday School, Boone Circuit, $1.00; Bessemer City Sunday School, $2.65; Buffalo Sunday School, Lincolnton, $.65; Weddington Sunday School, Matthews, $2.15; Kernersville Sunday School, $3.80; Concord Sunday School, Mocksville, $1.40; Snow Hill Sunday School, Candler, $1.25; Fallston Sunday School, $8.90; Burnsville Sunday School, $1.60; Mt. Gilead Sunday School, Trinity, $4.25; Denver Sunday School, $1.05; Jonesville Sunday School, $2.00; Unionville Sunday School, $2.00; Sulphur Springs Sunday School, Patterson Springs, $1.00; Boone Sunday School, $1.91; Dallas Sunday School, $2.00; Oak Hill Sunday School, Candler, Sulphur Springs Circuit, $2.20; Montmorenci Sunday School, Candler, $2.25; Seipitz Sunday School, Davie Circuit, Mocksville, $1.25; Union Sunday School, Lewisville Circuit, Lewisville, $.61; Harper's Chapel, Lenoir Circuit, Patterson, $.53; Liberty Sunday School, Gold Hill, Gold Hill Circuit, $1.25. Total, $372.57.

Rev. E. P. Stabler for Bethel Church, $1.85; Centenary Baraca Class, Winston-Salem, $8.33; Mrs. Parnela Allen for Julia Allen, $2.00; Rev. J. T. Stovver for Salisbury Circuit, $3.41; Miss Julia H. Albea for Library, $25.00; Rev. A. T. Bell for Leaksville Church, $8.03. Total, $48.62.

Report of J. P. Rodgers, Agent, for Week Ending January 29, 1910.

Subscribed—Greensboro: Miss Blanche Johnson, 435 Walker Ave., $50.00; Wm. E. Johnson, 435 Walker Ave., $50.00; J. M. Johnson, 435 Walker Ave., $50.00; W. B. Devlin, $100.00; Rev. W. R. Ware, $25.00; Miss Maggie McClamrock, 501 N. Cedar St., $5.00; McClamrock Marble & Tile Co, $25,00; J. E. Tomlinson, $25.00; Miss Maggie Renn, $5.00; Rev. H. M. Blair, $25.00; N. L. Eure, $25.00; O. F. Pearce, $12.00; C. M. Cox, Scott-Sparger Co., $10.00; Mrs. F. T. Sparger, Scott-Spargar Co., $10.00; Jas. E. Mann, $25,00; A. G. Burgess, Odell Hdw. Co., $10.00; O. S. Short, Odell Hdw. Co., $10.00; J. R. Torian, Odell Hdw. Co., $10.00; R. L. Steel, Odell Hdw. Co., $10.00; K. J. A. Ljung, $25.00; H. B. Slack, $25.00; Todd Hill, Transou Hat Co., $10.00; F. C. Boyles, $20.00; H. B. Tatum, $25.00; E. Poole, $25.00; M. W. Sterne, $25.00; J. R. Chrismon & Co., $10.00; Isham King, $25.00. Ramseur: Chas. A. Reece, $1.00. Greensboro-Proximity: J. H. Luther, $6.00; E. D. Grubb, $1.00; W. H. Venable, 352 W. Lee St., $1.00; J. L. Friddle, $2.00; S. E. Mayes, $2.00; J. K. Grubb, $1.00; G. E. Robinson, $2.00; G. G. Norwood, $1.00; F. P. Brame, $2.00; Miss Margaret Wagstaff, $2.00; J. H. Scott, $1.00; J. C. Fry, $1.00; L. D. Bryan, $1.00; Miss Ruth Phoenix, $2.00; H. L. Hicks, 921 W. Lee St., $5.00; A. C. Dixon, $5.00; J. C. Parker, $5.00; J. J. McDonald, $5.00; J. L. Moore, $5.00; C. L. Grubb, $5.00; R. E. Sims, $25.00; W. R. Mayes, $5.00; S. R. Hunter, $5.00; Jas. Grubb, $5.00; Miss Mamie Nance, $5.00; E. M. Smith, $5.00; H. L. Turner, $5.00; A. L. Hicks, $5.00; J. F. Scurlock, $5.00; Rev. J. W. Ingle, $10.00; A. H. Nance, $15.00; J. W. Mills, $15.00; A. J. Whittemore, $5.00; L. E. Nance, $5.00. Total, $845.00.

Paid on Former Subscriptions.

J. A. Wright, Lexington, $5.00; J. R. Southern, Winston-Salem, $1.50; T. A. Crews, Walkertown, $30.00; Mrs. T. A. Crews, Walkertown, $30.00; Miss Elizabeth Crews, Walkertown, $10.00; Miss Nancy Crews, Walkertown, $5.00; John Crews, Walkertown, $5.00; Mary Crews, Walkertown, $5.00; Nat Crews, Walkertown, $5.00; Alice Crews, Walkertown, $5.00; Albert Crews, Walkertown, $5.00; H. T. A. Lawing, Charlotte, $3.12; Dr. C. S. Tate, Ramseur, $2.50; W. P. Wheeler, Walnut Cove, $5.00; W. C. Francis, Asheville, $5.00. Total, $122.12.

Cash.

Chas. A. Reece, Ramseur, $1.00; R. E. Sims, Greensboro, $1.00; Miss Ruth Phoenix, Greensboro, $2.00; L. D. Bryan, Greensboro, $1.00; J. K. Grubb, Greensboro, $1.00; W. H. Venable, Greensboro, $1.00; O. F. Pearce, Greensboro, $12.00. Total, $19.00.

THE GREENSBORO CONVENTION

Men and Missions, the official organ of the Laymen's Missionary Movement, published in New York, has the following interesting account of the Greensboro Convention:

Remarkable in many ways was the Greensboro Convention, which marked the opening of the Southern series of conventions. The number of men registering was 1,521.

An advance of nearly $100,000 in the offerings for foreign missions during the coming twelve months was decided upon. Last year the churches gave $187,000.

Every section of the State was represented. Every denomination in the State sent delegates. The out-of-town registration was 729 men.

This is the third largest convention in point of delegates. New York holds first place, Washington second and Greensboro third. The results obtained at Greensboro assure the success of the Southern series of meetings.

The sessions were held in the Market Street Methodist-Episcopal Church, South. It seats nearly 2,000 persons. The attendance of men, however, was so large that after the first meeting on Thursday morning, it was necessary to exclude all women in order that no men might be crowded out. Special services were arranged for the women.

The closing session was remarkable. The address of Willis R. Hotchkiss, presenting the needs of Africa and the responsibility of the men of America to the heathen world, was a fitting climax to the convention.

The communion conferences were well attended and enthusiastic. The representatives of each church adopted a strong missionary policy and determined upon a decided advance in their missionary offerings over last year.

The reports made by the various churches at the final meeting show that they have assumed responsibility for an increase of nearly $100,000. The churches of the Greensboro District gave $187,897 last year.

Among the churches and denominations represented were: Southern Methodist, Presbyterian, Baptist, Episcopal, Reformed, Moravians, Disciples of Christ, Christians, Friends, Methodist Protestant and Lutheran churches. In addition, delegates representing twenty-five other denominations attended the convention.

THE AVERAGE SALARY PAID BY DISTRICTS TO THE PASTORS OF THE WESTERN NORH CAROLINA CONFERENCE.

The old colored brother said he accepted the truism that figures do not lie; but was frequently perplexed when he remembered that liars sometimes figure.

If there are no mistakes in the following figures they are encouraging, instructive, and stimulating. Encouraging, because far in advance of any previous history; instructive, because not generally known; and stimulating, because we have in two or three districts an approximation of what the salaries should be in all the districts, though in these districts the average is far below the ability of our Methodist people. Charlotte district takes the first place reaching an average salary of more than $1,000. Franklin district takes the last place paying an average salary of less than $550.

In determining the average salary in each district and the average for the entire conference, I have included the salaries of the presiding elders, and also the amont paid by the Conference Board of Missions to the mission charges of the conference. This is all salary and should be counted in the average. Charlotte District, total salary paid, $25,930; average, $1,008. The above district has the distinction of paying the largest average salary of any district in either of the conferences of the State. If the increase in the salary for the present year could be counted, the average would go to about $1,10 in this district. Three circuits in this district will pay $1,000, and more this year, each.

Greensboro District, total salary paid, $18,887; average, $821.

Salisbury District, total salary paid, $22,123; average, $762.

Shelby District, total salary paid, $16,020; average, $762.

Statesville District, total salary paid, $16,613; average, $755.

Winston District, total salary paid, $17,813; average, $742.

Asheville District, total salary paid, $13,113; average, $728.

Mt. Airy District, total salary paid, $13,683; average, $651.

Morganton District, total salary paid, $13,642; average, $649.

Waynesville District, total salary paid, $8,837; average, $589.

Franklin District, total salary paid, $8,181; average, $545.

The average salary within the last ten years has gone from $509 to $750, an increase of $241.

J. H. West.

GOLD DUST.

Men astonish themselves far more than they astonish their friends.—John Oliver Hobbes.

* * * *

"What will be your chief aim, now you are in Congress?" asked the interviewer.

"To stay there," answered the laconic young statesman.

* * * *

In a written examination on astronomy one of the questions was, "What happens when there is an eclipse of the moon?"

A student with rather a good knack of getting out of a difficulty wrote:

"A great many people come out to look at it."—Tit-Bits.

* * * *

"Now, Tommy," said the teacher in her most persuasive tones, "tell us when is the harvest season."

"From November to March," said Tommy, with great promptness.

"Why, Tommy, I am surprised that you should name such barren months. Who told you they were the harvest months?"

"Pa. He's a plumber."—Chicago Daily News.

From the Field

Correspondence, Reports, Etc.

Thermal City.

We have just finished the first quarter on the Thermal City work. The prospects for a good year are fine and we feel encouraged.

I felt like, when I came to Thermal City, that the "lines had fallen to me in pleasant places", and each day the impression becomes stronger. My people are kind and make me feel at home among them, and better still they attend church and take an interest in the work. I feel that it is going to be a pleasure to work with them.

The future for Thermal City is yet to come. We have two railroads. The new C. C. & O. has just been opened up and is one of the finest roads in the south. This section of the country will certainly build up and with it Methodism. Our church is the only church at Thermal. If we do not build up it will be our own fault. God has done his part, nature her part and progress is doing her part; and now it is "up to us to get a move on".

Our First Quarterly Meeting was, considering the weather, a success. Bro. Hoyle preached with his usual forcibleness both on Saturday and Sunday. All of the churches, but one, were represented. Bro. Hoyle, as a presiding elder, has no superior. He belongs to a class of Methodist preachers that (God pity us!) is becoming extinct—the preacher who spoke his convictions without regard to how the congregation was going to like it. He speaks pleainly regarding sin in nigh places and calls it by the right name.

Pray for us brethren, that our year's work may be a success and that many may be led into the fold of Christ.

Fraternally,
J. E. Womack.

Salisbury Baracas.

Rev. Dr. S. B. Turrentine delivered a special sermon to the Baracas at the First Methodist Church at 7.30 o'clock last night, and a beautiful program of music was rendered by the choir. The Scripture reading was a portion of the fourth chapter of Philippians. The Baraca class filed in from the Sunday School room during the opening song.

Dr. Turrentine's sermon was a brief but comprehensive history of the Baraca movement. He presented the movement in the form of a charming story, told in a charming manner. In part, he said:

"Litle more than 25 years ago a young man stood in a Y. M. C. A. hall in a Northern city. He was a young business man and had become a Christian a few weeks previous. He was giving his experiences. He thought if God told him to speak to some one and he felt that he could not do so himself he could send somebody. He tried this and failed. Later he was told by a friend that he must speak to the person himself. If God told him it was his duty. He did so and was successful. He afterwards founded a Bible class of 18, which grew to 108. In 1890 he organized the Baraca movement and in June, 1898, at Utica, N. Y., a national Baraca organization was effected. The man was Marshall A. Hudson, of Syracuse, N. Y.

Baraca is a Hebrew word which means to bend the knee but as used now means "Blessed." The organization numbers nearly 400,000 members. The Philathea society, an auxiliary organization for women, numbers about 200,000.

Dr. Turrentine traced the organization of young men's societies as far back as 1632, then up to the organization of the Y. M. C. A. by George Williams.

The prime idea of the Baraca movement. Dr. Turrentine stated, was to conserve the religious force adready in the Christian life with the view to helping others, to create a force which goes on in missionary endeavor. The secondary idea is to go forward, to do secret service work, loking out for young men and drawing them to Christ.

Dr. Turrentine stated that he had heard of the Baraca class of the First Methodist Church before coming to Salisbury. Public attention had been attracted to it and he declared that this class was better known than any other in the State.

The Baraca motto is "we do things," quoting from Paul to the Philippians, "I can do all things through Christ who strengtheneth me."

Mayor A. L. Smoot, teacher of the First Methodist Church, also spoke. He said the Baraca was an old-time Bible class in the Sunday School. It has a social, fraternal and spiritual side. There is a password, and a grip. The fraternity side ranks with any fraternal organization. The spiritual side endeavors to prove by the old by comparison with the new what Christ said, "I come not to destroy but to fulfill." Another feature is the secret hour. Talks were also made by Engineer D. A. Beaver and Mr. L. S. Collette.

—Evening Post, Feb. 7.

Pray for the Veterans.

The Confederate Veterans are to have their reunion at Mobile, Ala., April 26. Let us pray for them. Some will be forever lost if not soon converted.

A. D. Betts.

Greensboro, N. C.

Rev. Dr. Steel Endorsed.

I am glad to see that Dr. Sam A. Steel is to hold a meeting in Greensboro. I believe he is the most eloquent preacher I ever listened to and I count it as one of the great privileges of my life to have heard the series of masterly discourses which he delivered recently at Broad Street Church.

Immense congregations thronged to hear him, many renewed their vows and there is a very manifest toning up of the life of the church. Statesville will long remember the ministry of this, one of our greatest men. May his services in Greensboro be a gracious and lasting blessing.

Sincerely,
Harold Turner.

For Sale.

A second-hand set of McClintock & Strong's Encyclopedia, 12 vols., half-morocco, in splendid condition. $1.25 per volume. Also a second-hand set of Makers of Literature in 32 vols., cloth, good condition. 25 cents, per volume.

W. F. Elliott,
Denver, N. C.

W. N. C. Conference Brotherhood.

Assessment No. 1, Rev. J. N. Huggins. Received since report of January 29, $3.00 each from A. E. Wiley, J. E. Woosley, G. H. Detwiler, J. P. Hornbuckle and H. K. Boyer. Total to date $222.00.

Assessment No. 2, called in accordance with special order of Brotherhood, $3.00 each from Jas. Wilson, A. E. Wiley, J. H. Robertson, B. F. Fincher, G. H. Detwiler, J. P. Hornbuckle, and H. K. Boyer. Total, $132.00.

Initiation fee, 50 cents each, from A. E. Wiley and J. P. Hornbuckle. Total to date, $7.50.

Notices have been sent out to all who have not remitted assessment No. 1.

H. F. Chreitzberg,
Secretary and Treasurer.

Monroe, N. C., February 5, 1910.

NOTES AND PERSONALS.

—Rev. A. J. Burrus, pastor of the Unionville Circuit, requests us to say that active steps are being taken to build a new house of worship at Smyrna. Those who will donate either cash or lumber to build the new church can do so by giving name and amount to either of the following-named gentleman: Messrs. Joseph Hinson, V. B. Parker, M. L. Newell, James Mangum or Rev. J. W. McCorkle.

—Monroe Enquirer.

—Rev. W. T. Walker, of Red Springs, who at first declined to accept the superintendency of the Barium Springs Orphanage, has reconsidered and will accept the place. We presume he will enter upon his duties immediately.

—It is announced that the ladies of Central Church, Mount Airy, will take in hand the mater of remodeling the Sunday School room of their splendid church and make it strictly a modern building. This church has an unusually zealous and loyal membership on the feminine side and we have no doubt they will accomplish what they undertake in a very short while.

—We congratulate our Mooresville friends on their success in securing the site of the Home for Aged and Infirm Masons which the order has determined to build. A press correspondent says:

"After the grand lodge decided to take steps to care for the aged and infirm of their membership, the ladies of the Eastern Star, which embraces the mothers, wives, sisters and daughters of Masons, came forward with a proposition to join in with the Masons in building and maintaining this home, obligating themselives for two-fifths of the responsibility, which means a larger and beter equipped institution than was at first anticipated. The building proposed will probably cost $15,000 to $20,000."

—A city union of the Epworth Leagues of Greensboro was organized at Centenary Methodist Church, Monday night of last week by the election of the following officers: Judge N. L. Eure, president; L. B. Ford, first vice-president; E. M. Smith, second vice-president; Alen Preyer, third vice-president; Miss Mary Richland, fourth vice-president; Miss Johnsie Starr, secretary; Fred C. Odell, treasurer. Rev. E. K. McLarty, pastor of West Market Street Methodist Church, made an address on the need of willing workers in the church.

—Mrs. G. A. Oglesby had a serious spell of sickness yesterday morning, falling to the floor unconscious, and it was some time before she revived. Her condition now is much better.

—Concord Times.

—Rev. Alvin Betts, of Raleigh, an aged and highly respected minister of the Baptist Church, and a brother of Rev. Dr. A. D. Betts, of the North Carolina Conference, died at his home in Raleigh Wednesday. He was about 85 years old.

SECOND BIENNIAL CONFERENCE
DALLAS, TEXAS.
LAYMEN'S MISSIONARY MOVEMENT
FEB. 19-22, 1910.
METHODIST EPISCOPAL CHURCH SOUTH

Laymen's Movement—Dallas, Texas.

The following schedule has been given me by the railroad company for Dallas, Texas.

Leaving Greensboro 6.15 p. m. across the mountains.
Arriving Knoxville 6.20 a. m.
Arriving Memphis 10.30 p. m.
Arriving Dallas 7.20 p. m. third day.
Or via Atlanta.
Leaving Greensboro 6.15 p. m.
Arriving Atlanta 6.00 a. m.
Arriving Birmingham 12.15 noon, second day.
Arriving Memphis 8.05 p. m.
Dallas 5.35 p. m. third day.
Or via New Orleans.
Leaving Greensboro 6.15 p. m.
Arriving Atlanta 6.00 a. m.
Arriving New Orleans 8.30 p. m. second day.
Arriving Houston 10.15 a. m.
Arriving Dallas 7.30 p. m.

Any one who desires further information may address R. L. Vernon, D. P. A., Charlotte, N. C. or C. H. Ireland, Greensboro, N. C.

It is hoped that the Western North Carolina Conference will send a number of delegates. This movement is getting a broader sweep every day and the outlook is for the record-breaking attendance at the Dallas Convention.

Chas. H. Ireland.

CAMPAIGN FOR NEW SUBSCRIBERS

Report to February 8th

ASHEVILLE DISTRICT		
Hendersonville, J. W. Moore	4	
Old Fort, W. G. Malonee	1	5
CHARLOTTE DISTRICT		
Ansonville, P. L. Terrell	2	
Tryon Street, G. T. Rowe	1	
Dilworth, and B. Spring, A. L. Coburn	1	
Mt. Zion, J. W. Clegg	21	
Belmont, L. A. Falls	8	
Chadwick, H. H. Robbins	1	
Calvary, E. E. Williamson	1	35
GREENSBORO DISTRICT		
Rev. W. R. Ware	1	
Coleridge Ct., R. L Fruit	2	
Main Street, Reidsville, L. T. Mann	1	
Washington St., J. Ed Thompson	3	
Denton, H. V. Clark	1	8
MORGANTON DISTRICT		
Table Rock, Albert Sherrill	1	
Connelly Springs, E. G. Pusey	1	
Spruce Pine, J. B. Hyder	1	3
MOUNT AIRY DISTRICT		
Mt. Airy Station, J. F. Kirk	2	2
SALISBURY DISTRICT		
Jackson Hill, E. M. Avett	2	2
SHELBY DISTRICT		
Lincoln Circuit, J. W. Strider	1	
King's Mountain, D. F. Carver	1	
Maysworth, J. F. Harrelson	2	
Cherryville, James Willson	1	
Shelby Ct., E. N. Crowder	1	
Polkville Ct., W. M. Boring	1	
Shelby, First Church, C. F. Sherrill	1	8
STATESVILLE DISTRICT		
Granite Falls, W. F. Sanford	1	
Hickory, J. H. Weaver	2	
Newton, E. W. Fox	1	
Stony Point, T. B. Johnson	1	
Mooresville, R. M. Courtney	4	
Broad Street, Harold Turner	1	10
WAYNESVILLE DISTRICT		
Waynesville, J. H. Barnhardt	1	1
WINSTON DISTRICT		
Stoneville, J. H. Robertson	1	
Mocksville, B. Margeson	2	
Advance, L. L. Smith	2	
Cooleemee, W. G. Scales	4	
Davie, P. E. Parker	1	11
Grand Total		85

—Rev. J. E. Abernathy is confined to his home by illness and was unable to conduct the services at his church yesterday. At the morning service Mr. C. F. Lowe presided and Prof. W. S. Snipes made a talk on the Laymen's Missionary Movement.

Winston Sentinel, Monday.

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville, Miss Edna Davis.
Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss John Starr.
Greensboro, N. C.
Morganton, Prof. I. B. McKay,
Rutherford College, N. C.
Mt. Airy. Rev. Z. Paris, North Wilkesboro, N. C.
Statesville, T. E. Lothery, Davidson, N. C.
Salisbury, Rev. E. M. Avitt. Jackson Hill, N. C
Shelby, J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison, Shady Grove, N. C
Winston, Rev. A. G. Lofton, Farmington, N. C.

We note that the president's war cry of the South Carolina Conference League Conference is: "On to Newberry." Our sister league conference is exercising a vigorous effort, and doubtless, with the force at the helm as cabinet officers, the league will continue to grow, and magnify its office.

* * * *

Watch the columns for the announcement concerning the Conference League Conference. In a few days we shall have plans permanently fixed. We do not doubt but that we shall have a great conference. Prepare to go. We hope to have such speakers on the program as Bishop W. A. Candler, D. D., Revs. John C. Kilgo, D. D., H. M. DuBose, D. D., E. H. Rawlings, D. D., W. B. Palmore, D. D., and S. A. Steel, D. D., and a number of others. We hope to make the occasion one of moment. Though plans are not definitely arranged and the programme is incomplete, yet we see far enough ahead to promise a great feast for all who attend. Do not miss it. Plan to go.

* * * *

Organize a mission study class if possible in your League. Write to Rev. Ed. F. Cook, D. D., Nashville, Tenn., for helps and missionary literature. He will be glad to furnish you information and literature.

* * * *

The first vice-president should give some time to the aranging for the devotional services. Prepare before hand. Appoint your leaders at least two weeks ahead. Take time and prepare. Do not try to have a successful meeting without any effort. If so, you will very largely fail. Remember the secret of success in anything is first to get ready. The Lord will help you if you help yourself. But He will not bless a service where carelessness and indifference are evident.

* * * *

The secretary of the Winston District writes us a very encouraging letter. He writes us that he is ready for service. That has the right ring. We do not need more capable Epworthians in our conference, but those who are ready to do and to dare. Brother Loftin is one of our most promising young pastors. He is wide-awake, and is in touch and in sympathy with the young life of the church.

* * * *

Some have asked us to explain the duties of the District Secretary. One of the most important and pressing duties of the District Secretary is to get in touch with every League in his district. Write to the League and encourage them with a message of good cheer. Urge them to write to the editor of the League columns. Urge them to have something in view always, and work to it. At present, the District Secretary can do no better service than to impress each League with the importance of sending a delegate to the Conference League Conference. The secretary should, at this time, notify every League that the president, secretary and the Junior Superintendent are delegates ex-officio. The District Secretary should feel that upon him depends very largely the success of the coming League Conference. He should, with other wide-awake Leaguers in his district, write to his presiding elder, or call upon him and ask for the privilege of having a short League program in connection with the District Conference. There are many other duties of a District Secretary, but they will be brought out at the coming conference.

* * * *

A City League Union has been organized in the city of Greensboro with Judge N. L. Eure, president and Miss John Starr, secretary. The organization of City League Unions is a prophecy of greater and more complete service by the League. May the day hasten when Asheville, Charlotte, High Point, Concord, Salisbury, Gastonia and Winston will have City League Unions. All honor to the Greensboro Leagues for the wisdom, vitality and zeal they possess!—For the splendid example they have set. May the guiding hand of the Infinite One guide their interests, and His unfailing mercies atend them.

* * * *

We quote the following from a correspondent of one of the leading conferences of our Church: "The presiding elder reports one of the best Epworth League meetings he ever saw. So let it ever be. The Epworth League is doing far more for the Church than some of the wise heads or otherwise heads ever dreamed."

* * * *

An Epworth League has been orized at Mooresville with 26 charter members. The secretary writes us that they have a band of young people who are going to be workers. Others have been received since the organization. We count on the Mooresville League. It is composed of a noble young people, and the chief—the pastor, is true blue and thorough going.

* * * *

My Task.

To love some one more dearly every day;
To help some wandering child to find his way;
To ponder on some noble thought and pray,
And smile when evening falls:
This is my task.

To follow truth as blind men long for light;
To do my best from dawn till night;
To keep my heart fit for His holy sight,
And answer when He calls:
This is my task.

—Author Unknown.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

Teacher: Bessie, name one bird that is now extinct." Little Bessie: "Dick!" Teacher: "Dick? What sort of a bird is that?" Little Bessie: "Our canary—the cat extincted him."

Buy—

soda crackers when and where you will, there is only one way by which you can absolutely depend on their freshness and goodness, and that is to say

Uneeda Biscuit

5¢ (Never sold in bulk)

NATIONAL BISCUIT COMPANY

TATE SPRING
TRADE MARK REGISTERED

Modern Hotel, Steam Heat, Electric Lights, Rooms with private bath—Golf, Riding, Hunting Reserve.

TATE SPRING WATER

Prescribed by physicians, on sale by druggists, everywhere, for Constipation, Dyspepsia, Stomach, Kidney, Bladder and Blood Trouble.

Rev. Dr. E. E. Hoss, Bishop Methodist Church, Nashville, says, **"I regard Tate Spring Water as the best remedy for all disorders of the stomach, bowels, liver and kidneys of which I have any knowlege."**

PRICES, f. o. b; Case, 1 doz. ½ gal. Bot. $5.00; Demijohn 5 gal. $2.25; Rockerjohn 5 gal. $2.75; Carboy 12 gal. $3.75; Bbl. 33 gal. $5.00; ½ Bbl. 15 gal. $3.50.

P. O. Box 94 **TATE SPRING CO.** Tate Spring, Tenn.



"Your thoughts show more of you than you think."

A COMMODITY FOR POOR AND RICH ALIKE.

Residents of rural districts who want to increase their business, do more work in same time, and same work in less time, cut down expenses, save railroad fare, horseflesh, time, trouble and annoyance—people who are tired to lead a life of weary toil and isolation—should arrange for telephone service. It is no longer a luxury which only "a select few" can afford. The Southern Bell Telephone & Telegraph Company, of Atlanta, Ga., has just published a booklet explaining how rural districts can have the numerous advantages of telephone service at a trifling expense. It will be sent to you free on request.

Headache?

Want to know the quickest and best way to stop it? Take

Dr. Miles' Anti-Pain Pills.

They are the best because they do not leave any disagreeable, after-effects. Just simply quiet the nerve irritation which causes the distress. What is equally important they do not derange the stomach—only a pleasurable sense of relief follows their use.

"I am in fairly good health, but subject to frequent heavy, cloudy head, and occasionally dull pain. I get relief with one or two of Dr. Miles' Anti-Pain Pills. They are very beneficial to me and I do not like to be without them." D. F. LEWIS, Cleveland, O.

The first package will benefit; if not, your druggist will return your money.

Laziness travels so slowly that poverty soon overtakes him.

The Christian Life

GOD MADE HIS DWELLING IN MY HEART TODAY

By Nancy Byrd Turner

God made His dwelling in my heart today;
Flung wide the shuttered windows to the dawn
And let the light in, ray on level ray,
Till all the dark was gone.

He swept the drowsy chambers clean as snow
And set the hills a-blossoming with flowers.
So in my heart so moved He to and fro,
Twelve wondrous, wondrous hours.

The shapes of fret and discontent and hate
That had been wont to claim the place as home,
Paused, fearful, in the shadow of the gate,
And dared no nearer come.

Once Sorrow's shadow darkened at the door,
And I looked up and bade it be my guest,
Shrinking nor fearing; and behold! it bore
A blessing in its breast.

Yea, and those dreary ghosts of memories
I long had known—sad, furtive-footed things,—
Today I marked their gentle presences
By the soft sound of wings.

Smiling, I bent me to my burden's weight,
Singing, I wrought before my busy loom
With threads of gold. Uplifted and elate
I met the folding gloom.

Tonight God roofs me with His tranquil skies
And lights His steadfast stars, and takes away
The twilight's pictures from my straining eyes,
And all the sights of day.

Unloosed, unshod, I hear across the deep,
Still dark the world's last murmur faint and cease;
And, folding quiet hands, I fall on sleep,
Safe in my House of Peace.

—Youth's Companion.

THE JOY OF DIVINE FELLOWSHIP

There is nothing comparable to the joy which springs from conscious fellowship with God. It begets a glow within and a radiance without which are quite unmistakable, even if indescribable. It is the portion of all who desire it, whether high or low, learned or unlearned. Horace Bushnell was one of the most powerful and original thinkers our country has produced. In some notes on prayer he leaves the following testimony: "I fell into the habit years ago of talking with God, and it became so natural that in all my open spaces I do it without thought. It is not supplication or ejaculation or adoration, but a friendly way of contemplation and personal intercourse."

The artist, James Smetham, one night reviewing the years since his conversion, relates: "My heart glowed within me as I thought how my life has changed by the belief of a few simple things since those old days. I thanked God aloud. I sent some plain expressions of praise upward to the heavens where I saw one white star in the gray, tender blue, eastward; such expressions as I could scarcely repeat, so unlike me to say aloud were they; but I could not help it. My heart was glowing silently like that star in the heavens."

* * * *

What is common to all these testimonies is their irrepressibleness. One feels that such things could not be kept from expression: The experience actually compelled the testimony. To talk, therefore, about religion in any helpful or contagious way one must live in the spirit, and realize that life to be in itself the most relishing and satisfying thing in the world. What moves a man as a quickened sense of the presence of God moves him he cannot keep quiet about. If he be a William Cowper or Charles Wesley it will break out in song; if a Whitefield or a Brooks, in unforgettable eloquence; if humble and unlettered, perhaps with a lisp and stammer, but yet with freshness and with power—

"And weary folk who pass him on the street
See Christ's love beam from out the wistful eyes
And gain new confidence in God and man." Selected.

PEACE OF HEART

"You have been so brave through all these changes of plan," said one woman to another. "I should be all restless and discouraged if I were in your place."

"Why, no," said the cheerful little woman whose plans looked so upset; "why should I be discouraged? I've got the Lord's fresh air, sunshine, good rain and wind, all his people, and all his help as long as I'm here on this earth at all. What's the sense of being discouraged with all that?"

"If I only didn't have to worry about money," mused another woman; "it seems to me the world would be so peaceful and lovely."

Said her friend: "If peace and liness are what you want money to bring you, you can have them without waiting another day. And," went on this wise friend, "you do have them already. When I see you sitting there at your mending, quiet and busy and unselfish, your whole face shows peace and sweetness. What more could money do?"

Large amounts of money bring their own special train of cares. There is no evading a certain definite sum of responsibilities in this world. But peace of heart, the peace-giving and sunshine-radiating spirit, has absolutely nothing whatever to do with money. It is often most apparent in those who have the heaviest money difficulties to face, and it has in itself for all whom it reaches the finest, broadest, truest sort of advantage and education. The Lord's Prayer and the Sermon on the Mount hold all the needed wisdom for the acquisition of peace and contentment.—The Wellspring.

"An opportunity to help the poor and needy is a chance to make yourself happy."

FREE BOOK ABOUT CANCER.

THE LEACH SANATORIUM, of Indianapolis, Ind., has published a book on cancer, which gives interesting facts about the cause of cancer; tells what to do in case of pain, bleeding, odor, etc., instructs in the care of the patient, and is in fact a valuable guide in the management of any case. The book is sent free to those interested who write for it, mentioning this paper.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-five years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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P. P. P. will purify and vitalize your blood, create a good appetite and give your whole system tone and strength.

A prominent railroad superintendent at Savannah, suffering with Malaria, Dyspepsia, and Rheumatism says: "After taking P. P. P. he never felt so well in his life, and feels as if he could live forever, if he could always get P. P. P."

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P. P. P.

If you are feeling badly in the spring and out of sorts, take

P. P. P.

If your digestive organs need toning up, take

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If you suffer with headache, indigestion, debility and weakness, take

P. P. P.

If you suffer with nervous prostration, nerves unstrung and a general let down of the system, take

P. P. P.

For Blood Poison, Rheumatism, Scrofula, Old Sores, Malaria, Chronic Female Complaints, take

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Prickly Ash, Poke Root and Potassium.

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Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed NO. 62
Chester.....Lv.	7 55 a m	1 15 p m	-----
Yorkville.....	8 42	2 40	-----
Gastonia	9 30	4 30	-----
Gastonia	-----	-----	-----
Lincolnton....	10 26	6 46	-----
Newton	11 05	7 40	-----
Hickory.....	11 55	8 35	-----
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	-----	5 35
Edgemont....Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	-----	7 15 a m
Mortimer	12 13	-----	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory	2 52	8 40	-----
Newtor	3 20	9 30	-----
Lincolnton....	3 57	10 18	-----
Gastonia	4 50	11 40	-----
Gastonia	-----	-----	-----
Yorkville	5 39	1 45	-----
Chester.....A .	6 25	3 20 p m	-----

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Fish Bite like hungry wolves, any time, if you use MAGIC FISH LURE. Best fish bait ever discovered. Write to-day and get a box to help introduce it. Agents wanted. J. F. Gregory, Dept. 4, St. Louis, Mo

Our Little Folks

HOW A VALENTINE WENT TO CHURCH

By Emma C. Dowd

Aylie was sitting beside her father in the church pew, when he put his hand in his pocket and drew out his handkerchief. One corner of the big square showed a hole—a hole large enough, Aylie thought, to put three of her fingers through! To think of there being such a hole in papa's Sunday handkerchief!

She was sure that papa noticed it, too, for he hastily crushed his handkerchief in his hand, hiding the hole completely. She glanced around at Mrs. Hill, who sat just behind, to see if she had seen that hole, and Mrs. Hill smiled at her, exactly as if she had! Aylie turned back and patted papa's hand very softly, poor papa, to have a hole in his handkerchief, and to have the people see it! She spoke of it to mama as soon as she had a chance.

"Papa's handkerchiefs are wearing out," she said.

"May I look them over, and pick out the ragged ones?" Aylie asked.

Mama said, "Yes."

"Mama," she cried, in a horrified tone, "there isn't a single whole one here! What will papa do?"

"Never mind, dear," mama told her; "I'll get him some as soon as I can. These aren't so very bad."

"They're every one ragged," Aylie persisted. "Maybe they'll do for week-days, but they aren't good enough for Sundays and church."

St. Valentine's Day came that week, and the children were talking about the display of valentines in the shop windows downtown, and wondering what they had better buy for their friends, and how many they would get for themselves.

"Perhaps you won't have any," said the father, "I never had a valentine in my life."

"Didn't they send valentines when you were a boy?" asked Aylie.

"Oh, yes," he answered, "but nobody ever sent me any. There wasn't quite so much of that sort of thing as there is nowadays, I guess."

"I'm glad I don't live in the country, then," said Warren. "I hope I'll get hots of valentines this year. I'm going to buy eight. How many will you buy?"

"I don't know," Aylie answered, and ran away.

Upstairs, her little purse in hand, she thought things over. She had not enough money for the valentines she had intended to buy, and—but papa must have a valentine! That afternoon she went shopping.

On Valentine morning the family were gathered in the dining-room, all but Aylie. Suddenly the bell rang. Then in a minute Aylie came in by way of the kitchen. Warren had gone to the front door.

"I guess it's a valentine for you, papa," he laughed, laying a thin, square parcel on the table.

The father untied the string, and opened the little box. A bit of paper lay on top. It read, "Your valentine, from Aylie." Then he unfolded a fine hem-stitched handkerchief.

"That's the most sensible valentine I ever saw!" he exclaimed. "So you spied the hole, little girl! I was ashamed of it! I felt as if everybody saw it! I shall carry my valentine to church next Sunday without fail."—Sunday School Times.

CURIOUS BRUSHES

Willie, flushed and happy, had just come in from the barn where he had ben playing hide-and-seek.

"I guess my little boy needs to find a brush," said mother, looking up from her work. For there were clinging to his pretty sailor suit bits of dry grass and seeds from the mows, and some were playing peekaboo in the little fellow's hair.

"O mother, can't I wait? I'm just too tired now."

"If flies had been playing hide-and-seek they would not allow a speck of dust to stay on their heads: they'd brush it off," casually remarked Aunt Nan.

"Flies?" exclaimed Willie, incredulously. "Where'd they get their brushes, I'd like to know?"

"Oh, they have them, and use them," laughed Aunt Nan.

"Hair brushes?" questioned Willie, and his face took on a perplexed look.

"Yes, and they always keep themselves very clean. Have you never seen a fly rub his delicate front legs over his head?"

"Lots and lots of times," replied Willie, quickly.

"Well," resumed Aunt Nan, "there are a great many hairs on the underside of a fly's feet and legs, and these form tiny hairbrushes. When any dust gets on a fly's head, he brushes it off at once, and then he rubs his legs together, as you have probably noticed. This so that no dust may cling to the little brushes."

"Hurrah, Mr. Fly!" exclaimed Willie. "I guess you needn't think you're the only one who can use a brush, even if the other fellow doesn't carry his brushes around with him on his feet!"

Away he ran; and, when he came back, mother said her little boy looked neat enough to be kissed.—Christian Advocate.

It is the fact that the habitual performance of the humble daily duties has often developed the highest spirituality of character, with a vivid consciousness of the presence of God within and around us, a profound conviction that communion with him takes place by prayer and an intuitive certainty of divine truth which is essentially mystical.—William R. Inge.

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Ladies soiled skirts, dresses, suits or wraps of any material, that have become soiled and mussed, can be dry cleaned and pressed, and made new in our

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department. We also dye over garments, with uniform success, and at slight cost to you. Our illustrated booklet and price list is free. Write us for it.

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HER DUTY

"I feel it my duty," writes Mrs Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? *Get Cardui at once.* All reliable druggists sell it.

Special Low Rates Via Southern Railway to Dallas, Texas, and return, account Laymen's Missionary Movement, February 19-23, 1910.

Southern Railway announces very low rate to Dallas, Texas, and return for the above occasion. The following round trip rate will apply from Greensboro, N. C., $48.00.

Tickets on sale February 16th, 17th and 18th; limited to reach original starting point returning not later than midnight of March 15th, 1910.

For further information call on nearest ticket agent, or write.

R. L. VERNON, D. P. A.,
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Ask *any* merchant who is selling "Shield Brand" Shoes and he will tell you that they are increasing his shoe sales and shoe profits, because they are the quickest sellers and give his customers the most perfect satisfaction.

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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

PROPORTION.

(The people of the United States last year spent sixty millions for lace; they gave, all denominations included, less than seven million dollars for missions.)

Eleven cents for missions and a dollar bill for lace
Is our index of proportion; shows our zeal to save the race.
Said the Lord to his disciples: "Bring an offering today
For the famine-stricken people who are suffering far away."

And his sleek, well-fed disciples, looking up into his face,
Made reply, "We'd like to do it, but we've spent so much for lace,"
Said the Lord: "Seek first my kingdom to establish among men;
Teach the dead in sin and evil, they can rise through me again."

So they gave their extra pennies and they sent a man of grace
To conduct a penny mission—but the dollars went for lace.
Said the Lord: "A tiny army mighty things for God hath done;
But he calls for tenfold measures that the millions may be won."

But they answered: "Lord, have patience; we can't hope to win the race.
Leave some work for our descendants; leave us something for our lace!"
Said the Lord at last, in sorrow: "Sleep ye on, O faithless race;
Take your ease among your rose-paths and your blood-bought bolts of lace!"

But his people made remonstrance: "Lord, take not with us offense;
We have not forgot thy kingdom—lo, we give eleven cents!"
Thus eleven cents for missions and a dollar bill for lace
Is our index of proportion; shows our zeal to save the race.

—William M. Vories, in The Japan Evagnelist.

A NEW YEAR'S THOUGHT.

It is the custom of the W. F. M. Society of Tryon St. Church, Charlotte, to appoint some member to conduct the devotional exercises each month. This is commendable for many reasons. Among other benefits, it discovers and develops talent, reacts helpfully on the leader and gives variety to the service. At the January meeting the following paper was read by Mrs. W. B. Pratt. Who Will Take the Message to Heart?

Sisters:

Our scripture lesson for this afternoon is found in Exodus, XL.

How our hearts should be stirred with inspiration, interest and activity when we observe the painstaking care and precision with which Moses carried out the divine specifications for the erection of Israel's tabernacle, dictated by the voice of the Lord. Moses and the tabernacle typified Christ, who is head of the true church in this dispensation, the gospel age.

Their sacrifices also were typical of the true sacrifice that was to come. In due time, Christ came, not through the shed blood of Israel's calves and goats, but was offered up as a lamb without blemish and without spot for the sins of the world, by the shedding of his own precious blood which brought life and immortality to light in the gospel. Christ being the only efficacious mediator between God and man. The tabernacle was dedicated the first day of the New Year, 1,491 years before the advent of Christ.

What an imposing army the Exodus must have been, 2,000,000 souls marching toward Canaan!

The increase of the Israelites was phenomenal, miraculous. In no other way could we understand how Jacob, his twelve sons and their families could in the short space of 198 years increase from seventy persons to 2,000,000. Another coincidence worthy to engage our thoughts is, there were none infirm among them. God at one time commanded this mighty host to be still and listen.

We have been still a long time. God has given a forward command, "Go ye into all the world and preach the gospel to every creature, every nation." Therefore, we should no longer tarry in the wilderness of sin, our own selfish aims and desires. As the "Jordan" had to be crossed to reach the promised land, so we must journey forward and cross deep waters if we would enter the heavenly Canaan. The pillar of truth will guide us by day and the brightness of God's glory by night will land us safe on "Jordan's" shore.

True success in life is not dependent upon fleshy wisdom or even human strength. God says, "The gold and silver" are his and the "cattle on a thousand hills" are his. We are all weak earthen vessels in His hands; and God would have all know the gift of His love. Faith and obedience will accomplish much in 1910. Are we willing to go where He would have us go, and do what he would have us do?

MISSIONARY RETIREMENT FUND.

Attention is caled to the resolutions below passed by the Woman's Board at its last session. The necessity for such a fund will appeal to every one, but we fear that the very smallness of the amount asked for, five cents from every member of adult, young people and juvenile society, may cause it to be overlooked in winding up the finances of the fiscal year. We beg that each society will see that its full quota of this fund is collected at once. The money should be sent to the Conference Treasurer, Mrs. P. N. Peacock, and the purpose for which it is intended clearly indicated.

REPORT ADOPTED BY THE BOARD AT LAST MEETING.

The special committee appointed to consider the recommendation of the president to establish a Missionary Retirement Fund beg to submit the following resolutions:

Whereas we recognize that the time has come to make some provision for our missionaries who have given their life work to this board, we recommend:

1. That the Executive Committee be empowered to place on a retired list such missionaries as they deem ready to be retired from active work on the field.

2. That a sum not to exceed $600 be paid these worthy women annually, the amount to be fixed for each person by the Executive Committee.

3. That this fund be paid by this board until an annuity fund can be raised for this purpose.

4. That this annuity fund be raised by requesting each member of the Woman's Foreign Missionary Society and the Adult and Young People's and Juvenile Societies to contribute five cents per annum, hoping also that this fund may be increased by gifts.

5. That a treasurer be elected by this board to receive this fund, and that it shall not be used for any other purpose.

6. That this fund shall be invested by the Executive Committee, and the amount raised, where invested, and how disbursed shall be reported each year to this board in annual session by the treasurer.

Mrs. S. W. Hitch,
Mrs. T. B. King,
Mrs. J. F. Giles.

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To represent us in your section. Our contract is a very liberal one, and you can make big money. Experience not necessary. Fine opportunity for the right party. Write today, giving three business men as references.

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F. W. Parkhurst, the Boston Publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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The Alabastine Book—with two room designs in color tells why Alabastine is best for wall decoration and how to secure the **Classic Stencils Free.** Write today for the two books—enclose 2-cent U. S. stamp, please. **Alabastine Company, Decorative Dept., 96 Grandville Ave., Grand Rapids, Michigan.**

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.
7:10 a. m.—No. 8, daily from Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
3:45 p.m.—No. 132, daily for Sanford.
4:55 p. m.—No. 131, daily for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

THE SCULPTURE OF HABIT.

Not with a single stroke, but painfully and slow,
The sculptor fashioneth the human face;
Even the rough cast takes many a careful blow,
Ten thousand chisel points its finished grace.

Here is soft polishing, there the finest touch,
Ere the full likeness stands in solid stone;
Genius has toiled and planned, few dream how much,
To mould the features that we've loved or known.

So by our leadings, be they good or bad,
We carve our moral likeness, day by day,
Our acts of thought and will and deed will add
A charm to every line,—a kindling ray,
Or mold our features silently to wear
The image of gross sin or dark despair.

—George Bancroft Griffith.

"For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

—Romans 14:17.

It gives us great pleasure to announce an accession to our Home Mission ranks—little Miss Gertrude Hendley Clay who was born Jan. 28, 1910. We herewith tender our heartiest congratulations to the parents Mr. and Mrs. J. W. Clay and our best wishes to the young lady herself.

A REMINDER.

Less than one month remains before the time for the annual report making. The reports sent in at the end of this month are the ones that go to our printed annual reports. Therefore see to it that no errors are made requiring explanation later and also see that every claim is paid in full.

TO AUXILIARY PRESIDENTS.

During the past month your Conference Press Superintendent sent the following letter together with blank reports to each Corresponding Secretary. Will not you, dear presidents, asist your Corresponding Secretary or Press Superintendent in making the press work the power it should be in your auxiliary? By doing this you advance every interest of your society, and do much toward interesting others.

My Dear Sister:

From time to time I have sent you personal letters and printed matter relating to the Press Department, showing its almost unlimited possibilities for usefulness in inspiring and informing the people. While you have not always reported to me, I feel sure that the opportunity you have to further Christ's cause in this way is not "An Unappreciated Opportunity" but one you have embraced and magnified. If you have not made the Press Department one of the most effective agencies in advancing Home Mission work in the past, I hope you will begin now to utilize this arm of service.

It will not spring into being full-fledged at once, but, like "the grain of mustard seed," will grow from a small beginning to proportions far surpassing your expectations. Therefore, if your first efforts bring only meagre results, "despise not the day of small things."

Will you please kindly fill out the report blank enclosed and return to me not later than February 28, in order that I may make my report to the General Press Superintendent.

Praying God's blessings upon you always, I am,

Faithfully,
Mrs. W. L. Nicholson.

WAYNESVILLE DISTRICT.

My dear Mrs. Nicholson:

The time being past due for some report of Home Mission work in the Waynesville District, I feel that I must send a few items, and only wish that I had something interesting to communicate in the way of new auxiliaries organized. But this pleasure is denied me. On account of the extremely cold weather and other causes —I have not been able to accomplish anything in this line; but by correspondence and the distribution of Home Mission literature in the various charges of the district, hope that this effort will result in the organization of auxiliaries, inspire with fresh zeal, a few others which failed to report the last quarter, and resuscitate one, which I fear, is in a languishing condition.

A number of the auxiliaries, however, in this district, have done faithful, earnest work during the winter, both local and connectional, and will have no need to be "ashamed" when final reports are given at the annual meeting.

By the way that meeting, as you are aware, will convene in Waynesville, and the time not far off. The Conference President and Secretary, have kindly consulted us, as to the most convenient time for our Auxiliary to be hostess. This subject was discussed at our last meeting, but as our pastor who is a faithful member and wise counselor, was absent, taking a much needed vacation, we postponed the discussion until the next meeting.

We are looking forward with much pleasure to the entertainment of this body of elect women and hope that the meeting may prove a great blessing, and be the "largest and best" ever held by the Conference Society.

We want the time for holding it to be propitious, for you know, "winter lingers in the lap of spring" in these mountains—wish you could see them now clad in snowy mantles—and we do not wish the weather, closing exercises of our schools, Board Meeting at Nashville, General Conference at Asheville—with its interesting discussion, whether or not the "women of our church be given the rights of laymen"—nor any other thing to interfere with the atendance, or detract from the interest of our annual meeting in Waynesville.

As the topic for study at the March meeting for our Home Mission Society, will be "The American Negro," I would suggest that the members, who have not already purchased Miss Mary Helm's book "From Darkness to Light" will avail themselves of the help it gives in solving this great National problem. It shows the "processes of the evolution through which the race has passed from an African savage to a Christian citizen of America." I feel sure that all who read it will fully agree with the publishers, that "from the standpoint of unity, it is remarkable in that it presents a study accepted North and South, and from the standpoint of literary merit, it is the strongest and most illuminating book prepared for our Inter-denominational Home Mission Study Course."

With warmest New Year's greetings to the workers and best wishes for the success of the work.

Yours cordially,
M. J. Branner.

Waynesville, January 24, 1910.

Some time since you requested me to send you some items about visits to our jail and County Home. Whenever there is need of it visits are still made and religious services held at the jail, but since the coming of State prohibition, our jail several times—lasting for weeks—has been without an occupant, which I believe has never before occurred within the past twenty years. Is not this a strong proof that prohibition, prohibits?

The inmates of our County Home were the recipients of the usual Christmas box, sent by our Home Mission Society. Two of the members accompanied the box and after the distribution of gifts, held religious services, which seemed to bring cheer and comfort into the shut-in lives of the old people of our home. M. J. B.

(Glad to hear good reports of your work in Waynesville District and trust it is just the beginning of greater things yet to be. You rightly say that Miss Helm's book "From Darkness to Light" is worthy the very highest tribute. We trust it may have the circulation it deserves. Yes, we are all looking forward to our annual gathering in Waynesville, confidently expecting it to be the "greatest and best" in our history. For this reason we hope the date selected will be such as to give it "Right of Way." —Editor.)

Tetterine for Ring Worm and Skin Disease.

Varnville, S. C., July 17, 1908.

My wife uses your Tetterine for Ring Worm, also uses it in her family for all kinds of skin diseases, and she thinks it a good medicine. There is no substitute. L. R. Dowling.

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The Sunday School Lesson

FIRST QUARTER — LESSON VII — FEBRUARY 13, 1910

Worldliness and Trust. Matt. 6: 19, 34

Golden Text—But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt. 6:33.

A Man's Treasures

A man's treasures are the things he cares for more than anything else. He may not possess them, but he wants to possess them. They occupy his thoughts and they have a very important place in his life. Sometimes a man's character is made by things he never owns. He cares so much about them that they determine the kind of man he becomes.

Now there are two kinds of treasures. There are the things a man can see and handle. He can buy them and sell them. They are material treasures and they belong to this material world. Then there are treasures which a man can neither see nor handle, and which it would be idle to talk of buying or selling. They are the matters of integrity and faithfulness and unselfish love. These are treasures of the world, of the spirit, and they outlast this material world. Jesus regards these as heavenly treasures, and He would have all men rich in their possession. In fact, He would have them be men's only real treasures. On these alone would He have men set their hearts.

In regard to material things we may briefly express the attitude of Jesus. He did not care how many material things a man had if he did not make them treasures. He did not object to them except where men set their hearts on them; and however few material possessions a man could call his own. If he was setting his heart on that he was disobeying the command of Jesus. Only those things which can be carried beyond the grace should they should be our treasures.

Eyes Which Cannot be Trusted

The saying about the eyes being single seems to be a warning that there are eyes which cannot be trusted. There is such a thing as moral color blindness; and defective moral sight is a great tragedy. This suggestion naturally follows what Jesus has been saying about treasures. For if men see with true moral perspective, they will understand the relative value of the things of this world and the things of the spirit. Beware, says Jesus in effect, of moral vision which cannot be depended upon.

The foe of good people is modal color blindness. Many a man who would not dream of doing what he clerly sees to be wrong, is living a life whose whole influence for good is weakened because he is continually doing things he could not do if he saw them in their true light. Great reforms are hindered by those who are sincere, but whose eyes cannot be trusted. Multitudes of good men have been found fighting on the wrong side in great moral battles, because they have not seen the meaning of the issues truly. The earnest man needs constantly to pray that God will give him dependable eyes, for eyes which see falsely may work devastation in the practical influence of the sincerest life. No wonder Jesus dreaded the eyes which were an instrument of deception rather than an instrument of sight.

The Folly of Anxiety

Our Lord does not mean to commend thoughtless men. He does not desire his followers to be conspicuous for their carelessness. But he does desire them to be free from harassing, nerve-racking anxiety. The man who worries is wasting strength which he will need in the battle; and the man who worries about material things is another example of lack of moral sight. The heavenly Father who so exquisitely clothes the flowers and feeds the birds will see to it that his children are supplied. He can give them physical blessings; but they must seek moral and spiritual blessings if they are to have them. It is a more difficult matter to give a man moral and spiritual wealth than it is to give him physical possessions; and the man whose thought is engrossed with the simpler and less important matter is making a very great mistake.

There are a great many people who use their strength in useless worry. For them Jesus has a simple word of faith: "God gnows all about you. He understands every single neeed of your daily life, and He will not fail you." The Fatherhood of God was a very practical matter to Jesus. It meant that God was continually on It meant that God was continually on the watch. Surely we do not need to be fearful if God has His eye upon us, and our needs all the time.

We will plan the best we can. We will work the best we can. Then we will leave the rest to God. He is on the watch.

The Most Important Thing in the World

The thought of moral perspective and seeing things in right relations has been moving like an under current through the words of Jesus we have been discussing. Now he comes to the heart of the matter, and frankly tells His disciples what He thinks is the greatest thing in the world. Seek that and let everything else take care of itself, is His injunction. Or rather seek that and God will take care of everything else.

This most important thing in the world is God's kingdom, God's righteous reign. Nothing else really matters. Let this be the object of a man's devotion. Let this be his treasure. Let him cultivate such honest moral use of his eyes that he can see and appreciate its significance. Let Him waste no time in needless anxiety, but give the deepest devotion of his life to the realization of God's righteous reign. The other things will not be forgttten if the man forgets them. God will remember them and they will be added in proper proportion and in the right place. A man will see the world properly only as he makes God's kingdom the central fact. He will live wisely only as he makes God's kingdom his great devotion. There is only one thing great enough to engross a man's thought, his feeling, and activity. That one thing is the kingdom of God.

N. Y. Christian Advocate.

Our doubts are traitors and make us lose the good we oft might win by fearing to attempt.—Shakespeare.

FOR HEADACHE—HICKS' CAPUDINE

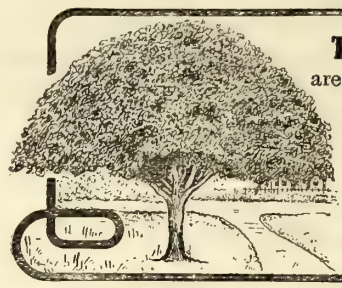
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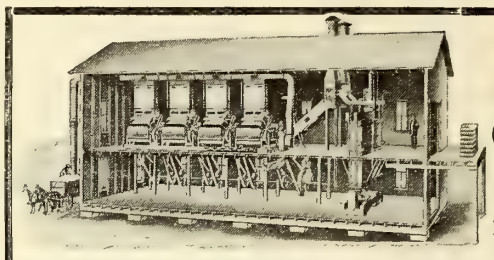
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The Farm and Garden

WHEN SETTING THE HENS

Messrs. Editors:—I usually set several hens at the same toime and by so doing can double them up after they come off, giving each hen from 12 to 15 chicks according to season.

A hen should never be set where other hens will lay to her or disturb her. If she has stolen her nest in a secluded place, well and good: but if she wants to sit in the hen house where the rest of the hens lay, she should be moved, which can easily be done after night, and by keeping the nest closed for a day she will generally become quieted down.

The house where they are set should preferably be in another yard, or kept closed for a few days, as she will invariably go back to her original nest, if allowed to go into her old run or yard.

After she has been on probation several days she is set on the eggs intended for her to incubate. Right now the work begins, for the time to fight the head lice is just three weeks before the chicks are hatched. She is dusted thoroughly with a good lice powder, and this does not mean sprinkling a little over her while she is sitting on the nest. She is held in the lap and gone over thoroughly, holding back the feathers and getting the powder down next to the skin. She is then placed on the nest gently, so as to keep as much of the powder in the feathers as possible. This dusting is repeated weekly until the chicks come off, when they will have a fair chance to live

I have never yet raised a chick until it was safe without encountering at least one spell of bad weather, so am prepared for it long before it comes by putting the hen and chicks in a large coop that has a roof that doesn't leak. They are never entrusted to a barrel or to the coop that is made by covering it with barrel staves close enough together to keep the hen from jumping out and depending on the hen to keep them dry.

The hen is kept confined and during good weather chicks are allowed to run out. The hen will hover the chicks whenever they come to her if she is kept confined from the start.

The profit is not in how many lousy chicks you take off, but how many healthy ones you raise.—W. C. Taylor, in Progressive Farmer.

ABOUT MANURE

Where Not to Use Stable Manure

It is poor economy, then, to apply stable manure to leguminous crops, because it is richest in nitrogen, the element which it is the special mission of these crops to get from the air. An exception to this rule, may be the case where on poor land stable manure is of great service in getting a start, especially of alfalfa; but even here it is likely that in most cases it would pay to inoculate the soil and to use the stable manure elsewhere.

Fresh stable manure should not be applied to root crops—beets, carrots, etc., or to potatoes. It tends to make the root crops grow rough and scab upon the potatoes. The manuring of the land is an excellent preparation for any of these crops, but the manure should be put on several months before they are planted—the fall before is a good time.

For such vegetables as lettuce, cauliflower, etc., where a very rapid growth is desired, manure may be used in connection with other fertilizers, but it should always be well rotted before it is applied and thoroughly mixed with the soil. It probably pays to compost the manure with sods and sand, for these crops and for potted plants, greenhouse beds, and so on; but aside from this composting is usually a waste of labor if it is possible to apply the manure direct.

Where Manure is Likely to Give Best Returns

As to where the manure should be used, it is merely a question of the best place, since it is needed nearly everywhere and practically on all our staple crops. The corn field is one of the best places; the cotton field will be greatly profited by it; it may be spread thinly as a top dressing in the winter on grain and grass fields and made to yield great returns; it is needed in the orchard, in the garden, and on the lawn.

All soils seem to profit by it, too. While its effects are most marked on soils lacking in nitrogen and on those of a tight clayey nature, it gives good returns even on rich alluvial soils and on newly cleared forest lands.

Most Southern farmers will, however, probably find it most profitable to broadcast their manure for the corn or cotton crop; and to use it in the garden and on trucking crops. When the soil is what is usually called "rich," it may produce too great a growth of stalk and leaves if used alone, but this can always be counteracted by the addition of phosphoric acid and, on soils needing it, potash for grain crops or cotton, and by phosphoric acid and potash for fruits, potatoes and root crops.

No other fertilizer is so much needed by most Southern soils, and not until stable manure, rather than commercial fertilizers, is looked upon as the great essential to the maintenance of a fertile soil, will it be possible to economically build up the waste lands of the South.—Dr. S. A. Knapp, in Progressive Farmer.

There is a world in us that God keeps to himself, except when he calls some few souls, with special errand for us, to receive a glimpse. It is full of life, and growths, and wonders, that are to be developed and revealed. We ourselves know not what we shall be; but he knows that we shall be like him.* * * It is the world of the spiritual microscope.—Mrs. A. D. T. Whitney.

"Cheerfulness is a small virtue, it is true, but it sheds such a brightness around us in this life that neither dark clouds nor rain can dispel its happy influence."—Alexander.

A Horrible Death Record.

Hardly a day passes that you do not hear or read of a death resulting from some trivial injury. Blood-poisoning, erysipelas or gangrene follow and with them, death. Easy to have prevented, but impossible to cure. Every parent has a great responsibility in the medical care of the members of the household, not to mention the domestic animals. Those who have used "Gray's Ointment" rely upon it implicitly in cases of festering wounds and cuts, bruises, burns, old sores, chronic ulcers, carbuncles, boils, bone felons, sprains, poison oak and all inflammations. Get a 25c. box at your druggist's or if you have never used it send for small sample box which we gladly send free, postpaid, to demonstrate our claim that no medicine shelf is complete without it. Address Dr. W. F. Gray & Co., 815 Gray Bldg., Nashville, Tenn.

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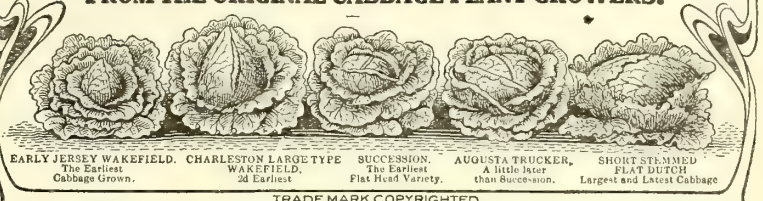
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Our Dead.

Rape—Mrs. Martha A. Rape, nee Gordon, exchanged the earthly for the Heavenly Home last Christmas Day at her residence in Monroe, after months of patient suffering and decline, surrounded by her surviving children.

Mrs. Rape was born in Union County, November 30, 1843; married the late Washington C. Rape in 1864, who died January 29, 1894. Five sons and two daughters survive; Rev. B. T. Rape, for twenty-two years an honored member of the Florida Conference, W. K., J. H., Z. B., and W. C. Rape; the daughters, Mrs. Robert Belk and Miss Connie Rape.

In youth Mrs. Rape was converted and joined the Methodist Church, in which she spent a faithful, consistent, cheerful Christian life. When the last messenger called for her, quietly, confidently, trustingly, with her children around her, she gently fell asleep in Jesus.

Her remains were interred at Pleasant Grove Church, among the relatives and friends of her youth.

Her Pastor.

Cannon—Mrs. Sarah A. Cannon, nee Farrar, was born in Mechlenburg County, in the year 1832 and died in Charlotte, at the home of Dr. Young, November, 1909. She was happily married to the late D. E. Cannon in 1879. To them were born seven children, four sons and three daughters. Two of the sons died when quite young, two sons, Messrs. N. P. and E. R. Cannon of Charlotte, and three daughters, Mrs. Dr. Young of Charlotte, Mrs. Z. Parris of North Wilkesboro and Mrs. A. R. Surratt of Lexington, are still living.

Sister Cannon was converted and joined the M. E. Church, South in early life and remained faithful to the end of her earthly life. She was a loyal, true, good woman. She loved her church and pastors. Her home was the preachers home as long as she kept house. She was devoted to her children and they were truly devoted to their mother. The two sons are prominent business men of Charlotte. Two of the daughters married Methodist preachers and the other married a physician. She was a devoted wife, a loving mother, a kind neighbor and a true Christian. She died as she lived, trusting in her blessed Redeemer.

In the presence of her neighbors and friends we laid her to rest by the side of her husband in Mt. Holly Cemetery, to sleep on and take her rest, till God shall call the sleeping dust back to life again, and may we all have a part in the first resurrection.

J. B. Tabor.

Vandever—Mrs. Louisa Adaline Cornwell Vandever, daughter of Elijah and Frances Cornwell, was born in Chester County (then district), October 26, 1832. At the age of twelve years, (1844), she made a profession of faith in Christ, and joined the Methodist Church, (then the M. E. Church), at Armenia Camp ground, in Chester County, S. C.

In March, 1852, she was united in marriage to Mr. Wm. M. Vandever, a native of the State of Delaware. Unto them were born two children, a daughter who died at the age of six years, and a son who died at the age of eight months. It is sometimes said that marriages are made in heaven, if so, the marriage of Mr. and Mrs. Vandever must have been heaven-made and heaven-sustained. They lived together for nearly fifty-eight years, and during that more than half a century, Mr. Vandiver says she never gave him an unkind, sharp or harsh word. This is a point that should be read and considered, in this age of so many hasty marriages and so much domestic unhappiness. She made for her husband and for herself an ideal, happy home.

In 1874, Mr. and Mrs. Vandever came to the neighborhood of Charlotte, N. C., and for a number of years they have been residents of the city, and where Mrs. Vandever became a member of Tryon St. Methodist Church, and where she died.

Here she was known by the fruits of a devoted, godly life. She was a good, kind neighbor—kind to everybody. She planted no thorns in her neighbors' heart, and none in her own dying pillow. She walked with God, and the light of her life shone more and more to the day of her death. Her religious life was not noisy or particularly demonstrative, but like the steady star, it glowed brightly and beautifully all the time; and like the star of the morning gently retiring before the opening day, her gentle life ebbed away, and her spirit withdrew into the light of eternal day.

When the summons came she had nothing to do but to respond. She died Thursday night, January 13, 1910; just peacefully "fell on sleep." In the presence of a large week-day gathering, her funeral services were conducted by her pastor, Rev. G. T. Rowe, assisted by the writer, at Tryon St. Methodist Church.

Of her, as a wife, as a neighbor, as a servant of God, it may well be said: "She hath done what she could."

W. W. Bays.

RESOLUTIONS.

Whereas God in His infinite wisdom has seen fit to remove one of our most esteemed sisters from our midst to the world where no sorrow cometh, we, the members of the Woman's Home Mission Society of West Market St. Church, adopt the following resolutions:

1. That in the death of our sister, Mrs. G. W. Wynne, the church has indeed sustained a very great loss and the Woman's Home Mission Society has lost a useful and devoted member, one whose place will not be easily filled and whom we shall miss greatly. But we know that the Lord giveth and it is He that taketh away, our loss is Heaven's gain, though grieved as we are we must bow in submission to the Father's will.

2. That in her death the community has lost one whose influence was all that was good and whose work was always for the best interest of her neighbors.

3. That we extend our deepest sympathy and love to her grief-stricken children and relatives, the comforter of the sorrowing, and praying that showers of Heaven's richest blessings may be with them.

4. That these resolutions be recorded in the minutes of the society, a copy be sent to the bereaved children, and a copy sent to the Advocate for publication.

Mrs. H. B. Tatum,
Mrs. W. M. Barber,
Miss Nell Rogers.

Frazier—On January 12, 1910, the death angel visited the home of Mr. and Mrs. Holland Frazier, over which he hovered until the cold dew drops of death fell from his wings upon the brow of little Cyril, their only child and this sweet spirit was borne away by the white-winged messenger of the sky to that Celestial City of God where his little angel will always behold the face of our Father which is in Heaven. He only lived a few short years but was the joy of a loving mother's heart, and the pride of a father's life. He was devoted to his Sunday School and his bright disposition caused him to be loved by everybody. He was accustomed to say his little prayer and would close by asking God to bless mama, papa and everybody. By his death many hearts were made sad but God knows best.

A Friend.

Shuford—Perry S. Shuford was born February 16, 1839, and departed this life January 10, 1910, aged 70 years, 10 months and 24 days. Brother Shuford made profession of faith at the age of 45 and joined Pine Grove Methodist Church on the Brevard Circuit. The writer never had the privilege of meeting Brother Shuford. But his neighbors speak well of him. He held the office of Steward in our church. He leaves a wife and six children to mourn his departure, Ernest Shuford, an attorney of Asheville, N. C., Charlie Shuford of Selma, Ala., Frank Shuford, and Misses Sallie, Bessie and Julia Shuford who still remains at home. May the blessings of the Great Comforter abide with the bereaved family.

R. C. Kirk.

Erwin—Patsy Erwin, wife of Ira Erwin, was born January 20, 1829, died January 20, 1910, at her home near Waco. She leaves four children to mourn their loss, three together with their father having already answered the call of the Savior.

Sister Erwin was a faithful member of St. Paul's M. E. C. S. Her life one of Christian faith, that inspired every one who came under her influence to be a better follower of Him who gave His life as a ransom for sinful mankind.

We regret to lose from our midst one so true to the cause of Christ, but we can be consoled in the thought that our loss is her eternal gain. Her remains were laid to rest in the cemetery at St. Paul's in the presence of a large congregation of sorrowing relatives and friends. We commend the bereaved to the mercy of the loving Father who doeth all things for the benefit of them who love him and keep his commandments.

Pantha V. Harrelson.

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Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, N. C.

FIRST ROUND

Marshall—Rector's Chapel, February 12, 13.

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder, Charlotte, N. C.

FIRST ROUND

Polkton, Marshville, Feb. 12-13
Monroe, Feb. 20-21
North Monroe and Icemorlee, Feb. 20-21
Mount Zion, Feb. 27-28

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N.C.

FIRST ROUND

Robbinsville Circuit, Robbinsville, Feb. 12-13.
Webster Circuit, Cullowhee, Feb. 19-20.
Hiawassee Circuit, Ranger, Jan. 29-30
Murphy Station, Jan. 30-31
Hayesville Circuit, Myers Chapel, Feb. 5-6
Robbinsville Circuit, Robbinsville, Feb. 12-13
Webster Circuit, Cullowhee, Feb. 19-20

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

FIRST ROUND

Ruffin Circuit—Lowes, February 12, 13.

SECOND ROUND.

Greensboro, West Market St., Feb. 20, 11 a m.
Greensboro, Spring Garden St., Feb. 20, night.
High Point, South Main St., Feb. 26-27, night.
High Point, Washington St., Feb. 27-28 night.
Denton Circuit—Tabernacle, March 5, 6.
Uwharrie Circuit—Lebanon, March 6, 7.
E. Greensboro Circuit—Whitsett, March 12, 13.
Greensboro Centenary—March 13 night.
Asheboro Station—March 19, 20.
Ramseur and Franklinsville Frank. —March 20, 21.
Coleridge Circuit—Mount Zion, March 26, 27.
Randolph Circuit—Mount Vernon, April 2, 3.
Asheboro Circuit—Old Union, April 3, 4.
Randleman and Naomi—April 3, 4, night.
West Greensboro, Friendship—April 9, 10.
Greensboro—Carraway Memorial, April 10, night.
Liberty Circuit—Bethany, April 16, 17.
Pleasant Garden, Zion April 17, 18,
Greensboro, Walnut Street, April 17, night.
Ruffin Circuit—Ruffin, April 23, 24.
Wentworth Circuit—Carmel, April 24, 25.
Reidsville—May 1, 2.

Delegates to the District Conference will be elected this quarter.

Let every pastor be active in the Advocate Campaign. Who will send in the largest list of renewals and new subscribers?

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, N. C.

SECOND ROUND.

McDowell, at Glenwood, February 12-13.
Old Fort, at Providence, February 19-20.
Morganton Circuit, at Salem, February 26-27.
Table Rock, at Mountain Grove, March 1.
Morgant n Station, at night, March 2.
Hartland, at Mount Pleasant, March 5-6.
Connelly Springs, at Friendship, March 12-13.
Rutherford College, at night, March 12-13.
Thermal City, at Pleasant Grove, March 17.
North Catawba, at Carlyle, March 19-20.
Marion Station, at night, March 20.
Rutherfordton, March 26-27.
Green River, at Lebonon, March 29.
Broad River, March 31.
Forest City, April 2-3.
Henrietta and Caroleen, at night, April 9-10.
Cliffside, April 9-10.
Elk Park, at Banner Elk, April 16-17.
Spruce Pine, at Mount Vernon, April 23-24.
Bakersville, at Snow Creek, April 30, May 1.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

FIRST ROUND

Watauga, Valle Cruces, Feb. 12-13.

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, N. C.

FIRST ROUND

Jackson Hill—Center, February 12, 13.
New London at New London, February 13, 14.
Mount Pleasant at Mount Pleasant, February 19, 20.

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

FIRST ROUND

Stanly Creek—February 12, 13.
Lincoln Circuit—Asbury, February 19, 20.
Polkville—February 26, 27.

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, N. C.

SECOND ROUND

Broad Street, Feb. 20.
Statesville Circuit, at Salem, Feb. 20-21.
Stoney Point, at Pisgah, Feb. 26-27.
Alexander, at Liberty, Feb. 27-28.
Mooresville, March 4-6.
Troutman, at Vanderberg, March 5-6.
Iredell, at Olin, March 12-13.
Mooresville Circuit, at Fairview, March 19-20.
Davidson, March 20-21.
Lenoir Circuit, at Mortimer, March 26-27.
Maiden, at Pisgah, April 2-3.
Rock Spring, at Bethany, April 3-4.
Caldwell, at Cedar Valley, April 9-10.
Lenoir, April 10-11.
Hickory, April 15-17.
Hickory Circuit, at West Hickory, April 16.
Granite Falls, April 17-18.
Catawba, at Bethlehem, April 23-24.
Newton, April 24-25.
West Statesville, at Bethel, April 30-31.
Race Street, May 1.

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

FIRST ROUND

Mills River at Mills River—February 12, 13.
Brevard Circuit at Greenwood—February 19, 20.
Brevard Station—February 19, 20.

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

FIRST ROUND

Kernersville—Kernersville, February 12, 13.
South Side—Salem, February 13, 14.

Our Dead

Wild—Kenneth Osborne Wild, infant son of Mr. and Mrs. Lee Wild, was born September 24, 1909, and died November 6, 1909. From her Western home the mother writes of Baby Kenneth. "He was tiny but he filled a large place in our hearts and home. The house seems all empty and desolute without him."

For only six weeks were his loving parents and little brother permitted to keep this precious lamb then the Good Shepherd tenderly drew him back "Into the fold of safety."

Holland—Hattie L. Holland, nee Chapman, was born June 8, 1877, and died January 17, 1910. She was converted and joined the M. E. Church, South, at Carson's Chapel, on the North Catawba Circuit, September 13, 1891. She lived not only a consistent but useful Christian life. Duty was one of the dominant forces in her character. While she was sick she told her pastor that the greatest pleasure she had during her long illness was the recollection of having tried to do her duty and the little good she had been able to do in this world where there is so much need.

Her faith and trust in God were beautiful and inspiring. She talked much of dying and the future, and with as much composure and assurance as if it were only a delightful pleasure trip. The last time I talked with her, but one, when she bade me good-bye she smilingly said, "If I am not here when you come back you know where to find me." She read her Bible a great deal and was remarkably well versed in the Scriptures, and loved to converse on the subject of religion. She selected the first chapter of first Peter to be read at her funeral, saying that it was so beautiful and comforting. She also selected the hymns she wanted sung: "When the Silver Chords Shall Break." Nearer My God to Thee," and Jesus Lover of My Soul." The above indicate in a way the careful planning of her Christian life, for religion to her was not mere sentiment but a life hid with Christ in God.

From 1897 to 1906, she taught school and a more faithful, conscientious teacher never taught in the public schools of her native county, and it was in this capacity that she wrought her greatest good, and her pure life and faithful daily toil has already done much to enrich the minds and hearts of those who were entrusted to her care—and I doubt not but that in the Great Judgment Day many will rise up and call her blessed. In September, 1907, she was married to Mr. I. A. Holland, to this union there was born one child which lived only a few months, and preceded its mother a few months to the spirit land. What a happy meeting of mother and babe that will be over there! She leaves her husband, father, four brothers and sister and a large circle of relatives and friends to mourn for her. The funeral services were conducted at her residence by Rev. Edward Long of the Baptish Church and this writer, and her remains laid to rest in the family burying ground near her old home, to await the resurrection of the just. Peace to her ashes.

H. H. Jordan.

Whitley—Mrs. Lillie Gaines, wife of Dr. A. V. Whitley, was born September 24, 1855, and went to her reward January 29, 1910. She was a faithful member of the Methodist Church, a helpful woman in the community, and an affectionate, self-sacrificing wife and mother. The husband and five children live to mourn their sad loss, upon whom we pray God's comforting and saving grace.

H. C. Sprinkle, P. C.

A New Treatment Method for Consumption and Lung Tdoubles

Drugs taken for the cure of consumption are as a rule, nauseating and upsetting. Cough cures to be taken internally usually contain opiates or other dangerous ingredients. The new method is to treat these ailments through the wonderful absorbent powers of the skin. A healing, soothing, tissue-nourishing liniment, composed of cod liver oil, healing balsams, and alcohol, is known as LUX and should be used by every one with the least weakness about the chest and lungs, or who suffers from a suspicious cough. Rub LUX well into the skin of chest and back and note the wonderful results. It is even a specific for inflammatory and muscular rheumatism, owing to its healing and penetrative qualities. Send $1.00 today for a bottle, delivered by registered mail. Address, The Lux Company, Box, 507, New Orleans, La.

USEFUL INFORMATION FOR MOTHERS.

The Child's Food.

There is nothing more important to the welfare of a child than the food it eats and every mother should give this matter of proper food her most careful consideration.

The first year of a child's life is of necessity confined to a milk diet. Every mother who can nurse her baby is indeed fortunate, for a child brought up on mother's milk is in better condition to withstand sickness than one brought up on a substitute for nature's best food.

In case a mother cannot nurse her baby the next best thing to use is cow's milk, modified as prescribed by the physician.

Toward the end of the first year or early on the second year, in addition to milk, the child should be given a little wheat, oatmeal or barley gruel, followed a few weeks later by beef juice, eggs, orange juice, peaches, strawberries, etc., without the pulp or seed.

In the early stages of a child's life, when all other foods have failed, physicians have found the following food to agree with children: soak 20 grains of gelatine for a few minutes in cold water and then dissolve in ½ pint of boiling water. Into this stir, while still boiling, 1 teaspoonful of arrowroot, which has been previously rubbed up into a paste, by the addition of a little cold water. Add milk and cream at the same time in varying proportions. The gelatine and the arrowroot prevent the formation of a heavy curd and enable the delicate stomach to assimilate this food.

The third year, steaks and chops may be added to the child's diet, together with the ordinary vegetables, such as potatoes, rice, etc. Fruit should be given in abundance at all times, but discretion should be used in this matter as to quality and quantity.

Pure gelatine contains all the constituents of steak and chops and does not impose such a task upon the digestive organs. It is very nutritious, and there is absolutely no waste to it. Fruit and gelatine make a pleasing combination, very nutritious and wholesome. Gelatine may be combined to advantage with almost any article of food, meats excepted, and aside from its important place in the child's food, it is a great favorite with those who prefer a vegetable diet. As the custom of eating fruits, nuts and vegetables rather than so much meat increases, we shall see gelatine come more and more into its proper place on the table. And Boston Crystal Gelatine by reason of its purity, economy and the great variety of dishes which it makes possible, will bring increasing millions happiness. Crystal Gelatine Company, Boston, Mass.

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North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

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In Advance

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Reading Room
Trinity College
Durham N. C.

THE CHURCH PAPER

A Rational Plan Suggested for Putting it in Every Family in the Church

We are now in the midst of the season usually given to the promotion of the circulation of the church paper. If our work in this department bears fruit during the year it must be done now. For many reasons this is the best season of the year to give special attention to this.

It has for sometime been a matter of just pride to us in Western North Carolina that we set the pace for a successful movement for a large increase in the circulation of the Conference paper, so that others have been referring to ours as the "North Carolina Plan." This plan resulted in the doubling of our circulation in about two years. It was defective, however, in one particular. It was depended too much upon the personal efforts of the pastor. The result is that, in spite of all our work to the contrary, there has been some reaction and our circulation has been reduced considerably during the past year.

* * * *

What we need now is the adoption of a more rational plan—one that will be wider in its reach and more permanent in its results. This we think has been worked out by Central Church, Concord, and we hope it will spread from one community to another till the whole Conference shall have adopted it and fully proved its practicability. Rev. Dr. Rowe, the presiding elder, who, by the way, put his district in the lead last year in the Advocate campaign, sends the following note for publication regarding the Concord movement:

"Brother Durham, the pastor, and the Board af Stewards of Concord, Central Station, have adopted a plan by which they expect to get every family in their church to subscribe for the Advocate.

Their plan is to make out a general list of all the families in the membership of the church. Then divide that list among the stewards. Each steward to take a list of such families as he can visit. These lists consist of from three to six families to each steward. Then each steward is to secure the subscription of every family in his list. These stewards are so enthusiastic that each one proposes to become responsible for the subscription of each family in his list. They are determined not to take a denial, but to put the Advocate in every family in the charge. If any families are found who are not able to take the paper, the church will send it to them.

This plan secures a thorough canvass for the Advocate, and its efficiency must be apparent to every one. I most heartily commend the plan to every charge in Salisbury district. It can be worked as easily on circuits as on stations. I hope each pastor in the district will make a list of all the families who do not take the Advocate in his charge. Give each steward a list of the families he can see. Give lists to other persons who can be relied on to canvass for the paper. Then let each canvasser see to it that not a family in his list is left without the paper. If this plan is adopted and worked patiently and persistently, I believe the Advocate can be put into every family within the next six months." J. C. Rowe.

Salisbury, N. C., February 9, 1910.

* * * *

The reader will see at once that while Brother Durham, the pastor, is at the head of the movement, the officers of the church have taken the matter in hand in a way that assures success. There could not be failure with a plan like this. In the first place, it is comprehensive in its scope, and in the second place the work is so widely distributed as to make it simple and easy of achievement.

From the beginning of our effort some five years ago to extend the circulation of the Advocate, we insisted on pastors organizng their official boards in such a way as to make sure that the Advocate circulation would be intelligently and systematically looked after. Where this has been done to any appreciable extent, we have nothing to fear, but where the pastors have relied solely upon personal effort, failing to organize, we have nothing secure, and our list rises or falls with the zeal or indifference of the preacher in charge.

* * * *

There is an object lesson ever before us in the experience of the two missionary societies of our church. The Woman's Foreign Missionary Society has its Woman's Missionary Advocate, published at Nashville, Tennessee. The Woman's Home Mission Society publishes its official organ from the same place under the name Our Homes. From the beginning they have been jealous of the success of these papers, and not an auxiliary has ever existed without thorough organization for the circulation of the papers, each local agent working as diligently for new subscribers and renewals as if the enterprise belonged to her individually. The result is that these papers have not only kept the members thoroughly posted as to the doings of the societies, but they have been a pronounced financial success. The local agent being always on the alert, there is no such thing known to them as dead-heading on subscriptions. A similar plan for the North Carolina Christian Advocate would save enough annually to pay the editor's salary and more.

* * * *

Now why can we not organize in all the charges for the paper to go into every family, and why cannot the local organization arrange to keep the matter so well in hand as to see to it that there shall be no less on lapsed subscriptions? What we need at this end of the line is information which local agencies might easily give in order to save us from the loss of money and the loss of circulation. It is the effort to hold to circulation that causes the heavy loss of money on lapsed subscriptions. The only way by which this can be remedied is by the help of local agencies which the church could easily establish and maintain. It is out of the question, however, for the editor, and his assistant to compass all this without a willing and cheerful co-operation on the part of the churches. Is it not worth while? Are there not some intelligent men and women in every church with sufficient appreciation of the importance of this to inaugurate a movement to get the paper in the homes of the people and keep it there? It is worth while even though it may require years to reach the ideal of an Advocate in every family. The increased intelligence, and with this the quickened zeal and intensified loyalty of the membership where all are fully informed as to the plans and work of the church will more than compensate for all the sacrifice and toil.

* * * *

A wise pastor of another denomination, writing of the importance of the church paper, says:

The growth, development, and permanence of any organization depends upon the intelligence, devotion, and loyalty of its adherents. No matter how good its tenets or how beneficent its purposes, its sphere and its limitations will be determined by the character of its membership. Intelligence lights and inspires; it puts the mark high and encourages one to aim at it. Ignorance blights; superstition damns; impulse fails to achieve. It has always been so. "My people are destroyed for lack of knowledge" is just as true now as when recorded by the sacred penman.

What is the church today but God's lighthouse in the ocean of men's activities? In every age God has used agencies suitable for that age. In the past men were much more moved by oratory than today. Public speaking was the means used to enlighten men and stir them to action, and the ministry of the evangelist had wonderful results; but even then great evangelists closed their lives in the educational work and emphasized its paramount importance in their dying words. Witness Edwards, Finney, and Moody. It is important to get converts; it is more important to train and develop them.

This is a reading age. Today the press is the universal teacher. Orators now speak, not to those who hear them, but to the vast multitudes who read their words. The newspaper and the periodicals must not be turned over wholly to the secular press. The church must see its opportunity and accept its responsibility. Men need the light of eternal truth now as much as of old. They starve on the husks of worldly wisdom; only the Bread of Life satisfies. It is the mission of the church to save men, to quicken their perceptions and inform their judgments; to give clearness to the reason and purpose to the will, that they may disseminate the truth that saves them.

What are the best present-day methods for reaching this end? Through three potent forces, the pulpit, the school, and the press. The college reaches comparatively few, the pulpit more, while the press reaches multitudes. The public schools and the spirit of the times have made this an age of reading, and the people a nation of readers. Taking advantage of this fact, every organization has its organ and every cause its printed advocate. The church and denomination is no exception. Indeed, its activity and growth may be measured by the circulation of its distinctly denominational periodicals. The church paper is a family news-letter extending acquaintanceship throughout its borders and making one homogeneous whole. It binds hearts and interests about a common cause. In those homes where it regularly comes, the children look forward expectantly to its welcome visits, and it becomes so much a part of family life that when they have homes of their own, its visits are continued. Habit is more than second nature.

But the church paper is more than a news-letter. It is an authority in the household, and has its place in the culture, training, and inspiration of its readers. It is alive on living questions and refreshes from the springs of eternal truth. It stands for the best in its cause and grounds the faith of its readers on the Rock of Ages. Of course, it is the pastor's best assistant. Aye, more; it is in many cases his John the Baptist in preparing the way for his work and ministry. Is any argument needed for its circulation? The question carries its own answer---make the most possible out of present opportunities. Widen its field and double its circulation.

EDITORIAL

The New York Christian Advocate gives the following suggestive incident from the funeral of the late Bishop Foss:

Bishop McDowel's address at the funeral of Bishop Foss began with these sentences. which ought to put heart into the men all over the land who are giving their lives to the educational work of the Church:

"Yesterday for a half hour I held in my hands again three small, faded, old annual catalogues of a small college in New England. Each issue contained the names of a bare hundred students. But among the names of those students one can read these: Gilbert Haven, Edward G. Andrews, Henry W. Warren. Cyrus D. Foss. William X. Ninde and Willard F. Mallalieu. We need not repeat familiar history. The recital of these names tells its own impressive story. It tells the story of the value of the Christian college. The argument for the denominational college which these faded old catalogues of Wesleyan present cannot be answered or overthrown."

* * * *

There seems in some quarters a persistent purpose to alienate denominational colleges from the church that has brought them into being at great sacrifice. It is humiliating to think of leaders in our church being actively engaged in a movement to put Vanderbilt University beyond the control or supervision of the Methodist Episcopal Church, South, and we quite agree with Dr. Rankin of the Texas Christian Advocate in saying:

"We favor the ownership of all our school property and the placing of our school intreests under the direct supervision of the Church. If Vanderbilt University belongs to the Church, then let the General Conference say so and proceed to take charge of it. It cannot exist and succeed with the claim upon the one hand that the Church owns it and with the practical claim upon the other that it is exclusively under the control of the Board of Trust. Either the Church owns it or it does not own it, and this problem ought to be solved for all time to come. It will be one of the great questions before the General Conference, and around it will gather the forces that will fight it out to a finish. Let the victory be complete one way or the other. We want its settlement to be final and permanent."

In addition to this we would suggest further, that in case the Church wins out in the contest it would be wise to put men in charge whose sympathies are with the Church. We can never expect success as long as we have men in positions of leadership who are not with us and who do not believe in denominational control.

* * * *

In the matter of moral discipline, the Church is not strong as it once was. While it has not ceased entirely to condemn the subtle vices of society, it is nevertheless true that it is more tolerant of these things than formerly and that the average member is less careful to discriminate as to what is consistent with the vows taken by a Methodist. While these evils seem insignificant in themselves, there is no doubt that they are the more dangerous for the reason that they are so regarded. By them the whole moral force of the church is weakened and the spiritual welfare of every individual member is imperiled.

Speaking of the Society Methodist, Rev. L. W. Moore, editor of the Florida Christian Advocate, says:

"The Methodist Church could well afford to part with those members who evidently think more of 'society' than they do of Heaven. That we have such members there is no doubt. They practically insist that when they 'renounced the vain pomp and glory of the world, and all covetous desires of the same,' they did not include in that renunciation the card table and dance of the 'big folks' in town! It is true that they were apprised of the requirements of the church in regard to these diversions.' but it looks like many of them took the vows with the reserved intention to disobey the voice of the church. At any rate there are many who disregard the rules of the church to which they subscribed. and have determined that if a religious life includes the surrender of society worldliness they will depart from the church and cleave to society. We ought to encourage their exodus if they just will persist in polished gambling and ball-room hugging. We believe that a distinct gain would come to the spiritual character and strength of the church if such members would 'step down and out'—it matters not how important they esteem themselves to be.

We are not so void of reason as to contend that card playing and dancing, as now practiced, are as ugly as some other sins. The apologist for this species of worldliness is always ready with his little thread-bare argument that there are worse things. Certainly there are uglier, grosser sins. But it must be remembered that it is not the grossest sins that send most people to hell, but the very ones which 'society' has adopted and polished for its own amusement. These 'refined' sins do not render a man or woman obnoxious and repulsive, but they are of just such a nature as will exclude God from the thought, and that is all that is necessary to shut the soul out of heaven. The devil of crime is in the saloon, while the devil of worldliness is always present in the parlor and dance, amidst the most 'refined' of society. As Sam Jones said, he is a very respectable gentleman."

THE MAKING OF A HOME.

We live in an age of many movements for reform. The existence of the various organizations looking to reformatory teachings and legislation is itself a tacit acknowledgment of a radical defect in our social life. There could be no excuse for the existence of these reformatory movements if things had not gone wrong at some vital point in our social system.

The only rational and permanently effective method of treating a disease is to be sure of a correct diagnosis. We cannot be sure of our remedies until we know what ails the patient, and can reach an accurate theory as to the cause. Applying this theory to the treatment of our social evils we are more thoroughly convinced as the days go by that almost all the movements for reform might well be made to focalize upon the home. By the divinely constituted order of society. the home is the fountain whence flows all the streams of social influence either for good or for evil. "God hath set the solitary in families," for the wise purpose of giving the parents the key to the situation, and the family, properly organized and governed, can so use the opportunity as to make society approximate the ideal condition of purity; or, neglecting the opportunity, may make sure of moral and social degeneracy in spite of all reformatory efforts.

Perhaps few young couples on the eve of married life fully realize the serious business they are undertaking. Few realize that they are about to join the multitudes of home-makers, the output of whose work is to determine the character of society a generation hence, and to point the destiny of the nation. Nevertheless, this is even true, and if we could get such prospective home-makers to awake to the fact that they cannot be leaders in society, so-called, or even devoted to the ways of such society, and at the same time be successful home-makers. the whole country would be in a fair way to enjoy the fruits of the best reform of the age.

Young married people should devote their time and give their best thought and energy to the making of a home. It is impossible for them to do so, if the mother spends her afternoons and evenings with clubs, and sleeps overtime in the morning. It is alike impossible if the husband spends his evenings away, either in quest of pleasure or in pursuit of business. To be sure it is infinitely worse where both husband and wife make only short stops at the place called home between their sallies into the world of business, or amusement and fashion. We pity the little children who are left actually fatherless and motherless in the world, and we rightly build homes for them, where, in a measure, we can do for them what the fond parents would have done had they been permitted to live; but what can be done for these other homeless ones, who live in palaces, it may be and yet are to all intents and purposes, abandoned by those whom God has charged with the responsibility of parenthood? Their case is even more pathetic than that of the really fatherless and motherless ones.

In this connection we commend the following thoughtful editorial extract from the Christian Guardian:

One of the conclusions of a recent Conference in behalf of neglected and dependent children read as follows: "Home life is the highest, finest product of civilization; children should not be deprived of it except for urgent reasons." This statement was intended as a plea for the foster home instead of the institution for the homeless child, and the plea is winning its way everywhere today. Life in an institution, no matter how well and carefully it may be conducted, does not give the boy or girl a fair chance, for the institution can never have the wholesome, helpful influences that should be normal to the home.

But if it were only the neglected and dependent children who were in danger of being really homeless, it would not be such a serious matter; it is to be feared, however, that the real home is not as common as it ought to be; it is even to be feared that there are many children, some of whom live in beautiful dwelling places, who know little of what the home is at its finest and best.

The first part of this resolution must be true, home life is the finest product of our civilization. If we were to lose it we would lose one of the most beautiful products of the age-long evolution in human life and character, and one that is at the same time, most vital for good for the future history of our race. We were talking the other day with a lady of strong character and wide experience, who told us in most emphatic sentences that the influences that persisted in her life, moulding and shaping it for higher things, were, more than all others, those which led back to her old childhood home. The school, the Sunday School, the church, had each played its part, but more influential than any or all of them was the old home, simple, unpretentious, but always wholesome.

And there are thousands of people today, who through many years of life have come to a knowledge of the real meannig of things, who would unhesitatingly bear a similar testimony. The home is the real school for character; its ideals in the individual case, its influences, its precepts, its teachings, mould for righteousness or unrighteousness, in the average almost in spite of all influences or combination of influences from the outside.

And every child born into the world, your child and my child, has a right to a good home, not in the material sense merely, but in the higher meaning where character and morals alone count. If, as parents, we are not striving to make that for them, no effort to do good to the world along other lines will atone for the neglect. Honest, wholesome, earnest Christian living will count for more in the home as a rule than it will anywhere else, and to make a good home is worth the striving of the greatest or best man or woman the world has ever known.

DEATH OF MRS. LUCY P. COLE.

Press dspatches from Goldsboro, on Monday, told of the sad and tragic death of Mrs. Lucy Phillips Cole, which occurred at the home of her daughter in that city on Sunday evening at 8 o'clock. For some time Mrs. Cole has been paralyzed and had been making her home with her oldest daughter, Mrs. C. A. Pamplin. On Sunday afternoon it seems that the nurse had gone to Sunday School and Mrs. Pamplin, who was staying with her mother, stepped out of the room for a few minutes, and by some means Mrs. Cole's clothing caught on fire and before help arrived she was so seriously burned as that her death followed as stated above.

Mrs. Cole was the widow of the late Rev. Hiram P. Cole, of the North Carolina Conference, who passed to his reward in Concord, while pastor of the Concord Circuit, some twenty-seven years ago, leaving his wife with two little daughters. The history of her life from that time till the day of her death would make a story of thrilling interest, telling how with good cheer and a brave heart she turned her energies toward the rearing and training of her little children, at the same time making her life in the community one of abounding usefulness. While she had to struggle hard, hampered with the infirmities of a frail constitution, no one ever heard her murmur or complain of her lot. Right well did she work out the problems of life, and, dying, she is worthy to take her place in the hall of memory among the thousands of choice spirits known as Methodism's heroines, the preacher's wives, of whom the world is not worthy. Some years of intimate acquaintance with Mrs. Cole, during which time we learned to appreciate the real worth of her character, gives the editor, in the announcement of her death, a genuine sense of personal bereavement. May the Lord greatly comfort the bereaved daughters.

Blessed is he who has found his work; let him ask no other blessedness; he has a life purpose.—Thomas Carlyle.

DR. STEEL AT CENTENARY.

As we go to press Dr. S. A. Steel is in the midst of the revival services at Centenary Church, this city. He began last Thursday night with his address on "The Early Circuit Riders." On Sunday he discussed the great gospel themes, "The Crucifixion" and "The Resurrection;" the one in the morning, the other at night. They were truly great sermons and made a profound impression.

Monday night, Dr. Steel spoke especially to the young people under the auspices of the Epworth League Union. It was an address of practical and timely importance interspersed with rare good humor. Dr. Steel is a great preacher and large and far-reaching results of his work here are confidently expected.

NOTES AND PERSONALS

—All concerned will please note some changes in the appointments in the Greensboro District.

—Rev. W. R. Ware, Presiding Elder of the Greensboro District, preached at the State Normal College on last Sunday night.

—Rev. D. H. Comann, missionary evangelist, is assisting Rev. E. Myers in a meeting at Taylorsville this week. The meeting began last Sunday.

—Rev. C. C. Williams, a local preacher of Elkin, called to see us on Saturday. He was returning to Elkin from a visit to his daughter in Thomasville.

—Rev. Dr. S. A. Steel, former editor of the Epworth Era, who is preaching at Centenary church this week, was a pleasant caller at the Advocate office on Monday afternoon.

—Rev. W. Y. Scales, at Cooleemee, has a loyal band to serve, a thoroughly well organized church, and the largest Baraca class in Davie county. He has a fine hold on the people, too.

—Rev. R. S. Howie, at McAdenville, has a strong hold on his people and has entered upon the work with determination and faith. We expect to hear of good results following his strong gospel preaching.

—Rev W. R. Ware makes a cheering report from Rockingham Methodism. All salaries have been advanced and the pastors are working faithfully for the advancement of the work in every department.

—The Twin City Daily Sentinel says:

"The Salem Methodist congregation is arranging to begin work next month on the new addition to their house of worship. It will be used by the Sunday School."

—Rev. M. D. Hix, of Lowell, has been quite sick with la grippe and unable to preach for two Sundays past. Mrs. Hix has also been seriously sick but we are thankful to learn that they both are now improving.

—The Rev. J. W. Jones preached a special sermon to the Farmers Union in the Doolie Baptist Church last Sunday morning. A large congregation was present and the sermon was most favorably received.—Moresville Enterprise.

—Rev. B. Margeson has made a fine impression upon the people of Mocksville. They regard him as a very strong preacher and an active pastor. Large congregations attend upon his ministry and his messages are sure to bring fortn large returns.

—Rev. Parker Holmes, an old pastor of Wadesboro Methodist Church, preached in the church here yesterday. His many friends, of all denominations, were delighted to see him again. He is now stationed at Thomasville.—Wadesboro Messenger.

—Our good friend and brother, J. C. Fink, of Concord, has resigned his position as City Clerk and Treasurer, and will go to Charlotte to take a position with Messrs. Stone and Barringer. Mr. Fink is a loyal Methodist and will be greatly missed in Concord.

—Last week's Monroe Enquirer says:

"In response to a telegram stating that his father was dead, Rev. W. T. Albright left this morning for his old home in Randolph county. Rev. N. B. Clarkson will fill Mr. Albright's appointments while he is away.

—Rev. L. L. Smith, of Advance, is wisely planning for an enlargement of the church at Advance. His people are rallying to the enterprise and he is hopeful of adding largely and having soon a church of architectural beauty and conveniently arranged for modern Sunday school work.

—Mrs. C. F. Sherrill, wife of Rev. C. F. Sherrill, pastor of the Methodist church of Shelby, has returned from the Rutherfordton Hospital, where she underwent a serious and delicate operation. Her many friends will be delighted to know that she is being restored to perfect health.—Shelby Star.

—The Lowell correspondent of the Gastonia Gazette, says:

"Rev. J. F. Harrelson, of Mayesworth, preached in the Methodist church Sunday afternoon for Rev. Mr. Hix, the pastor, who has been sick for several days. Mrs. Hix has also been quite sick for several days."

—A press dispatch from Nashville, Tenn., dated February 9th, says:

"A prominent Southerner who desires that his name be not made public, has forwarded to the Methodist training school here a check for twenty thousand dollars, requesting that the money be employed as best suited to the needs of the institution."

—Rev. J. W. Clegg, of Cornelius, a strong preacher and well equipped pastor has already sent in a large number of new subscribers to the Advocate. If each charge would do as well our circulation would be nearly doubled this year. We trust each pastor will have the help of the official board and this month and next secure all the renewals and a good list of new subscribers.

—Rev. P. C. Battle is out on a tour delivering a lecture on "Sowing and Reaping". He was with Rev. T. C. Jordan, at Spray, on the first Sunday. He has engagements with Brother Clarke, of Denton; Brother Hornbuckle, of the Ruffin Circuit; and Brother J. H. Robertson, of Stoneville. If his health will permit he expects to continue and will be glad to make engagements with others.

—We regret to learn that Mrs. Perry, wife of Rev. W. H. Perry of the South Carolina Conference, has been quite sick recently. The last issue of the Southern Christian Advocate says:

"Rev. W. H. Perry, Salters, writes: 'Wife returned from hospital last week. She is now able to walk alone in the house, and is daily gaining strength. Continue to pray for us.'"

—Rev. B. Margeson occupied his pulpit in the Methodist church last Sunday, both morning and night. According to reports he preached two most interesting and instructive sermons, the one at night on "Secret Societies and Other Secrets" being especially fine. Mr. Margeson is a strong preacher and his influence for good in this community is being manifested on every hand.—Mockesville Record.

—Rev. J. A. Bowles has been at Mt. Holly but a few weeks, yet he has, in spite of winter's cold been instant in and out of season and visited already all his people. In a ministry of twenty-seven years he has moved but once except when forced to by the four years limit. It is needless to say that his people in Mt. Holly have already learned to love him and have increased the salary fifty per cent.

—Rev. H. W. Bays, D. D., pastor of St. Paul Methodist church, who had been quite sick at Rock Hill for several days with la grippe, returned to this city on Saturday afternoon and filled his pulpit Sunday morning, but was not feeling strong enough to preach at night. He was warmly greeted by his congregation, and all wish him a speedy recovery from his illness and complete restoration to health.—Orangeburg Times.

—Of the thirty-four successful applicants for license to practice law before the Supreme Court last week, we note the name of Prof. W. H. Swift, Superintendent of the Greensboro city graded schools. We congratulate Brother Swift, but regret to see him headed toward another profession than of the teacher, where he is greatly needed. Mr. Swift has been in our city schools now for about eight years and is an exceptionally bright man.

—An appreciated visitor at the Advocate office some days ago was Mr. John B. Sherrill, of Concord, editor of the Concord Times. If Mr. Sherrill did not carry such a youthful face we would call him a veteran of the press in North Carolina. He is one, too, who has made a success of the country weekly as well as of the general printing business in connection with publishing his paper. The Times is always scanned with interest in this office.

—Rev. W. R. Ware, Presiding Elder of the Greensboro District, preached a strong sermon at Main Street Methodist church last Sunday night. He traced the origin of the Laymen's Movement back to the days of the early church when "They chose Stephen, a man full of faith and of the Holy Ghost" to be one of the seven deacons who looked after the finances of the church. The church at Jerusalem sent Barnabas to Antioch. "For he was a good man and full of the Holy Ghost and of faith: and much people was added unto the Lord." Mr. Ware said it was a matter for congratulation that the ministry and the laity were better educated, more cultured and refined than at any period of the church's history, but the crying need and demand of today was for men like Stephen and Barnabas, good men, full of the Holy Ghost and of faith, men who would be willing to die for their religion. Mr. Ware is an optimist; he does not think that all the good men lived in the past; he believes that there are ministers and laymen even in Reidsville who are just as good and just as consecrated as Barnabas and Stephen. At the close of the sermon, the stewards of the church were called to the altar and officially installed.—Webster's Weekly.

—Rev. J. T. Peeler, Appleton, writes: "We have begun our fourth year under conditions very favorable. People have received us very kindly. The board of stewards raised the pastor's salary from $900 to $1,000. When we think of the work geographically, together with the ready response to every interest of the church, and the aggressive spirit of our people, it makes us glad we are here. I shall endeavor to put the Advocate in every home possible."—Southern Christian Advocate.

—Mr. W. M. Barber, some fifteen years or more editor and proprietor of the Greensboro Patriot, has sold the paper to Mr. W. I. Underwood and much to the regret of every one in the city, announces his purpose to remove with his family to Southern California. Mr. Barber has been quite successful in building up one of the best secular weeklies in the state and hundreds of people will regret to see him leave. He makes the change solely on account of the health of his family. Mr. Underwood, who succeeds him, is a newspaper man of experience and uncommon ability, and we have no doubt he will continue the work with success. In fact Mr. Underwood has been associated with Mr. Barber for the past two years and already has the work in hand.

—Rev. Plato Durham, pastor of Central Methodist Church, of this city, has received and accepted an invitation to preach two sermons on Sunday, March 6th, before the congregation of the First Church of Christ, of Hartford, Conn., of the Congregational denomination. He has also been requested to deliver a lecture in this church. This is a very high honor to come to any one in such a distant State, and Concord feels a pride in the fact that this large and influential church in Hartford has recognized the abilities of this brilliant minister, which are so well known to the people of his home and state.

Mr. Durham's lecture will be one of a series of popular lectures which are being delivered in the above church, lectures on Washington and Lincoln having already been delivered. Mr. Durham's subject will be, "Lee, the American Citizen."

—A large circle of friends and relatives mourn the death of Mr. Nathaniel D. Sullivan, of Walkertown, which occurred it his home on Monday morning at 10:20 o'clock. Mr. Sullivan was one of the best as well as most prominent and prosperous citizens of Forsyth County. He was not only a man of affairs, but a man of fine public spirit and of generous nature. While one of the wealthiest citizens of his section of the state, he was in close touch with the humblest people and never lost his personal influence for good among them. It was mainly through his efforts and influence as well as liberality that the beautiful church at Walkertown was built some years ago and that the congregation undertook the support of a pastor. This church will remain as a fitting monument to his memory. He lived to a good old age, being 82 years old, and died full of honors and leaves to his family the priceless heritage of a good name. The funeral took place at the church at Walkertown on Tuesday. We trust to have the privilege of publishing a full memoir at an early day.

W. N. C. CONFERENCE BROTHERHOOD.

Assessment No. 1. Rev. J. N. Huggins. Received since report February 5, $3.00 each from O. P. Routh, D. Atkins, L. A. Falls, T. J. Houck. Total to date $234.00.

Assessment No. 2. $3.00 each from O. P. Routh, D. Atkins, J. W. Wheeler. Total $141.00. Initiation fees, O. P. Routh and T. J. Houck. Total $8.50.

Twenty-two have sent me their votes on admitting the North Carolina Conference. I trust the rest will send on their vote and let this matter be settled.

H. F. Chreitzberg,
Secretary and Treasurer.

Monroe, N. C., February 12, 1910.

AN HOUR OF OPPORTUNITY.

W. R. Lambuth.

The year 1909 was crowded with stirring events in the field of missions. There are marvelous indications of an advance all along the line. The whole heathen world is astir under the influence of the Spirit of God. At the Secretaries Conference, recently, in New York City, Dr. Swemer brought out some tremendous facts concerning the awakening in the Moslem world. There is larger liberty today in Turkey than ever in her history. This is indicated by three facts:

1. Freedom for general evangelization. The restriction against street preaching has been removed. Cottage prayer meetings have hitherto been prohibited. They can now be held everywhere.

2. Accessibility of the Moslem population. The Moslems themselves are free to attend services in evangelistic churches, and are frequently found sitting side by side with Christians. There is a freer and more general distribution of Christian literature and especially the Word of God.

3. Possibility of church and school buildings. Permission to erect such buildings has been very difficult to secure in the past. Permission can now be had, and chapels and churches are being opened in localities where the Gospel, five years ago, could not be preached without terrible persecution, or even loss of life.

China has held the first elections in her history, is preparing for the opening session of her Parliament and calls for an army of thirty thousand teachers. If we could supply that force, a Christian Empire might be within our grasp. On one steamer five hundred teachers were sent to the Philippines by the United States Government. Why should not Christian America send at least five thousand to supply the demand in China?

In India a wonderful revival is on in several sections of the Empire. This has not only resulted in the awakening and conversion of hundreds of men and women, but it has broken the iron bands of caste. Mr. Sherwood Eddy brings out the remarkable fact that on one occasion last year thirty Mohammedans, thirty Hindoos and thirty Christians sat down at the same table. William Carey and Alexander Duff, in their optimistic moments, would hardly have dreamed such a thing could have been possible. The National Missionary Society in India, won at least one thousand converts last year and it is scarcely five years old. In the section where it is doing some of its best work, the spire of a church can be seen from the train, within one hundred miles of which there are one hundred thousand earnest, active Christians who have been lifted up into the light from the deepest depth of heathenism and hopelessness.

In Korea, the work grows so fast that some of our churches are being rebuilt for the third time. One missionary has over fifty churches in his care. If we could double our force on that Peninsula, we could present the Church, within the next twenty years, with one mission field completely evangelized. This is easily within the limits of possibility. Why not do it at once? An increase of twenty missionaries, and fifty thousand dollars a year for maintenance and equipment, and fifty thousand more for schools and churches would accomplish the task.

A recent letter from one of our missionaries in Mexico, on the west coast reported that up to a recent date pistols and machetes hung upon the walls of our chapel for defence from bushwhackers and fanactics. The missionary adds that Scripture texts have taken their places, and the atmosphere, under the spirit of God, is one of peace and religious devotion. Brothers Reynolds and Vallionto have been leading in an evangelistic campaign in that country which had resulted in hundreds of conversions.

Brazil invites us to every portion of her great territory. Her people are weary of an Ecclesiasticism which, like a vampire, sucks their life-blood. They drift steadily into French infidelity, because they have no one to point to the Christ who is the light of the world and the hope of the world. The preaching of the Virgin Mary, appealing as it may to the tender side of humanity, does not convince strong and thoughtful men of the power of the Gospel to lift humanity to levels of life where an invincible faith and a virile life see to build up the Kingdom of God in service to humanity.

Ambassador Bryce, who addressed our laymen at Chattanooga, has recently given utterance to the following: Nine-tenths of the habitable earth are under the control of so-called Christian powers. Though the vast multitudes remain non-Christian, there is scarcely one spot in which the influence of the white race is not felt, and in which the uncivilized, or semi-civilized native peoples are not being penetrated by the ideas and habits of those more advanced natives. The old religions are shaken. They are crumbling. They are losing their hold upon the minds and hearts of the old peoples, and, before many years have passed, little may remain of the weaker among them, except some superstitious usages of scanty meaning and forgotten origin. * * * * Is not this the time, when, having destroyed those old beliefs, we, of the Christian nations, should give them that which will fill the void that we have been making?

Mr. John R. Mott, two weeks ago, in New York City, stated that recently in Russia for ten nights he addressed an audience, every night, of one thousand students. In several cases, they spent three hours in hearing him speak and in personal conferences, seeking to know the way of life. He asserted that the agents of the great Bible Societies are not only given free transportation on Russian railroads, but that in many cases, no tax or charges was laid upon their literature. In the mission fields of the world last year, there were twenty-six thousand communicants and ten thousand adherents added to the Church every week.

Such progress brings extraordinary demands. The problem is not in the foreign field, but at home. Every man on the firing line is doing double duty, and a number of our missionaries are on the verge of breaking down. We must reinforce from home, or cripple our work abroad. We have the men but not the money. Unless we can maintain and strengthen our work, we will face disaster. We cannot beat a retreat; we do not know how. There has been some advance in contributions since last year, but not enough to strengthen our work where it needs strengthening most. Since our regular collections, and not "Specials" constitute the basis of appropriation our reliance is upon our pastors and upon our laymen to rally to this cause in an hour when we should hold every inch of ground we have taken. We hope every pastor in the Church will take his regular collection for Foreign Missions, and turn in the same to the Treasurer of his Conference Board before the 31st of March. We are on the threshold of world-wide victory. Our men are being stirred as never before in the history of Christendom. Let us catch the words of a famous Japanese warrior, who exclaimed to his generals as he pointed to the retreating enemy "Being victorious, tighten the cords of your helmet." It was no time for a rest. It was the time to advance. In the name of Him who leads the Church let us press the battle to the very gates until we shall have won the world for Christ!

GEORGIA LETTER.

Geo. G. Smith.

There are many things which Paul encountered which are, as far as moderns are concerned, happily passed away, but the Spirit with which he met them is in as great demand now as it was then. No man except the missionary in a foreign field or a destitute home field, should now do what Paul did, work with his own hands and preach the Gospel for nothing, but every man should be willing to do much work for which he receives no pay. Commercialism has been and is the bane of a useful ministry. There are many sections in our rural districts and in our cities, that will never be reached if we wait for a regular salaried ministry to reach them. The wonderful success of the Baptist Church resulted largely as compared with that of the Presbyterian, who had an even start with it and greatly the advantage from the fact that the Baptists used a lay ministry largely unpaid while the Presbyterians sought to establish only self-supporting charges, with paid pastors. As soon as a church is able to support a pastor and does not do so, it begins to decline, but in the beginning the Gospel must be free of cost to those to whom it is sent.

We need thousands of lay preachers. Instead of regarding them with jealously and throwing obstacles in the way of increasing their number, we should encourage and put to work every man who is called of God to preach the word. I do not think the time will ever come, and I am sure it has not come, when a lay ministry which is largely self-supporting, is not demanded. In our factory neighborhoods it is impossible for a pastor to be provided who will meet all needs. It is still less possible for workers who wish to be paid for all they do by a missionary board, to do the work demanded. I look back to no period of my life with greater pleasure, than the two years before I entered the Conference, when I was nineteen and twenty and was an exhorter and had charge of factory classes in the city of Augusta. I expected no pay, I wanted none. It was a pay to work. Nothing has so aggrieved me in the fifty years of my ministry as to see ministers clamorous for pay, a somewhat rare sight, I am glad to say. To do so much work for so much money. To see men who have received so much, disposed to give so little. I am glad when our ministry is well supported, I feel keenly the privations to which many at the present time are exposed, but I am glad that as yet we have no lack of those, who have the Pauline spirit and who are glad to go anywhere, and who show they seek not the fleece but the flock.

When a brave woman does as old Sister Parks, Sister Bellah and Sister Glenn did, stays by the stuff and says to her husband, "Go, and do the Lord's work"—she is in the succession. May the time never come, when Methodist churches will have no preaching, because there is no salary for the preacher,—and when there will be a clamor for the church, which pays the highest salary. I was never a popular preacher. I got the best that was coming to me, and never had any charge when I felt I gave more than I received, but in my old age it is a pleasure to know I never squabbled about money, and never complained about my salary. It was never sufficient for my demands. I could have lived on it, but I could not ask my wife and children to do so, so I taught school, sold books, wrote books, did any thing that came to hand and made both endst meet, and gave my chief care to the poor of my flock—and now over three score and ten and very near the end I thank God I could say "I never sought yours but you."

Paul's reluctant reference to his endurance could hardly be made by any of us in the present day, but the man who is not willing to endure and to dare, is not fit for the ministry.

There are different ways of punishing a man than by scourging or beating with rods, and hostility to a faithful ministry is by no means absolute. A call for courage is as loud now as it was in the first cenutry. When a preacher speaks as plainly as Paul did to the Corinthians, he must be ready for what comes. The Colonel may pass over his censure of his punch party, but Mrs. Colonel, will not forgive so readily his denunciation of her bridge reception, and sweet Miss Julia will pay him with her scorn, for intimating there was anything indecent in her German, and Mister Tom will fire up his automobile and dash into the country on Sunday and give as an excuse that the preacher is a back number. In the back country where one must wade narrow streams, and sleep in log cabins, where the cracks are in the roof, and the snow drifts in, and where the people are unlettered, he has the same call for heroism, for no people I ever knew were more ready to take offence and do denounce the preacher than the poor and ignorant. One must be prepared for it, and he must bravely meet it. To be misjudged is painful, but it is sadly common; to patiently endure it is a Christian grace.

The Conference times are just over. Many a man who says nothing, feels hurt by an evident mistake made by Bishop, and Cabinet, but the heroic soul bravely goes out to do the best he can. Some men never do get their deserts, some ment get more than theirs, judged by human standards, but all who truly trust God and bravely bear, and as bravely go forth to meet danger and trial, will find at last that all was well. I am a little afraid I am preaching an old sermon on a new text, if so, bear with me, for these Conference days bring this subject up again. There is so much objection to what is expressed in our Nashville paper. So many changes demanded, that one feels like Methodism has been a dead failure and we must die out and begin over again.

No change in the Episcopal methods nor in the Presiding Eldership, nor in any other of the numerous changes suggested, are going to remedy the ills aimed at. Bishops will have their favorites, Presiding Elders will misunderstand some in their districts, people will be prejudiced, and hard times will press us all but if we have God on our side and hold fast to the Saviour we need not fear. Other people have trials as well as preachers and other people are misunderstood and to them as to us things go awry. Go forward and do your duty—

and all will be well. About 40 years ago, just after the war, I found myself in hard luck, as the world says. I had had the hardest of years in many respects and penniless and I felt friendless, I found by an accident that I was to be sent to a mountain circuit over 300 miles away and 30 miles from the railroad. My wife was sick, I had not a dollar. It would cost $50 to pay my railway fare there and I could not go for a month. I resolved to locate, but that day there was a memorial service, a brave little German had died in New Orleans, a victim to yellow fever and his wife had followed him to the grave. I decided to abide in my lot. Well! I got there. I had three delightful and useful years, and shudder now at the thought of how near I came to wrecking my life by a location that Wednesday morning.

I have written so much for the Advocate in these 30 years, that I may have told all this before—well, let it go, it may do some weary hearted man who never read it a mite of good. [It is due Dr. Smith to say that the publication of this letter has been unavoidably delayed.—Editor.]

WITH OTHER EDITORS.

Certain it is that Jesus made no objection because of the age of the children. And yet there are many good Christians who hesitate to make children the subjects of evangelistic influence, because they are too young; even if they do need to be converted, say they, they do not understand, and efforts to bring them to Christ by bringing them under conviction and by efforts to show them and make them feel the need of Christ will result in harm rather than good. The truth is the child understands more deeply and largely than most give it credit for doing. The child knows right from wrong when very young in life, and as soon as a child is able to distingush between right and wrong it is old enough to be made a subject for grace. Christ's command to Peter was, "Feed my lambs." Not only seek out the hardened sinners and seek to save them, but the injunction is to feed the lambs, and lambs to be fed must be folded and led out into the sweet pastures. Jonathan Edwards will not be accused of any sort of sentimentalism or of any unguarded thinking on this subject or of conduct, and yet Jonathan Edwards says that Phoebe Bartlett was led to Christ and was a suitable candidate for church membership at four years of age. This incident has weight only as showing what the great and hard-headed Jonathan Edwards thought of the understanding of children.—Methodist Recorder.

* * * *

The New Orleans Christian Advocate sees no reason for alarm in the fact that the approaching General Conference will probably elect a larger number of Bishops than perhaps ever before at a General Conference of our Church. Several times, several men have been elected to this high office and we have, the Advocate thinks, made no mistake in the men chosen, and, therefore, no one need have any uneasiness about the matter now—the peril is not so great that we may get the wrong men. Well, it is simple truth to say that there might have been chosen men who suited the office better than some who have been elected. Good men they were, and they remained good, but that they fitted just that office some people have not believed. However that may be, we believe that the Church has the men now who could fill the office worthily and usefully to the entire Church, and if the delegates who are to elect men to this dignity will earnestly pray for direction, and then search in the right manner for the men we need, they will be found. But the search must not be limited to a certain class of preachers. Better look voer the entire field, and ignore geographical lines as the controlling reason ofr an election.—Wesleyan Christian Advocate.

* * * *

The gambling mania is breaking out in a new form called "the clock system," and advertised as "What time will the clock stop?" For a certain amount of cash purchases the customer is given a lottery ticket with a certain time of day printed on it. At a set time on Saturday afternoon, a veiled clock in a store stops, and when the veil is removed the customer holding the ticket with the time of day nearest indicated by the clock, is given a cash prize.

It is said that in some stores, mothers, Sunday school teachers, pupils and church officers, even, have been seen with tickets in hand waiting for the moment when the veil is lifted from the clock, to see who has won the prize. Old and young push and scramble trying to get close to the clock, excited almost out of their wits, all gambling on the time of day. The gambling instinct is thus being cultivated with such adroitness or skill by the merchant, as to attract quite a run of patronage from the honest or more conscientious merchants. This report comes from outside of Missouri, but not far over the line. Save your children from this gambling age and mania, whether by lottery or by cards!—St. Louis Christian Advocate.

* * * *

No, the real danger does not lie, as the many seem to believe, in training the race to a wider knowledge and larger efficiency through the schools. For by such training the potential faculties are progressively developed and set free. Thus is the gulf steadily widened between the superior and inferior races. The real danger, we reaffirm, lies in conditions of their common inefficiency and common ignorance, wherein, experience shows, are born and fostered the possibilities of race competition, and even of race mingling. And these are the conditions these gentlemen would help to multiply by their votes against compulsory education.—Southern Christian Advocate.

* * * *

We need not the rule of gold, but the Golden Rule. A writer has said: "What a beautiful world to live in were all men to square their conduct by the Golden Rule. Tyranny would fall from its throne and its place be taken by fair play, who would yield the golden scepter of right and see justice done to all. No longer would the cry of the downtrodden and oppressed be heard in our midst. The toiling masses would not have to swelter in the infernal pits of degredation and despair, the poor workers would not be "worked" until their lives went out, crushed and bleeding and broken beneath the lash of the taskmaster and slave driver. In spirit the employer would put himself in the employe's place and only demand from him what was right, and in return the employe would serve the master to the best of his ability, wronging him in neither thought nor deed." The golden age of man will come with the golden rule of Christ.—Central Christian Advocate.

ATTENTION, PREACHERS.

Have you taken your foreign missionary collection. Will you not do so at once? Send all the money you get to Rev. J. E. Gay, Treasurer, Franklin, N. C., to be forwarded to the Mission Board at Nashville. If you have only five dollars send it along, without waiting to secure the full assessment. Remember appropriations for next year are determined by the amount actually received by March 31. Last year, counting specials, there was an increase in the money raised for foreign missions, and yet the Board had $8,000 less to appropriate than the year before. Shall there be another reduction this year because of your delay? Nothing can take the place of the regular collection. Dr. Lambuth says, "Extraordinary effort needs to be made at once or we are going to be seriously embarrassed." Read the inspiring letter below that he is sending to many of the preachers.

Charles A. Wood,
Secretary Conference Board of Missions.

DR. LAMBUTH'S LETTER.

My dear Brother:

Would that it were my privilege to talk with you personally for an hour. Wonderful things are happening. The year 1909 was crowded with marvelous indications of an advance all along the line. The whole heathen world is astir and under the in uence of the Spirit of God.

China has held the first elections in her history, is preparing for the opening session of her Parliament and calls for an army of 30,000 teachers. If we could supply that force, a Christian Empire might be within our grasp. An eminent writer in Japan appeals to that progressive people to accept Christianity as their only hope for individual character and national righteousness.

In Korea, the work grows so fast that some of our churches are being rebuilt for the third time, and each of our missionaries is in charge of from ten to twenty churches. One missionary has over fifty in his care. In Mexico our evangelistic campaign has resulted in hundreds of conversions, and on the west coast, where, up to a recent date, pistols and machetes hung upon the walls of our chapel for defense from bushwhackers and fanatics, Scripture texts have taken their places and the atmosphere is one of peace and religious devotion. Brazil is one of our most fruitful and inviting fields and Cuba is shot through with light and hope. In the mission fields of the world, last year, there were 3600 communicants and 10,000 adherents added to the Church every week. Surely, we can say, "Behold, what God hath wrought!"

Such progress brings extraordinary demands. The problem is not in the foreign field, but at home. Every man on the firing line is doing double duty and several are on the verge of breaking down. We must reinforce from home or cripple our work abroad. We have the men but not the money. Unless we get the money by the close of our fiscal year, March 31, we will face disaster. We cannot beat a retreat. We do not know how. There has been some advance in contributions since last year, but not enough to strengthen our work where it needs strengthening most. Since our regular collections, and not "specials" constitute the basis of appropriation, our reliance is upon you to help us in an hour when it is imperative that we should hold every inch of ground we have taken.

May we not count on you to take your collection for foreign missions within the next thirty days, and send the proceeds to your Conference Treasurer, that he may forward the same to J. D. Hamilton, Treasurer of the Board, Nashville, Tenn., before the end of March. By so doing you may save a missionary life, you may hold a walled city with its teeming thousands, you may redeem a province with its unevangelized millions. We must have your prompt and hearty co-operation. We must sound the call to advance and press the battle to the very gates. Victory is within our grasp, if we will go forward and seize the opportunity which God has placed in our hands.

Cordially your brother,
W. R. Lambuth.

STANDING OF THE DENOMINATIONS NUMERICALLY.

Dr. H. K. Carroll, whose annual statistical tabulation of the different churches of our country is received with interest, has just given the public, through the columns of the Christian Advocate, the statement for the year 1909. In this table of denominations we observe some interesting facts regarding the lesser bodies. The Unitarians report 70,000 members, a decrease of 658. The Universalists report 54,836 members, an increase of 1,824. The Latter Day Saints have 400,000 members; the Jewish congregations, 143,000, an increase of 10.332. The Friends report 119,601 members, an increase of 1.835. The Christian Scientists have 668 church organizations and 85,096 members. As Dr. Carroll gave the same figures for last year, it is evident the facts regarding Christian Science are somewhat difficult of access. As to the Roman Catholic Church, a proper conclusion is hard to reach, due to the basis of calculation, which with them is the number in Catholic families, while with Protestants a bona fide membership with entrance upon the record of the church is required. Dr. Carroll reports a communion of 12,372,069, an increase of 227,286. Some weeks ago the report was published (from Catholic source) that their membership was in the neighborhood of 14,000,000. We are inclined to estimate Dr. Carroll's figures as liberal.

It is interesting to observe the relative standing and increase of the larger denominations. The five largest bodies in their order numerically are: Methodists (19 bodies), 60,737 churches, with 6,477,274 communicants, an increase of 54,927; Baptists (15 bodies), 55,304 churches, 5,510,590 members, an increase of 91,933; Lutherans (24 bodies), 13,533 churches, with 2,173,047 members, an increase of 81,311; Presbyterians, 16,227 churches, with 1,848,046 members, an increase of 16,192; Disciples of Christ (2 bodies), 13,631 churches, with 1,430,015 members, an increase of 134,592. No other denomination reports a million members. The total membership of the Protestant Episcopal Church is tabulated at 912,123 members, an increase of 25,700. The United Brethren have 285,019 members, an increase of 5,173.

Our own branch of the Methodist Episcopal Church is put down as having 3,159,913 members, an increase for the year of 47,465, which is all but 7,402 of the total increase for the entire nineteen bodies.—Western Christian Advocate.

What are the interests of time and sense to those of the soul and eternity?

From the Field

Correspondence, Reports, Etc.

Weaverville Circuit.

Rev. Geo. L. Keever, the pastor, writes: "We are highly pleased with our new field. Our people are kind and have received us with open hearts and homes. We see many signs for a good year on the Weaverville Circuit. We are planning for early revivals and early collections. We are expecting the best year we have had. We are trying to get our part of the new subscribers to the Advocate. Pray for us and ours."

Laymen's Meeting at Henrietta, N. C., February 26 and 27, 1910.

The laymen of Henrietta and Caroleen have arranged for an interdenominational laymen's meeting at Henrietta on the above date. It will include all the adjoining churches.

They are expecting a thousand men to attend. The following speakers have been invited and have accepted: C. H. Ireland, J. H. Tucker, Judge Justice, Dr. G. H. Detwiler, and Prof. Clinkscales of Wofford College. There will be special music. A great time is expected. X.

The Meeting at Trinity College.

Immediately after the mid-year examinations is the time we hold our annual meeting. This year Rev. L. P. Howard, of Rocky Mount, conducted it. He presented the claims of Jesus Christ in a forceful and attractive way. The good done can not be estimated. From the beginning the meetings were well attended. The Spirit's presence led many of the students to a fuller consecration and others were converted who will join the church.

This has been one of the best of recent years. Men are being called into the ministry and volunteering for missionary work. There is a good class studying missions under the leadership of Mr. Pearson, who spent last year in Japan. Numbers of students have joined the Quiet Hour Circle, who with others have a regular time for devotions and Bible study. The Advisory Board consists of several members of the faculty who have certain men with whom they advise as to their best interests. This plan, I am sure, has been instrumental in saving men.

Probably the most enjoyable meeting in our college is the old time class meeting under the direction of the President. He also meets with all the ministerial students once a week. These metings are inspiring and are of great good to the young men. It is our constant aim that Christ be enthroned in the life of each student. I rejoice in the success which is attending our labors. J. C. W.

February 12, 1910.

East Spencer and North Main.

East Spencer—On Sunday, Feb. 6, Bro. A. B. Saleeby, accompanied by Messrs. Peacock, Whiten, Beaver, Sides and others came out from Salisbury, and at 3 o'clock organized a Philathea Class of sixteen young ladies, and confirmed the Brotherhood Baraca Class, which Mrs. Holderby had organized with twenty-one men as pupils. The pastor read a scripture lesson and after prayer by Bro. Peacock, Bro. Saleeby made a very interesting and instructive talk, at the close of which he called on Bros. Peacock, Sides, Beavers, Whiten and others who gave very helpful and inspiring talks on the Baraca work. We believe these classes of men and women will prove a great blessing to the Sunday School and church in general. Mrs. W. J. Hatley was chosen as president and Miss Beatrice Dalton as teacher of the Philathea Class. We believe there could have been no beter selections made.

North Main—The ladies of North Main have recently organized a Ladies' Aid Society, which met just after prayer meeting last Wednesday night. Four new members joined that night, which makes twenty-one members if I mistake not. Mrs W. A. Carpenter is president, and Mrs. W. R. Porter, secretary and treasurer. We are looking to this noble band of Christian workers for great things. The church is in need of repairs, and we believe that the organizing of the "Aid Society" is the right thing. This charge has no parsonage, which works a hardship on the preacher, but it seems we cannot get together on a plan to build just at present.

We hope to give you a better report next time. Fraternally,

G. A. B. Holderby.

Sweeping Revival at Faust.

The pastor of the church, Rev. L. H. Griffith, assisted by Rev. J. F. Shelton, of Haywood county, closed a series of meetings at the Methodist Church at our place last Sunday. Regardless of the inclemency of the weather, the power of these two able ministers drew immense crowds to the church to worship together, and, both saint and sinner went away feeling good to have been there. All kinds of vehicles for conveyance were to be seen on the ground from the two-horse sled to the four-horse wagon. During the time many souls were born into the kingdom of God, others were reinstated, and each Christian seems to have a desire to live a more consecrated life. There were fourteen accessions to the Methodist Church, and others have expressed a desire to unite with the churches at other places. The contribution at the close of the meeting was forty-wo dollars. We were sorry for the revival to close, but these two devoted men were called to other fields, so we had to bid them Godspeed. E. E.

Salisbury Circuit.

I want to tell about the very generous and highly appreciated pounding my people gave us last week to make an inventory of which would take up too much of your valuable space, but I will say two or three things. It was a perfect surprise and so confused me I hardly knew how to act. Any way I built good fires in each room while they and Mrs. Stover piled away the things. Then it was the first time I remember of being pounded by all the churches of my circuit at once; and lastly, this was the most abundant and enjoyable occasion of the kind I ever had—more especially the latter—as most of the crowd stayed for dinner and remained to enjoy themselves socially until late in the afternoon. We like such pick nics at this parsonage. If only about twenty-five more of our people would fall in love with and take the Advocate I woud feel sure I had the finest type of Methodists to be found anywhere.

Cordially,

J. T. Stover.

FOR SALE

Good milk cow. Call at Advocate office, or phone 911.

MOUNT AIRY DISTRICT NOTICE.

The following changes have been made in the appointments for the Mount Airy District since the Annual Conference:

O. P. Routh, from Laurel Springs Circuit, to East Bend Circuit to fill the vacancy caused by the failure of J. C. Mock to go to East Bend; T. J. W. T. Carner to Yadkinville Circuit, to fill the vacancy caused by the failure of B. A. York to go to Yadkinville; W. K. Greer to Jonesville Circuit, o fill he vacancy caused by the removal of W. T. Carner to Yadkinville.

R. M. Taylor.

TO THE PREACHERS OF THE WINSTON DISTRICT.

While no definite number of new subscribers to the Advocate have been apportioned to the different pastoral charges, it is the earnest request of the management that each pastor secure not less than ten. I desire to join the management in its request. The Advocate is our best medium for carrying intelligence of church movements to our people. I trust the Winston District may show up well in this campaign.

Your brother,

T. F. Marr.

NOTICE

The Woman's Board of Home Missions of the Methodist Episcopal Church, South, will hold its twelfth annual session April 14-21, 1910. Names of delegates and visitors should be sent promptly to Mrs. John H. Moore, 52 The Polk, Nashville.

The Southeastern Passenger Association will grant its usual reduction in railroad fare, provided the required number of one hundred is in attendance. Persons coming from territory outside the Southeastern Passenger Association are advised to purchase ticket to the nearest point inside the Southeastern territory, and thence purchase ticket to Nashville, at the same time securing certificate of standard form.

Miss Belle H. Bennett, Pres.,
Mrs. Frank Siler, Rec. Scey.

The Young Christian Worker.

Are you a subscriber to the Young Christian Worker, the bright, up-to-date publication, for young and old, issued by the Woman's Board of Foreign Misions, M. E. C. South? If not, send 25 cents for one year's subscription to Miss Lena Freeman, Pub. House, M. E. C. South, Nashville, Tenn. If you are interested in the Foreign Mission work of our Church, you can't afford to be wihout the Young Christian Worker. Each issue is profusely illustrated and printed in the highest art of our publishing house. In addition to stirring missionary stories, inspiring sketches of misionary workers, and bright bits of verse, the Young Christian Worker contains the latest information from our various mission fields. Try it for one year.

FOR SALE

Good family or all-round work horse. Call at office of Christian Advocate or phone 911.

FREE BOOK ABOUT CANCER.

THE LEACH SANATORIUM, of Indianapolis, Ind., has published a book on cancer, which gives interesting facts about the cause of cancer; tells what to do in case of pain, bleeding, odor, etc., instructs in the care of the patient, and is in fact a valuable guide in the management of any case. The book is sent free to those interested who write for it, mentioning this paper.

SECOND BIENNIAL CONFERENCE
DALLAS, TEXAS.
LAYMEN'S MISSIONARY MOVEMENT
FEB. 19-22, 1910.
METHODIST EPISCOPAL CHURCH SOUTH

Bargain in Books.

McClintock & Strong's Encyclopoedia; Stoddard's Lecures; Burton Holmes' Travelogues; all new.

Address, L. P. Bogle,
Henrietta, N. C.

FARM FOR SALE

One of the most desirable small farms, situated two miles from the court square in Greensboro, is offered for sale. Contains 22½ acres, in fine state of cultivation. Suitable for trucking or grain crops. Land lies level and will not wash. Large new feed barn. One of the finest opportunities to purchase a small farm near in anywhere in the vicinity of Greensboro. If interested address H., care of Christian Advocate, Greensboro, N. C., or call at this office.

CAMPAIGN FOR NEW SUBSCRIBERS

Report to February 15th

ASHEVILLE DISTRICT		
Hendersonville, J. W. Moore	4	
Old Fort, W. G. Malonee	1	
Weaverville Ct., Geo. L. Keever	1	6
CHARLOTTE DISTRICT		
Ansonville, P. L. Terrell	2	
Tryon Street, G. T. Rowe	1	
Dilworth, and B. Spring, A. L. Coburn	1	
Mt. Zion, J. W. Clegg	23	
Belmont, L. A. Falls	8	
Chadwick, H. H. Robbins	1	
Calvary, E. E. Williamson	1	
Lilesville, C. H. Clyde	2	39
FRANKLIN DISTRICT		
Andrews, L. D. Thompson	1	
GREENSBORO DISTRICT		
Rev. W. R. Ware	1	
Coleridge Ct., R. L Fruit	3	
Main Street, Reidsville, L. T. Mann	1	
Washington St., J. Ed Thompson	3	
Denton, H. V. Clark	2	10
MORGANTON DISTRICT		
Table Rock, Albert Sherrill	1	
Connelly Springs, E. G. Pusey	1	
Spruce Pine, J. B. Hyder	1	3
MOUNT AIRY DISTRICT		
Rev. R. M. Taylor	1	
Mt. Airy Station, J. F. Kirk	2	
Helton Circuit. R. L. Doggett,	2	5
SALISBURY DISTRICT		
Jackson Hill, E. M. Avett	2	
Salisbury Circuit, J. T. Stover	1	
Woodleaf Circuit, Layman	1	4
SHELBY DISTRICT		
Lincoln Circuit, J. W. Strider	1	
Stanley Creek, B. Wilson	1	
Lowell, M. D. Hix	2	
Mt Holly, J. A. Bowles	9	
King's Mountain, D. F. Carver	1	
Maysworth, J. F. Harrelson	2	
Cherryville, James Willson	1	
Shelby Ct., E. N. Crowder	1	
Polkville Ct., W. M. Boring	1	
Shelby, First Church, C. F. Sherrill	1	20
STATESVILLE DISTRICT		
Granite Falls, W. F. Sanford	1	
Connelly Springs, E. G. Pusey	1	
Hickory, J. H. Weaver	2	
Newton, E. W. Fox	1	
Stony Point, T. B. Johnson	1	
Mooresville, R. M. Courtney	4	
Broad Street, Harold Turner	1	11
WAYNESVILLE DISTRICT		
Waynesville, J. H. Barnhardt	1	
Leicester Circuit, C. H. Curtis	1	2
WINSTON DISTRICT		
Stoneville, J. H. Robertson	1	
Mocksville, B. Margeson	2	
Advance, L. L. Smith	2	
Cooleemee, W. Y. Scales	4	
Davie, P. E. Parker	1	10
Grand Total		111

The Right Kind of Pity.

The "pity" of some people is but a sentiment which every now and then they take out, like a pleasing piece of bric-a-brac, to admire for its seeming grace. Pity as sentiment, however, will never save the world, but only pity as service will do that sort of work. Pity that purposes, pity that pays, pity that practices, is the pity that counts, and the pity that makes converts for Christ.—New York Observer.

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

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Shelby, J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison,
Waynesville, N. C., R. F. D.
Winston, Rev. A. G. Lofton, Farmington, N. C.

Begin now to raise your fund to pay your delegate's expenses to the Conference League Conference. Every league should have one delegate. We hope to see a delegate from every League in the Conference.

* * * *

Bethel, Asheville.

Our Leagues at Bethel continue to grow. Our Senior League is one of the best, if not the best, I have ever seen. The writer spoke for the League at Haywood Street Church, Asheville, a few evenings ago, and found an enthusiastic league. I would like to see something in the Advocate from Whittier League. Come on, Whittier, with something from your League.—D. J. Miller.

* * * *

President of the West Asheville League, Prof. J. L. Reynolds, sends us the following encouraging words: "We are getting along very well with our League. I'll write you soon and tell you of our plans."

* * * *

"The Era squared its accounts on the 1st of January and had a balance to its favor, but very many of our subscribers still need to square with us by sending a dollar to pay arrears."—Epworth Era.

The League is a living force, but only live pastors can make anything of it.—Epworth Era.

Every League should have an Epworth Era agent. If your League has no agent please see that one is appointed by the president at once. We cannot succeed with our League work without the Epworth Era. Let's pay every subscription that is in arrars to the Era at once. Let's be able to say at the coming Conference that every subscriber has his subscription paid in advance. We hope that the Agent of every League will look after this matter at once. The work will not be done if the agent neglects his duty. Every other Leaguer will expect him to do this particular work. Even if the president of your League will not give it his attention, he will expect the agent to attend to it. If your League has no agent have one apponited at once, and instruct him to solicit for new subscribers as well as renewals. No League will succeed that does not read. The devotional department is worth the price of the paper.

"Here is testiony that will prove helpful to any who will read and be convinced: 'We gave up our Junior League for a while, working as a Juvenile Missionary Society, but find the League work covers all departments and have begun it again.' It is far from our wish that the Junior League should supplant the Juvenile Missionary Society; but we believe that the Missionary Department of the Junior Epworth League may well come under the care of the woman's societies, and that the same children will be much benefited by giving three Sundays of the month to the broader work of the Junior League."—Epworth Era.

* * * *

We heartily agree with the writer of the above paragraph. The Junior League should come under the care of the Woman's Mission Society. There would be no friction. We do not mean to say that the Junior League should be converted into a Juvenile Missionary Society, but that the Juvenile Missionary Society broaden its field of service by doing the work of the Junior League. There is one danger in placing the Junior League under the care of the woman's societies. The good women would be very apt to stress missions and very largely ignore the devotional, charity and help, and literary departments. The church should look well to missions, but when we cease to educate and train our young people for service the cause of missions will suffer loss—great loss.

* * * *

We want high grade singing, as well as first-class addresses at our coming League Conference. In order to have good music the singers should arrive at the seat of the Conference a day early in order to organize and practice. Each one should carry three or four copies of some good song book. Let's have a strong choir made up of Leaguers. We can't afford to depend upon the local talent. We must go prepared and not be dependent.

* * * *

If any one finds that the columns are becoming dull and not interesting just write us as much and we shall take p'easure in explaining why it is so.

The Epworth League should lift its voice against Liquor—even Coca Cola, and tobacco in any form. Tobacco renders one unclean. It blights and blurs the mind, blunts the sensibilities, undermines the constitution, impairs the nervous system, makes a slave of the user, impairs the heart, and often kills.

* * * *

We shall be able to give the place of meeting of the League Conference next week. We are sure all will be well pleased with the place and time of meeting.

A PSALM FOR THE HELPERS

The ways of the world are full of haste and turmoil:
I will sing of the tribe of helpers who travel in peace.

He that turneth from the road to rescue another
Turneth toward his goal:
He shall arrive in due time by the footpath of mercy,
God will be his guide.

He that taketh up the burden of the fainting
Lighteneth his own load:
The Almighty will put his arms underneath him,
He shall lean upon the Lord.

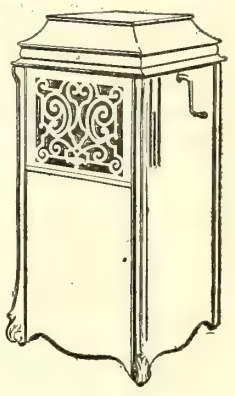
He that speaketh comfortable words to mourners
Healeth his own heart:
In his time of grief they will return to remembrance,
God will use them for balm.—Sel.

Commonplace though it may appear, this doing of one's duty embodies the highest ideal of life.—Smiles.

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The first package will benefit; if not your druggist will return your money.

The Christian Life

WHY BE THANKFUL.

It is well to begin to count our mercies though we can never fully enumerate them. Who can take census of God's favors? His mercies are new every morning, and they come trooping upon us with the shadows of evening. The dewdrops are not so fresh nor so many in number, and, though one could count the stars which set the sapphire firmanent sparkling at nightfall, yet could he not tell the host of a year's mercies. The open hand of our God hath fed us and hath led us, as the old song says:

A way no more expected
Than when His sheep passed through the deep
By crystal walls protected.

The angel of the Lord has tented in our enclosure, though at times we could not see amid the shadows the glisten of his garments.

Some of God's chosen, who read these words, have been afflicted and have borne pain and suffering, trial and tribulation, agony and anguish. But these things are only mercy and love spelled a little differently, needing only to be read aright to call forth expressions of gratitude to the Lord our God. The story of the year may have been punctuated with many sorrows and poignant griefs, yet have its sentences told the tale of Divine remembrance. Not a few of us have been halted somewhere along the line of our march and brought face to face with a newly-made grave. But sweet voices have bidden us come see the place where the Lord lay, and the tomb has seemed less dark and cold and dreary as a resting place for our beloved. And if the stone be not rolled away, faith has inscribed upon it some cheering epitaphs made up of words Divine, assuring us of resurrection unto a life that knows no parting and no pain. Within the walls of every one of our homes enough of mercy has been vouchsafed to inspire our songs. Each individual life has been beset with the goodness of our God. But it behooves us to take a broader look over the area of Divine favor and to recognize the manifold fountains of mercy which have been set going in token of God's love. In our churches, in our communities, in our whole national life, there is the making of many more choruses of praises, and if there be given unto the Ruler of the universe a tithe of his due, the whole land will be astir with song to make known the glory of the Lord.

It is a secret, hushed voice, a gentle intercourse of heart to heart, a still, small voice, whispering to the inner ear. How should we hear it if we fill our ears and our hearts with the sin of this world, its empty tumult, its excitement, its fretting vanities or cares, or passions, or anxieties, or show its rivalries, and its whirl of emptiness? A loud voice will often not reach an occupied heart. The voice of the Son of God in the flesh, though it waked Lazarus from the dead, reached not those whose ears and minds were filled with the praise of men. Would you then hear the inward voice which shall lead you on a safe way, and shall speak to your hearts, burn within you; yea, melt them as it speaketh, until ye hear that other blissful voice, "Come, ye blessed of My Father." There are two conditions, as there are degrees of the inward hearing. First, we must fear God; secondly, ye must be hushed yourselves.—Rev. Dr. Pusey.

What reason have we to think any other station in the universe more sanctifying than our own? There is none, so far as we can tell, under the more immediate touch of God; none, whence sublimer deeps are open to adoration; none, murmuring with the whisper of more thrilling affections, or ennobled as the theater of more glorious duties. The dimness we deplore no traveling would cure; the most perfect of observatories will not serve the blind; we carry our darkness with us; and instead of wandering to fresh scenes, and blaming our planetary atmosphere, and flying over creation for a purer air, it behooves us, in simple faith, to sit by our own wayside and cry, "Lord, that we may receive our sight."—James Martineau.

We are here on earth to be trained to give and not to grasp. We gain most by giving most. We lose by grasping. If we blindly refuse to give and insist on grasping, God comes to us as a wise father to a greedy child and says, "Give that to me." He comes to make us give, because by giving only can we truly receive; not to take from us our joy, but that by giving to him we may receive more joy.

—John Hopkins Denison.

THE BEAUTIFUL SIDE OF LIFE.

It is hardly an exaggeration to say that two-thirds of all that live makes it "beautiful to be alive," consists in kind deeds to others. Not an hour of life's journey but is rendered easier by their refreshening or harder by their absence. Why? Because most of us are burden-bearers of one sort or another; because to most of us a large part of the journey is a dull and trivial trudge; because there is so much dust upon the road, and not so many bad places as probably we think, yet many common places; and it is load and dust and stretches of the common place that make one thirsty. If the feeling on our shoulders were of wings instead of load; if on Mondays, "in some good cause not our own," we were marching singing to a battle, and on Saturdays were coming back victorious, then the greetings on the way would make less difference to us. But as it is, we crave the roadside recognition, which gives praise for the good deed attempted, pity for the hard luck and the fall, a hand-lift now and then, to ease the burden's chafe, and now and then a word of sympathy in the step-step-steppng that takes us through the dust. And this is all that most of us can wait to give, for we, too, are here on business. You cannot step my journey for me, cannot carry me on your back, cannot do me any great service; but it makes a world of difference to me whether I do my part in the world with or without these little helps which fellow-travelers exchange. "I am busy, Johnnie, and can't help it," said the sister, writing away when the little fellow hurt his fingers. "Yes, you could—you might have said 'Oh!'" sobbed Johnnie. There's a Johnnie in tears inside of all of us upon occasion. The old Quaker was right: "I expect to pass through this life but once. If there is any kindness or any good thing I can do my fellow-beings, let me do it now. I shall pass this way but once."—Sel.

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A PSALM OF THE HELPERS.

He that turneth from the road to rescue another,
Turneth toward his goal;
He shall arrive in due time by the footpath of mercy,
God will be his guide.

He that taketh up the burden of the fainting,
Lighteneth his own load;
The Almighty will put his arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
In his time of grief they will return to remembrance,
God will use them for balm.

He that careth for the sick and wounded,
Watcheth not alone;
There are three in the darkness together,
And the third is the Lord.

—Henry Van Dyke.

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Chester.....Lv.	7 55 a m	1 15 p m	-----
Yorkville.....	8 42	2 40	-----
Gastonia	9 30	4 30	-----
Gastonia	-----	-----	-----
Lincolnton....	10 26	6 46	-----
Newton	11 05	7 40	-----
Hickory.....	11 55	8 35	-----
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	-----	5 35
Edgemont....Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	-----	7 15 a m
Mortimer	12 13	-----	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory	2 52	8 40	-----
Newtor	3 20	9 30	-----
Lincolnton....	3 57	10 18	-----
Gastonia	4 50	11 40	-----
Gastonia	-----	-----	-----
Yorkville	5 39	1 45	-----
Chester.....A .	6 25	3 20 p m	-----

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Our Little Folks

"REMEMBER VALLEY FORGE."

It was a "bitter cold" morning when the 22d of February came. It was Sunday!

"That makes it worse, too!" murmured George Walton. "I s'pose I've got to go to church."

He lingered at the window, covered with frost work, with cascades of crystal on whose banks towered trees of crystal, with mountains of crystal on whose summits fell a rain of crystal.

"It would be real pretty if I didn't have to go this awful weather. S'pose I must. Let me see if mother will call me and tell me I must get ready for church."

Mrs. Walton had decided views about church-going. She now proved them. George was a prophet, for she called: "Come, George, it is time for getting ready to go to church."

"O, dear," drawled George; I don't want to go."

"Oh, yes; the baby is so sick I can't leave him, and I want you to go and take my seat and help represent the family. Your father has gone to ring the bell. Hark!"

Just at that moment the sexton, who was also George's father, began to ring the church bell; and how it did swing over and over merrily, the clear, sonorous notes echoing among the snow clad hills that stood about the village like watch towers, while the spruce trees were the soldiers in green occupying the towers.

"No frost in that bell," the mother said to Georgie, who had been groaning and declaring he believed "the frost had got into his bones."

The bell kept ringing, ringing, and the sunshine continued to sparkle amid the frostwork, sprinkling with jewels the cascades and the mountains and trees on the window-pane.

"You see, Georgie," continued his mother, "we must put some principle into our church-going. It won't always be just as convenient and easy, but we must remember that we don't go just because it is easy, just because it is convenient, but we go to worship our Heavenly Father with all his people, to honor him, to give him public thanks."

"You—you won't catch Squire Nason going with all the people."

Squire Nason was the leading man of the village, and quite an old man now. He was too apt to turn a heavy dew at night or a hot sun by day, a wind from the sea or a cold-spell, into an excuse for staying at home.

"Then do your duty and set Squire Nason an example."

That made George laugh.

"But it is the 22d of February, mother."

"And you want to stay at home on account of it? The very day when we ought to be in church and thank God for our country and for George Washington. Why, you have part of his name, and think what a time our Revolutionary army, that he commanded, had at Valley Forge. They had to endure the cold, I tell you. They did not stop doing their duty—"

"I'll go, mother, I'll go!" cried Georgie, springing up from his chair. "I'm the boy to fight the snow. Catch me staying at home! Look out and see me."

In a few minutes, Mrs. Walton stood at the window watching her boy as he puffed down the road.

That day's sun was shining after a snow storm. The roads had been cleared, as a rule, but down by Squire Nason's a wind had been busy in the night, and it had whirled the flakes over and over like round little wheels, and crowded them all into a hollow place in front of the squire's.

"Amanda, do come here," said the squire, standing at a window of his home and looking out into the wintry road. "See that boy in that drift? Hasn't he pluck? I wonder which measures more feet, his legs or the drift? He is through. Good! I'll have our man James out to shovel that away."

"That boy is George Walton, I think," said the squire's wife. "He is going to church."

"Ahem!" said the squire; "ahem." The second "ahem" was enough to lead one to suppose he might have had a snowdrift in his throat.

"Guess if those short legs can get to church, my long ones can," he remarked. "I—I—I'll go too."

"I would," said Mrs. Nason. "I wish I could go."

She was an invalid, but she always encouraged her husband to do his duty, and be in a pew Sunday morning—encouragement he did not always improve, it is true. Blessed is the home that has a pious wife or a pious mother standing ever ready to say a word for everything right.

This Sunday the squire said, "I'll go," and he went.

"Ah!" two or three minutes later, said Farmer Armstrong to his wife, as he stood looking out of his window, "if there isn't the squire! Guess—guess we better go to meetin' too."

Well, not only the Armstrongs, but the Dolittles and the Trefethens all went, seeing "the squire," and concluding it would be quite "respectable" to do as he did.

The funniest attendance was on the part of old Nathan Tompkins, the shoemaker. He never went to church unless it was to attend a funeral. Seeing the flock of the above goers, or non-goers rather, on such a cold day, moving toward the church door, he concluded it must be something unusual—a funeral; and if he didn't say, "Guess I'll clap on my big coat and git over there 'fore the hearse arrives." Of course the old, steady, reliable atendants came. There were the Nuttings, who lived on the "back road," and never missed a Sunday. Their old-fashioned sleigh bell jingled merrily as "Bony" came bravely on (that was for Bonaparte, not something else, as not a bone could be seen in his round, sleek body). There were always four Nuttings in the green sleigh or covered market wagon, two on a seat, looking like rosy Baldwin apples mounted on butter tubs. Besides the Nuttings, other steady goers had arrived. As for Georgie, he had trudged along steadfastly, at every place where the wind blew keen or the going was rough, saying to himself, "Georgie, remember Valley Forge."

The minister had taken two sermons to church that day.

"I can't afford to preach the better one," he reasoned, "if few be out, and probably there will not be many. I will preach it another Sunday to a good-sized congregation."

When he saw the squire out, and certain other infrequent goers; and the old shoemaker out, he just let the poor sermon keep its warm nest in his breast pocket. He whipped out that good sermon and gave it such energy, such unction, that people opened their eyes wide. George went home hurriedly after church. He wanted to tell his mother all about the service. She was very much gratified.

"Well, Georgie, you remembered Valley Forge, and I am so glad. Did you think of George Washington any in that sermon?"

He nodded his head.

"What was it the minister said that made you think of Washington? How often did you think of him?"

"Twice, mother, anyway, and I can tell you when. May have been a third time—yes I am sure of it."

"What was it about?"

He told of two occasions.

"Thank you; but the third, George?" His head dropped.

"Oh, tell me!"

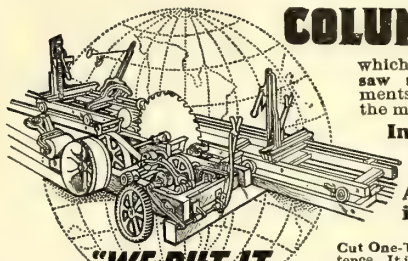
"I—I will tonight."

That night when he went upstairs to his little chamber he told his mother:

"The minister said that George Washington prayed at Valley Forge, and he hoped we would pray that God would help us to do right, and—I saw the squire drop his head as if he did pray—and—I—I"

"You what?"

"—I prayed—too."—Wesleyan Advocate.



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WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.

Special Low Rates Via Southern Railway to Dallas, Texas, and return, account Laymen's Missionary Movement, February 19-23, 1910.

Southern Railway announces very low rate to Dallas, Texas, and return for the above occasion. The following round trip rate will apply from Greensboro, N. C., $48.00.

Tickets on sale February 16th, 17th and 18th; limited to reach original starting point returning not later than midnight of March 15th, 1910.

For further information call on nearest ticket agent, or write.

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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

CLIPPINGS FROM A WOMAN'S JOURNAL

By Agnes A. Reed

March.—Friday. Mud! Mud! Mud! Well, if I were looking for one, I could easily find a reasonable excuse for staying at home today. It certainly is dreadful. Now, if I lived in town it would be different. I just wish some of those town women could live in the country a while. They would learn to reconstruct their estimates of the obstructions in the shape of mud, slush, rain, snow, and sunshine existing between their doors and the church door, or I am very much mistaken. This certainly is not a delightful prospect, but then the sun is almost shining, and it is not impossible or inpassable, so I will go. As old Dobbin splashes along, I shall have ample time to think of the millions of souls plodding along life's highway in all the misery of sin, not knowing or not caring that for them there is another "way," a way of pleasantness and peace, that for them the sun of righteousness is shining, if they will not only look up and see it. Yes, I will go today, because it is muddy.

April—Friday. The divine element must be sadly lacking in me, or I should not have to confess, Journal, that I really should like to stay at home today and finish that painting. John says it is good, and John is critical. And, from a worldly standpoint, I suppose I ought to finish that dress. I shall not have time tomorrow. Why must work pile up so on Fridays?

I had it all nicely planned, but, through the innate obstinacy of objects animate and inanimate, here I am at half past twelve, waiting patiently (?) for John and the farmer to come to dinner. But of course at this identical time all the elements agricultural must needs combine in mutinous warfare to detain them. And I just know I shall have to let those dishes stand till I come home, and I do not enjoy coming back to an exhibition of that kind more than the average woman. But there—I ought to be ashamed of myself, for what will this or anything like it, matter by and by, when I reach my Father's house above? And when I sit down to the marriage supper of the Lamb, it may be that I shall learn that some soul has been washed white in the precious blood, through influences set in motion this day. So I will go today because of the great unsaved throng.

May.—Friday. House-cleaning time! If you were a woman, dear Journal, you would know what that means. But if Christ has gone to prepare a mansion for me, a mansion that will abide forever, I ought to be willing at least to try to help some other soul to reach a mansion, too. So I will go today because of the joy which the possibilities of that thought give me.

June—So many reasons present themselves for going to the meeting today, that it is difficult to condense them into one, but I believe that good rules are made to be kept, and my rule is to go, if I can. That may be because I am a daughter of the Revolution, and belong to a line of soldiers,—and should not a soldier of the cross, a daughter of the King, a child of the church, obey the rules of her order?

And then, too, it will cheer the heart of the president to have a full meeting, for it is disheartening to put one's best thought into preparation for people who do not care to come. So I will gather a bunch of roses from the president's table, and go. Yes, and I must not forget to put some flour and potatoes into the wagon for Widow Jones. And I believe she would enjoy some roses, too.

July—Everything just gliding along today. Of course I was tired, but that made the "Come unto me" more sweet, and I was glad for the blessed privilege of attending the restful, happy meeting. Happy because we were conscious of the Spirit's presence; conscious, too, that our work is done for Him who said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

August—I scarcely think there will be many at the meeting today, as there is to be no special entertainment; but as I am not a specialist, I will go. I shall count for one more at any rate, and fill one of those forlornly empty chairs. Oh, dear, it is hot! It is always cool here, if anywhere, so it must be scorching in the sun today. But then it is not so hot as Africa or India, and our missionaries there were once accustomed only to an American climate, and possibly my going today may be the means in God's hands of placing some soul on the heavenly side of the great gulf that is "fixed." Yes, I will go today because it is hot.

September—It seems scarcely possible that this is Mabel's sixteenth birthday. How time does fly! Shall I not be glad when boarding school days are over and I have my children at home again!

Of course, when the children were babies, they received babies' care, but I do not think I ever told you, Journal, how, when we were living in town, and the children grew older, it used to grieve me if they came home on Friday afternoons, and did not find me there.

I spoke to them about it one day, when Mabel exclaimed: "Why, mamma! That is all right. Just think of all those little girls who have no schools, and whose mammas do not know how to teach them." While Rob chimed in with: "And then you know, mamma, we are trying to save this world for Christ. Won't it be splendid, when it is all done, that we had a hand in it?"

So, with two pairs of arms around my neck and two pairs of lips pressed against my cheeks, and my arms encircling them, that question was settled finally. So I will go today for the sake of the children.

(To be continued)

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

I have often said that most of the sins of youth spring from inability to use rightly the leisure hour.—F. A. Atkins.

* * * *

Be patient with everyone, but above all with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall.—Francis de Sales.

ROUND TILE

Thousands of acres of good land are unproductive for want of proper tile drainage. Get rid of half your farm troubles by using drain tile. The cost is reasonable as compared to results obtained in increased crops. Write for free pamphlet on tile drainage. Tells how and why to drain. We make first-class, smooth clay tile at reasonable prices.

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No child of God has ever yet exhausted the resources of Jehovah. Nor have all the children of God in all the ages, with all their many and varied needs, diminished the supply of His grace and strength. For centuries God has been saying: "I am the Lord thy God....open thy mouth wide, and I will fill it." Yet with all the soul-satisfaction received by the saints for centuries God's resources are an "unwasting fulness." Instead of fearing a failure in the supply of grace, our fear should rather be a fear of failure to appropriate all that God desires us to have. For "appropriation is always the measure of blessing." It is unbelief and "un-receptivity" that makes us "limit" the Holy One of Israel."—Selected.

Anger may repast with thee for an hour, but not repose with thee for a night. The countenance of anger is hatred; the continuance of hatred turns malice. The anger is not warrantable which hath seen two suns.—Quarles.

A Hot Bath for Everybody

The time has at lost come when the farmer, even though of modest means, may enjoy the convenience and comforts afforded by a private water supply system. What was considered a luxury that only city people and rich townspeople could enjoy is now brought within easy reach of practically every home owner. Think what it means. No more buckets, or carrying of water. No more icy dips on a frosty morning. A constant supply of hot and cold water in any room in the house, day and night, winter and summer.

The system is very simple and inexpensive and it is a wonder that some one had not invented it before. It consists of an ordinary well such as is in general use, a steel tank which is placed near the well and several feet under the ground to prevent freezing, and a common iron pipe leading from the tank to the house, barn and yard with faucets wherever water is desired. The steel tank is both air tight and water tight. With an ordinary hand force-pump you pump both oir and water into the tank. The air in the tank is under pressure and forces the water into and through the pipes. The pressure is sufficient to throw a stream of water from the yard over the top of an ordinary residence, thus giving fire protection. If you prefer you can use a small gasoline engine, wind-mill, hydraulic ram or other power to do the pumping. However, you can pump the water to your house just as easily as you have been pumping it into a bucket.

This is known as the Davidson Water Supply System for country homes and is manufactured by Graham Davidson & Co., of Richmond, Va. It is simplicity itself. Is inexpensive to install and operate. It is practically indestructible and requires no repairs. Any man who is handy with tools can install it.

The outfit includes a bath tub, a lavatory, a kitchen sink and a laundry tub, all lined with white porcelain enamel and supplied with hot and cold water attachments. Also a hot water tank and connections with the kitchen range. There is no fuel bill. At a small expense you get all the comforts that hot and cold water constantly on tap, afford. About 5,000 of the Davidson outfits have been installed to date in various parts of America and are giving perfect satisfaction. Readers of the North Car lina Christian Advocate, who are interested can obtain free catalogue, prices, etc., by addressing Graham Davidson & Co., Richmond, Virginia.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.

7:10 a. m.—No. 8, daily from Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:45 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

3:45 p.m.—No. 132, daily for Sanford.

4:55 p. m.—No. 131, daily for Mount Airy.

6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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S. H. HARDWICK, P. T. M.
H. F. CARY, G. P. A.
Washington, D. C.
R. L. VERNON, T. P. A.
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

THY KINGDOM COME

Lord, when we pray "Thy kingdom come,"
And fold our hands without a care
For souls whom Jesus died to save,
We do but mock Thee with our prayer.

Thou coulds't have sent an angel band
To call Thy straying children home,
And thus, through heavenly ministries
On earth Thy kingdom might have come.

But since to human hands like ours
Thou hast entrusted work divine
Shall not our eager hearts make haste
To join their feeble powers with thine.

To work and word shall not our hands
Rejoicing move, nor lips be dumb—
Lest through our sinful love of ease,
Thy kingdom should delay to come?

To hold our every power and thought
Obedient to Thy least command,
Whether Thy blessed purposes
We can, or cannot, understand.

To sow Thy seed in every soil;
To bring the word of life to men;
To give, as Thou hast given to us,
Hoping for no reward again,—

To do all this, while in our thought
No pride or vain self-trust finds room,
This is to pray with honest heart,
And purpose true,—"Thy kingdom come."

Helen G. Rice.

"Thy Kingdom Come"—Luke 11: 2.

What is thy enterprise, thy aim, thy object? Hast honestly confessed it to thyself?

Samuel T. Coleridge.

"It is a great thing for any person to be able to bring sharply before his own mind just what he is individually willing to do for the Master he serves. It is far easier to be stirred with good purposes and to promise in a general way a lifetime of service, than it is to determine to do one particular thing for Christ."

The above references were chosen for their particular bearing on the thoughtful and pertinent letters given this week from our President and Superintendent of Supplies which follow:

Dear Sisters:

Do you realize that this is the last month, and almost the last day of our fiscal year? That Father Time is getting ready to close the record of 1909-1910?

As Home Mission workers, did we in the beginning of the year form any definite plans? If so, have they been faithfully carried out? Did we plan to increase our membership? How many new members have been brought in through our influence? Did we plan to read, so as to better inform ourselves concerning the conditions and needs of our own home land, and equip ourselves for service wherever we may be called? Have we done this? Have we at least carefully read "Our Homes," the Monthly Bulletins, the leaflets sent out quarterly, the conference and board minutes? Annual reports? And above all, have we studied our Bible regularly?

Did we plan to pay our dues in full, bring our pledge up to at least one dollar and fifty cents per member? Did we plan to send a box of supplies to some preacher on a hard work, to support, or aid a girl in Brevard Institute? If we planned all of these things and put forth reasonable effort to bring things to pass, we shall not be able to compute the results. It will surely mean a large increase in membership; a strong force of intelligent workers, prepared to fill any office and prove themselves competent workmen that needeth not to be ashamed—a band of women ready to go out and wield the sword of the Spirit in the interest of the Master's kingdom.

It also means a number of parsonages built or aided, a liberal contribution to our connectional institutions, a deaconess scholarship paid up, many preachers with their families, on hard works made happy, the Orphanage and Mission School made more home-like; bright girls taken from the hard walks of life and being fitted and prepared for noble service. All these things, and the cheer and sunshine given out through consecrated lives, which no man can estimate, have come to us if we have earnestly striven to work out our plans.

But many of us, yea, doubtless all of us, in these last days of the year, can look back and see where we could have done much more.

Dear sisters, let the few remaining days be days of activity and earnest effort, so that the books will close upon a record worthy of the women of the Western North Carolina Conference.

Most sincerely yours,
Mrs. T. F. Marr.

Dear Sisters:

The year is about to close again. Reporting time will soon be over. Have you been faithful in reporting everything done during the year? I take this way of sending each of you a message urging you if you have not already reported all the boxes sent during the year to do so now if you would get credit for them. Some of you remember the trouble we had at Concord, so please report all to me this quarter that you aim to report at Waynesville, then our reports will be the same, and we will have no trouble straightening them there. I feel encouraged over our success this year in this department. There has been quite an increase in number of boxes sent to our institutions and orphanages. I insist now, that you be sure all these boxes sent that have not been previously reported be reported this quarter. I am,

yours fondly,
Mrs. J. L. Woltz.

ANNUAL MEETING OF THE BOARD

This will meet in Nashville April 15-22. Let us be much in prayer that God's blessings may abide upon this and upon our own Conference annual meeting, which follows soon after.

AN IMPORTANT NOTICE

According to the action of the board in recent session, the fourth Sunday in February will be devoted, as far as possible, to the tithe question. It might not be unwise to "stir up our pure minds by way of remembrance" by giving ideas and suggestions advanced by others.

It seems that this important question is being agitated and ventilated more extensively of recent years than for decades before. May the Spirit of God open our eyes, enlighten our minds, and enable us to do our duty in the light of God's word.

TITHING

If we are to fulfill the apostolic rule of "laying by in store" a fixed sum for Christian charity, the only sure and successful method is found in the tithing system. And when we put aside this money we owe to God, we have no right to draw on it for other than charitable purposes. If God's day and God's house are sacred, why should not His money be likewise?

If all church members practiced systematic giving, church debts would be a thing of the past, bazaars would not cause sleepless nights and weeks of worry, and more time could be given to the spiritual condition of the church. And would not this, in itself, work a revival in the church? For what a joy there is in giving when it is done in the right way; nor can we practice this giving without growing in grace. If we give to God His dues, He will not only prosper us, but send a spiritual blessing with it. The average tither finds the nine-tenths to go just as far as the tentenths, for God never fails to bless a cheerful giver, and never lets one suffer from the offering made to Him.

Theodore Cuyler said, in looking over his mother's account books, which contained the expenses of his early boyhood, there stood recorded on almost every page the words, "sacred money." This was sometimes bestowed in making him a life member of the American Tract Society, or the Home Mission Society, or some other Christian organization. There was also a stout, large envelope which bore the same label, "sacred money." Into this she put a certain portion of her very limited income as soon as it came into her hands, and the Lord was sure to get His own. Cuyler says this lesson in systematic giving has lasted him a lifetime, and he most earnestly commends it to everyone.

If we should stop to consider, most of us give more than the tenth. And if this money was given systematically, how much easier it would be on everyone. When it is put aside and kept sacred, the tither always has a certain amount on hand when it is called for, and instead of feeling that she is not able to give anything to this cause or that, she realizes that she is only settling a bill which was cheerfully made and from which she has derived much pleasure.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Should we not be willing to give to Christ such a small part of our income, when He gave His life for us? How many of us will try to pay the debt we owe to Him?

Little Tobacco Plants Say:

"Mr. Farmer:—
Give us a plenty of

Virginia-Carolina Fertilizers

They will make us grow big and healthy, and thus increase our yields per acre. These fertilizers are plant food for us, which means bread and meat for you. They will put more money-profits into your pocket. (Signed) YOUR LITTLE TOBACCO PLANTS."

Ask your fertilizer dealer for a copy of our free 1910 Farmers' Year Book or Almanac, or send us the coupon

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Please send me a copy of your 1910 Farmers' Year Book free of cost.
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SINGLE COMB R. I. REDS

A few deep red pullets with good undercolor for sale at from $5.00 to $15.00. All stock subject to return if not satisfactory. Write your wants.

All our "Reds" have prize winners back of them. Some are direct from Jamestown and Madison Square Garden winners.

A few eggs for sale. Only one customer in five years who reported less than twelve live chicks out of a possible fifteen.

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J. G. HOYLE, Fallston, N. C.

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Write for booklet of **Classic Wall Decorations** containing stencil designs for Period Finishing done in colors—full of information and ideas for users of **Alabastine, the Stylish Wall Coating.**

The Alabastine Book—with two room designs in color tells why Alabastine is best for wall decoration and how to secure the **Classic Stencils Free.** Write today for the two books—enclose 2-cent U. S. stamp, please. **Alabastine Company, Decorative Dept., 96 Grandville Ave., Grand Rapids, Michigan.**

The Sunday School Lesson

FIRST QUARTER—LESSON VIII—FEBRUARY 20, 1910

The Golden Rule—Temperance Lesson. Matt. 7. 1-12

Golden Text—All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets. Matt. 7. 12.

Captious Criticism.

Jesus seems to have found an abundance of critics among the people whom He met. Men found it easy to find fault and exercised the gift as a sort of virtue. Was it not condemning the evil in the name of the good, and was not such condemnation needed constantly? Jesus puts His finger on the flaw in such criticism when He points out that it has eyes only for the faults of others. The critic does not use his standard as a sort of moral mirror in which he may see and judge his own life. And herein is reflected a fundamental lack of earnestness. If it were the good for which the critic really cared, his own life would be the first which he would subject to searching scrutiny. Where a man, sad with the sense of his own failure, speaks of the evil he finds in the world, it is not in the voice of proud and self-conscious fault-finding. The true critic must test his instruments of moral surgery on his own life.

Jesus reminds His hearers that the man who sits as a judge, passing sentence on the conduct of other men, must one day stand before the great Judge. A man may well be sobered by the thought of his own life set in the light for God to look upon and measure; and the thought of his need of mercy, when that clear scrutiny falls upon him, may well temper his speech as he speaks of other men. The only person with whom a man has a right to be utterly severe is himself.

Moral Perspective.

There is a wonderful balance about the teaching of Jesus. Having condemned censorious criticism, we find him plainly commanding moral discrimination. We are to face the facts of life. We are to recognize dogs when we see them; we are to know that there are swine in the world; and there are some things we are not to give to dogs or to swine.

With all the idealism in the teachings of Jesus, we find Him frankly facing those ugly facts which constitute the darker side of life. There were men before whom He stood silent. In the presence of the mocking Herod He uttered not a word.

The possession of a clear estimate of things as they are and people as they are, is to be sought by the follower of Jesus. His love is not to make him morally color blind. His sympathy is not to make him stupid. He is to subject life to a penetrating analysis and to measure its meaning candidly and earnestly. To do this without pride and without self-consciousness will not be easy; but it will be possible to the man whose moral sense is as keen with regard to his own life as the lives of others. Such a man will be of the most service to the men about him. For, while it is true that we must love men if we would help them the most, it is not true that we must be deluded about them in order to help them. To understand a man's failure and to love him still is to be able to do for him what no one else can do.

Then we must recognize that some men in some moods cannot be helped at all. Until the prodigal comes to himself, he is one of the swine.

The Quest Which Is Sure to Be Rewarded.

In several quick and pointed sentences Jesus reassures the man whose life is a moral and spiritual seeking. Let him not be dismayed. If he keeps courageous and loyally goes on with the quest he will not fail. There is a great deal of evil in the world, but bad as human life is, one knows perfectly well that a human father will not give his son a reptile when he asks for food; and surely we ought not to find it hard to believe that God is as good as a human father. With such gentle irony Jesus stimulates and encourages the man who has found the way long and has not seen the reward of his quest.

As a matter of fact life would be much easier for us all if we genuinely and constantly believed in the goodness of God. There is a sort of subtle skepticism even within the Christian Church, which would never think of expressing itself in words, but which is not quite sure that it can depend on God. It is afraid to venture out in complete and childlike trust on His goodness. Very tenderly Jesus speaks to those in the unrest and pain of such fear. He reminds them that it is the Father in heaven with whom they have to deal. Surely they need not be afraid to trust their Father.

Christian Ethics in a Sentence.

Some sentences make us feel what great capacity human speech has in the hands of a master. The word of Jesus, which men have named the Golden Rule, has this quality. Be to others what you would like them to be to you. Say to others such words as you would like them to say to you. Deal with others as you would like them to deal with you.

The Golden Rule, made the dominant power in the human life, would transform the world. And the really wonderful thing about this rule is the way it grows. The more a man develops, the more it asks of him; for as a man develops, he would like to receive more and therefore he must give more. The higher a man's ideal, the more this rule includes; for as he sees human relations from a loftier and loftier point of view, he would like other men to measure up to this standard in their treatment of him, and he finds the demand upon him to accept it as his guide in his dealings with others. Heaven itself will be constantly revealing new depths of meaning to the Golden Rule.

While all this is true of the possibilities of the application of this word of Jesus, it is also true that it fits a sincere and earnest man wherever he lives. However crude and primitive his ideas may be, he has standards of what he would like to receive from others, and he may begin at once to practice them in what he gives to other men. The Golden Rule is a sort of garment which grows as a man grows, and which he may wear forever.

—N. Y. Christian Advocate.

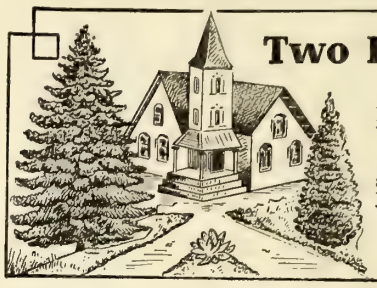
Give Us Faith.

Unreasoned, vague, unsubstanced, but still faith;
For faith is hope, and hope alone is life.

Your Nerves

Ask your doctor if alcoholic stimulants are not often very disastrous when given to nervous people. He will tell you why. J. C. Ayer Co., Lowell, Mass.

Your nerves must be fed with pure, rich blood, or there will be trouble. Poorly fed nerves are weak nerves; and weak nerves mean nervousness, neuralgia, headaches, debility. Weak nerves need good food, fresh air, and Ayer's non-alcoholic Sarsaparilla.



Two Beautiful Evergreens

The Norway Spruce and the Irish Juniper are the handsomest of the ornamental Evergreens. Plant them now.

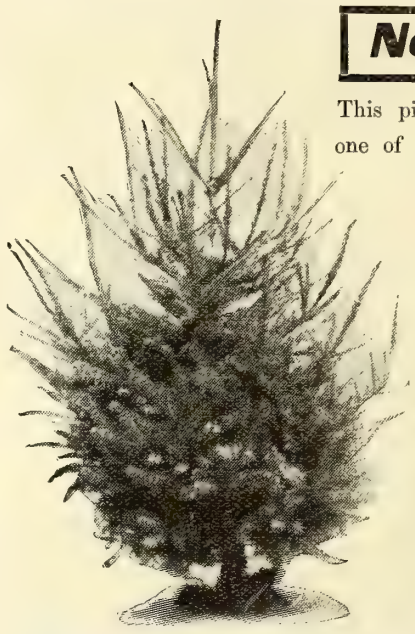
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Norway Spruce

This picture shows the Norway Spruce, one of the most desirable of Evergreens, either singly or in groups, or as wind-breaks.

Only certain kinds of Evergreens thrive in the South, others being too sensitive to the dryness of our long summers. Amongst the few which are adapted to this climate, is the Norway Spruce. We also recommend our fine stock of Silver Maples.

Our beautifully illustrated catalog tells all about our many varieties of ORNAMENTAL and FRUIT trees.

Write us.

J. Van Lindley Nursery Co.
Box 113, Pomona, N. C.



The Farm and Garden

PRUNING AN OLD TREE.

It is more, much more, difficult to prune an old tree for the first time than it is to prune another from infancy on to maturity. In the old tree about the first thing to be done is to remove all the dead and interfering limbs, painting all cuts that are one-half inch or more in diameter. Head back the branches about one-fourth of their length if no crop is expected the coming season, but if a crop is wanted then only half of last year's growth.

Pruning, although a simple operation, requires yearly care and attention; and is one of the necessary factors leading to the preservation and longevity of the trees. Careless work or neglect can result only in degeneration or decay. —A. M. Latham in Progressive Farmer.

CRIMSON CLOVER FOR CORN.

The article on green manures should be studied. I have long since abandoned really green manures; that is, green growing crops turned under, with the single exception of crimson clover that for some hoed crops can be turned under in bloom to advantage. But when the hoed crop is corn I would let the clover die before turning it under and thus get all it can do for us without any danger of damage to the soil. This is especially best on a sandy soil such as we have where I live, and I have noted very great differences in crops on similarly good land from turning it under green and letting it ripen, the ripe crop always producing the best results.

One of my neighbors, who is a large trucker, had not grown any corn for years. But corn got so high that he concluded to plant a field that was in crimson clover. Being rushed with his early truck crops he did not get the clover turned till it was dead. He then turned it, and while it made the planting rather late, he got a remarkably fine crop. Another neighbor with better land turned his clover early and green, and while he had a good crop, it was not nearly so good as the later crop from the turned under clover. One reason was that he turned it under flat and thus cut off the capiliarity in the soil and the corn suffered drouth, while the other man edged up his furrows and kept the moisture.

In another county a field of crimson clover was allowed to ripen completely before turning for corn. It was worked rapidly with weeder and two-horse cultivator very shallowly. That field, without any manure or fertilizer but the dead clover, made 97½ bushels of corn an acre over the whole of a thirty-acre field at a cost of less than 10 cents a bushel. It was merely a case of good rotative farming by a man who has not paid a cent for ammonia in thirty years, and buys no fertilizer for his corn and only acid phosphate for his wheat, and usually makes between 40 and 50 bushels of wheat to the acre.—Prof. Massey in Progressive Farmer.

PROFITABLE CORN CROPS.

Did you notice the accounts of the splendid corn crops the boys made? And especially did you note the fact that one of the best crops was made without commercial fertilizer and but $8 worth of manure? The boy who used 2,000 pounds of fertilizer made corn at a cost of 31 cents a bushel, while the boy who made corn with manure made it at a cost of 14½ cents a bushel, or less than half the cost where fertilizer was used. Then there is another point. The manure added some humus-making material to the soil, and its effects on crops for years may be seen while the residual effect of the fertilizer that added no humus will be far less. How much manure was bought for the $8, I do not know, for the price of manure varies in different localities. Our truckers here, for instance, use thousands of tons of New York stable manure that costs $2.75 per ton at the railroad station. At this price $8 would have added little to the acre. And yet, I know one farmer who bought last year 3,000 tons of this manure and made money out of it, while adding permanent improvement to his soil.

Another advantage of the manure is, that it encourages the growth of grass. Right across the road from a place I have recently bought is a sand ridge, where it is fully ten feet to any clay. And yet, on that sand ridge there is a sod of Kentucky bluegrass that Kentucky cannot beat, and no amount of commercial fertilizer could have ever made it, while the increase of humus from stable manure and the growing of crimson clover have covered that deep sand with a rank sod.

Is it not far better to increase our crops through the growing of forage and feeding it and putting the manure out to make corn for 14½ cents a bushel than to spend our cash for commercial fertilizer and make corn at a cost of 50 cents a bushel as many do? Mr. Batts made a great crop of corn, but it cost 65 cents a bushel. A farmer I know made 97½ bushels over a whole field at a cost of less than 10 cents, because through years of good farming he has stocked his land with humus, and the clover sod gave him the crop with no fertilizer at all. For years I have been telling our farmers that it does not pay to grow corn with commercial fertilizers. Not that they cannot at times show a temporary profit when corn is very high in price, but that in the long run they are losing money by so doing, instead of building up their soil through legume crops and getting the humus back through feeding these.

The Spirit

God does not give the Holy Spirit at one time in such power that we can forever afterward dispense with his presence and his purifying power. We must be renewed day by day in the inner man. The mission of the Spirit is that he may abide with us forever. For we need daily cleansing. In the daily cleansing of the heart there must be a willingness to take life's experiences as God sends them. It is easy to be lovely when every experience is pleasing. But it is not easy to keep a sweet temper and an equable spirit when experiences are harsh and disappointing and painful. The Holy Spirit's presence is given just for such needs as this. He will help us to keep a happy heart and will cleanse away complaining and discontent.—Ex.

Alabama M. n Says Tetterine Cures Eczema.

Morvin, Ala., August 1, 1908,
I received your Tetterine all O. K. I have used it for Eczema and Tetter, Ringworms, Old Sores and Risings and can gladly recommend it as a sure cure. J. R. DeBride.

Tetterine cures Eczema, Tetter, Boils, Ring Worm, Dandruff, Cankered Scalp, Bunions, Itching Piles, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co,, Savannah, Ga.

CABBAGE PLANTS





Buy Cabbage Plants suited to your latitude. Our plants are live and strong, after enduring a temperature of 8 degrees. On this account we guarantee them to withstand five to six degrees more cold than plants grown in the vicinity of the coast, and to be *freer* from lice and disease.

We use the best seed to be secured, and with our 24 years' experience in growing plants, you will make no mistake in placing your order with us.

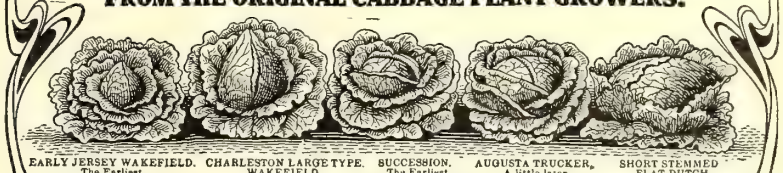
We have eight acres of the three best varieties: *Early Jersey*, *Charleston Jersey*, and *Succession*. Prices F. O. B. 100 to 500 at 20c—1,000 to 3,000 at $1.50—3,000 to 5,000 at $1.25—5,000 to 10,000 at $1. Write for prices of larger lots. **Potted and Transplanted Tomato Plants ready April first,—also Pepper and Egg Plants.**

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EARLY JERSEY WAKEFIELD. The Earliest Cabbage Grown. CHARLESTON LARGE TYPE WAKEFIELD, 2d Earliest. SUCCESSION. The Earliest Flat Head Variety. AUGUSTA TRUCKER, A little later than Succession. SHORT STEMMED FLAT DUTCH Largest and Latest Cabbage.

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Paid in Capital Stock $30,000.00. Established 41 Years.

We grew the first FROST PROOF PLANTS in 1868. Now have over twenty thousand satisfied customers. We have grown and sold more cabbage plants than all other persons in the Southern states combined. WHY? Because our plants must please or we send your money back. Order now; it is time to set these plants in your section to get extra early cabbage, and they are the ones that sell for the most money.

We sow three tons of Cabbage Seed per season Also grow full line of Strawberry Plants, Fruit trees and ornamentals.

Write for free catalog of frost-proof plants of the best varieties, containing valuable information about fruit and vegetable growing. Prices on Cabbage Plants: —In lots of 500 at $1.00; 1,000 to 5,000 $1.50 per thousand; 5,000 to 9,000 $1.25 per thousand; 10,000 and over $1.00 per thousand, f. o. b. Youngs Island. Our special express rate on plants is very low.

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Mr. T. B. Waddell, Richmond, Va., writes:

"I suffered with rheumatism in back and hips for four weeks; tried good many so-called rheumatic remedies, but experienced no relief until I used Rice's G. G. Liniment. One bottle cured me at once."

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There is More to a Fertilizer than Analyses

The mere mixing of materials to obtain analysis requires no special knowledge. The value of a fertilizer lies in the source from which the plant food is obtained.

Each ingredient in Royster goods is selected with a view of supplying the plant from sprouting until harvest. The plant is not overfed at one time and starved at another. Twenty-five years experience goes with every bag.

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Sold by reliable dealers throughout the South.

F. S. Royster Guano Co.

NORFOLK, VA.

Our Dead.

Clegg—Major Geo. W. Clegg, of Statesville, is no more, after a few weeks' indisposition his soul passed peacefully to rest just before sunrise today.

An officer in the Confederate army, treasurer of Iredall County, County Surveyor, Sunday School Treasurer, and steward in the church for nearly fifty years, was a man of remarkably active life.

Just a few days ago he had his photograph taken by special request—with a view to publishing it in the Sunday School Magazine and giving a brief sketch of his life therein. Up to the very last he was interested in all that was for the good of the church—surely a father in Israel has fallen.

Warner—Jonas Wesley Warner was born October 4, 1845, and died January 30, 1910. In early life he connected himself with the Methodist Church at Concord and remained a faithful and consistent member until God called him home.

He married Mariah Snipes in 1871. One child was born to them but it died in infancy. Brother Warner had been frail all his life and during the last few years had been confined to his bed most of the time. He was a great sufferer, but bore his afflictions with patience and Christian resignation. His mind was clear and his faith strong, and his hopes bright. He desired to depart and to be with Christ. The end was peaceful.

J. B. Tabor.

Snyder—William R. Snyder was born January 12, 1841, died January 22, 1910, aged 69 years, 10 days. He was married November 10, 1867 to Martha Jane Lashmith. Their union was blessed with six children, James R., C. R., and Addie Kimet who reside near the city. Bertha, Conie and Cora have already answered the roll call,—Cora dying just two weeks before Brother Snyder was called away.

William R. Snyder fought with Lee and Jackson during the struggle of 61-65. Distinguishing himself as a brave soldier on many a hard fought field. He was a consistent member and faithful steward of Bethel M. E. Church, South. A good neighbor, a loving husband and a friend to the poor and needy. After friends, relatives, doctors and nurses had done all that earthly hands could do, the white-winged messenger came and spoke unto the old servant, saying: "You have fought a good fight, you have finished the course, you have kept the faith. Come receive your reward." And the old soldier and Christian was dead.

J. S. Heath, P. C.

Rockett—Mrs. Huldah Hubbard Rockett, wife of William H. Rockett, was born in Catawba County, N. C., March 10, 1827, and departed this life January 19, 1910.

Left an orphan at an early age she was taken and reared in a Christian home. Early in life she connected herself with the German Reformed Church, of which she remained a member until after her marriage. She then went with her husband who was a loyal Methodist.

On April 19, 1860, she was married to William H. Rockett, she being his second wife. Into this home she went to become a mother to the five little children. So well did she fill a mother's place that today those children rise up and call her blessed.

Seven more children were born into this home, five boys and two girls. Of this large and happy family two had preceded her to the spirit world, her husband and a stepson. The rest are left to mourn their loss. But they mourn not as those without hope.

In the absence of her pastor funeral services were conducted by Dr. Murphy and Dr. Clapp, the latter being a special friend of the family. Beside her husband, amid a large crowd of sorrowing relatives and friends, we tenderly laid her body to rest to await the Resurrection morn. Her work is finished, she has received her crown, and she rests from all her labors.

Fairchild—Miss Eliza Fairchild was born August 27, 1873. She was married to Mr. A. Q. Kale, December 11, 1892. She joined the M. E. Church, South, at High Shoals in the year 1900 and lived an active, useful, consistent Christian life to the end.

Her neighbors in sorrow or suffering waited not long for her footfall, which bore her swiftly to their relief as a ministering angel on errands of mercy. She was called from earth to Heaven—from labor to reward, February 3, 1910, at the age of 36 years, 5 months and 7 days, and was buried in the High Shoals Cemetery, February 4, 1910. Rev. B. Wilson, assisted by Rev. J. W. Strider, conducted the funeral services.

Mrs. Kale leaves a father, mother, two sisters, four brothers, a broken-hearted husband, a little adopted daughter, and a host of grief-stricken friends to mourn their loss.

"Unveil thy bosom faithful tomb,
Take the new treasure to thy trust,
And give these sacred relics room,
To slander in the silent dust."

Ziglar—Sallie Belle Ogburn, daughter of Mr. and Mrs. M. L. Ogburn, was born September 6, 1874, died February 8, 1910, aged 35 years, 4 months, and 28 days. She was happily married to J. D. Ziglar on September 15, 1904. Their union was blessed with three children. She professed Christ and joined the Methodist Episcopal Church, South, early in life, where she remained a faithful and consistent member until death. Sallie was a good neighbor, a kind affectionate mother and while we shall miss her, still we feel that God has added another jewel to the great family beyond.

On the evening before her death, as the shadows of night were falling fast, she heard a voice from above calling unto her: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." She listened to that voice, it was the voice of Jesus, she had heard the voice before. Then calling her loved ones to her bedside, she bade them farewell, with the assurance that at the beautiful gate of the Temple, she would be waiting to welcome them home. Sallie's dying words were simple and sublime, saying to friends and neighbors, "I want you all to do right. I'll soon be in possession of something better!" She knew as the true Christian always knows that it was better further on. "On the grave it sits and sings it.

Sings it when the heart would groan,
Sings it when the shadows darken
It is better further on—
Further, O how much further,
Count your mile stones one by one.
No, no, counting only trusting,
It is better further on.

J. S. Hiatt.

"The believer who in this pentecostal dispensation has never felt that great things had been done for him by the Lord, and which he felt like telling, is below the level of the Old Testament saint who wrote Psalm 123."

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, N. C.

Second Round

Tryon and Saluda, Saluda, Feb. 19-20
Swannanoa, Black Mountain, Feb. 26-27
Henderson Circuit, Hillgirt, Mch. 5-6
Hendersonville, Mch. 6
Weaverville Circuit, French Broad, Mch. 12-13
Weaverville, Mch. 13
Fairview, Tweeds, Mch. 19-20
Biltmore and Mt. Pleasant, Mt. Pleasant, Mch. 26-27
Mars Hill, Union Hill, Apr. 2-3
Burnsville Circuit, Shoal Creek, April 9-10
Burnsville, April 10
Bald Creek, Elk Shoals, April 16-17
Hot Springs, Ottingers, April 23-24
Marshall, Jewell Hill, April 30, May 1
Central, May 8
Riverside, May 8
Haywood Street, May 15
Elk Mountain, May 15
Bethel, May 22
North Asheville, May 22

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder, Charlotte, N. C.

FIRST ROUND

Monroe, Feb. 20-21
North Monroe and Icemorlee, Feb. 20-21
Mount Zion, Feb. 27-28

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N.C.

FIRST ROUND

Webster Circuit, Cullowhee, Feb. 19-20.

Second Round

Macon Circuit, Feb. 26-27
Franklin Station, Feb. 27-28
Franklin Circuit, at Bethel, Mch. 5-6
Glenville Circuit, at Double Springs, Mch. 12-13
Judson and Almond, at Almond, Mch. 19-20
Bryson City and Whittier, at Bryson City, March 26-27
Robbinsville, at Robbinsville, April 2-3
Andrews Station, April 3-4
Murphy Circuit, at Peach Tree, April 9-10
Murphy Station, April 10-11
Hayesville Circuit, at Sweet Water, April 16-17
Hiawassee Circuit, at Martin's Creek, April 23-24
Dillsboro and Sylva, at Sylva, April 30, May 1
Webster Circuit, at Webster, May 7-8

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Second Round

Greensboro, West Market St., Feb. 20, 11 a m
Greensboro, Spring Garden St., Feb. 20, night
High Point, South Main St., Feb. 26-27, night
High Point, Washington St., Feb. 27-28
Denton Circuit, Tabernacle, March 5, 6
Uwharrie Circuit, Lebanon, March 6, 7
E. Greensboro Circuit, Whitsett, March 12, 13
Greensboro Centenary, March 13-14
Asheboro Station, March 19, 20
Ramseur and Franklinsville, Franklinsville, March 20-21
Coleridge Circuit, Mount Zion, March 26, 27
Randolph Circuit, Mount Vernon, April 2, 3
Asheboro Circuit, Old Union, April 3, 4
Randleman and Naomi, April 3, 4, night
West Greensboro, Friendship, April 9, 10
Greensboro, Carraway Memorial, Apr 10, night
Liberty Circuit, Betheny, April 16, 17
Pleasant Garden, Zion, April 17, 18,
Greensboro, Walnut Street, April 17, night
Ruffin Circuit, Ruffin, April 30, May 1
Wentworth Circuit, Bethlehem, April 23, 24
Reidsville, May 1, 2

Delegates to the District Conference will be elected this quarter.

Let every pastor be active in the Advocate Campaign. Who will send in the largest list of renewals and new subscribers?

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, N. C.

Second Round

Old Fort, at Providence, February 19-20
Morganton Circuit, at Salem, February 26-27
Table Rock, at Mountain Grove, March 1
Morganton Station, at night, March 2
Hartland, at Mount Pleasant, March 5-6
Connelly Springs, at Friendship, March 12-13
Rutherford College, at night, March 12-13
Thermal City, at Pleasant Grove, March 17
North Catawba, at Carlyle, March 19-20
Marion Station, at night, March 20
Rutherfordton, March 26-27
Green River, at Lebanon, March 29
Broad River, March 31
Forest City, April 2-3
Henrietta and Caroleen, at night, April 9-10
Cliffside, April 9-10
Elk Park, at Banner Elk, April 16-17
Spruce Pine, at Mount Vernon, April 23-24
Bakersville, at Snow Creek, April 30, May 1.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Second Round

Wilkes Circuit, Miller's Creek, Feb. 19-20
Wilkesboro Station, Feb. 20-21
North Wilkesboro Station, Feb. 20-21
Jonesville Circuit, Feb. 26-27
Elkin Station, Feb. 27-28
Mount Airy Circuit, Salem, Mch. 5-6
Mount Airy Station, Mch. 6-7
Pilot Mountain Circuit, Chestnut Grove, Mch. 12-13
Rural Hall Circuit, Mount Pleasant, Mch. 13-14
Rockford Circuit, Stoney Knoll, Mch. 19-20
East Bend Circuit, Macedonia, Mch. 20-21
Danbury Circuit, Sandy Ridge, Mch. 26-27
Yadkinville, Boonville, April 2-3
Laurel Springs, Transou, April 9-10
Sparta, Cox's Chapel, April-12
Helton, Helton, April 16-17
Jefferson, Orion, April 17-18
Creston, Sutherland, April 23-24
Watauga, April 27
Boone, Hopewell, April 30, May 4

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, N. C.

FIRST ROUND

Mount Pleasant at Mount Pleasant, February 19, 20.

Get on UNCLE SAM'S PAY ROLL

The U. S. Civil Service offers unusual advantages to American men and women over 18 years of age. To learn how you can qualify at home to pass any Civil Service Examination and thus become eligible for a remunerative government position, write at once for our Free Civil Service Book.

International Correspondence Schools, Box 1028 Scranton, Pa.

Second Round

Spencer, 11 a. m., Feb. 27
N. Main, E. Spencer, at E. Spencer, 3 p. m., Feb. 27
Holmes Memorial, night, Feb. 27
Epworth, 11 a. m., Mch. 6
Forest Hill, night, Mch. 6
Albemarle Circuit, at Pine Grove, Mch. 12
Salem, Mch. 13
Albemarle Station, night, Mch. 13
Salisbury Circuit, at Bethel, Mch. 19-20
South Main, Mch. 20-21
Cottonville Circuit, at Zion, Mch. 26
Norwood, Mch. 27-28
Linwood Circuit, at Center, April 2-3
Lexington, April 3-4
Woodleaf Circuit, at Cleveland, April 9
Salisbury, First Church, April 10
China Grove, at Harris, 3:30 p. m., April 10
Bethel, Big Lick, at Love's, April 14
Mount Pleasant, April 15
Concord Circuit, at Carmel, April 16-17
Central, April 17
West Concord, at Westford, 3 p. m., April 17
Jackson Hill, April 22
Gold Hill Circuit, at Richfield, April 23-24
New London Ct., at Bethel, 3 p. m., April 24
Kannapolis Circuit, at Union, April 30, May 1

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

FIRST ROUND

Lincoln Circuit—Asbury, February 19, 20.
Polkville—February 26, 27.

Second Round

Shelby, Lafayette St., Feb 13
Lincolnton, Lincolnton, Feb. 20
Gastonia, West End, Mch. 5-6
Gastonia, Main St., Mch. 6-7
Cherryville, Bethlehem, Mch. 12-13
Shelby, Central Church, Mch. 13
Crouse, Pleasant Grove, Mch. 19-20
Bessemer, Concord, Mch. 26-27
Shelby Circuit, at ElBethel, April 2-3
King's Mt., King's Mt., April 2-3
South Fork, Zion, April 9-10
Lowesville, Snow Hill, April 16-17
Mt. Holly, Mt. Island, April 17-18
Gastonia, Ozark, April 22
Lowell, Bethesda, April 23-24
McAdenville, McAdenville, April 23-24
Mayesworth, Mayesworth, April 25
Belwood, Palm Tree, April 30, May 1
Polkville, May 7-8
Stanly Creek, May 14-15
Lincolnton Circuit, May 28-29

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, N. C.

Second Round

Broad Street, Feb. 20.
Statesville Circuit, at Salem, Feb. 20-21.
Stoney Point, at Pisgah, Feb. 26-27.
Alexander, at Liberty, Feb. 27-28.
Mooresville, March 4-6.
Troutman, at Vanderberg, March 5-6.
Iredell, at Olin, March 12-13.
Mooresville Circuit, at Fairview, March 19-20.
Davidson, March 20-21.
Lenoir Circuit, at Mortimer, March 26-27.
Maiden, at Pisgah, April 2-3.
Rock Spring, at Bethany, April 3-4.
Caldwell, at Cedar Valley, April 9-10.
Lenoir, April 10-11.
Hickory, April 15-17.
Hickory Circuit, at West Hickory, April 16.
Granite Falls, April 17 18.
Catawba, at Bethlehem, April 23-24.
Newton, April 24-25.
West Statesville, at Bethel, April 30-31.
Race Street, May 1.

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

FIRST ROUND

Brevard Circuit at Greenwood—February 19, 20.
Brevard Station—February 19, 20.

Second Round

Clyde, Elizabeth, Feb. 26-27
Brevard Station, March 5-6
Waynesville, March 13
N. Haywood, Laurel Hill, March 26-27
Jonathan, Delwood, April 2-3
Canton, April 9-10
Bethel, Liberty, April 9-10
Sulphur Springs, Acton, April 16-17
West Asheville, April 16-17
Leicester, Western, April 23-24
Brevard Circuit, April 30, May 1
Mills River, May 7-8
Spring Creek, Balm Grove, May 14-15
Haywood, Davis, May 21-22
District Conference, Canton, May 25-27

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Second Round

Centenary, Feb. 20
Spray, Feb. 26-27
Leaksville, Feb. 27-28
Walnut Cove, Palmyra, Mch. 5-6
Walkertown, Mch. 6
Madison, Mch. 11-12
Stoneville, Mch. 13-14
Forsythe, Pine Grove, Mch. 19-20
Grace, Mch. 20-21
Lewisville, Lewisville, Mch. 26-27
West End, Mch. 27-28
Farmington, April 2-3
Advance, April 3-4
North Thomasville, Fair Grove, April 9-10
Thomasville, Main St., April 10-11
Davie, Hardison, April 16-17
Mocksville, April 17-18
Cooleemee, April 17-18
Summerfield, Pisgah, April 23-24
Stokesdale, Carmel, April 24-25
Kernersville, April 27
Burkhead, April 28
Davidson, Centenary, April 30, May 1
South Side, May 1

What Gives Life and Light

"I have been diligent with my work since the last lesson," said an art student to her instructor, "but I cannot make the vase of white flowers look like anything but death on a pale horse. There is no life to them at all, though I studied the real ones and copied them as well as I could."

"And I can't make this figure stand out," said another. "It looks flat without the solidity that there is in the model."

The teacher took brush and crayon in turn to give an object lesson upon the vital need in each case. Under her touch the flowers seemed actually fragrant, and the carved panel in black and white looked as if one might put a hand clear around it as it started from the surface.

"I don t see what makes the difference," said an onlooker, unskilled in art.

"I put a little more sunshine in the flowers by adding a touch of yellow in the center," was the reply; "but in both cases the shadows did it all. I deepened these, and the dead came to life. The shadows do it always."

The hearer listened to a lesson underneath the words. Whoever heard of a life "standing out" in perpetual sunshine? The divine artist knows. —Young People.

There Were Two to See

Two boys were one day walking along the street together. One of them had just come out of a store, where he had bought some things for his mother. While waiting for the clerk to get them for him, he had stood beside a large basket of fine ripe pears.

"Why did you not pocket some of those nice pears?" asked the other boy, who had stood in the door and seen the fine chance he had to help himself. "There was no one to see you."

"Yes, there were two persons to see me, even if you had not been there. I was there to see myself, and I could never have felt happy again if I had stolen: and God was there to see me. And how could I have knelt down and said, 'Our Father who art in heaven,' if I had taken what did not belong to me?"

Let us always remember, when we are tempted to do wrong, because no one seems to be looking at us, that at least two persons will know of the act: one the actor, and the other the great Judge of all.—The Sunbeam.

Sound to the Core

How do you like to take a good, big bite out of a nice, plump, rosy apple, and find that it is all decayed inside? Not very pleasant, is it? Well, a dishonest boy or girl is like nothing in the world more than that apple. He may appear well, but below the surface he is unsound and bad. If you wish to be sound and good to the core, if you wish to be loved and trusted and valued, you must be honest.—Selected.

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"Sphinx" Paint comes ready-mixed. You don't waste one-third of your painter's time at $2 to $3 per day as when you use lead and oil. You save from $10 to $30 on your labor bill when you use "Sphinx."

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SOLD BY ALL DRUGGISTS. -:- -:- -:- -:- 25c for two-ounce box.

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Sister Woman!

READ MY FREE OFFER



My Mission is to make sick women well, and I want to send **you, your daughter, your sister, your mother,** or **any ailing friend** a full fifty-cent box of Balm of Figs **absolutely free.** It is a remedy that **cures woman's ailments,** and I want to tell you **all about it**—just how to use it yourself right **at home** without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is a remedy that has made many sick women well and weak women strong, and I can prove it—**let me prove it to you.** I will gladly do it, for I have never heard of anything that has so **quickly** and **surely** cured woman's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with **any form** of **Leucorrhea, Painful Periods, Ulceration, Inflammation, Uterine Displacements, Ovarian or Uterine Tumors or Growths,** or any of the weaknesses so common to women.

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I will send it to you **absolutely free,** to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to **prove** my faith by sending out these **fifty-cent boxes** free. So, my reader, irrespective of your past experience, write to me **at once—today**—and I will send you the treatment **entirely free** by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the **very best test** of anything is a **personal trial** of it, and I know a fifty-cent box of Balm of Figs will **convince you** of its merit. Nothing is **so convincing** as the **actual test** of the article itself. Will **you** give Balm of Figs this test? Write to me today, and remember I will gladly send you a **fifty-cent box of Balm of Figs for the asking.** Address

MRS. HARRIET M. RICHARDS, Box A20 Joliet, Illinois.

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you ought to get the best there is.

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is the one that puts the plant down to its proper depth and gives it half a tea cup of water or liquid fertilizer right at the root and then scoops the dirt up around the plant, all done at the one operation, without any stooping whatever. Write today for price and full particulars.

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send for new information how to remove it easily and effectually without chemicals or instruments, (only safe way).
Correspondence confidential in plain sealed envelope.
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We want 250 men right away. Must have them and will pay good money -$3.00 to $5.00 a day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, sample outfits, etc. All free. G. H. GROUNDS, Manager. 1027 W. Adams Sureet, Dep. 5588, Chicago, Ill.

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Only a visiting card, marriage invitation, or announcement, circular letter, poster, program, small pamphlet, supply of stationery, or small lot of church collection envelopes. **But don't forget** that all of these small items sent to the

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P. S.—This business is conducted under the direction of the Board of Publication of the Western North Carolina Conference, and the profits go to the support of the superannuated preachers, and widows and orphans of deceased preachers of the Conference.

North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA C[illegible]CE OF THE M. E. CHURCH, SOUTH

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Duplicate Room
Trinity
Duke
Durham N. C.

NOTE AND COMMENT

Editorial Opinion at Free Hand on Some Doings of the Day

A lively little episode occurring in the city of Raleigh on Wednesday evening of last week has been the subject of a good deal of comment. It seems that the Princess Theater Company, of New York, had billed a date with Mr. Upchurch, the manager of the Academy of Music, for presenting "The Girl from Rector's", a play having the repuattion of being an exceedingly nasty performance. Meantime Mr. Wynne, mayor of the city, being apprised of the indecent nature of the performance gave Mr. Upchurch due notice that the show could not be held. Nevertheless, the manager defied the mayor and undertook to proceed with the performance, whereupon Mr. Wynne summoned ample police force and ejected the whole party, taking possession of the theater and imprisoning one of the manager's assistants, who undertook to resist the officers. For a time, according to newspaper reports, excitement ran very high, a multitude of young men who had gathered for the performance becoming insolent, even going so far as to turn in several false fire alarms.

* * * *

Nothing has occurred in the history of the State for a quarter of a century that is more significant and we are glad to see that Mayor Wynne is being upheld by the press of the state, and that there is a strong public sentiment which endorses his action in thus shutting out from the gaze of his people this dirty performance. The Raleigh News and Observer says:

"In spite of the fact that it had been advertised by the management that the show would proceed anyhow, and that it would be made clean in Raleigh, not a woman in all Raleigh would attend. That ought to have been sufficient to induce all men to keep away. The crowd on the streets had been largely drawn by curiosity to see the outcome of the threatened conflict, and most of them were not there to give countenance to the attempt to put an indecent play on the boards in Raleigh. Whoever was responsible for the indecent method of advertising the show ought to be punished. If no other reason existed for the mayor's order, that character of advertising would have been enough."

The Charlotte Observer, commenting on the affair, says:

"The course which Mayor Wynne, of Raleigh, pursued—and we say this without criticism for any official who let the performance go on under supervision, the audience receiving more than a merited disappointment—was altogether proper. It should be distinctly understood that the South does not desire indecent shows.

* * * *

This episode not only furnishes an opportunity for the demonstration in a practical way of the power of municipal authority in dealing with public indecencies and of having men of high moral character and sturdy purpose in charge of affairs, but it shows in a measure to what extent the public mind has been educated away from decent ideals. That a crowd would gather about the playhouse and clamor to be permitted to see this performance after all that had been published in condemnation, shows that the taste for the salacious performances of the low opera has been cultivated to no small degree. It is a good time, therefore, for the public to give some attention to the question as to the educational value of the theatre. Perhaps few people realize what an educational factor the theatre is and how it is affecting the moral ideals of the society of today. There has been a vast increase in the attendance of the people on the performances of the playhouse during the last few years. The kindergarten of the whole system of modern amusements is the little theatre, or moving picture show, which has multiplied so rapidly in all our cities and which has invaded even the smaller towns. Considering the vast educational possibilities of these places and the fact that they are taking hold of our society at the cradle, it is surprising that they should be allowed to carry on this work almost without censorship.

* * * *

Into these places the children are turned ostensibly for amusement and recreation, really in many instances to get rid of them for the afternoon that the mother may be free to give herself to the demands of society. As a pointer to show what they really come in contact with, a good brother in the city of Greensboro, who has some leisure and concluded one day recently to drop into one of these places, says that after entering a few nice scenes passed before them on the canvas, but in a few minutes there appeared a man indulging in vulgar performance, and immediately following there appeared a girl in short skirt, dancing before them and performing in such way as that he, a man, blushed for shame and made his exit as promptly as possible. This is the sort of education many of the children are receiving day after day under the pretext of being entertained and instructed by exhibitions of fine art. The fact is, we put it mildly when we say, that the whole system is demoralizing in the extreme and an outrageous violation of the rules of public morals and decency. Another instance is that reported by two ladies of sturdy character and refinement who were induced on one occasion to visit one of these places. They had been there but a short while when the scene which appeared before them was that of a man who deliberately disrobed and got in bed before them. This exhibition of indecency was much enjoyed by the rabble composing the majority of the crowd present, but of course the few refined ones blushed for shame.

* * * *

So far as the vital part of education, which includes the formation of ideals and character building, is concerned the children are receiving far more from these afternoon and evening programs in the picture show or little theatre than they do from the morning program in the city schools. It is strange that parents, teachers and the public generally do not seem to realize that such is the case. When we consider, moreover, that many of the children that come to our Sunday-schools on Sunday are the same that crowd the little theatres during the week it is discouraging. We sincerely hope that parents, Sunday-school teachers, and all who feel concerned for the inculcation of high ideals in the minds of the coming generation will soon awake to the real enormity of this evil.

* * * *

Once more, there are few that have ever thought of the enormous expense of this very doubtful if not pernicious system of education. The many attend because it is cheap. The fee for admission being comparatively insignificant, the whole thing becomes an object lesson as to the success of a financial scheme that asks for only the mites. We venture the assertion that the money spent in patronage of these places in the city of Greensboro, would well nigh finance all the churches of the city. What is true of Greensboro is true of any other place of equal size. The same people who kick against a little increase in taxation for schools or inveigh against a bond issue for providing adequate buildings for housing the children in the public schools will spend money enough annually to provide all these things and get in return a sort of education which must eventually destroy the very fibre of good character in their children.

* * * *

It may be that we have put the case a little strong in the foregoing, but we believe the facts in the case and the interests involved justify the utterances. There are hundreds of Advocate readers who need nothing more than to be aroused on this subject and to proceed to take their children out of these kindergartens of the school of vice.

* * * *

Referring to the far-reaching evil effects of the movement to alienate our denominational colleges from the church, through the Carnegie Foundation, the Central Christian Advocate says:

"What is to be the outcome of this crusade? Already the denominational schools are bowing to the golden rod. Twenty colleges which the educational tables of 1900 named among denominational institutions have taken down that banner and run up "non-sectarian" in its place. The prophecy has been made that during the next generation half the denominational colleges in America will be wiped off the slate.

"The spirit in which the Fund is being administered is sufficiently shown by the correspondence between its management and President Reed, of Dickinson College, a part of which is given by the Central. It appears that the president of the Foundation refused to place Dickinson on the list of 'Accepted Institutions,' in spite of Dr. Reed's representations as to the exceedingly slight character of its connection with the Methodist Episcopal Church, because, although there was no denominational control, still the college was printed in the official list of Methodist institutions. Whereupon the trustees of Dickinson made haste to pass a resolution 'that the publication of any periodical of any church, or in any periodical of any church, or in any educational report, or elsewhere, that Dickinson College is under denominational control is not in harmony with facts, and is made without authority of the board of trustees. That in order to avoid misunderstanding on the part of the public, the president of the college is directed in the future to report the college as non-sectarian.'

"A similar proceeding took place in the case of the Randolph-Macon Woman's College of the Methodist Episcopal Church, South, near Lynchburg, Va. When the president of the college appeared for recognition by the Carnegie Foundation, explaining that his school had no support from the Methodist Church, and only a remote relation to it, the trustees having no necessary connection with it, it was replied that all this was not enough, that, since the trustees had all been chosen from one denomination, it would be necessary to have 'a very radical change in its policy' before it could be admitted to the golden privileges. To this the trustees agreed, but still it was not enough. Objection was made to the naming of the college in the official list of the Board of Education, and to a

resolution passed by the Virginia Conference commending the college to the Churches. So the president of the college agreed to call attention in an official way at the next session of the Virginia Conference to 'the ownership and control of the college by a self-perpetuating board,' and to have it understood that any reference to the college in the publications of the Church was without the authorization of the trustees, the college being 'independent.'

"Dr. Schurman of Cornell, speaking not long ago of this very Foundation, of which he is one of the trustees, said: 'I look with concern and anxiety on the influence of such corporations on the free and independent life of our institutions of learning and research.' We believe his anxiety is well grounded."

* * * *

Mr. Rockefeller has at least set a good example to wealthy men in the matter of giving of his great wealth to various denominational colleges in that he does not require colleges established by Christian denominations to change their charters so as to make it possible for the faculty and trustees to be of any religion or none. We think every denominational college should spurn the gift of any man who would require them to surrender their denominational identity in order to become the beneficiary of his wealth. Moreover, the church ought to brand with disapproval a board of trust that would propose to lead an institution astray from the very mission upon which it has been sent in order to get money. Recently Mr. Rockefeller has made the following donations, subject only to the condition that the college raise a given sum to which Mr. Rockefeller's donation shall be a supplement:

Williams College, Williamstown, Mass., $100,000 on condition that the college raise an endowment of $1,000,000.

Wesleyan University, Middletown, Conn., $100,000 toward $1,000,000.

Cornell College, Mount Vernon, Ia., $50,000 toward $200,000.

Saint Lawrence University, Canton, N. Y., $50,000 toward $200,000.

Georgetown College, Georgetown, Ky., $25,000 toward $100,000.

The Women's College of Brown University, Providence, R. I., $50,000 toward $200,000.

The Salem College for Women, Winston-Salem, N. C., $75,000 toward $300,000.

* * * *

In a letter to the Nashville Christian Advocate Rev. Dr. S. A. Steele has the following pleasing paragraph in which he incidentally proposes a solution of the question as to the change of the name of our church:

"The Methodists in Statesville, N. C., a little city of seven or eight thousand people, have built a $50,000 church. It is one of the most beautiful, attractive and convenient churches in the connection. On a large marble slab built into the wall on the side next to the principal street is an inscription: 'Broad Street Methodist Church.' Our Statesville people have solved the problem of the name of the Church. If the General Conference will follow this wise example, it will immensely facilitate our work. The word 'South' ought to be dropped from our name. It is a practical obstruction to our work, and always will be. We ought to have religion and reason enough to get rid of it. But we had better keep it than adopt the name 'Episcopal Methodist Church.' That so nearly resembles 'Methodist Episcopal' that we would have to be always explaining the difference. This is the very thing we want to obviate. The Campbellites have won their fight; they are known as the 'Christian' Church, though the name 'Christian' belongs to all, Catholic and Protestants. Let us be known as 'The Methodist Church.' We have the best right to the name, for Methodism in the South is the oldest Methodism in America. Let the others call themselves 'Episcopal' or what not; let us be simply Methodists and lay claim to all the term implies."

SUGGESTIONS ANENT THE GENERAL CONFERENCE.

The writer learned some while ago that there is little cause for anxiety about "what the General Conference will do." Now and then, as in the case of O'Kelleyites and Methodist Protestants, there is some danger of a disaffected element sloughing off and being themselves mainly the sufferers; but as to the great body of believers called Methodists, they will go right along, wisely adjusting themselves in a conservative way to the changes that are demanded in the order of things.

Elsewhere we are printing an article from Rev. R. M. Hoyle, one of the level-headed men of our conference, but with perhaps a tendency to ultra-conservatism. While we would not endorse his proposition to cut out so many things which it does seem have proved themselves of value far in excess of their cost, yet we quite agree with him in his suggestion that we keep out some proposed innovations that are entirely out of harmony with the genius of Methodism. This is particularly true of introducing laymen in the cabinet, and the fact is that from the rank and file of laymen in our great church there is no demand for such change. This suggestion of change has its origin in the brain of a few men representing a class to be found in some leading churches who annually interview the Bishop and almost invariably ask for "a change." It would be a great blunder for the Conference to mistake the clamor of a few men like this for the voice of the church. The majority of our laymen upon whom the church and her ministry can rely, are men, who, if they were given cabinet position, would say to Bishop and presiding elders, "give us the men you think we ought to have, we prefer not to take part in this." Such has been the sentiment of our laymen from the beginning and such it will continue as long as they are Methodists. When they cease to be Methodists they can do as others have done, go out and organize for themselves a church after their own ideas.

We have seen no stronger or more telling point made than the suggestion of Brother Hoyle that the church is a kingdom and not a democracy. Yet what crimes have been committed in the name of democracy! It is a sort of slogan in these days that appeals to the unstable and gives some men a faint hope that they may be able to float on some popular current into at least a brief season of notoriety. Such men would be willing to drown tomorrow if they could only ride the high tide of today. And they generally drown. All this cheap talk about democracy, the election of bishops for a short term, the election of presiding elders and confining the men to one term of four years, is of a piece, and proposes to make every annual conference an arena of politics and strife. No wise man, having made a serious study of Methodist polity and the history of the church for more than a century under the system that it is now proposed to discard for a new and untried one, would consider for a moment such change. The history of our church with its wonderful growth and expansion in every good sense, is itself the unanswerable argument against these changes.

THE DAILY ADVOCATE.

A Daily Advocate will be issued at Asheville, N. C., during the session of the General Conference in May. Dr. J. M. Moore will have charge of the editorial department, assisted by experienced and skillful stenographic reporters. Daily reports of the proceedings will be published, of the speeches as well as the reports from committees, memorials, the fraternal addresses, etc., and many items of interest as they develop from day to day. The General Conference will have before it many subjects of interest to our Methodist Church, including the election of bishops and the other connectional officers. As the Daily Advocate will be the only official organ of the General Conference, the report of its proceedings may be relied upon for correctness. Every effort will be made to make the Daily Advocate bring you the news of what the General Conference is doing. The price for the session will be one dollar. We are now ready to take your subscription, and shall be glad to begin the work of listing names. It is not too soon to subscribe, so send us one dollar and an order for the Daily. Smith & Lamar, Nashville, Tenn.

DR. S. A. STEEL AT CENTENARY.

Rarely has it been the privilege of this city to enjoy a series of such remarkable sermons as were delivered by Rev. Dr. Samuel A. Steel in Centenary Church, beginning on Thursday evening, February 10th, and closing on Sunday evening, February 20th. Dr. Steel preached twice a day with the exception of two days. His themes were such as to well nigh cover the ground of a full presentation of the great doctrines of evangelical Christianity, and his style and manner of delivering them was of such extraordinary force as to attract large crowds.

Little effort was made looking to immediate results, and there is nothing other than the evident interest manifested by increasing crowds in spite of inclement weather, whereby to estimate the value of these services. We feel sure that, to the church people who attended, they were services of great edification. As a preacher of great eloquence and power, Dr. Steel has but few eyuals in the church, and, withal, he is a man of uncommon attractiveness in the social circle. Those who had the pleasure of meeting him this way were charmed with his manner and will not soon forget him.

TO OUR MERCHANT SUBSCRIBERS.

Dear Sirs.—We want to enlist your interest and co-operation in a commercial movement of mutual advantage. You appreciate the relation which exists between advertising and the sale of merchandise. You know that a well advertised line sells readily; that your money invested in such goods is turned over rapidly; and that there is no waste in dead stock on advertised goods. You also know that the religious weekly magazzine, such as the N. C. Christian Advocate, reaches the homes of the very best people in every community. Since the very birth of advertising in America the religious papers have been recognized as the standard advertising media for high grade articles.

The matter in which we ask your co-operation is this,—We have made arrangements with Messrs. Jacobs & Co., of the Religious Press Advertising Syndicate, Home Office, Clinton, S. C., by which the N. C. Christian Advocate will carry a heavy line of advertising (500 column inches per year) for each of several manufacturers of high grade goods, who contract to spend $22,000.00 per year each in the religious papers of all denominations (48 papers in all) to popularize their products with the people. Thirteen different denominations will read this advertising each week in the year in their church papers. This means that about 90 per cent. of your own substantial customers will receive the advertising through their church papers each week.

Messrs. Jacobs & Company have put 14 drummers on the road to introduce the goods of the manufacturers. One of these drummers will call on you soon, and ask you to stock lightly such goods in your line as are backed by these big advertising campaigns. May we not count on your assistance and co-operation? In order to secure this advertising for the religious papers, Messrs. Jacobs & Company, have to guarantee to stock the goods of the manufacturer with a certain number of new retail merchants who have not previously handled them. Your co-operation will, therefore, assist this your own church paper by assisting our agents. Messrs. Jacobs & Company, and will benefit you by giving you the well advertised lines of goods that are backed by the heaviest advertising campaigns ever attempted in this section.

We ask you to stock these goods. The advertising will move them from your shelves. This plan which Messrs. Jacobs & Company are successfully working out will not only benefit the religious weekly magazines, but is even more beneficial to the retail merchants, the jobbers, drummers and the manufacturers who are involved in the matter. As a merchant, you get goods of the very best quality with a good margin of profit. You get a big amount of the best advertising distributed in your own trade area to the most substantial people. You are protected against loss from dead stock, and if you stock before your competitors do, you get the lead on the line, and, therefore, the greatest benefit from the $22,000.00 advertising campaign.

May we depend upon your co-operation? If so kindly write our agents, Messrs. Jacobs & Company, home office, Clinton, S. C., and they will give you full information and have their drummer call on you.

—Much interest attaches to the meeting tonight at Central Methodist Church of the committee from the four conferences which have been looking over locations for a chatauqua and training school in Western North Carolina. The conferences are the North Carolina, Western North Carolina, South Carolina and Holston. It is thought that Weaverville has the best chance of securing the chautauqua. Members of the committee, of which F. M. Weaver is chairman, have obtained options on a large tract of land at and near Weaverville, which is available for this chautauqua.—Asheville Gazette-News.

NOTES AND PERSONALS

—Rev. E. C. Glenn will conduct a meeting at Kernersville, beginning next Sunday.

—Rev. E. K. McLarty, of West Market Street Church, this city, is conducting a series of meetings at Guilford College this week for the Y. M. C. A.

—A correspondent of the Greensboro Patriot, writing from Whitsett, says that the Methodists of that place hope to place seats in their church this spring.

—Much sympathy is felt for Rev. and Mrs. Geo. F. Kirby, in the death of their babe in Baltimore on the 11th inst. The remains were taken to Spartanburg, S. C., for interment.

—Mr. John Knight has completed the work of erecting a handsome monument over the grave of the late Rev. Dr. L. W. Crawford, in Greene Hill cemetery.—Greensboro Patriot.

—We regret to learn of the misfortune which came to the P. D. Gold Publishing Co., of Wilson, N. C., in the loss of their plant by fire on Tuesday morning of last week. The loss is estimated at $15,000.00 with $5,750.00 insurance.

—Rev. J. D. Bundy, pastor of the Methodist Church in Elizabeth City, spent some time here during the past week with his brother, Mr. S. B. Bundy, and preached an able sermon in Central Methodist Church last Sunday night.

—Mr. H. B. Varner, of the Davidson Dispatch, was a pleasant caller at the Advocate office on Wednesday of last week. He was in the city attending the meeting of the Executive Committee of the North Carolina Press Association.

—Rev. J. W. Jones, of Mooresville, spent several days in the city last week visiting his brother, Sheriff B. E. Jones, and attending the meeting at Centenary to hear Dr. Steele. During his stay he brightened the Advocate office with several pleasant visits. He left for his home on Monday.

—Mr. M. W. White left Wednesday for the Laymen's Missionary Conference of the Southern Methodist Church which meets in Dallas, Texas. Before returning he will visit his relatives and friends in Texas where he himself spent six or seven years of active life.—Mooresville Enterprise.

—Mr. R. B. Crawford, of Winston, was one of the speakers at two Missionary Rallies on the second Sunday, one at Mayordan and the other at Madison. The other speakers were Hon. J. C. Buxton and Bishop Rondthaler, of Winston-Salem. The music, led by the pastor, Rev. S. Wilkie Collins, was reported as inspiring.

—The Methodist orphanage here has received a bequest of $2,080, to be known as the Joaquin L. Finch fund, this coming from a man who died recently in Wilson County. The total amount of bequests made to the orphanage so far approximate $20,000. Just now funds are being raised by Superintendent Cole for a laundry, to cost from $5,000 to $8,000.—Raleigh News and Observer.

—A note from Rev. T. B. Johnson, on Saturday, brought to the Advocate the sad intelligence of the death of Mrs. Edwards, the wife of Rev. J. J. Edwards, of the Troutman Circuit, which occurred at Troutman on Friday, February 18. The funeral took place at Troutman on Saturday. We have no particulars. May great comfort be given to Brother Edwards who is thus left with several small children to care for.

—Mr. and Mrs. J. B. Gentry, of Greenville, S. C., were highly appreciated callers at the Advocate office on Thursday morning of last week. They were on their way north on their bridal trip, their marriage having taken place in Greeneville on Monday, February 14. Mr. Gentry has for a number of years been the traveling representative of Jacobs & Co., of the Religious Press Advertising Syndicate, Clinton, S. C., and has been the active agent in securing much of the advertising for the Advocate during the last five or six years. Mrs. Gentry was Miss Eleanor Rosalie Dixon, daughter of Mr. and Mrs. John M. Dixon, of Greenville, S. C. May the pathway of this happy couple shine brighter and brighter and may they live long.

—Dr. James M. O'Kelly, another of our old schoolmates at Rutherford College in the seventies, passed away at his home in Durham last week. Referring to his death the Durham Herald says:

'He was 57 years of age the twenty-third of December last and had been a practicing physician since 1876. Before going to the Kentucky school of medicine in Louisville, he attended Rutherford College under the presidency of Dr. Abernethy while that college was turning out some of the best graduates the State schools had. After receiving his license he began to practice and spent all of his time in Chatham County until ten years ago when he moved his family to Durham."

—Rev. Dr. S. B. Turrentine, pastor of First Church, Salisbury, is preaching a series of sermons on the institutions and organizations of the church. On Sunday evening, February 13, the service was in the interest of the Epworth League. The Evening Post on Wednesday had the following note referring to this service:

"The service at the First Methodist Church last night was given over to the Epworth League. Rev. Dr. S. B. Turrentine, pastor of the First Church, delivered a special sermon to the local members.

"The sermon was an earnest and able exposition of the origin, aims and development of the organization.

"A beautiful musical program was rendered. The service at the First Methodist Church next Sunday will be under the auspices of the Woman's Missionary Society of the church."

THE GENERAL CONFERENCE.

While the General Conference will not do all that has been proposed, I will add a few suggestions to the many already presented.

I will say cut out and keep out. Cut out all we have tried and found unprofitable. Why continue the Epworth League Board, the Secretary and paper? The League will go as well without these. And let the Nashville Advocate represent the League as part of the church. It will do better.

And what help have we found in the Board of Education, in our school work? Why not let the conference boards direct their schools and the Board of Missions take charge of our schools abroad and cut out what they call the General Board? And I would say cut out the missionary secretaries. Why ship men all over the church to talk to the preachers about the one thing that every preacher knows who knows any thing? And next cut out the practice of sending a Bishop around the world every year. Why not elect a veteran missionary,—one on the field who knows the work better than one can know it by a short visit?

And lastly, cut out the idea of electing so many Bishops. Would it not be better to change the dates of some of the conferences, holding more of them in the spring, that one Bishop could hold several? We can't find room for all who are ready, so elect what we need and stop. And by this cutting out we will save money to send several men to the front. And from the letters coming to the preachers from all sources, telling of opportunity and great need at home and abroad, surely we should retrench if we can and supply this need.

Then keep out, first, every candidate for the Episcopacy. The man who in person or through his friends has been presenting and urging his claims can not honestly say that he feels called of God to this work, so keep him out. And above all, keep the laymen out of the cabinet. A sacred principle is involved in this. So long as the church requires her preachers to pledge their honor to accept the appointment given them, so long the laymen must keep out.

They tell us the spirit of democracy is abroad in the land, if so, it will strike the preachers as well. You can't hold your preachers to a system that binds them unless the laymen are bound, nor is such a system democracy. How strange that the brethren can't see this. I have been a Methodist preacher and a Democrat long enough to know that to bind one party and turn the other loose is not Democratic. If the laymen trade you must take off the fetters and let the preachers trade if you would be democratic. But when you have all this we will no longer be an itinerant church. And let all of us remember that the church of Christ is not a democracy but a kingdom, and the only institution on earth entitled to the name. He is the king. He calls men and sends them to do his work.

The basal idea in the itinerancy is a divine call to the ministry. We may legislate away from the king, enjoy democracy, and lose our place in the kingdom. What has gone wrong with the itinerancy in these last days of fast going? About eighty years ago our M. P. brethren left us to secure the rights of the laymen. They set up a democracy and said it appealed to all. They predicted of us that our days were numbered. One good old father in Israel said, he expected to live to eat the goose that fed on the grass that grew on the grave of the last Episcopal Methodist. But he never saw that goose. In the county where that good old man sleeps there are more than three thousand Episcopal Methodists living today. So if we are anchored on the divine call why not hold fast till He comes.

The itinerancy is our greatest institution. When it is gone what of all our polity will be left. Then let the General Conference protect it. Why should layman interview the Bishop in the absence of the preacher? Let the law require him to say all he proposes to say in the presence of the preacher. This will protect all. No preacher will object to this; and a layman who would say in the absence of the preacher what he would not say in his presence is a dangerous coward unfit to rule the kingdom. You will find him described in Second Timothy, 4: 3-4. He is looking after a special kind of preacher. If the Bishop would ask him when he had been to prayer meeting and look him in the eye he could see why I say leave him out. May the Lord direct the Genral Conference.

R. M. Hoyle.

AN APOLOGY TO THE PREACHERS BY THE SUPERINTENDENT OF THE CHILDREN'S HOME.

Some time ago the Superintendent was instructed to mail to all our pastors a letter from the Executive Committee of the Board of Trustees. By mistake some of the letters were addressed without giving the preachers their proper title. We wish to assure the brethren that this mistake was not due to any lack of respect for the dignity of the great office of the minister of the Gospel. We revere the office and have in our heart sincere respect and affection for the men who have consecratd themselves to this high and holy calling.

It was just a mistake. The teacher of our school was sick. Our regular office assistant was in charge of the school. We were endeavoring to carry on our regular office work with inexperienced help. And so the mistake occurred.

We are grieved about it. We should not blame any brother for resenting the failure to show proper respect for his office. But we are sure that every one will forgive and forget when he knows how the mistake occurred and how deeply we regret it.

With sincere respect and affection, I am
Fraternally yours,

H. A. Hayes,
Superintendent of Our Children's Home.

W. N. C. BROTHERHOOD.

Assessment No. 1, Rev. J. N. Huggins. Received since February 12, $3.00 from T. F. Marr. Total to date, 80 members at $3.00 each $240.00.

Assessment No. 2. Called by special resolution to be on hand, $3.00 each from F. L. Townsend and T. F. Marr. Total 49 members at $3.00 each $147.00.

On first of March, I will remit the total receipts on Assessment No. 1 to Mrs. Huggins.

Eighty members have responded to Assessment No. 1.

H. F. Chreitzberg,
Secretary and Treasurer.
Monroe, N. C., February 19, 1910.

AS TO SOCIALISM.

In reply to the article of Dr. S. H. Wainwright, reprinted in the Advocate from the Richmond Christian Advocate in our issue of February the third, our friend, Mr. F. A. Dorsett, requests that we print the following:

1. The ethics of Socialism are identical with the ethics of Christianity.—Encyclopedia Britannica.

2. Socialism is simply applied Christianity; the Golden Rule applied to every-day life.—Prof Ely.

3. Socialism does not wish to abolish property or accumulation of wealth; but it aims to displace the present system of private capital by a system of collective capital, which would introduce a unified organization of national labor.—Prof. Schaffle.

Thy father says: "Call upon Me in the day of trouble, and I will deliver thee. When thou passeth through the waters they shall not overflow thee, for I will be with thee; when thou passeth through the fire, thou shalt not be burned, neither shall the flames be kindled upon thee, saith the Lord thy Redeemer, the Holy One of Israel!"

From the Field

Correspondence, Reports, Etc.

Winston District.

The Winston District is steadily moving forward. It is one of the largest in the conference, having twenty-three pastoral charges. Its progress has never been so marked in some respects as for the past year. The total raised from all sources aggregates $66,767.75, an increase of $14,-115.10 over last year, or an advance of $30.959.41 over the amount raised two years ago.

A building fever struck several charges during the year. Thomasville has erected and paid for a handsome $16,000 church. The enterprise was undertaken and carried forward to a successful termination in the midst of a panic, thus evidencing the pluck of that congregation under the indefatigable leadership of their pastor, Brother Holmes. At Burkhead, Winston-Salem, a new $15,000 institutional church, the first of its kind in the State, has been built. There is attached to the church also a Wesley House, with a day nursery, under the efficient oversight of Miss Blackwell, deaconess. This splendid plant is a great credit to that congregation, and the pastor, Brother Biles. Another church, also, and one of the best in the district, has been constructed at Madison, at a cost of $5,000. This church meets a long-felt need on the part of that loyal, faithful and generous people.

Doub's Chapel, an excellent country church, has been built. The people deserve great credit in that community for building such a house in which to worship God. The Mocksville charge inaugurated a movement for a Sunday School annex, which it is hopel to build this year. Three new parsonages have been erected, viz., at North Thomasville, Stokesdale and Forsyth Circuit. Only three charges are without homes for their pastors, viz., Cooleemee, Stoneville and South Side. The Cooleemee pastor is furnished a home by the mill company. And the other two, it seems, do not need parsonages for the present as their pastors continue in the State of single blessedness.

A parsonage with a site for a church has recently been purchased by the new West End Charge at a cost of $9,500.

The pastors were generally successful in their revival work. In the number of additions the Winston District leads the Conference, with nine hundred and seventy-five. It stands at the head also in the number of Epworth Leagues, having sixteen more seniors and seven juniors. The Sunday School work is also well to the front. Only the Greensboro and Salisbury Districts have larger enrollments. They had better look to their laurels this year.

The spiritual pulse all around is being quickened. The people are getting a larger vision of the Christ, and a broader conception of the mission of his church in the world. Prospects for a successful year are bright. All the preachers are at their posts and hard at work. In a number of charges salaries have been raised. General satisfaction prevails. The rapid growth and progress of the district has been made possible by the excellent leadership of Dr. T. F. Marr. We have a great general and like the soldiers of Napoleon there is not one of his preachers but would follow him to the last ditch.

W. Y. Scales.

Trinity College Notes.

The Debate Council has decided that the speakers to represent Trinity in the coming debate with the University of the South shall be changed after two preliminary contests. The contestants who represent the affirmative side at he first contest shall uphold the negative in he second, and vice versa. The same committee shall hear both contests, and give the decision as to representatives on the record made in both contests. The first contest will be held on March 3, and the second on March 10.

The Columbian and Hesperian Literary Societies will hold preliminaries to elect speakers to represent them in the annual Inter-Society debate, in a short time. The question for discussion between the two societies this year is, "Resolved That the United States Government should establish a system of Postal Savings Banks." The debate will be held sometime in May.

The Debate Council has appointed a committee to consider the advisability of inaugurating an annual impromptu debate.

Mr. D. T. Edwards, of the class of 1892, editor of the class of 1892, editor of the Kinston Free Press, has been spending some time on the park visiting relatives.

Mr. A. E. Burgess, who was in college until the Christmas holidays, has a position on the staff of the Baltimore American. Before coming to college Mr. Burgess engaged in newspaper work in Norfolk.

Mr. J. F. Liles, a member of the class of 1901, has been appointed postmaster at Tarboro, N. C.

Mr. J. T. Henry, of Thomasville, a member of the class of 1900, has been elected principal of the graded school at Brunson, Ga.

President Kilgo delivered an address at the regular weekly meeting of the Young Men's Christian Association last evening.

Some Interesting Reminiscences.

Dear Brother Blair:

Last summer I attended a Sunday School rally at Granite Falls, and one part of the program was the calling of the church roll of 1834, and singing the song: "When the roll is called up yonder, I'll be there."

I had hoped some one else would say something about the occasion, but possibly that roll call menat more to me than any one there, for many of the names were of persons known to me, and the influences of their lives live in my memory like the fragrance of the old garden rose will linger after the rose is withered. I do not know whether all I shall name were called that rally day, but they were members when I knew them.

There was one, a most lovely woman, given to hospitality and benevolent deeds, a friend of the minister, a good wife and mother, and a very desirable neighbor. And when on state occasions she appeared in her stiff brocade silk dress, white crepe shawl, with knotted silk fringe a quarter of a yard wide, and her hand embroidered silk net veil over her face, I thought her the most beautiful woman I ever saw. She was the grandmother of one of our Methodists, of whom you and I, and every other Caldwellite are justly proud—our Lieutenant Governor.

Then there was dear old Aunt Ann Reede, who sat near the pulpit, and who nearly always prayed the closing prayer, and made "our hearts burn within us while she talked with Him by the way." Then there were Uncle Simon, and Aunt Rachel Bisaner, who have not been very long gone home, always cheery and happy.

There was Aunt Mary Winkler whose piety and good works none doubted, but whose old-fashioned short-waisted dress was a source of amusement to those who were the patrons of Godey, the fashion standard then.

Then there was old "Grannie Helton" whose dress was plain, and whose bonnet was never anything finer than a "calico split bonnet," whose toil-worn hands were hard and brown, and if there ever were dimples in her face the wrinkles had long chased them away. But everybody loved her, and she loved everybody, and if any one was sick she was there with her home made remedies and words of cheer.

Then there was Uncle Johnnie Cobb who loved God with his whole soul, "mind, body and strength," and his neighbor as himself. Once when the minister was telling of the many mansions, Uncle Johnnie rose from his seat, and facing him with uplifted hands and streaming eyes exclaimed: "That does my very soul good." There were some persons in the congregation who smiled, but they smiled with tears in their eyes.

There was my own dear mother, who if she had any rights, had no time to find them, for we, her olive plants, kept her busy. I most always keeping her repairing the rents made in my dress by climbing saplings to the topmost limb, then swinging down and having some one hold the top, while I made what we children called "Ridy horses."

Then there was my father's only sister, Jane Hayes, who led us to the Sunday School, and taught us. Who knit our warm mittens. She always carried her lunch basket, and it was amazing how many good things could come out of that lunch basket. One day they told me she was dead, but I did not believe them and I don't believe them now. I think she only laid aside this old mortality, and stepped aboard the "Old Ship of Zion" and sailed out of sight, for to my mother she said: "Don't you see the angels?" And when mother replied that she did not, she pointed her finger and said: "There they are! They stand and beckon with their hands."

There were the wives of my three uncles—Aunt Peggie, Aunt Myra and Aunt Betsy Hayes who left to their children the legacies of good works, and fragrant holy lives.

It was an inspiration in those days to hear those happy Christians sing. Their songs were always jubilant. There was one stanza in an old song that always impressed me. It was:

"Then let your songs abound,
And every tear be dry,
We're marching through Emanuel's grounds,
To fairer worlds on high."

And I never see the tall pines that crown our mountain tops but I think they are beacons, pointing to a fairer world on high. And I never see the laurel that decks our hillsides that I do not think of immortal crowns that shall crown the victors when their march has ended, nor do I ever see the honeysuckle that clambers over the rocks that I do not think of the garden of Emanuel,—Emanuel Our King.

Mary Hayes Abernethy.

Rutherford College, N. C.

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MISSIONARY INSTITUTE FOR THE WINSTON DISTRICT MADISON, MARCH 9-11, 1910.

Wednesday Evening.

7.30 Devotions, conducted by H. C. Byrum.
7.40 The Great Command to Go, Parker Holmes.
8.10 The Open Door, A. T. Bell.

Thursday Morning.

9.00 Devotions, conducted by J. H. Brendall.
General Subject: The Distribution of Responsibility.
9.10 The Responsibility of the M. E. Church, South, B. Margeson.
9.35 The Responsibility of the Winston District, T. R. Wolfe.
9.50 The Pastor's Responsibility, T. C. Jordan.
10.05 The Layman's New Horizon, E. E. Gray.
10.35 How to Enlist the Laymen, A. D. Ivie.
11.05 The Laymen and the Conference Collections, F. S. Lambeth, M. D. Stockton.
11.30 The Value of Literature in Developing Missionary Zeal, H. A. Hayes.

Thursday Afternoon.

2.30 Devotions, conducted by A. R. Bell.
2.40 Objections to Missions Answered (Five minutes each).
1 "I Believe in Working at Home."—A. G. Loftin.
2 "It Takes All We Can Raise to Pay Our Preacher."—W. Y. Scales.
3 "God Will Provide Means Independently of Us."—C. P. Goode.
4 "It Costs Two Dollars to Send One."—J. H. Robertson.
5 "Missionary Work Is not Successful."—P. E. Parker.
6 "The Religion of the Heathen Is Good Enough for Them."—J. B. Tabor.
7 "Mission Work Perpetuates Sects."—L. L. Smith.
8 "I Don't Believe In Missions."—J. T. Ratledge.
3.20 Woman's Responsibility in Mission Work.—Mrs. Frank Martin, Mrs. T. F. Marr, and Miss Florence Blackwell.

Thursday Evening.

7.30 Devotions, conducted by L. T. Hendren.
World Evangelization.
7.40 (a) As Viewed by Leading Thinkers.—R. B. Crawford.
8.00 (b) In Relation to National and International Problems.—J. E. Abernethy.

Friday Morning.

9.00 Devotions, conducted by W. M. Biles.
9.10 Recent Signs if Missionary Progress, W. S. Snipes.
9.30 How to Plan a Missionary Campaign, M. H. Vestal.
9.45 Collections in Full, and a Contribution from Every Member, J. S. Hiatt.
10.00 The Revival and Missions, L. W. Collins.
10.15 Personal Consecration, W. M. Robbins.
10.30 Sermon: The Church Responsible for the Evangelization of the World, Dr. T. F. Marr.

After 10 Years of Suffering, Show Man Finds Relief in Tetterine.

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The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

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Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss John Starr.
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Statesville, T. E. Lothery, Davidson, N. C.
Salisbury, Rev. E. M. Avitt. Jackson Hill, N. C
Shelby, J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison,
Waynesville, N. C., R. F. D
Winston, Rev. A. G. Lofton, Farmington, N. C.

Since publishing the date of our League Conference we have seen fit to change same. The time and place, now, is permanently fixed. We shall meet in Asheville, N. C., May 10-13. By going to Asheville we shall have the privilege of attending the General Conference. The General Conference will be in session only in the forenoon. Therefore, the Epworthians can attend the General Conference in the forenoon and the League Conference in the afternoon and evening in the same building.

By going to Asheville the Leaguers will have the pleasure that thousands of preachers have been deprived of—looking upon a General Conference. We shall have the advantage, also, of the hotel and railroad rates. We hope to be able to arrange it so that all the delegates can stay at one hotel. We shall give further notice concerning this feature of the conference, later. It is sufficient to say that no pains will be spared to make every Leaguer's stay at the conference pleasant and profitable. No Epworthian can afford to miss this conference. It will be an epoch in the life of every one who attends. Dear Leaguer, if you are planning to take a vacation or a trip this year, put it off and go to the League Conference. Plan to go. If you can't see your way clearly, plan and pray till the way is clear. Make some sacrifices—deprive yourself of some comfort and pleasures. Go, if it is possible. Let nothing but the inevitable prevent your going.

* * * *

Every League should emphasize abstinence. Teach the Leaguer the importance of abstaining from all appearance of evil. Tell them of the evils of the cigarette. Entreat them not to smoke them. Ask them not to blur their brains—not to smoke them away. Assure them that they will need them soon—that they will, necessarily, in the very near future, have to use them.

* * * *

The South Carolina Leagues are very active—doing things. But they never get too busy to report to the League Editor.

* * * *

There are Leagues that need encouragement. An encouraging word from some League or Leaguer would inspire them and cheer them on. A timely word would provoke them to more patience and zeal.

* * * *

We note in the columns of the Era that three Leagues were chartered during January, 1910, in our conference—one Senior and two Junior. We are pleased to see that the Leagues are securing charters. Every League should be chartered. No League becomes a member of the great League family till it is chartered. An unchartered League is unknown at the central office in Nashville till it is chartered. Do not organize your League and begin working by halves—doing things in part. If anything is worth doing at all it is worth doing right. Charter your League.

* * * *

It will pay any pastor to have his League officers at the parsonage for tea. It affords a great occasion for discussing the vital interests of the Church, and committing unto them some of the sacred trusts of the Kingdom. The pastor who associates with and cultivates the young, and inspires them to greater service will not only do a great deed, but will receive a double portion in return.

* * * *

DONT'S.

Don't be late for services.

Don't be boisterous in the church.

Don't talk so much as to prevent thought.

Don't expectorate on the floor of any church.

Don't place a low estimate upon yourself and time.

Don't chew gum, don't chew tobacco, and don't "chew the rag."

Don't flirt, flout, fritter, fret, "stuff and stew."

Don't be so sedate as to fail to confess your Lord and Christ.

Don't fail to read a portion of the Bible each day you are permitted to live.

Don't become careless in your devotions and slack concerning your vows to God.

Don't fail to remember that he only, who is faithful to the end shall be saved.

Don't remain ignorant, if you are ignorant now, read! read! read!

Don't seek to be wise in the things of this world and be ignorant of your greatest need, and God's mercy and mission.

* * * *

Have you made any plans for the year? If not, why not? There is nothing in store for the League that sits and waits, and little for those that go at things blindly and promiscuously. Have a purpose. Be definite.

FROM THE FIELD

Help for the Pastors.

Dr. Nash has been providentially hindered from taking regular work this year, his health being uncertain for the past few months. It is now believed that he is fully restored and able for efficient service again.

He would be glad to assist the brethren in meetings, or be of service in any way. I take pleasure in commending him to the preachers of the Greensboro District. Dr. Nash is a strong preacher and has been eminently successful in revival meetings. Any pastorate will be benefited which secures his services. If you want good help in your meeting write to Rev. L. L. Nash, D. D., Greensboro, N. C.

Fraternally yours,
W. R. Ware.

Mathews Charge.

We had not fully recovered from the effects of the good things left in the Parsonage when we came, before the people of Mathews and Indian Trail sent in another dray load of good things pertaining to the culinary department. These came on New Year's day. We had a regular siege of chicken-pox, all six of the children having it soon after our coming to the charge. Before they had all recovered, the measles commenced with them. All six had this likewise. Now, the three who attend school, have to be vaccinated. So I have not been able to do much pastoral work. But the people have been very kind to us. We are especially indebted to Mrs. E. J. Heath, who hired a servant and paid for her service for about two weeks or more, while we were wrestling with four cases of measles at once.

E. J. Poe.

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soda crackers when and where you will, there is only one way by which you can absolutely depend on their freshness and goodness, and that is to say

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Mr. B. G. Worth, Wilmington, N. C., writes: "I have been extolling Gray's Ointment for over 50 years. I am now 86 years of age and would not be without your Ointment for anything.

CAMPAIGN FOR NEW SUBSCRIBERS

Report to February 22d

ASHEVILLE DISTRICT		
Hendersonville, J. W. Moore	4	
Old Fort, W. G. Malonee	1	
Weaverville Ct., Geo. L. Keever	1	6
CHARLOTTE DISTRICT		
Ansonville, P. L. Terrell	2	
Tryon Street, G. T. Rowe	1	
Dilworth, and B. Spring, A. L. Coburn	1	
Mt. Zion, J. W. Clegg	24	
Belmont, L. A. Falls	8	
Chadwick, H. H. Robbins	1	
Calvary, E. E. Williamson	1	
Lilesville, C. H. Clyde	2	
Weddington, J. H. Bradley	7	
Matthews, E. J. Poe	6	
Waxhaw, C. M. Campbell	17	70
FRANKLIN DISTRICT		
Andrews, L. D. Thompson	1	1
GREENSBORO DISTRICT		
Rev. W. R. Ware	1	
Coleridge Ct., R. L Fruit	3	
Main Street, Reidsville, L. T. Mann	1	
Washington St., J. Ed Thompson	3	
Denton, H. V. Clark	2	10
MORGANTON DISTRICT		
Table Rock, Albert Sherrill	1	
Connelly Springs, E. G. Pusey	1	
Spruce Pine, J. B. Hyder	1	3
MOUNT AIRY DISTRICT		
Rev. R. M. Taylor	1	
Mt. Airy Station, J. F. Kirk	2	
Helton Circuit, R. L. Doggett,	2	5
SALISBURY DISTRICT		
Jackson Hill, E. M. Avett	2	
Salisbury Circuit, J. T. Stover	1	
Woodleaf Circuit, Layman	1	4
SHELBY DISTRICT		
Lincoln Circuit, J. W. Strider	1	
Stanley Creek, B. Wilson	1	
Lowell, M. D. Hix	2	
Mt Holly, J. A. Bowles	9	
King's Mountain, D. F. Carver	1	
Maysworth, J. F. Harrelson	2	
Cherryville, James Willson	1	
Shelby Ct., E. N. Crowder	1	
Polkville Ct., W. M. Boring	1	
Shelby, First Church, C. F. Sherrill	7	20
STATESVILLE DISTRICT		
Granite Falls, W. F. Sanford	1	
Connelly Springs, E. G. Pusey	1	
Hickory, J. H. Weaver	2	
Newton, E. W. Fox	1	
Stony Point, T. B. Johnson	1	
Mooresville, R. M. Courtney	4	
Broad Street, Harold Turner	2	12
WAYNESVILLE DISTRICT		
Waynesville, J. H. Barnhardt	1	
Leicester Circuit, C. H. Curtis	1	2
WINSTON DISTRICT		
Stoneville, J. H. Robertson	1	
Mocksville, B. Margeson	2	
Advance, L. L. Smith	3	
Cooleemee, W. Y. Scales	4	
Davie, P. E. Parker	1	
Lewisville, J. B. Tabor	1	12
Grand Total		145

The Christian Life

CHRIST THE HEAD OF CHRISTIANITY.

A religion without the Holy Ghost, though it had all the ordinances and all the doctrines of the New Testament, would certainly not be Christianity. It is the presence and power of he Spirit which are ever taken to be the vital element. All who seriously handle Christianity must recognize the presence of the Spirit as an integral part of its system and power. "Ye are in the Spirit if so be that the Spirit of God dwell in you." Now if any man have not the spirit of Christ he is none of His. It trifling at once with a man's common sense and with his most sacred hopes and fears, to tell him that he is called with the same calling as the early believers, by the voice of the same Redeemer, under the same covenant of grace, and with the same promise, ages ago had peace with oGd, and joy unspeakable and full of glory, knew himself to be a child and then an heir of God and daily felt that Heaven was his home, he is to proceed on his pilgrimage without any of these comforts, and learn at the end whether or not his soul is to perish. Who has given any man the right to assert that such a change has taken place in the relation of the adopting Father to his adopted Children, affirming him to have grown in our age too indifferent, to soothe their hearts and make them partake of the joy which he spreads among the angels when he declares that the lost is found. The comforter sped to the mourner's heart with the presence of the comforter, the captive found deliverance, are then on the word of some men without one intimation of Scripture to support them to believe that the spirit has so essentially changed his mode of dealing with a forgiven sinner; that now the decree of pardon hailed by the angels receives effect in the soul; that the comforter abstain from comforting leaving the ransomed still to mourn his captivity.

Now as in the day of Paul, he gives joy and peace in believing the Kingdom of God is only righteousness, but righteousness and peace enjoy in the Holy Ghost. While that kingdom stands, this joy in the Holy Ghost will be the privilege of the children of God, and let no man stand between the humblest believer of this, our day, and the full light, which is Christ, our Redeemer. And this is the record that God has given to us, eternal life, and this life is in His son. "He that hath the son hath life, and he that hath not the son of God hath not life." John 5: 11-12.

Let none take it for granted that the work of God in the soul of man has degenerated; that the merciful Father no more gladdens the prodigal he accepts by letting him know he loves him; that Jesus no longer says, "Be of good cheer, thy sins be forgiven thee"; or that when a penitent is accepted as a son, the gracious Comforter does not now as in the old times give peace to the troubled soul. The assertion sometimes confidently made, that the witness of the spirit of our adoption is given to some believers years after their conversion as the reward of special holiness, has not even a pretext of scriptural footing.

The witness of the spirit, so far from being the reward of sanctification, is one of the chief springs, for without love there is no holiness and we only love because we feel that God first loved us. Because ye are sons, God hath sent forth the spirit of his son into your hearts crying Abba—Father, not because you are old and eminent, among the sons of God, but because ye are sons, it is not a good service reward but a birthright born of God in whom ye also trusted after that ye heard the word of truth, the gospel of your salvation in whom after that ye believed. Ye were sealed with that Holy Spirit of promise. Here the order is, ye heard, believed, were sealed. No long period of doubt and labor intervenes between the believing and the sealing, the father of the prodigal does not keep him for years working as one of his hired servants before he prints the fatherly kiss of reconciliation on his cheek and on his heart.

Many who readily admit in all ages will enjoy the gifts and graces of the Holy Spirit, and who would not deny that the first believers were favored with direct manifestations of the favor of God, yet make a difficulty of believing that when sinners are forgiven in the present age they are comforted by the spirit manifesting himself in their hearts and crying, Abba, Father. I heard a preacher preach not long ago, he said he was saved and sanctified wholly. He said a regenerated man was pardoned and their hearts were made clean, but they went with an empty soul. He said it did not make any difference what kind of an experience they had they would not be saved in Heaven unless they believed in sanctification as a second definite work of grace. I heard another one say the regenerated had the fruits of the spirit.

Now please tell me how one can have the fruits of the spirit without His presence? What are those fruits, love, joy, peace and etc., or righteousness and peace and joy in the Holy Ghost? Gal. 5: 22. They teach the doctrine that the regenerated are still carnal. My Bible tells me for to be carnal minded is death. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. Rome. God, neither indeed can be. Romans 8: 6-7.

I say God gives to his children a new heart, takes away the carnal mind and replaces the spiritual mind, which means life and peace. Can we love God and hate him all at the same time? While yet feeling that his soul is unsaved he is to feel joy in the Holy Ghost.

If it be said that the feeling of the Lord's wrath and his own danger is removed before the filial affection appear, antecedent of his satisfaction, with his own graves is admitted and if that be denied there is alternative, but to conclude that at the same time and in the same heart, one can both feel that he is under God's angels and love God as a forgiving Father, can feel that he is in danger of hell and enjoy spiritual peace. If the sense of wrath and danger is removed before the fruits of the spirit appear there is a direct witness of the spirit himself. The relation of the fruit of the spirit to the witness of the spirit is clearly indicated to us. John says, "We love him because he first loved us." Here the fruit. We love is made consequent on our sense of the fact he first loved us. To say that we first know that God loves us.

Because we feel that we love him is to make the fruit of the spirit the

(Continued on page 16.)

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Everything is white,
Sift, sift, drift, drift,
All the day and night.

Red-cheek girls, wavy curls,
Schoolhouse down the lane;
Fingers tingle, sleigh bells jingle,
Jack Frost come again.

Setting sun, day is done,
Round the fire together;
Apples rosy—this is cozy,
Jolly winter weather!

—Jewels.

GOING ON A JOURNEY.

"Good-by," said a little girl, as she dropped something into a post office box near which I happened to be standing while waiting for an electric car.

"Whom are you bidding good-by?" I asked, for there was no one in sight but myself, and I felt sure that she was not speaking to me.

"Why, to my paper," she answered; "it's going on a long journey. I always say good-by, don't you?"

"Well not to newspapers."

Then she told me that she sent her copy of the paper every week to a little cousin who lived somewhere in Japan.

"Do you know what good-by means?" I asked.

She thought a moment and then answered: "Why, you say good-by because some one is going away, and you hope they will have a good time, don't you?"

"Well, I suppose you do; for a very clever man once told me that it was the same as the old English saying, or salutation, 'God be with you.'"

"I am very glad to know that," she answered; and then, as the car came in sight, and I stepped forward to signal it, she sang out, cheerily, "Good-by," and disappeared.—Selected.

MAKING SUNSHINE.

"Just pouring," Jill said dismally.

"And I can't go out playing because I've such a cold, mamma said," groaned Jack.

"Why don't you make it a sunshiny day?" asked auntie. "I've a recipe I've seen tried, and never knew it to fail: 'One hundred smiles, one hundred laughs, and one hundred pleasant remarks to some one.'"

At first the children thought it would be night before the three hundred could be found; but they started out bravely. How hard they worked to make everybody in the house laugh or smile!

"I've made twenty-five pleasant remarks; auntie kept count," said Jack.

"I've smiled so much I can hardly look sober," said Jill, with another laugh.—Selected.

JACKIE'S THANKS

Jackie was staying in the country, and his cousin Frank asked him to pull up the weeds in the garden. Jackie worked faithfully all morning, but when he had finished his task, no one thanked him for his trouble.

It was rather hard for Jackie to do so much work, and then not to receive any thanks, but when his auntie put him to bed that night, Jackie wore a cheerful smile, and he said: "Auntie, this morning I was sorry I worked so hard pulling up the weeds but now I am glad."

"How is that?" asked his auntie. "Has Cousin Frank thanked you?"

"No, he hasn't," answered Jackie, "but inside of me I have a good feeling. It always comes, when I've been kind to any one; and, do you know, I've found out what it is."

"What is it, darling?"

Throwing his arms around his auntie's neck, Jackie whispered: "It's God's thanks to me."—Selected.

"A WORD IN SEASON."

Little Dick, the village "bad boy," was wading through a shallow swamp catching frogs with a small landing-net. It was slow work, for the frogs were nimble and exceedingly shy, but whenever he succeeded in capturing one, he made sure that it did not get away by putting it into a tin bucket which had a perforated lid. He had just caught a fine specimen and transferred it to his bucket, when a young lady, who was out for a walk, happened along.

"Little boy," she said, "don't you know it's very cruel to catch those poor little froggies?"

Dick straightened up and looked at her. She wore a gorgeous "creation" on her head, and something in its trimmings attracted his attention.

"I want 'em to wear on my hat," he said.—Youth's Companion.

APPRECIATE YOUR MOTHER.

"Oh, I never do housework!" we heard a young girl say, in a crowded car. "Mother doesn't expect me to. I keep my hands nice for my practicing. Mother's used to work; she doesn't mind. I never do the dishes."

Never help the weary mother who toils early and late to keep the precious daughter in school. Never lift one finger to lighten the heavy burden of her who has never spared herself for your comfort, from the time you were a tiny, helpless infant in her arms?

And this from a well-dressed and well-appearing girl, otherwise! Ah, well, there can't be many such, we think, whose eyes are thus so blinded that they cannot see the marks of time and toil on the one whose individual place could never be filled, should she be called away.

The remark was not intended for our ears, but catching it as we passed, we thought of the many, many girls who would be glad if only they had a mother to help. And so we say, appreciate your mothers, girls, while you have them. For when you are older and wiser, you will realize that there is nobody in the world like mother.

—The Youth's Evangelist.

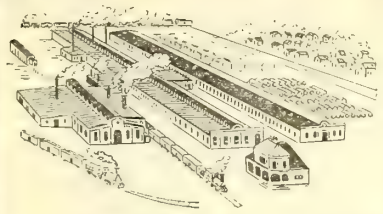
The reason that I didn't come last Sunday was because my coat wasn't finished," said small Mary, when questioned as to her non-appearance the week before. "My old one had spots on it that wouldn't come off and a place where the buttons had torn through."

"But, Mary, dear," said the teacher, gently, "you know it's not the outside that really matters."

"Yes'm, I know," said little Mary, "but, Miss Willing, mother had ripped the lining out, so there wasn't any inside to look at!"—Selected.

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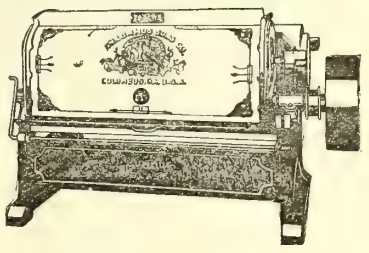
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CLIPPINGS FROM A WOMAN'S JOURNAL.

By Agnes A. Reed.

(Continued from last week.)

October.—This is a beautiful autumnal day, but I missed the meeting because I was really too ill to go anywhere. Between the hours of three and four I had a little missionary meeting of my own. That is one of the comforts of God's omnipresence.

But, whether from physical depression or what, I soon found myself saying to God, that "I didn't believe there was much use after all in trying to help. It seemed foolish, anyhow, to consider myself of so much importance in the world, for both the world and the meeting were getting along just the same without me, that He knew I wanted to glorify Him, but I knew that I had made a sorry failure of it." Then, somehow, I seemed to see Christ on that high mountain, and clearly to hear Him say: "Get thee behind me, Satan." And then I said it, too, pretty forcibly; for it is remarkable how readily Satan recognizes a "No" that has a little bit of "Yes" in it, and then I heard just as clearly: "When I am weak, then am I strong." "We walk by faith, not by sight." "My grace is sufficient." "Lo, I am with you alway." "Go ye." And my temporary pessimism had all vanished.

November.—I have the loveliest thing to tell you this time, Journal. According to promise, young Mrs. Graham went with me to the missionary meeting. I have been watching her for some time, seeing, as she did not, that, in spite of her wealth and culture, she is missing much of the highest and best of which she is capable. During the service I caught one glimpse of her face, and I shall never forget it. There was a mingling of holy awe with the surprise of a new enjoyment, like a child who for the first time sees some strange and beautiful thing.

Except a conventional comment or two, no reference was made to the meeting until just as we parted, she said: "I thank you for taking me there today; I intend to go regularly. I didn't understand before; I thought there was nothing in it, when it was only my ignorance. It wasn't just the bright room, or the earnest voices, or the things I heard read or said—it was the being a part of it all. It came to me all at once, a part of—of—" and then she looked up with a smile that held a tear in it. "You help me to say it—you are used to it—and I am just beginning, you see."

"Never mind," I replied; "that expresses it very well. I understand your meaning, but I would rather have you find the words for yourself." And I gathered up the lines preparatory to starting. But, while I was about to reiterate the command to Dobbin, who is, like some people, in that he requires a strong incentive to action, she said: "Please wait until I say just this: I know there are yet higher things which may be revealed to me. I have been a Christian five years, and I have never searched for them—but I will."

"And, my dear child, you will find them, too," I responded. Then I drove on.

I knew she was just catching her first faint vibrations of the universal heart throb; finding the keynote to the harmony of the ages; and that God could teach her as I could not.

December.—

Why will I go? Because—
As the Father's arm upholds us,
So I hold in my thought, a baby.
A baby who lived in times that are old,
Whom, with gifts and with gold
Of our hearts, we hail as the Christ-child.

Pure as the snow that enfolds us,
Pure as the blue above,
Pure as the cloudlets drifting,
Pure as His Father's love—
He lies there—smiling,
His smile the world uplifting.

And I love not the Christ-child only—
But I love the Lord who died;
And "when I awake with His likeness,
I shall be satisfied."
Today I go to the meeting,
Because I love Him so.

January.—Since my last entry, dear Journal, we have had a guest at our house. His name is called Death, and when his visit was ended he left a newly-made grave on the hillside; and life can never be just the same again because of it. But then there are aching hearts the world over, which know nothing of the tender love of God, nothing of the wondrous power of faith, which brings Christ near to the sorrowing soul. So I will go today because of those to whom death means darkness and despair.

February.—This is the day for the annual meeting, and our society's silver wedding day, and the president asked me to prepare a paper, so that surely even Dobbin could find sufficient cause for action. In addition, I will go because it is my present opportunity to express my gratitude that the year, although seemingly filled with sorrow and suffering, has yet held for me a new perception of God's purpose for us, and has brought to me a clearer light; a dearer Christ; a nearer heaven, where, having been refined "as silver is refined," we shall bear the image of Him whom our souls love.

"Whatever may be your vocation, you have no ground to hope for success unless you conform to God's laws. It is quite right to trust in Providence and to cast our cares entirely upon God, so long as we endeavor to perform our own duty. But if we are indolent and careless and thoughtless we have no right to expect the smiles of Providence or the help of God."—Rev. P. D. Rowlands.

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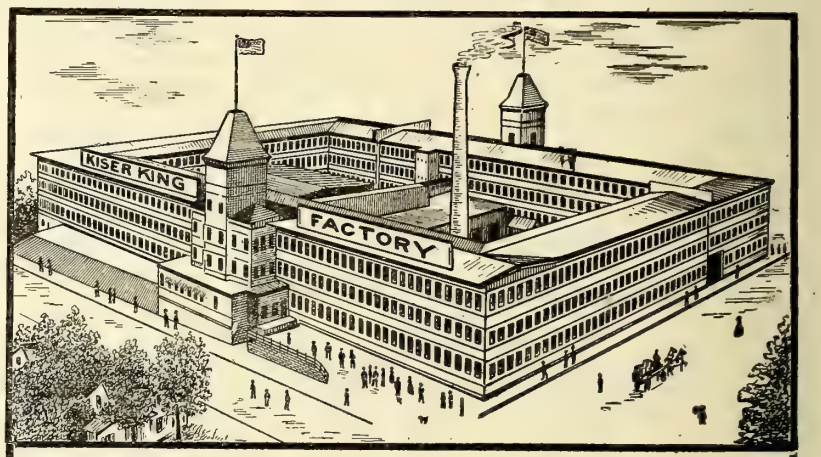
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

THE CROSS.

Translated nearly word for word from the German.

By J. J. Gurnu.

Greater the cross, the nearer heaven;
Godless, to whom no cross is given.
The noisy world in masquerade
Forgets the grave, the worm, the shade;
Blest is you, dearer child of God
On whom He lays the cross, the rod.

Best, by whom most the cross is known;
God whets us on His grinding stone;
Full many a garden's drest in vain,
Where tears of sorrow never rain.
In fiercest flames the gold is tried,
In griefs the Christian's purified.

'Midst crosses, faith her triumph knows,
The palm tree pressed more vigorous grows;
Go tread the grapes beneath shy feet;
The stream that flows is full and sweet.
In trouble, virtues grow and shine,
Like pearls beneath the ocean brine.

Crosses abound love seeks the skies;
Blow the rude winds, the flames arise;
When hopeless gloom the welkin shrouds
The sun comes laughing through the clouds;
The cross makes pure affection glow
Like oil that on the fire we throw.

Who wears the cross pays oft and well,
Bruised herbs send forth the sweetest smell;
Were ships ne'er tossed by stormy wind,
The pole star who would care to find?
Had David spent no darksome hours,
His sweetest songs had ne'er been ours.

From trouble springs the longing hope;
From the deep vale we mount the slope;
Who treads the deserts dreariest way,
For Canaan most will long and pray;
Here finds the trembling dove no rest,
Flies to the ark and buids her nest.

Heavy the cross e'en death is drear;
The sufferer sings—his end is near;
From sin and pain he bursts away,
Trouble shall die that very day!
The cross your silent grave adorning,
Bespeaks a bright, triumphant morning.

Greater the cross, the lovlier rays
The crown prepared of God displays;
Treasure by many a conqueror worn
Who wears it now before the throne,
Oh think upon that jewel fair,
And heaviest griefs are light as air.

Dear Lamb of God enhance thy cross,
More and yet more! all else is dross.
Let ne'er a murmur mar my rest,
Plant thy own patience in my breast;
To guard me, faith, hope, love combine,
Until that glorious Crown be mine.

"THE CALL OF THE HOMELAND."

From the above theme, Rev. J. H. Barnhardt, of Waynesville, preached a very thoughtful and suggestive sermon which has been published in pamphlet form. Any one desiring a copy can secure it by sending one cent postage to Mrs. M. J. Branner, Waynesville, N. C. All of our women should read it.

MEETING WOMAN'S HOME MISSIONARY SOCIETY.

The regular meeting of the Woman's Home Missionary Society of the West End Methodist Church was held Tuesday afternoon at the home of Mrs. W. H. Marler. At the request of the presiding officer, Mrs. T. F. Marr, Rev. Mr. Lambeth opened the devotional services. In a most interesting manner Mrs. W. C. Wright read the minutes of the last meeting. An excellent description of the general work of the home mission society in all of its branches, given in a leaflet by Miss Mabel Head, was read by Rev. Lambeth. Mrs. Eugene Gray reported $6.95 as the amount of dues collected for February. Five new names were added to the roll making a total of thirty-eight. The reports of the visits to the sick and strangers and garments distributed was most gratifying. The report of the president and chairman of the committees in charge of the Women's exchange was far beyond expectations, the gross amount for the month of January being $196.78. It was decided to move the exchange into its new and permanent quarters in the Masonic temple this week, at which place the ladies will be prepared to serve the public Saturday. A rising vote of thanks was extended to Mr. R. J. Bowen for his kindness in giving the exchange the use of his store during the past month.

After accepting the invitation of Mrs. J. C. Tise to meet at her home the first Monday in March, the meeting adjourned.

Mrs. Marler proved a delightful hostess at the social session that followed the business meeting.

"OUR HOMES."

Every copy of Our Homes is excellent but the February issue is par excellence. I hope no one will fail to read it entire, but I wish to call special attention to the article written by Dr. W. W. Pinson and Mr. W. R. Stubbs. Rev. J. M. Workman tells what our church in a mill community is doing. Why cannot others do the same thing? Our God is long suffering to reward but do we not often presume on His patience too long?

NOTICE

The Woman's Board of Home Missions of the Methodist Episcopal Church, South, will hold its twelfth annual session in West End Church, Nashville, Tenn., April 14-21, 1910. Names of delegates and visitors should be sent promptly to Mrs. John H. Moore, 52 The Polk, Nashville.

The Southeastern Passenger Association will grant its usual reduction in railroad fare, provided the required number of one hundred is in attendance. Persons coming from territory outside the Southeastern Passenger Association are advised to purchase ticket to the nearest point inside the Southeastern territory, and thence purchase ticket to Nashville, at the same time securing certificate of standard form.

Miss Belle H. Bennett, Pres.,
Mrs. Frank Siler, Rec. Scey.

THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston Publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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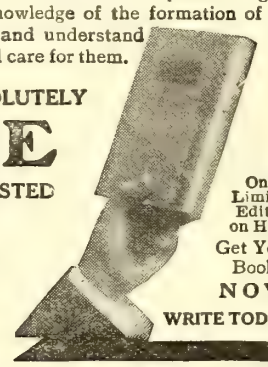
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The Sunday School Lesson

FIRST QUARTER—LESSON IX—FEBRUARY 27, 1910

False and True Discipleship.
Matt. 7: 13-29

Golden Text—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in Heaven. Matt. 7: 21.

The Great Contrast.

There is a quality of moral decisiveness about the teaching of Jesus. He understands the issues of life and He faces them frankly. In the words about the two gates and the two ways He sets clearly before His hearers the contrasting meanings they may put into life. There is the wide way of the heedless crowd, and there is the hard way of moral heroism. It is for the earnest man to choose. Jesus does not use any falsely fair words to allure men to His high pathway. He frankly admits that the other way is the way of the multitude, and He summons those who are brave enough to do it to walk through the narrow gates into the straightened way.

In our modern attempt to get near to all sorts and conditions of men we often fail to emphasize the great contrast between the way of destruction and the way of life, which was so clear to Jesus. The eager feeling of brotherhood which would put a kindly hand upon every man just where he lives, is surely a fine flower of the Christian life; but we must not let ourselves forget that through our modern world as through the world of long ago there pass the two great highways; and we must not forget that some men are in the way of destruction. In our eagerness to be kind to men we must never speak of the way of death as if it were the way of life. Our very kindness and sympathy are to be given stability and character by a moral robustness which feels the great contrast between life's two ways and lives in the light of it. It is a fine Christian life in which human tenderness and sturdy moral vigor unite to complete the character; and one of our best services to the world will be to keep before its mind and upon its conscience that moral contrast out of which come the very issues of life.

The Test of Fruit.

There are true prophets and there are false prophets. How shall we tell them apart? How shall we save ourselves from false leadership? Jesus suggests one method. A prophet is like a tree, He says in effect—he bears fruit; and as you test a tree by its fruit so you can test a prophet. His life is his fruit, and if his life stands the test of scrutiny, it is a great enforcement of his right to teach. The man who is not obeying God is likely to fail when he attempts to declare the will of God. The best recommendation of a prophet is that he adds to prophetic speech a prophetic life. "By their fruits ye shall know them."

This principle of testing a thing by its fruits has far-reaching application. It applies not only to the man, but to his words. Here is a speaker who has vigorously set forth a certain view of life. How shall we test it? Let us examine its fruits. If you live by it will it improve the world? Is it the expression of a deep knowledge of human nature, and does it fit the situation and needs of men? Put it forth in the world. Sow it as if it were seed; and test it by its fruit. If it bears evil fruit it stands condemned.

Many questions remain unsettled as long as we keep them in the realm of argument, and settle themselves very quickly when we put them to the test of life. What would be the practical result of this were true? is a good question to ask about even very speculative matters.

The readiness to apply this test saves a man from much confusion and keeps him in contact with the reality of things. A man is saved the humiliation of discovering again and again that he has been talking merely about words by applying the test he would put to a fruit tree. He has a right to insist that opinions shall bear fruit and that the fruit shall be good.

The Life Built on a Rock

Some lives are built in the very path of the floods. Some lives are built where floods can never sweep them away; and the life built safe above the flood, in the view of Jesus, is the life of obedience. It is the man who hears sayings and obeys them who has built his home upon the rock.

The disobedient man courts the tempest, and he need not be surprised if it destroy him. The obedient man has found complete safety amid life's surging floods. It is a very practical ending to this sermon of Jesus; and it suggests one searching question: Where am I building the structure of my life? The pathway of the food may seem very attractive, and a sumptuous and wonderful structure may be built there; but one day it must be swept away. The rock whose summit the waters never reach may seem very stern and uninviting, but it is a place of safety; and in the day when the waters toss madly all about, it will have a beauty all its own.

Dropping the figure, let us look squarely at the fact. The safe man is the man who obeys Christ. Other things may be uncertain. Much may confuse and perplex him; but if a man takes the word of Jesus as a word of command, and goes forth obeying Him, that man has found safety in the midst of life's confusions.

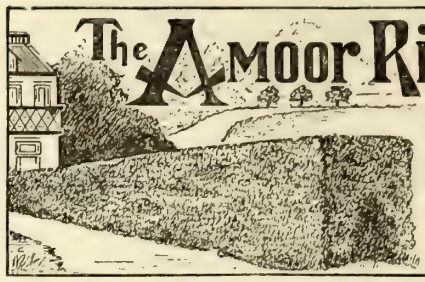
The Authority of Jesus.

When the lips of Jesus were silent and the sermon was at an end, the men who had listened were filled with great wonder. They had never heard such words from the lips of men. The scribes, with their constant buttressing of their teachings by the voices of the past, were different enough from this teacher. Even John the Baptist, with his fierce passion of moral courage, spoke no such words as these. When they came to think it over, those who listened to Jesus found hat the new quality which so stirred them was the authority with which He spoke. If they could have analyzed the situation more deeply, they might have said, "The scribes echo the voices of ancient teachers." John spoke with the voice of conscience. Jesus spoke with the voice of God.

Our age needs to hear the three voices. It needs to hear the voice of the past—all of its knowledge, all of its wisdom need to be made vocal for the life of today; it needs to hear the voice of conscience—across its life there must ring the great words, "Thou shalt" and "Thou shalt not"; a moral passion must be kindled in its heart; and most of all it needs to hear the voice of absolute authority and absolute finality—the voice of God. This is the voice of Jesus. He alone can speak in these mighty tones unabashed and with entire right. The world is always wondering when it hears His voice, because He speaks with authority and not as the scribes.

—New York Christian Advocate.

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The Farm and Garden

PLANT A STRAWBERRY BED.

Messrs. Editors: The strawberry stands uniquely alone in three particulars: (1) It is the first fruit of the season; (2) less time is required between planting and harvest than with any other fruit; (3) a total failure seldom occurs.

While the strawberry adapts itself to almost any kind of soil, it prefers a clay loam of medium fertility. Possibly it is a trifle more difficult to grow successfully than a patch of good potatoes or cotton. Why home-grown strawberries are found on comparatively few tables finds answer in the fact that many who would grow them have, in some erroneous way, gotten the idea that it is a difficult fruit to handle.

No better season for planting than from February 20th to March 25th. For a family of four to six a plat of ground 25 by 50 feet will suffice. If to be cultivated with hand implements, make rows 18 inches apart, and set plants 18 inches apart in the row. If horse implements are used, 3 feet between rows and 18 inches between plants in the row is about right. Cultivate just as you would the average garden crop, and continue to cultivate until October 1st to 15th. Turn runners along line of row as they appear. When a sufficient number of strong plants to give a nicely matted stand have become well rooted, additional new plants may be treated as so many weeds. No winter protection is necessary, but a light mulch of half-rotted straw or leaves worked during mid-winter around and between, but not over the plants will keep the fruit clean, prevent the soil from crusting, and preserve moisture. Do not stimulate too much with nitrogenous fertilizers; keep free from weeds and your planting should last two to four years. Klondike and Lady Thompson are reliable varities.—A. B. McKay, in Progressive Farmer.

NOW IS THE TIME TO PLOW.

While in a broad sense it is not true that "tillage is manure," yet for all practical purposes, to a certain extent, this is true—for a good preparation of the soil at this time is often equal to the application of several hundred pounds of commercial fertilizer. It is even more important to the man who is going to invest in fertilizers, for it will go a long way toward insuring a profitable return therefrom. The sooner we can all realize that our soil fertility is not primarily a question of absolute plant food but rather one of available plant food, the better it will be for our pockets. The freezing and thawing action of winter and the admission of air are great factors in increasing the available plant food in our soils, and were fall and winter plowing more common there is no doubt that there would be much less work next summer and spring for the plant doctor and the bug man.

Many of the insects that are destined to give us trouble next season are now securely housed and protected within the upper layers of our soil. The dry winter is rather in their favor, and it behooves the farmer to stir that soil and bring them to the surface, thus enabling the frost to kill many of them. The same is true of many of the diseases to which our plants are subject. The seeds, or spores, as the scientist calls them, are frequently destroyed by winter plowing.

The dry weather offers still another strong reason for winter plowing and emphasizes the fact that this should be deep. Already many are predicting that crops are apt to suffer this year for lack of moisture, and in this prediction we find a confirmation of the fact that our soil should be well stored with moisture during winter for summer crop use. With an abundance of rain during the winter, many soils are able to store an ample supply of moisture, even if not broken. But a soil that has been deeply stirred and is loose will be able to absorb much more moisture than one that is not; and as it now seems likely that we are not to get our usual precipitation before the next crop is pitched, it would be well to put our soil in a condition to save as much as does fall. Not only deep turning of the surface, but the following of this with the subsoiler will certainly be found profitable. It has been many a day since conditions were so favorable for a fair test of subsoiling. As a rule during winter, even when the surface soil was in fair tillage condition, the subsoil was too wet to be stirred, and there is no doubt that doing so under this condition has often resulted in actual injury. Doubtless this fact will often explain some of the unsatisfactory results that are reported therefrom.

The good farmer will see to it that his teams do not stand in the lot while this bright sunshine is calling to him to get into his fields and turn over the soil that Nature may have more ample opportunity to store it with gold in the form of available plant food. Whether he is preparing to plant more cotton to be used in making up for last year's deficit, or more corn and feed stuffs, to be used in feeding his increased supply of live stock and thus incidentally add to the permanent fertility of his land, the dirt should still be turning.—Prof. D. N. Barrows, in Progressive Farmer.

Low Wages.

"What does Satan pay you for swearing?" said a gentleman to a boy.

"He don't pay me anything," was the reply.

"Well, you work cheap—to lay aside the character of a gentleman, to pain your friends and all good people, to risk losing your own soul, and all for nothing—you certainly do work cheap--very cheap, indeed!"—Selected.

There is a Friend always with you, who, even in your loneliest moments, leaves you not alone. He is a friend loving and true, nor is he weak as we are; that presence, that love, that friend is God in Christ.—Charles Kingsley.

The best and sweetest flowers of paradise, God gives to His people when they are upon their knees. Prayer is the gate of heaven.—Thomas Brooks.

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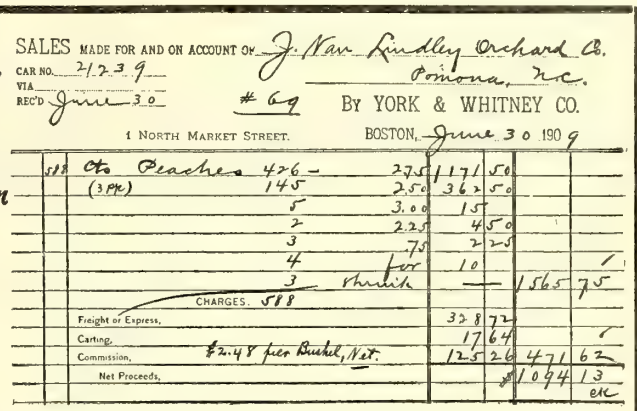
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The accompanying % sales shows how our peaches sell in car lots. A few crates will market just as well in proportion. You can't afford to be without a few thousand or, at any rate, a few hundred early peach trees.

The trees we offer will produce results—good profits. One orchardist in North Carolina got over two thousand dollars for about 750 bushels of Yellow Swan peaches, the past season.

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Our Dead.

A LAST TRIBUTE.

Whereas, the Angel of Peace recently entered into our midst and chose for our beloved President, Mrs. D. E. Field, a more glorious and beautiful work by the Master's side:

Resolved, That we, the members of the Woman's Foreign Missionary Society, deeply feel the loss of one whose beautiful life of humble, quiet devotion to every duty impressed all with whom she came in contact.

Resolved, That her true, meek and childlike Christian life will be held always as a fit example for our band of mission workers.

Resolved, That we extend to the grief-stricken family, and especially to the devoted companion of thirty-six years, our sincerest sympathies and commend them to the loving care of our Heavenly Father.

Resolved, That a page on our minute book be set apart sacred to her memory, that thereon be spread these resolutions, that a copy be sent to the W. F. M. Advocate, The North Carolina Christian Advocate, the local papers and the bereaved family.

Mrs. R. H. Ivie,
Mrs. R. P. Ray,
Mrs. A. D. Ivie.

RESOLUTIONS OF RESPECT.

God, in his wisdom, has taken unto himself and from our midst, our beloved Vice-President, Mrs. A. M. Beaty. We, the members of the Woman's Foreign Missionary Society, bow in humble submission to his will. We praise God that we have been permitted to come into close relationship with her, and wish to honor her by doing faithfully the work that she loved so well.

May the beautiful spirit which dwelt in her life, inspire us to noble things. Therefore be it

Resolved, That we deplore the loss and miss the presence and counsel of our friend and co-worker, yet, we feel that the influence of her consecrated life is still lingering with us. We feel that our loss is her gain.

Resolved, That we extend our heartfelt sympathy to the mourning husband and sons. We commend them to the care of our kind Heavenly Father, who alone can comfort and sustain them, in this their time of sorrow.

Resolved, That a copy of these resolutions be sent to the bereaved family, to the North Carolina Christian Advocate and a copy be recorded on the minutes of our society.

Miss Janie Beaty,
Mrs. S. W. Beaty,
Mrs. J. W. Hipp.

IN MEMORIAM.

Mrs. A. M. Beaty.

Death has again entered the ranks of our Missionary Society, and it is with a feeling of sadness that we record the death of our beloved Vice-President, Mrs. A. M. Beaty.

In the rich maturity of her physical and mental powers she received her crown, and entered into the joy of her Lord. She had no warning, but in a moment made exchange of worlds.

The tidings of her sudden death shocked her many friends. We give briefly a glimpse of her last days on earth.

On Saturday afternoon of December 4, she atended the society meeting and on Sunday morning was in her usual place in the Sabbath School. More than one noticed how well she looked and how joyous was her spirit. On the afternoon of the same day she passed away at the home of one of her neighbors.

She will be greatly missed, not only in our society but in the church and Sabath School, as well. God had endowed her with a sweet voice, which she used in His service, singing, praying, comforting the bereaved and visiting the sick.

"Death is the crown of life," and we feel that our loss is her gain.

Far from this world of toil and strife,
She's present with the Lord.
The labors of her mortal life,
End in a large reward.

Mrs. A. M. Wilkinson,
Vice-President.

Thomas—Sallie L. Thomas was born November 18, 1855, and died December 20, 1909. She was married to F. C. Thomas in the year 1873. To this union fourteen children were born, nine of whom still live to bless the world.

She united with the Baptist Church at an early age, and in 1886 she united with the M. E. Church, South, in which church she lived a faithful and devoted Christian till God called her to a better world.

She was a devoted wife and mother and loved by all who knew her. She leaves a husband with nine children to mourn her death. She suffered a great deal for a period of thirteen months during which time the best physicians treated her, but her suffering was never so intense but that she gave constant testimony of the abiding presence of the good Lord. She would often say, "I see Heaven, Heaven is just over there." Many friends mourn with the family in her departure. The funeral services were conducted by the Rev. Rufus Graybeal.

B. M. Jackson, Pastor.

Walsh—Nancy Caroline Walsh was born September 28, 1896, and died November 2, 1909. She professed conversion and joined the M. E. Church, South, at Providence Church, on the Old Fort Circuit, when about twelve years of age. She was an obedient and dutiful child, a faithful, consistent Christian and of an unusually sunny, happy disposition. While it is sad to note the death of one so young and useful, it is comforting to remember that although her life was cut short by death, that she did not live in vain, for doubtless many who knew her were impressed by her pure life for good, and like righteous Abel, though dead yet speaketh. She leaves behind her an aged father, mother, two brothers and two sisters to mourn their loss. May the Lord comfort and sustain the bereaved.

H. H. Jordan.

Manahole—Jas. Manahole, son of Mitchell and Sarah Manahole, was born December 2, 1844, in Madison, Ind., and died near Webster, N. C., October 5, 1909. His death came suddenly and unexpectedly to his friends. In the morning he went to his place of business to discharge the duties that devolved upon him, but at eventide death came. Brother Manahole lived in the home of Coleman Hall for about 26 years, and endeared himself to the family. About twelve years ago, he was converted and joined the Methodist Church. Soon after he identified himself with the church he was made steward, and almost up to the time of his death, he served the church in that capacity. He was a loyal member of the church, and like his Lord, was a splendid example of self-giving. May his friends strive to meet him in the blessed beyond.

J. A. Peeler.

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, N. C.

Second Round

Swannanoa, Black Mountain, Feb. 26-27
Henderson Circuit, Hilligirt, Mch. 5-6
Hendersonville, Mch. 6
Weaverville Circuit, French Broad, Mch. 12-13
Weaverville, Mch. 13
Fairview, Tweeds, Mch. 19-20
Biltmore and Mt. Pleasant, Mt. Pleasant, Mch. 26-27
Mars Hill, Union Hill, Apr. 2-3
Burnsville Circuit, Shoal Creek, April 9-10
Burnsville, April 10
Bald Creek, Elk Shoals, April 16-17
Hot Springs, Ottingers, April 23-24
Marshall, Jewell Hill, April 30, May 1
Central, May 8
Riverside, May 8
Haywood Street, May 15
Elk Mountain, May 15
Bethel, May 22
North Asheville, May 22

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder, Charlotte, N. C.

FIRST ROUND

Mount Zion, Feb. 27-28

Second Round

Pineville Harrison, March 5
Tryon Street, March 6
Chadwick, Seversville, Chadwick, March 6
Derita, Pleasant Grove, March 12
Trinity, March 13
Dilworth, March 13
Brevard Street, March 20
North Charlotte, March 20
Belmont Park, March 27
Calvary, March 27
Morven, Pleasant Hill, April 2-3
Matthews, Indian Trail, April 6
Weddington, Union, April 7
Waxhaw, Bands Grove, April 8
Prospect, Carmel, April 9-10
Polkton, Peachland, April 15
North Monroe and Icemorlee, April 16-17
Monroe, April 17-18
Lilesville, Savannah, April 23-24
Ansonville, Salem, April 23-24
Wadesboro, April 24
Mount Zion, April 27
Unionville, Zion, April 30, May 1

I trust the stewards and other laymen in each charge will help the pastor to secure at least ten new subscribers for the advocate during the months of March and April.

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N.C.

Second Round

Macon Circuit, Feb. 26-27
Franklin Station, Feb. 27-28
Franklin Circuit, at Bethel, Mch. 5-6
Glenville Circuit, at Double Springs, Mch. 12-13
Judson and Almond, at Almond, Mch. 19-20
Bryson City and Whittier, at Bryson City, March 26-27
Robbinsville, at Robbinsville, April 2-3
Andrews Station, April 3-4
Murphy Circuit, at Peach Tree, April 9-10
Murphy Station, April 10-11
Hayesville Circuit, at Sweet Water, April 16-17
Hiawassee Circuit, at Martin's Creek, April 23-24
Dillsboro and Sylva, at Sylva, April 30, May 1
Webster Circuit, at Webster, May 7-8

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Second Round

High Point, South Main St., Feb. 26-27, night
High Point, Washington St., Feb. 27-28
Denton Circuit, Tabernacle, March 5, 6
Uwharrie Circuit, Lebanon, March 6, 7
E. Greensboro Circuit, Whitsett, March 12, 13
Greensboro Centenary, March 13-14
Asheboro Station, March 19, 20
Ramseur and Franklinsville, Franklinsville, March 20-21
Coleridge Circuit, Mount Zion, March 26, 27
Randolph Circuit, Mount Vernon, April 2, 3
Asheboro Circuit, Old Union, April 3, 4
Randleman and Naomi, April 3, 4, night
West Greensboro, Friendship, April 9, 10
Greensboro, Carraway Memorial, Apr 10, night
Liberty Circuit, Betheny, April 16, 17
Pleasant Garden, Zion, April 17, 18,
Greensboro, Walnut Street, April 17, night
Ruffin Circuit, Ruffin, April 30, May 1
Wentworth Circuit, Bethlehem, April 23, 24
Reidsville, May 1, 2

Delegates to the District Conference will be elected this quarter.

Let every pastor be active in the Advocate Campaign. Who will send in the largest list of renewals and new subscribers?

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, N. C.

Second Round

Morganton Circuit, at Salem, February 26-27
Table Rock, at Mountain Grove, March 1
Morganton Station, at night, March 2
Hartland, at Mount Pleasant, March 5-6
Connelly Springs, at Friendship, March 12-13
Rutherford College, at night, March 12-13
Thermal City, at Pleasant Grove, March 17
North Catawba, at Carlyle, March 19-20
Marion Station, at night, March 20
Rutherfordton, March 26-27
Green River, at Lebanon, March 29
Broad River, March 31
Forest City, April 2-3
Henrietta and Caroleen, at night, April 9-10
Cliffside, April 9-10
Elk Park, at Banner Elk, April 16-17
Spruce Pine, at Mount Vernon, April 23-24
Bakersville, at Snow Creek, April 30, May 1.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Second Round

Conesville Circuit, Feb. 26-27
Elkin Station, Feb. 27-28
Mount Airy Circuit, Salem, Mch. 5-6
Mount Airy Station, Mch. 6-7
Pilot Mountain Circuit, Chestnut Grove, Mch. 12-13
Rural Hall Circuit, Mount Pleasant, Mch. 13-14
Rockford Circuit, Stoney Knoll, Mch. 19-20
East Bend Circuit, Macedonia, Mch. 20-21
Danbury Circuit, Sandy Ridge, Mch. 26-27
Yadkinville, Boonville, April 2-3
Laurel Springs, Transou, April 9-10
Sparta, Cox's Chapel, April 12
Helton, Helton, April 16-17
Jefferson, Orion, April 17-18
Creston, Sutherland, April 23-24
Watauga, April 27
Boone, Hopewell, April 30, May 1

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Second Round

Spencer, 11 a. m., Feb. 27
N. Main, E. Spencer, at E. Spencer, 3 p. m. Feb. 27
Holmes Memorial, night, Feb. 27
Epworth, 11 a. m., Mch. 6
Forest Hill, night, Mch. 6
Albemarle Circuit, at Pine Grove, Mch. 12
Salem, Mch. 13
Albemarle Station, night, Mch. 13
Salisbury Circuit, at Bethel, Mch. 19-20
South Main, Mch. 20-21
Cottonville Circuit, at Zion, Mch. 26
Norwood, Mch. 27-28
Linwood Circuit, at Center, April 2-3
Lexington, April 3-4
Woodleaf Circuit, at Cleveland, April 9
Salisbury, First Church, April 10
China Grove, at Harris, 3:30 p. m., April 10
Bethel, Big Lick, at Love's, April 14
Mount Pleasant, April 15
Concord Circuit, at Carmel, April 16-17
Central, April 17
West Concord, at Westford, 3 p. m., April 17
Jackson Hill, April 22
Gold Hill Circuit, at Richfield, April 23-24
New London Ct., at Bethel, 3 p. m., April 24
Kannapolis Circuit, at Union, April 30, May 1

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

FIRST ROUND

Polkville—February 26, 27.

Second Round

Gastonia, West End, Mch. 5-6
Gastonia, Main St., Mch. 6-7
Cherryville, Bethlehem, Mch. 12-13
Shelby, Central Church, Mch. 13
Crouse, Pleasant Grove, Mch. 19-20
Bessemer, Concord, Mch. 26-27
Shelby Circuit, at ElBethel, April 2-3
King's Mt., King's Mt., April 2-3
South Fork, Zion, April 9-10
Lowesville, Snow Hill, April 16-17
Mt. Holly, Mt. Island, April 17-18
Gastonia, Ozark, April 22
Lowell, Bethesda, April 23-24
McAdenville, McAdenville, April 23-24
Mayesworth, Mayesworth, April 25
Belwood, Palm Tree, April 30, May 1
Polkville, May 7-8
Stanly Creek, May 14-15
Lincolnton Circuit, May 28-29

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, N. C.

Second Round

Stoney Point, at Pisgah, Feb. 26-27
Alexander, at Liberty, Feb. 27-28
Mooresville, March 4-6
Troutman, at Vanderberg, March 5-6
Iredell, at Olin, March 12-13
Mooresville Circuit, at Fairview, March 19-20
Davidson, March 20-21
Lenoir Circuit, at Mortimer, March 26-27
Maiden, at Pisgah, April 2-3
Rock Spring, at Bethany, April 3-4
Caldwell, at Cedar Valley, April 9-10
Lenoir, April 10-11
Hickory, April 15-17
Hickory Circuit, at West Hickory, April 16
Granite Falls, April 17 18
Catawba, at Bethlehem, April 23-24
Newton, April 24-25
West Statesville, at Bethel, April 30-31
Race Street, May 1

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Second Round

Clyde, Elizabeth, Feb. 26-27
Brevard Station, March 5-6
Waynesville, March 13
N. Haywood, Laurel Hill, March 26-27
Jonathan, Delwood, April 2-3
Canton, April 9-10
Bethel, Liberty, April 9-10
Sulphur Springs, Acton, April 16-17
West Asheville, April 16-17
Leicester, Western, April 23-24
Brevard Circuit, April 30, May 1
Mills River, May 7-8
Spring Creek, Balm Grove, May 14-15
Haywood, Davis, May 21-22
District Conference, Canton, May 25-27

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Second Round

Spray, Feb. 26-27
Leaksville, Feb. 27-28
Walnut Cove, Palmyra, Mch. 5-6
Walkertown, Mch. 6
Madison, Mch. 11-12
Stoneville, Mch. 13-14
Forsythe, Pine Grove, Mch. 19-20
Grace, Mch. 20-21
Lewisville, Lewisville, Mch. 26-27
West End, Mch. 27-28
Farmington, April 2-3
Advance, April 3-4
North Thomasville, Fair Grove, April 9-10
Thomasville, Main St., April 10-11
Davie, Hardison, April 16-17
Mocksville, April 17-18
Cooleemee, April 17-18
Summerfield, Pisgah, April 23-24
Stokesdale, Carmel, April 24-25
Kernersville, April 27
Burkhead, April 28
Davidson, Centenary, April 30, May 1
South Side, May 1

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Our Dead

Smith—Nancy J. Smith (M. N. Clemmons) was born January 11, 1835 and died February 5, 1910, aged 75 years and 4 days. She was converted in early life and united with the Methodist Church of which she lived a faithful, consistent member until death. She was afflicted for a year or more so that she was unable to attend church, which was, to her, a source of much regret, for she was always found in her place in church when she was able, but she bore her afflictions without murmur or complaint. She was one of the pioneer Methodists of that part of Stokes County, known as "Smithtown," and she and sister Elizabeth Smith, who died a little more than two years ago, kept the church alive and remained true to the church, while others drifted away and some joined other denominations, they remained true and faithful amid all the dark days of Smithtown and both died rejoicing in the Lord. It was our pleasure to visit Sister Smith frequently. We always found her anxious to talk about religion but never about her neighbors. We found her many times, in the church and in her home rejoicing in the Lord. She was one of the old time Methodists. A neighbor said at her funeral, "She has been so much help to me, how shall I do without her?" Her funeral was conducted by Rev. R. L. Wall.

Pastor.

Crisp—James M. Crisp, of Almond Church, in Swaine County, North Carolina, was born October 23, 1837, and ended his pilgrimage on earth at Almond, N. C., February 11, 1910.

For more than 38 years Brother Crisp had been a faithful and devout member of the Methodist Episcopal Church, South. He was received into the church by Rev. Barnett Wiles, of the Holston Conference. For many years he was a steward and trustee in the church. His home has always been a place for the Methodist itinerant preacher in making his rounds. Uncle "Jimmie" as he was familiarly known by his neighbors has ended his life's work and gone to his reward.

He leaves an aged widow and three sons and four daughters, together with grandchildren and neighbors and friends, to mourn his departure.

His sleep must be only a sleep of peace.

The Lord add his blessings to each of them in this their hour of bereavement. Services were conducted by Rev. A. S. Raper at his home February 13, 1910, and his remains were laid to rest on the summit of a high mountain all covered with beautiful white snow.

A. S. Raper.

Bryson—Emma Bryson was born October 24, 1885, and died February 5, 1910, being 24 years, 3 months and 11 days old. She had been suffering for about a year with consumption, but was not considered dangerously ill until four days before her death.

She was converted some time ago and united with the Methodist Episcopal Church, South, at Glenville, three years ago and was always pleasant and lovable. About three hours before her death she called her father and told him that she could not live. Mrs. Andrews asked her about her hope for the future and she said that she was going to her Jesus and that she had a mother in Heaven, waiting for her, and she was going home. Just a few moments before the end came she called her father again, and said: "Pa, I am going, I want you all to prepare to meet me." after which she quietly passed away. Surely she "laid down the cross and took up the crown."

Her mother, a brother and two sisters preceded her across the river of death—all having been consumptives. The remains were interred at the cemetary at Glenville, the writer conducted the service.

R. L. Andrews, P. C.

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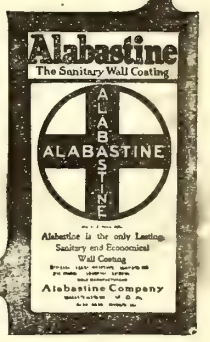
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THE CHRISTIAN LIFE

(Continued from page 8.)

foundation of the witness of the spirit. It is the work and office of that other comforter whom our dying Lord promised, and let no man take it out of his hand. He it is, who cries in the heart Abba, Father, he who seals, he who bears witness, he who sheds abroad the love of God, he who enables us to know the things that are freely given to us of God. Any attempts to escape the misery involved in the Holy Spirit, revealing the mercy of God to a human soul, only leads to contradiction and perplexities.

To the old question, how can these things be the one sufficient answer is, they are spiritually discerned, what the Lord spiritually reveals the soul can spiritually discern, a divine communication may be assumed always to carry its own evidence with it first to the conscious and then by its fruits to the reason. One thing is known, where as I was blind now I see.

Through many dangers, toils and snares,
I have already come.
'Tis grace hath brought me safe thus far,
And grace will lead me home.

Mrs. Eli Eagle.

Gold Hill, N. C.

A FARMER'S DYING BABY.

An old retired farmer who had worked hard all his life, recently sold the old farm, and with his wife moved to town; there to end their days in comfort and ease.

A happy couple are these two people, yet as the wife frequently expresses it, there was just one unhappy incident to mar their marital bliss—one that will ever cast its black shadow throughout their declining years.

The old gentleman, whom we will call Farmer Jones, many years ago won the heart and hand of the present Mrs. Jones. When a little baby girl was born to them, their happiness seemed complete. It was a beautiful little tot that brought this bright ray of sunshine into the Jones household. A happier family would have been hard to find.

Like a thunderbolt from a clear sky, it seemed, when during the middle of one cold winter's night, the little girl was suddenly attacked by a severe illness. Farmer Jones hurriedly saddled his swiftest mare, and at the peril of his own life, rode in darkness over the bad country roads, in the face of a storm of sleet and rain.

After what seemed to him an eternity, he reached the doctor's door. As fast as their horses could travel, physician and farmer sped to the relief of the stricken child. But they arrived too late. Five minutes before, baby had died in her mother's arms. This is the event that has brought grief into the lives of two good people.

A similar incident that had a more fortunate ending was also brought to the attention of the writer. Several years ago, the little daughter of another farmer, was suddenly stricken with a dangerous illness. The father happened to be away that night, so the mother 'phoned to the doctor, explaining the child's symptoms. The physician gave her instructions as to what remedies to immediately apply, and quickly hitching up, he raced to the farm. He got there in the very nick of time—in time to save baby's life.

When one stops to figure that telephones on farms cost almost nothing, from $1 down to as low as 50 cents per month, or less than two cents per day, it seems almost criminal negligence to one's family and oneself to not have one. The Southern Bell Telephone & Telegraph Company, of Atlanta, Ga., have gotten up a very interesting booklet on this subject. They will mail it to you free, if you will write them.

Farmer Jones is today a rich man, but were he to live his life over again, it is safe to say that he would give half his fortune, if necessary, for a telephone on his farm, in view of the sad sequel to that winter's midnight ride.

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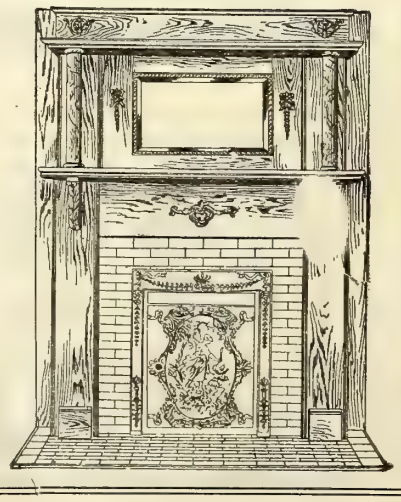


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North Carolina Christian Advocate

H. M. BLAIR, Editor.
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Trinity College
Durham N. C.

CHARACTER

By REV. GEO. D. HERMAN
Pastor Main Street Church
Gastonia, N. C.

The richest man in the world is the man who has the best wife. The happiest man in the world is the man who has the clearest evidence that his sins have been blotted out. The most useful man in the world is the man who has won the most souls to Christ. But the strongest man in the world is the man who has attained unto the best moral character.

No chain is stronger than its weakest link; and no man is stronger than his moral character. One dead rat in a pail of sweet milk will beget rebellion in the healthiest stomach. Even so will one bad habit destroy the best moral character. The man who has once robbed a bank can never again be trusted to handle other people's money. Repentance will not restore lost confidence. Some things lost can never be found—an eye, a hand, a good name. The man of forty-five who mars his character by a foul deed must, like Jacob, limp the rest of his days. It is vain to cry "fire! fire! fire!" after your home has gone up in smoke and flame. The only thing to be done then is to set to work, and, if possible, build another—one which is fire-proof.

Reputation is what men think and say we are; but character is what God knows us to be—what a man really is. Reputation is shadow; but character is substance. The dangerous man is he whose reputation is better than his character. Such a man is like a balloon too full of gas—he will soon burst. Character is the one thing a man must take with him everywhere he goes. It is the one thing he must take with him beyond the grave. The man who dies possessed of an evil character will find himself in the eternal world possessed of that same evil character. There is nothing in death to change moral character. The difference between Judas and Paul was chiefly a matter of character. The difference between Washington and Arnold was not intellect, but chiefly character. There can be no substitute for a clean, strong, moral character in a world like this. More men fail for lack of a high moral character than for money or intellect or favorable opportunities.

Character is what a man thinks; what a man feels; what a man wills; what a man says; what a man does; and especially what a man wants to be and do. If a man wants to do evil, he is evil to that extent. The thing a man most wants becomes the true index to his real characer. The drunkard wants strong drink more than he wants any other thing; hence drunkards have been known to sell the shoes off their children's feet for strong drink. Were it possible for the unregenerated drunkard to reach Heaven, he would attempt to establish a saloon under the eternal Throne. The miser wants gold more than he wants any other thing. An unconverted miser in Heaven would attempt to coin the golden streets into dollars. The worldling wants pleasure most; and if it give pleasure, he will fiddle and dance while Rome burns. A real Christian wants to know and love God more than anything else. He hungers and thirsts for God.

It takes steam to run an engine. It takes money to run a bank. It takes brains to run a university. But it takes high moral character to make a real man. The profession of religion that does not result in high moral character is as worthless as the engine without steam, the bank without money, or the university without brains. The faith that does not produce high moral character is not the faith that saves. Clean, strong, moral character is a coin that will pass at its face value in all worlds—except in hell. Genuine moral character has backbone. It is no reed shaken by the wind. It will not melt under the bewitching smiles of flattery; nor will it faint under the bitter scorn of persecution. It is the one thing the devil can't burn. It was a clean, strong, moral character that saved Joseph in the house of Potiphar in Egypt. The character that cannot endure the fire of temptation is not fit for a throne.

Character is the growth of years and represents the sum total of all that a man has said and done, thought, desired and willed, loved and believed. What a man will be and do in the future depends in a measure upon what he has been and done in the past. We cannot entirely escape the influence of our past life. The soul cannot separate itself from its past record. "Still shall the soul around it call the shadows" of its past conduct; so that in a very important sense character makes Heaven, and character makes Hell. Many a soul, guilty, befouled, and by sin enslaved, has cried out: "Myself am Hell!" God only can blot out the soul's past record, and give that soul a chance to start anew. But even then it will start with weakened powers. A bad past never helped any man.

Our nature is such that we must have some sort of character, either good or bad. Our relation to moral law is such that we must either become positively good, or we will become actively bad. There is no neutral zone in morals and religion. We must become in moral purity like Christ, or we will, like Satan, become wholly evil. To simply neglect the things that are pure and good and lovely means ruin to the soul—utter, hopeless, eternal. The man who is not seeking day by day to bring his whole life into conformity to moral law and spiritual realities is already fearfully adrift. We must never forget that the means by which we attain unto a clean, strong, high character is conformity to moral truth. The man who ignores the Ten Commandments and our Lord's Sermon on the Mount is neither morally strong nor morally good. We can only be as strong and as good as the moral truth we know and live. Conformity to moral law will not bring pardon for past sins, but it will give moral strength, and security against future offenses. Pardon is the free gift of God in Christ in response to penitent faith; but character is an attainment of the soul by conformity to moral law.

In order to understand the process in the formation of moral character, there are certain facts and laws and tendencies which must have due consideration. (a) All men are born morally free, having the power to choose either good or evil, right or wrong. (b) The only necessity imposed on man in the realm of morals is that he must choose either good or evil; but as to which he chooses is left to the man himself. (c) The free choice of evil makes man an actual sinner—makes him bad. The free choice of the best—Christ is the best—makes man an actual saint—makes him morally good. (d) No man is to blame for what he really can't do or become. (e) But we are conscious of the power, under the universal reign of grace in Christ, to choose the good and do the right. The man who chooses the good and does the right is morally good and morally strong.

The process by which moral character is formed is this: Volitions put forth make acts; acts often repeated make habits; habits long continued make character; and character, when dominant and permanent, is destiny. If the volitions put forth by the will are good, the acts will be good; and if the acts are good, the habits will be good; and when volitions, acts, and habits are good, then character will be strong and good. But when volitions, acts, and habits are evil, then character is bound to be evil. Volitions, acts, and habits are good when they are in accord with our best light, whether that light be much or little. Volitions, acts, and habits are absolutely good when they are in perfect harmony with moral law. Now, as a matter of fact, in most men volitions, acts, and habits are mixed, part good and part evil. Herein arises the mighty inner conflict of the man who would be right and do right. Moral probation is man's God-given chance to overcome the evil in his own nature, and become wholly good. To choose the best, to do the best, and love the best is essential to a really good moral character. It is plain that in a world like this, full of evil, and in natures like ours, depraved, this will mean years of struggle and conflict, of tears and prayers and efforts. A moral character that will stand the test of the eternities is not attained in a day. Heaven pity the fools who imagine that a few fear-extorted prayers and groans are sufficient preparation for the life to come.

It is a matter of common observation that there is a strong tendency in human nature to repeat what has once been done or said, thought or willed. Under provocation the irreverent man will swear profanely. When angry he will swear again. Then in a faw years at longest, under this law of tendency, he will swear without provocation, and do it unconsciously. The most awful fact about sin is, that it destroys man's moral freedom. If sin did not destroy a man's moral freedom, then sinners might repent in Hell. But such is this law of tendency that sin may destroy the power of free choice in morals and religion before a man reaches middle life. To live the truth strengthens man's moral volitions; but sin weakens and finally destroys the power of free moral choice. There is a place reached in sinful habits where the sinner is helpless. "Ephraim is joined to his idols, let him alone." "Bind him hand and foot, and cast him into outer darkness." Break off your sins while you may. Your character will never be good while your habits are evil.

Children and young people form habits, and break with habits, with comparative ease. In them the will has not yet become enslaved by sin. They have not yet forfeited moral freedom by habits of long opposition to moral truth. In the beginning of life we are morally free; but this moral freedom may be lost by a course in sin. Perfect moral freedom is attained by long years of discipline in which, by grace divine, volitions, acts, and habits are made to conform to moral law. "Ye shall know the truth, and the truth shall make you free." Free to do what? To do right. But can a man always do right? He can, if by years of discipline he has made his volitions, acts, and habits conform to God's law. It is as easy for a really good man to do right as it is for a bad man to do wrong. The law of tendency works for the good as well as for the evil. "Each victory will help you some other to win." "Where sin abounded grace did much more abound." God helps the man who is honestly trying to choose the good and do the right. We are called to victory and not defeat. We may be more than conquerors in the fight against sin.

If there is any truth in the doctrine of the final perseverance of the saints it is this: Through long years of correct volitions, actions, and habits the child of God has attained unto a righteous character, and all the powers of his nature have turned Godward. Of such it is morally certain that they will not fall away from the truth as it is in Jesus Christ our Lord.

EDITORIAL

It was in the year 1886 that at the close of a remarkable conference of college students, 100 young men offered themselves for missionary service. Since that time as a direct outcome of the Student Volunteer Movement four thousand three hundred and forty-six college graduates have actually sailed to the foreign field. This of itself is sufficient to satisfy any reasonable person that the Holy Spirit is leading in the great missionary movement of our time.

* * * *

Another inspiring fact in connection with this Student Volunteer Movement is its reflex influence upon college life and the colleges themselves. The saving influence of the movement upon those institutions is evidenced by the fact that last year the colleges of this country gave $131,198.00 to missions. Of this amount Yale gave $19,000. The University of Pennsylvania gave $14,489.00, not less than 1000 students contributing. Princeton gave $10,646.00. It looks like the wisdom of God is manifest in this also, that while the streams of life are flowing out to all the world from these great centers, the movement is thus conserving the life forces in the homeland.

* * * *

One of the encouraging signs of the times is the fact that the city of Chicago is to vote on the question of local option. It required 61,000 signatures to the petition to have the question submitted and they secured 75,000! Surely the world is growing better.

* * * *

The matter of training young women for the deaconess work is no doubt one of the most urgent of our time. The growing cities and towns together with the demands of mountain and other destitute sections of the country, make a loud call for thousands of these consecrated workers. It would be well if our pastors and their wives would be on the lookout for young women who are in a position to give themselves to this work and who may feel inclined to enter upon it.

* * * *

The second Medical Missionary Conference was held at the Battle Creek (Mich.) Sanitarium on February 15, 16, 17. The meeting is reported to have been a decided success in every particular. Considerably over one hundred missionaries were in attendance, the most of whom were medical missionaries. These represented fifteen denominations, and nearly every country on the globe. The meetings were presided over by Rev. Robert H. Nassau, M. D., D. D., of Philadelphia, who has spent fifty years in Western Africa. He was assisted by Bishop J. M. Thoburn, the hero of Methodist missions in India. The vice-presidents of the conference were Dr. J. F. Morse of the Sanitarium staff, Rev. J. P. McNaughton, of Smyrna, and Dr. J. W. McKean of Siam. The program was rich in instruction and general missionary interest; a beautiful unity of spirit prevailed throughout. Steps were taken to provide for the permanency of those conferences as an annual fixture. The time for the next meeting was fixed early in January, 1911. The addresses of the conference will be published from month to month in the Medical Missionary of Battle Creek.

* * * *

There is an attempt being made to launch a movement for the repeal of our State prohibition law. A meeting in the interest of such a movement was held at Hendersonville last week. The object is to repeal the State law and substitute for it the local option law practically as we had it before. It is a little amusing to find the men who formerly opposed prohibition by local option, now posing as the champions of this local option movement. We do not anticipate any great following for this movement, but it will be well for the friends of our present law to be on the alert and see that our next legislature is composed of men who can be trusted to hold fast to and strengthen the prohibition law.

DR. STEELE ON THE EPWORTH LEAGUE.

In a recent issue of the Nashville Christian Advocate, Dr. S. A. Steele, former secretary of the Epworth League Board and editor of the Era, has an extensive article on the League and what should be done in behalf of the organization, from which we give the following extracts:

"Naturally I am frequently asked what ought to be done with the Epworth League. It is evident to all that it has not accomplished what was expected of it, and that there seems little likelihood of its doing so. In many places other organizations, like the Baracas, have come in and are doing what the League was expected and intended to do. The League itself has become a problem. Some of the Conferences have sent memorials to the General Conference to put the League back under the control of the Sunday School Board. That would be virtually to abolish it. I doubt if that would be wise. The fault of the League is overorganization. It is too complicated. It has too many departments. It requires trained workers to run it. These skilled workers are not to be found except here and there. The result is that the League is impracticable unless the pastor takes it in hand, and he simply has not the time to do it. I still hold the opinions I held about the League when I was in the office as secretary, and the results of the past twelve years have vindicated them; there is no place for the League as an elaborate piece of machinery in our already overorganized system, but there is a great work the League can do as a simple rallying point for our young people. I opposed the departments we began with, and since then more have been added. I opposed elaborate programs of service or work. I sought to make the keynote of the League the kindling of enthusiasm among our young people that would make them love the Church, attend Sunday School and prayer meeting, do active work in the Church, and expend their energy through the already established channels of religious work. My ideal was not a cast-iron set of rules, but a flexible system that would leave each pastor large freedom to make the best use he could of the material he had to work with. It is the simplicity of the Sunday School idea that has been and is its strength. It was a very simple thing when it began; and I believe it did some of its best work before it became the highly organized agency it is now, for it has developed a great deal of red tape in its methods. But we attempted to start the League with as much machinery as it took the Sunday School a hundred years to evolve. The result was natural. An idea must create its own organism.

"Do not abolish the League, but reorganize it; simplify it; make it easier to work it; cut down the departments; disband your little piddling conference societies, and go back to the policy of State and interstate conventions; throw your routine about 'constitutions' and technical details of organization overboard; leave the local League larger freedom to adapt its methods to its conditions; aim to revive the enthusiasm we had when eight thousand Texas Leaguers made the streets of San Antonio resound with their great parade and the hoary wall of the Alamo reverberate with the jubilant songs of their open-air service, and when two thousand Georgia Leaguers made Atlanta throb with the pulse of their zeal. We have gone to seed on the literary idea of the thing and done nothing with it, either. Now get back to field tactics and make the Era the bugle of a corps in action, ringing with a call to charge instead of an Arcadian flute, breathing smooth numbers and melodious notes. Young people are grown people, and the quick-step is their natural pace. What sedate and somber piety, grown rusty and hard and forgetful of its own past, calls 'the hurrah' is the natural ebullition of youthful ardor. The League has been smothered under an unsympathetic conservatism. The attempt to make young people act like old people has failed. When you tabooed the banners and the bands and the badges and the enthusiasm you put a quietus on the movement. Legions of young Methodists would leap to follow the standard now if it led them anywhere. But, mistaking dullness for piety, we have put a premium on inaction."

THE CHURCH IN HAYWOOD COUNTY.

Rev. W. H. Willis, presiding elder of the Waynesville District, which by the way is the smallest of our districts in geographical area, issues a quarterly bulletin giving reports of the district work, and many items of interesting information concerning local church work. The following which is taken from the last issue of the Bulletin will be of interest to all our readers, and shows the necessity for earnest work in the home field:

"The minutes for these two denominations (Baptist and Methodist) for 1909 furnishes the basis for the following comparison:

"Number of churches: Baptist, 22; Methodist, 27. Members: Baptists, 2,100; Methodists, 2,100. Additions by profession: Baptist, 140; Methodist, 113. Paid to ministerial support: Baptist, $1,500; Methodist, $4.550. Paid to all kinds of missions: Baptist, $310; Methodist, $950. Paid all purposes: Baptist, $4,500; Methodist, $8,233.

"A part of the difference in ministerial support is accounted for by the fact that two of the leading Baptist churches were without pastors a part of the time. The figures for the Baptist church are not absolutely accurate, because six of their smaller societies sent no report. Approximate figures for these are included in the above.

"If there are 4,200 Baptists and Methodists, it is probable that 1,300 would include the members of all other churches combined. This would give a church membership of 5,000 in a population of 20,000. Probably 14,000 of these are of proper age for church membership. In other words Haywood has an unchurched population of 8,500. Verily the field is white unto harvest."

"SUGGESTIONS ANENT THE GENERAL CONFERENCE."

In an editorial in the Advocate of February 24th with the above title the following language was used:

"We have seen no stronger or more telling point made than the suggestion of Brother Hoyle that the church is a kingdom and not a democracy. Yet what crimes have been committed in the name of democracy! It is a sort of slogan in these days that appeals to the unstable and gives some men a faint hope that they may be able to float on some popular current into at least a brief season of notoriety. Such men would be willing to drown tomorrow, if they could only ride the high tide of today. And they generally drown."

No doubt it is very stupid in me, but I confess that I do not understand what this means, and I write to ask that you explain in the Advocate. Please tell me what authority you and Brother Hoyle have for saying that the church is a kingdom. I know that the Scriptures say that Jesus Christ is the head of the church, but I cannot recall just now any passage that speaks of Him as the king of the church. He is spoken of as King and His message is called the Gospel of the Kingdom, but I had been under the impression that there is a difference between the church and the Kingdom of God. The idea that the church is a kingdom is a new one to some of your readers, and if it is as valuable as you seem to think I am sure you can do no better work than to elaborate it. And you will do well to show how the Southern Methodist Church ought to be reorganized so as to conform to this idea, for whatever else it may be it is not a kingdom. There are other forms of government besides a kingdom and a democracy, and our church is as far from being one as it is the other.

And what crimes have been committed in the name of democracy that have any connection with the suggestion that bishops be given short terms of office and presiding elders be elected? This sentence must surely have some application to the subject under discussion, and for one I would be glad to know what it is.

And I do not understand what is meant by the last three sentences quoted. Do you mean that every man who desires a change in our church government in the direction of democracy is unstable and is seeking notoriety so eagerly that he is willing to sacrifice even life to the "faint hope" of achieveing it? Or do you mean that you know of even one man of this kind? If you will kindly name two or three who have "drowned" while "riding the high tide of today" it might serve the double purpose of warning some misguided young brother and illustrating your meaning. There could be no impropriety in calling the names of men who have died (or drowned) according to their own wish.

It is recorded that a certain preacher's son said to his father, "Pa, did you mean that, or were you just preaching?" And now Mr. Editor did you mean all this or were you just writing? I want to know. Chas. A. Wood.

* * * *

[If Brother Wood desires, he has the freedom of these columns to discuss the questions at issue on their merits. If his object is to prod the editor into a controversy we shall ask to be excused. As to explaining what the New Testament makes so plain about the church as a kingdom with Jesus

Christ as the King, we despair, if Brother Wood does not understand what we mean. Moreover, if he does not understand the figure by which we have attempted to describe the desperation of ambitious men in endeavoring to secure changes in our polity, we despair again. Finally, his banter to furnish names, etc., is more than preposterous. It may be that the forms of expression in our editorial were a little rugged and calculated to offend. If so, we regret it, and can assure Brother Wood and all others that they were not so intended.—Editor.]

NOTES AND PERSONALS.

—North Main Street Church, Salisbury, now has a Baraca class. It was organized last Sunday.

—Dr. J. M. Templeton becomes editor of the Wake County News, a new paper published at Cary.

—Prof. J. H. Allen, superintendent of schools for Surry County, is soon to remove from Elkin to Mount Airy.

—We regret to learn of the sorrow which has come to Rev. W. T. Albright in the death of his father some days ago.

—Rev. A. G. Gantt, of Shelby, attended the Laymen's Convention at Dallas, Texas, and visited his son, Dr. A. M. Gantt, who is a prominent physician of that city.

—Bishop Hoss is at Trinity College this week filling his engagement to deliver the Avers Bible lecture. It goes without saying that the students are enjoying a rare treat.

—We regret to learn from the Topic that Hon. W. H. Bower, of Lenoir, suffered another slight stroke of paralysis a few days ago, and has since been confined to his bed.

—Mr. J. H. Paschal, another of the aged citizens of the Walkertown community, aged eighty-six years, died at the home of his daughter, Mrs. T. A. Crews, at Walkertown, on Saturday of last week.

—Rev. J. E. Abernethy, of Centenary Church, Winston, exchanged with the presiding elder, Dr. Marr, last week, filling the pulpit at Farmington while Dr. Marr filled the pulpit at Centenary.

—Mr. J. E. Patton, of Leicester, Buncomb County, was a pleasant visitor at the Advocate office on Wednesday of last week. He was in the city attending the Junior Order Convention.

—Rev. Mr. Smith, at Ozark, Gastonia, is supplying that work. He has been a student at Rutherford College, but was drawn on for service at Ozark, and his people are lavish in their expression of regard for him as the pastor.

—We regret to learn that Rev. E. N. Crowder, pastor of the Shelby Circuit, was stricken with appendicitis last week and on Tuesday was carried to the hospital at Rutherfordton for an operation.

—Rev. L. A. Falls, of Belmont Park, Charlotte, has been in the sanatorium for ten days with a serious attack of acute indigestion, but we are glad to learn that his condition is steadily improving and he hopes to return to his home in a few days.

—Methodism, under the wise leadership of Rev. H. F. Chreitzberg, is flourishing in Monroe. He has a strong and influential congregation, loyal and true to the church and they have great faith in Dr. Chreitzberg as the leader of the hosts.

—Bishop Hoss, who was to deliver the Avera Lectures at Trinity College this week was compelled to cancel his engagement at the last moment, on account of sickness, very much to the regret of all concerned.

—Mr. Thos. C. Coffin, died at the home of his parents Mr. and Mrs. W. E. Coffin, in this city on Wednesday morning of last week. He was a member of West Market Street Church and the funeral was conducted by the pastor, Rev. E. K. McLarty, on Thursday.

—"The Dixie Methodist" is the name of the new publication for this city that will be published by Rev. D. Vance Price. The first issue will appear in about two or three weeks and already quite a list of names have been added for the initial number at the subscription price of fifty cents per year. —Mount Airy Leader.

—Mr. Geo. W. Wilson, of Gastonia, a native of Caldwell County, is a candidate for solicitor of his district. He is a young man of uncommon attainments and knowing his antecedents so well and favorably, we can but hope that the people of his district will rally to his support and elect him. We say this notwithstanding a vivid recollection of trouble into which we got ourselves on one occasion by espousing the cause of a candidate when there were others.

—Rev. J. C. Harmon, at West End, Gastonia, is planning for a revival campaign soon to begin and hopes to have the new church dedicated in the spring. Rev. J. H. Bradley, a former pastor, is expected to preach the dedicatory sermon. Brother Harmon is one of our useful and promising young preachers and is doing a splendid work at Gastonia.

—Rev. E. J. Poe, of Matthews, is strenuously urging the every member campaign among his people and hopes to secure from every member a liberal pledge to missions. He has some very loyal people and they are rallying to him in this effort to extend the kingdom.

—Great sympathy is felt for Rev. W. T. Carner, pastor of Yadkinville Circuit, in the death of his wife which occurred at their home in Jefferson on Monday of last week. Brother Carner was on his way to her bedside. But ere he reached it her spirit had winged its way to realms of peace and rest. She was the mother of seven living children. We hope to have a full memoir later for publication.

—Mrs. S. B. Andrews, mother of Mr. E. M. Andrews, of this city, died at the home of her daughter, Mrs. McCorkle, at Martinsville, Va., on Monday of last week. The burial took place the following day in Charlotte, where the deceased had lived for many years. The family have the sympathy of a wide circle of friends.

—Mr. J. A. Yokeley returned to the city on last Saturday night after an absence of more than a year seeking relief from extreme nervousness at various hospitals in the country. It will prove gratifying to his friends to know that he is fully restored to health and ready to assume his duties as president of the Mount Airy Furniture Company. —Mount Airy Leader.

—Mrs. Pboebe Ross, a member of the church at Pisgah, near the Battle Ground, died on Thursday, February 17, and was buried on the following day. Deceased was 86 years old. Mr. Leonidas King, aged 82, a member of Lee's Chapel, was buried the 16th. Both these aged people were members of the Summerfield charge and the funeral services were conducted by Rev. C. P. Goode, the pastor.

—Rev. J. P. Rodgers, field agent of the Children's Home, is still working in Greensboro and vicinity in the interest of the building fund. He is having good success and we are glad to know that he feels encouraged to hope for large things for the Home in this community. Next Sunday he will preach at Center, Morehead Chapel and Summerfield. All these are points on the Summerfield Circuit.

—Referring to a speech made by Hon. W. D. Turner, of Statesville in behalf of the railroad bond election recently held in Mount Airy, the Leader of that city says:

"One of the finest speeches made in this town in many-a-day was made by Mr. Turner, of Statesville, Saturday night on the bond issue. It was a gem of thought from first to last and delivered in the most entertaining style."

—The Statesville Landmark says:

"At their meeting Tuesday afternoon the ladies of the Woman's Foreign Mission Society of Broad Street Methodist Church elected officers for the ensuing year as follows: Mrs. D. J. Kimball, president; Mrs. F. C. Sherrill, vice-president; Mrs. Jesse M. Brown, recording secretary; Mrs. R. V. Brawley, corresponding secretary; Mrs. C. H. Turner, treasurer. The society decided at their meeting to take up the support of a 'Bible woman' in some foreign mission field."

—Rev. Dr. S. B. Turrentine, pastor of the First Methodist Church, Salisbury, has secured the services of Rev. Dr. C. W. Byrd, pastor of West End Church, Nashville, Tenn., in a meeting to be held the latter part of April. This is a very pleasing announcement to the congregation, as Dr. Byrd was formerly one of the best loved pastors of that church.

—It was the privilege of an Advocate representative to spend a recent Sunday at Waxhaw as the guest of Rev. C. M. Campbell, the pastor at that place, and to preach and assist in the Communion service at Waxhaw, at the morning hour, and to preach at Bond Grove in the afternoon. Brother Campbell has his work well in hand and is laying plans for a year of progress in that charge.

—Mr. John Y. Smith, one of the oldest members of Centenary Church, this city, died at his home on Arlington Street on Wednesday night of last week. He had been sick only a short while having developed pneumonia a few days before his death. He was buried on Friday, and the same day his wife was stricken with the same disease and died on Saturday morning. The case is a peculiarly sad one, and great sympathy is felt for the bereaved family.

—A correspondent of the daily press writing from Guilford College, on Saturday says:

"An interesting and serious series of meetings was in progress during the week. Monday evening, Rev. Dr. McLarty spoke in Memorial Hall to the entire college, and each evening thereafter preached to the young men in the Y. M. C. A. Hall. He also held several meetings with the girls at Founders Hall. His discourses have been full of instruction and inspiration in an unusual degree."

—Mrs. Mabel Glenn Lindley, wife of Mr. Paul C. Lindley, and daughter of Mr. and Mrs. Tyree Glenn, died at St. Leo's Hospital on last Sunday morning. Mrs. Lindley entered the hospital a few days ago for a surgical operation, and while it was known that her condition was serious, it was not considered necessarily fatal. She was a faithful member of West Market Street Church, and the funeral was conducted by the pastor, Rev. E. K. McLarty, on Monday afternoon. Great sympathy is felt for the grief-stricken husband and parents.

—Gastonia Methodism is fully alive to both local and world-wide demands. Our church is well established in the various sections of the city and has a strong following. Main Street Church has a live wire in the pastor, Rev. G. D. Herman, and he has an enthusiastic and loyal body of people to serve. On a recent Sunday, after a powerful missionary sermon, he called for $100.00 to send two delegates to the Dallas (Texas) Missionary Conference nad the amount was promptly pledged and Rev. J. H. Separk and Mr. Lawrence Beal were chosen as delegates. Last Sunday they were the speakers at the morning service, giving a report to the congregation of the work done at Dallas.

—The North Carolina Christian Advocate, the organ of the Western N. C. Methodist Conference, has been placed in every Methodist home in Central Church. Recently the board of stewards of this church decided to make a vigorous effort to accomplish this object, which they did in a very short time. There are about 80 families represented in the church, and at the beginning of this canvass only about half of these subscribed to the Advocate. Central Church is the first church in the conference, and, so far as is known, the only Methodist Church in the entire South, in which the church paper is taken in every home.—Concord Times.

—The Mooresville churches had a Laymen's Banquet last week and the Enterprise says:

"The Laymen's Banquet on Thursday night was a splendid success from every point of view. It was pronounced by some as the most delightful function ever held in Mooresville. Much of the credit for the success of the affair is due to the ladies, who so splendidly served.

"The mass meeting at the auditorium last Friday night was well attended and the address by Dr. Rowe was a masterly effort. As a result of this entire movement our local churches have resolved to do more for Foreign Missions during the coming year. The Presbyterians will endeavor to raise $1600; the Methodists $600; the A. R. P. $2 per member and the Lutherans $3 per member."

—The good people of Weddington Circuit last week in a very practical way showed their appreciation of the pastor, Rev. J. H. Bradley, by giving him a generous pounding. Brother Bradley has started off well on his second year and the church is prospering under his ministry. He has completed a new church at Hebron, a new point which he organized last year with 35 members, and substantial improvement has been made on the church building at Hebron. Gracious revivals last year resulted in an increase in the membership of 129. The late R. B. Weddington did great things for Methodism in that section while he lived and when he died remembered the Lord in his will, bequeathing to the church, property easily worth $40.000. The Weddington Academy, the property of the church flourishes and is doing great things for that section.

—Just as we go to press we learn of the death of Mrs. Julia Montgomery Oglesby, widow of the late Rev. G. A. Oglesby, of the North Carolina Conference. Her death occurred at the home of her sister, Mrs. Dr. Lilly, of Concord, on Tuesday morning. We hope to be furnished a full memoir at an early date.

Be trustful and receive the Kingdom of God as a little child receives a gift; not only its doctrines, but its invitations and promises.

FROM OLD VIRGINIA.

Rev. J. M. Rowland.

A while ago I said a thing about the devil in the printing office, and my pen pushes that way again. Not that I mean to include all newspapers under the indictment I shall make. Many of them are noble agencies for promoting truth, liberty and right.

The field before a newspaper is unbounded, so vast that it only makes it more fearful when it prostitutes its mission. It is the school of the ignorant and the learned, the unsuspicious and the easily influenced. It goes to thousands of firesides, into the hands of children, young men and women, fathers and mothers of every class and condition. Its message is printed and speaks as long and longer than the eye can see it. It has a greater number of scholars than any other school. These things being true, what ought to be done to the press that goes out among these people, to mislead, poison and pollute the hearts and homes of this countless multitude?

Nor do I mean to vent a grudge in this charge I lay at the door of the printing office of free America. I have no personal preudice. I like the business. Ink slingers are scattered through my tribe, and I have thought when the conference locates me for inefficiency if I can't get a job peddling on life insurance, I may try to climb upon a tripod and woo the editorial "we." By the way, what does that "we" mean? Nearly all of them when they write say "we" instead of I. Does it mean the editor and his wife or the editor and the devil? Some of them ought to use the editorial "it" until they improve a bit.

As one free American I desire to register my protest as strong as I can make it against many newspapers for bringing the stuff they do into the homes of our people. We have the matter before us in a very acute form in Virginia now. We are still grappling with the saloon, and you can smell its foul breath in the editorial columns of some of our papers. In Richmond city—with burning shame I write it—the papers have always smelt as though they were run off in Budweiser instead of printers ink. One of our editors is a towering figure in the editorial world. He is one of the most brilliant men in the country, and perhaps the most charming and the strongest editorial writer in the South save when liquor is involved. When that question comes up his strong mind goes to pieces, his nerves tremble, his eyes dance and his editorials sound like the wail of a demented Demosthenes at the funeral of his best friend. Another of our editors is booked for spring lectures on journalism before Harvard and Cornell. If he uses the same logic before them that he uses on the saloon—but he wont. He knows better than to submit to those institutions his liquor editorials as samples of American journalism. Should they pass upon them no doubt the distinguished editor would come back with another L. L. D. (Doctor of Liquor Licenses). But some men have one line of argument for everything else and another for liquor. In other words they are sane on everything else. The third editor is not as smart but fully as wet, you can almost wring it out of his coat.

These papers, and many others, are master muddlers. Experts in dodging the issue, begging the question, covering up things with words, and writing and writing without saying anything. They seem to have up-to-date machines in their offices for turning out manufactured facts and wet figures from dry territory, with as much dispatch as Swift's mills turn out link sausage. Their productions are just about as clean and wholesome, and just about as much kin to facts as Swift's links are kin to pigs.

They send out liquor ads into dry territory with full particulars how to annul the laws, and in the next column they print the dying wail of Col. Gilmore, "Prohibition don't prohibit." They have sung the principles of Democracy all their lives and yet when the people demand the right to vote this monster evil out and stand for the God-given right of decent government, they do all they can to prevent it, claiming the movement is managed by a few women and preachers who are in politics instead of giving their time to exhortation and prayer. As to which is more honorable to listen to the women and the preachers or the devil and the blasted brewers, judge ye.

They dealt masterly blows which we thought came from the heart against the danger of negro domination and sang sweet songs about protecting our women from the black plague, and they took black man's vote away. Now they do all they can for the saloon the black man's worst enemy—that which fired his body and soul to do nearly all the crimes for which they hung him and disfranchised his children. These same men who wept for the purity of our women and fired the land with oratorical power, are hand in hand with the liquor power—that hydra-headed, hell-born enemy—of women, children, home, State, school, church, Bible and God. They are doing what they can to vote the negro for the saloon, defeat the wishes of white men and terrorize white women. In Petersburg and Roanoke they voted enough negroes to keep the towns wet last year, these men of true Democracy who plead for home and womanhood ten years ago! What do the women think of these men? I know what I think of them.

These are some of the reasons that caused the Richmond Virginian, a new paper, to be born in Richmond this winter. Its motto is: "Clean, full, accurate news." It was born in the smoke of battle but seems able for the fray. It is controlled by a large stock company of men from all parts of Virginia. It turns out from its mammoth press, the finest in the South, 48,000 papers per hour, printed and folded, ready for use. The paper is for State-wide prohibition, the strengthening of the divorce laws and the triumph of right generally. The people of the State are behind it and its future is bright.

The time has come for the Christian people of this country to rise up and set themselves against the debauching influences of some of our papers. How dare they ask the courtesy of our homes and bring into them such stuff as they do. Do they think us fools, knaves, idiots, or slaves?

Your boy can hardly read a paper without Jim Jeffries and Bob Fitzsimmons shaking their fists in his face. Your daughter in search for news must wade through the polution of New York society. Your boy hunts fun and reads things positively poisonous. Many leading cartoonists and writers, make fun of the marriage relation, and the fundamental principles we try to teach our sons and daughters, matrimony is a joke, love a farce, home a jest and the Gospel something silly. En route to church you hear boys breaking the holy quiet of the Lord's day as they cry the devil's words—the Sunday paper, and flood our homes with this bundle of rottenness, one of the worst that ever oated down the sewers of depraved humanity. The boy gets the comic section, the mother the fashion sheet, the young man the sporting page, the young lady the society columns, the father all the rest, and while the preacher preaches they revel in worldliness and filth, and on the Lord's day.

Tired at night you seek the restful calm of news only to look into the face of Mrs. Frivolity of Pittsburg, who has the distinction of being divorced from three husbands who in turn were divorced from two, three and five wives, respectively, and who, on yesterday, was married to Mr. Beastiality, of New York, whose matrimonial manipulations are equal to her own. Is it to be a wonder if piety decreases, home ties weaken, young men go wrong, when our people live such lives? We are tired of it and we want relief.

I heard Dr. P. A. Baker, superintendent of the National Anti-Saloon League, say in a speech recently, that he had in his possession fourteen editorials on restoring the canteen in the U. S. Army, all of them appeared the same day, in the same words, and were printed in papers all over the country from the New York World to the Denver Republican. The liquor dealers association paid for their mouths and pens of course. How far this heinous serpent drags his slimy form into the sanctums of our public men we do not know, but he is fighting his death fight with the desperation of a devil and we must watch out.

The papers tell us the majority of folks want what they give and they merely supply a demand. We do not believe this is true, but if it is, let us pack our grips and sail for the Fiji Islands, turning over America to those who would transform what our fathers called Freedom's Hills into the cess pools of a corrupt and depraved humanity.

Manchester, Va.

Many a trusting child is cast down because the little love service which may be required seems too small to be counted for aught in the great harvest field, forgetting that the Lord asks of His children only so much as He gives them ability to perform. —Augustus C. Thompson.

SOME SOUTH CAROLINA PERSONALS.

By Rev. Samuel A. Weber.

I find it a risk to go to church at the morning hour on the average Sunday we have had here since the winter actually set in. Up to two months ago, or a little more, we had what we call down here "ideal Charleston weather." Since then my church privileges have been few. I am afraid of the church at the 11 o'clock hour. I shall not go out this morning. Mr. Wesley advised (advises) his preachers not to be unemployed nor to be triflingly employed. I shall hope to be in the line of his advice as I send you, Messrs. Editors, and your dear readers, this Sunday letter with my love and fraternal assurances and greetings.

We have, already within the space of less than two months since conference, been called to mourn the death of two of our preachers, both on the retired list. They were both fine Christian gentlemen and are sincerely mourned and regretted as such. They died within a few days of each other less than a month ago. John Manning, something less than sixty years of age, was of fine South Carolina Methodist stock; was a good specimen of the country gentleman,—and was, a plain, earnest, sensible and useful preacher. Would have been more useful and acceptible if he had commenced his ministry earlier than he did, (he joined the conference in middle life), and if he had been more fully equipped, (educationally), for his work. He was quite an intelligent man, but commenced too late in life to learn the art of systematic study. The other brother whom we have lost awhile was a little past eighty years old; was a sturdy Scotchman—at one time a Presbyterian elder,—and came to our Pee Dee section from middle North Carolina. I havn't given you his name. It sounds familiar after what I have said in an introductory way: Rev. Murdock M. Ferguson. Ah! there was a man for you—a man among men. He too commenced the work of the ministry too late, (between fifty and sixty years of age), to make much of a preacher as men account preaching; but he lifted his voice and was a voice for Christ and the church and gave no uncertain sound.

He was wonderfully well endowed for personal work. His rare unselfishness, his conscientiousness, his unquestioning faith in the divine Christ who was human as well as divine in His sympathetic love for us poor sinners, and his homely Scotch never-give-up native and cultivated elements of Christian character and life—all these stood him well in hand to do a good work in the interest of those for whom he made himself personally responsible.

Dr. John O. Willson—now for a long time a leader in the South Carolina Conference—delights to speak of his indebtedness to this brother, who stood by him and very close to him in the initial crisis of his Christian life somehow as Barnabas stood with Saul of Tarsus soon to become Paul, the Christian Apostle and brother. Young Willson had lately begun the practice of law when providentially and graciously, he was brought under acute and powerful conviction for sin and greatly needed just such leadership and comradeship and friendship as he found in Murdock Ferguson. It is no wonder that he mourns the loss (lost awhile) of such a brother and friend; as do others and for a like reason. We didn't have a better man among us than this fine old Scotchman, nor one more fully trusted and more certainly appreciated, especially by those who knew him closely and well.

There died in this city and was buried in Magnolia Cemetery—our city of the dead—a few weeks ago, a very remarkable man. He was not only a striking man in his personality but also in his course and career as a public leader. I refer to the Right Reverend Peter F. Stevens, Bishop of the Reformed Episcopal Church. His field and diocese was among the colored people of his church. He gave the last third of a century of his life and ministry almost exclusively to them. At the breaking out of our recent civil war he was superintendent of the South Carolina Military Academy. He was Colonel Stevens during the war; and the Rev. Mr. Stevens, the rector of several parishes of the Stevens, the rector of several parishes of the Protestant Episcopal Church in this State, for several years after the war. He was very low-church and went with Bishop Cummings and others into the Reformed Episcopal Church movement.

Dr. Ellison Capers, (whose sister Bishop Stevens married), a son of our Bishop Wm. Capers, remained in the Episcopal Church—to which he went at the close of the war from the church of his father

—and became the Diocesan Bishop of the South Carolina Episcopalians. But, as to the late Bishop Stevens, he was, as I have already stated, a very remarkable man. A man of the highest social standing; a man of unusual culture and learning; a man of strong intellectuality; a devout and consecrated man; and, above all, a man of clear-cut convictions. He had his own notions of what he ought to do, and he would die by them if it became necessary. He didn't have and show more of the martyr spirit as a Southern and Confederate soldier than he had and showed when he went to be a guide and spiritual leader among the humble people to whom he gave the flower of his prime and the closing years of his heroic life.

His life was what men call a failure. I call it a sublime success. I was not able to brave the weather and go to his burial, but I sent flowers for his grave. Thank God! I didn't wait till he died to show my appreciation of him and his work. I scattered flowers along his lonesome road while he lived, and felt better for having done so. Such men, living or dead, deserve our praise and recognition whether they need it or not.

Bishop Stevens was carried to his grave and justly lamented by his people to whom he had given his service for the greater part of his life; but some of our leading citizens, preachers and laymen of the Episcopal and Methodist Churches, appropriately attended his funeral. Adieu! and Hail! my brother in the Lord. For awhile we were neighbors and saw quite a good deal of each other. I used to go with him to his work and to preach for him. Not often; and yet I remember these fraternal interchanges now with gratitude and a chastened joy.

A personal word. A short time ago I went up to Greenwood to take part in the exercises of Founder's Day at Lander College, following the Junior Editor of the Advocate by just a year in a similar work. It was good to be there. It constituted one of the happiest experiences of my life. Long live Lander! I go the present week for a somewhat similar service at Wofford College, e. g., to read a reminiscent memorial paper on Dr. Whitefoord Smith, at the formal opening of the library, to be called by his name. It was founded by the munificence of his last surviving child, Miss Julia Smith, who died a few years ago and devised a handsome sum for this worthy purpose.

Charleston, S. C., Sunday, February 20, 1910.

THE GOLDEN AGE

This is the children's age. More time more thought, and more energy are in this generation given to the study, development and discipline of children than has been even attempted systematically in any past century. The seed-thoughts on this subject scattered by Christ upon the soil of the first century are coming to blossom and fruitage now in the twentieth. Emerson quotes an old gentleman as saying that all his life had been spent in a most unlucky time of transitions: when he was a boy the greatest respect was paid to old age, and now that he was old the greatest respect was paid to children.

The true father of today directs his energies to his children's advancement, physically and intellectually. The spiritual, in some cases, is as carefully fostered, but in the majority of homes the realization has still to dawn that the child who early learns the great fundamental truth of Christ's love has a power within which will mold and strengthen his whole career.—Homiletic Review.

BE BRAVE

It is a buisy hive we have in our brain, where our thoughts play. They never rest, never sleep, keep no Sundays. Our thoughts make us. They are the builders of our character. The thought-habits you are forming these days will make your disposition, build your manhood or womanhood, for all the future. If you allow your thoughts to run in the line of discontent and unhappiness, of complaining and criticism, of dissatisfaciton with our lot in life, of impatience and fretfulness, you will build all these unbeautiful qualities into the man or woman you will be a few years. If you think cheerfully, contentedly, happily; if your thoughts are trained and disciplined to courage, hope, joy, to self-forgetfulness, to kindness; if you habitually think brave things, you will make for yourself a life strong, rich, courageous, loving, and true.—Rev. W. J. Williamson, D. D.

Our Children's Home Department

Edited by Supt. H. A. Hayes

COLLECTIONS FOR 5th SUNDAY IN JANUARY, RECEIVED BY H. A. HAYES, SUPERINTENDENT.

Rutherford College Sunday School, $3.00; Wahoma Sunday School, $1.00; Central Church Sunday School, Asheville, $15.13; Stokesdale Sunday School, $2.00; Valle Crucis Sunday School, $1.10; Cotton Grove Sunday School, Linwood Circuit, $1.00; North Asheville Sunday School, $4.60; South Side Sunday School, Winston-Salem, $2.00; Race Street Sunday School, Statesville, $5.00; Pleasant Garden Sunday School, Greensboro, $4.42; Maiden Sunday School, $1.00; Western Chapel Sunday School, Leicester, $1.25; Hendersonville Sunday School, $6.00; Mock's Sunday School, Advance Circuit, $1.08; East Bend Sunday School, $.65; Bethlehem Sunday School, Farmington Circuit, Advance, $1.00; Friendship Sunday School, Newton Circuit, $1.91; Hopewell Sunday School, Catawba Circuit, $1.10; Turnersburg Sunday School, $1.92; Trinity Sunday School, Derita Circuit, $4.75; Zion Sunday School, Morganton Circuit, $1.27; Harmony Sunday School, Polkton Circuit, Marshville, $1.50; Welch Sunday School, High Point, $.85; Webb's Chapel Sunday School, $1.30; Mt. Harmony Sunday School, Connelly Springs, $2.00; Mt. Vernon Sunday School, Spruce Pine, $3.00; Cedar Valley Sunday School, Lenoir, $1.00; Lowe's Sunday School, Ruffin Circuit, Reidsville, $1.25; Marvin Sunday School, Winston-Salem, $1.10; Doub's Chapel Sunday School, Bethania, $1.00; Bethel Sunday School, Morven Circuit, Wadesboro, $1.00; Mt. Zion Sunday School, Charlotte District, $5.00; Laurel Hill Sunday School, Sulphur Springs Circuit, $1.06; Newton Sunday Svchool, $6.27; Bethesda Sunday School, Lowell Circuit, $.65; Rocky Ridge Sunday School, Concord Circuit, $2.00; Salem Sunday School, Salem Station, Wadesboro, $2.65; Eldorado Sunday School, $12.63; Macedonia Sunday School, Jackson Hill Circuit, $2.00; Wesley Chapel Sunday School, Gold Hill Circuit, $1.00; Lebanon Sunday School, Mill Springs, $1.12; Canton Sunday School, $1.63; Good Hope Sunday School, Advance, $.70; Lea's Chapel, Greensboro, $1.05; Mt. Prospect Sunday School, Prospect Circuit, $1.00; Horn's Sunday School, Lilesville, $.85; Locust—Bethel and Big Lick Circuit, $1.42; Linwood Sunday School, $2.40; Pleasant Grove Sunday School, Taylor District, $1.25; Vanderberg Sunday School, Troutman Circuit, $.94; Bethney Sunday School, Rock Spring Circuit, $.87; Concord Sunday School, Uwharrie Circuit, $1.75; Ramseur Sunday School, $11.70; Trinity Sunday School, Thermal City Circuit, $2.00; Antioch Sunday School, Rural Hall Circuit, $.80; Hudson Sunday School, Caldwell Circuit, $2.00; Moore's Grove Sunday School, Hendersonville Circuit, $1.66; Jewel Sunday School, Walnut, $1.52; Stokesburg Sunday School, Walnut Cove, $1.54; Wesley Chapel Sunday School, Weddington Circuit, $1.50; Laurel Hill Sunday School, Hartland Circuit, $1.03; North Harmony Sunday School, Canton, $.65; Sardis Sunday School, Mills River Circuit, $2.00; Harrison Sunday School, Pineville Circuit, $2.00; Marvin Sunday School, Waxhaw, $.75; Stony Hill Sunday School, Albemarle, $.71; Henrietta Sunday School, $4.39; Unity Sunday School, Randolph Circuit, $1.07; Brick Church Sunday School, Leicester Circuit, $2.10; Concord Sunday School, Ansonville Circuit, $.93; Salem Sunday School, Mt. Airy Circuit, $2.38; Oak Grove Sunday School, Mt. Airy Circuit, $2.59; Gilboa Sunday School, Polkton Circuit, $2.15; Mt. Zion Sunday School, Lenoir Circuit, $.77; Morven Sunday School, $3.40; Sandy Mush Sunday School, $3.00; High Shoals Sunday School, $10.00; Houck's Chapel Sunday School, Hickory Circuit, $1.50; Concord Sunday School, Coleridge Circuit, $1.35; Fork Sunday School, Norwood Circuit, $1.55; Cooleemee Sunday School, $3.41; Sharon Sunday School, Lewisville Circuit, $2.00; Turner Grove Sunday School, Broad River Circuit, $1.00; Piney Grove Sunday School, Forsyth Circuit, $.72; Providence Sunday School, $.70; Delwood Sunday School, $2.75; Stanley Sunday School, $1.24; Shiloh Church Sunday School, Lilesville Circuit, $1.02; Spring Garden St. Sunday School, Greensboro, $12.17; King's Mountain Sunday School, $3.11; Holt's Chapel Sunday School, Greensboro, $2.40; Washington St. Sunday School, High Point, $10.45; Friendship Sunday School, Greensboro, $3.00; Chadwick Sunday School, Charlotte, $1.54; Dillsboro Sunday School, $1.80; Marshville Sunday School, $3.55; North Wilkesboro Sunday School, $4.20; Crabtree Sunday School, $1.65; Gilkey Sunday School, $1.01; Love's Church Sunday School, Walkertown, $5.25; Morganton Circuit, $.35; Jamestown Sunday School, $1.90; Mt. Olivet Sunday School, $5.15; West Market Street Sunday School, Greensboro, $25.91; Bollinger Chapel Sunday School, Valdese, $2.15; Delta Church Sunday School, Sandy Ridge, $1.75; South Lenoir Sunday School, Lenoir, $.50; Tryon Street Sunday School, Charlotte, $26.28; Franklin, $.85; Center Church Sunday School, Greensboro, $.87; Mt. Olivet Sunday School, Erect, $1.07; Pineville, $.50; Asheboro Sunday School, $4.05; Central M. E. Sunday School, Mt. Airy, $6.30; Shady Grove Sunday School, High Point, $1.50; Seversville Sunday School, Charlotte, $3.77; Catawba Sunday School, $.55; Hayesville Sunday School, $1.00; First Church Sunday School, Salisbury, $15.56; Elkin Sunday School, $5.49; North Monroe Sunday School, Monroe, $1.85; Icemorlee Sunday School, Monroe, $1.22. Total, $362.90. Previously reported for 5th Sunday in January, $372.57. Total reported to date for 5th Sunday in January, $735.47.

Received on General Fund.

Chas. A. Reece, Ramseur, $1.25; Byron King Entertainment, $4.05; William Hendrix, Advance, $1.00; T. S. Coble, Maiden, $.75; Whit B. Lassiter, Eldorado, $5.00; Prof. E. J. Abernethy, Caroleen, $5.00; W. A. White, Hickory, $4.00; J. S. L. Orr, North Charlotte, $10.00; J. L. Sloan, Statesville, $21.93; H. C. Meroney, Mocksville, $3.50; Rev. W. T. Albright, $.25; J. S. Bell, Elkin, $5.10. Total, $61.83.

Contributions in Kind.

The Delta Alpha Class, Monroe, a fancy worsted quilt; the Henrietta Mills, a bale of sheeting; Mr. S. C. McIntosh, Greensboro, subscription to Youth's Companion; Maiden Charge, by Rev. T. S. Coble, a box of clothing; Spencer Methodist Church, a box of clothing and supplies; Salem Church, by Rev. G. A. Stamper, box dry goods and supplies; Oak Forest Sunday School, Morganton, coop of fine chickens; West Market Street W. H. M. Society, Greensboro, a box of linens and a box of preserved fruit; W. A. Watson, Jr., Greensboro, two barrels of "Purity" flour; Main Street Church, Reidsville, two barrels of clothing and supplies; ladies of West End Church, Winston-Salem, supply of night shirts.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING FEBRUARY 19, 1910.

Subscribed.

Guilford College, R. F. D. No. 2: R. G. McPherson, $25.00; E. H. Edmondson, $5.00; O. B. Shuler, $10.00; Jas. Thompson, $2.00; W. W. Parrish, $5.00; T. L. Harvey, $5.00; J. A. Paschal, $5.00. Guilford College: Mrs. Flora Dean, $5.00; Allie Edwards, $12.00; G. C. Putman, $1.00; D. A. Edwards, $1.00; Era Harvey, $5.00; A. D. Edwards, $5.00. Guilford: C. Edwards, $1.00. Pomona: Jno. C. Thompson, $5.00; J. T. Harris, $5.00; Jno. J. Daniels, $10.00; C. P. Boren, $25.00; C. A. Boren, $10.00; M. A. McNairy, $10.00. Greensboro: Mrs. Lucy H. Robertson, $25.00; Roy H. ones, $5.00; F. C. Lawson, $50.; Rev. E. G. Kilgore, $20.00; Rev. and Mrs. W. M. Curtis, $25.00; Mrs. L. E. Curtis, $10.00; Mrs. J. M. Bandy, $25.00; G. W. St. Sing, 1200 Spring Garden St., $5.00; J. B. Clendenin, Record Office, $5.00; Mrs. D. R. Aiken, Beall Hdw. Co., $2.50. Total, $324.50.

Cash.

T. L. Harvey, $1.00; G. C. Putman, $1.00; D. A. Edwards, $1.00; C. P. Boren, $10.00; H. A. McNairy, $1.00; Mrs. L. E. Curtis, $10.00; Mrs. J. M. Bandy, $5.00. Total, $29.00.

Paid on Former Subscriptions.

W. C. Hanes, Henrietta, $2.50; Sam. F. Binkley, Mocksville, $1.00; Miss Annie L. Miller, Lenoir, $5.00; Miss Alma Maston, N. Wilkesboro, $5.00; Miss Stella Morehead, Henrietta, $1.00; J. Lee Hoyle, Charlotte, $5.00; Mrs. Ida W. Hinsdale, Henrietta, $5.00; E. D. Atkins, Gastonia, $5.00; S. C. Robertson, Winston-Salem, R. F. D. No. 1, $5.00. Total, $34.00.

LIVE IN THE PRESENT

The only safe way is to live in the present tense. Yesterday we cannot reach except that we may repent of its sins and be forgiven, and the future has not yet come and will be sufficient unto itself on its arrival. Today is our own. The duty of life with us is "now". To live humbly toward God, to live courageously and generously reaching out our hands in a brotherly way and doing what good we can today is our privilege. Every day lived right will make it better for us tomorrow, whatever that may be. To live each day as though we only had the one day on earth—the one day in which to do good the one day in which to praise God, the one day in which to be loyal to Christ, the one day in which to make the world happy—that is the way to live in order to bring something of heaven into the present. And surely that is the way we ought to live; we who are only travelers passing through this world to our home beyond.—Selected.

It is not so much what comes to you, as what you come to, that determines whether you are a winner in the great race of life. Never forget that the only indestructible material in destiny's fierce crucible is character. Say this—not to another, say it to yourself; utter it early and repeat it often. Fail me not thou.—Frances Willard.

"Do you believe the Bible?" asked a learned skeptic of a plain blacksmith. "Yes, sir." was the reply. "Why do you believe it?" he asked. "I am acquainted with the author," was the convincing answer.—Southern Presbyterian.

From the Field

Correspondence, Reports, Etc.

Conference Church Extension Board Notice.

As chairman of the Western North Carolina Conference Board of Church Extention, I hereby call a meeting of its executive committee to meet in Statesville, N. C., on Thursday, March 10, at 11 o'clock, in the Methodist Church, to transact such business as may come under the jurisdiction of said Board.

All applications to the parent Board and conference Board should be sent to the secretary on or before the above date in the proper legal form.

J. D. Lineberger,
Chairman.

Robbinsville Charge.

Robbinsville, the county-site of Graham County, is shut in by mountains which almost make you think they are strong fortifications thrown up just to protect the citizens from the foe. One foe that is very destructive to humanity and property, the cyclone, has never entered here. Its force has been shattered on the other side of the mountains. One can imbibe some of the spirit of William Tell as he walks these highways of Western North Carolina.

annuate preachers, lives near Robbinsville, a people who are ready to respond to every call made for the upbuilding of the church. We have made some improvements, we have built new steps to our church, built a flue, put in a couple of stoves, replaced our old organ with a new eighty-five dollar Williams Epworth organ, and you know we Methodist people love the very name of Epworth. It means so much to Methodism. Our people here have caught the spirit of work. Mrs. Raby, Mrs. Maxwell, and Miss Winnie Mooney have raised money to the amount of twenty-eight dollars to be applied on our new organ. We think we are getting ready for better days.

Rev. J. A. Wiggins, one of our supernumerary preachers, lives near Robbinsville. He has been in feeble health during the winter, but better now we are glad to know. May the Lord wonderfully use him this year in revival work.

Capt. Phillips, an aged citizen of our town, a prominent man, a loyal Methodist, one that always attends the quarterly and district conferences, has been confined to his room most of the winter, but is now on the road to recovery. May the Lord bless them in their declining days.

We have organized and now running a splendid Sunday School. We have our church supplied with our Methodist hymnals. I can't see any reason why we should not succeed with the hearty co-operation of the people, and with our aim as one and our prayers as one prayer going up to the Throne of God. God will bless our efforts and the church will be built up and all our people a better people, and the preacher a better preacher. And may we as preachers do more for the Advocate this year than we have ever done before. Be glad we could use Dr. Plato Durham's plan. Much success to the Advocate.

J. J. Matney.

A Day of Prayer for Korea.

Through the evident guidance of the Holy Spirit the General Council of Evangelical Missions in Korea was led to decide to pray and work for a million souls in Korea this year. Therefore, because the present is without doubt God's opportunity for making Korea a Christian nation; and because Korea is the strategic point of the Far East, and to win Korea NOW means to help immeasurably in the evangelization of the East; we ask Christian people in all lands to observe Sunday, March 20, as a "Day of Prayer" for the million movement in the one-time "Hermit Land." Pray that through the gracious outpouring of the Holy Spirit upon the missionaries, the Christian Koreans, and those who are still in the darkness of heathenism, the million may be more than realized.

It is especially requested that in the church services, and at Sunday School on that day, Christians be urged to pray daily, individually and in groups, that the full harvest may be gathered in by the 9th of October, 1910.

Committee: Dr. James S. Gale, Chairman; Mr. Hugh Miller, Secretary; Dr. H. G. Underwood, and Rev. D. A. Bunker.

Jackson Hill.

We are serving the people of Jackson Hill for the second year, they are a kind, loyal people. Our "pounding" is a continual thing, something on our table at every meal that was "sent in." Our people are church goers. We have had our first quarterly conference, the financial report was 100 per ecnt. better than the first quarter last year. At the stewards meeting the pastor's salary was increased 15 per cent. for which we are thankful. We are hoping and praying for a great revival this year. Our Leaguers at Jackson Hill will stand by the pastor in the collection of benevolences this year. Good for the League!

Yours fraternally,
E. M. Avett.

Mount Pleasant.

I had planned to carry on a week or ten days meeting, beginning with our first quarterly meeting in Mt. Pleasant, but rain and mud necessitated the abandonment of that plan. Dr. J. C. Rowe preached fine sermons, beginning last Friday night, and such preaching as few men can do. If the General Conference is seeking great preachers to elect Bishops they might look for, and not find such a profound thinker and great pulpit orator, as is Dr. Rowe. We had a good quarterly conference, with a good financial report, and a general spirit of encouragement for a successful year on the charge.

We have taken steps to open up a new preaching place, three miles south of Mt. Pleasant where we expect to organize and build. The quarterly conference elected trustees for the new church. I could not canvass for the Advocate in the winter but purpose to do so in March and April.

Fraternally,
N. R. Richardson.

Cliffside Charge.

We trust the work on this charge is making some progress. We were given a hearty welcome when we arrived. The parsonage had been well furnished by the Ladies' Aid Society of the Cliffside Church. Then the night following our arrival we were visited by a large number of our people who administered a mighty pounding, the effects of which are still seen in the larder.

Mr. R. R. Haynes, president of the Cliffside Mills, has given us a real nice house, six large rooms and a hall, for the parsonage. Mr. Haynes is a member of the Baptist Church but is much interested in the work of our church, and is very liberal in his support of the cause of Christ.

Our first quarterly conference has been held. We had two very fine sermons by our Presiding Elder. Pastor's salary substantially increased and a fine report on quarterage for the first quarter. Oak Grove Church deserves special mention for their report on finances. It was splendid.

We have elected the following brethren, G. K. Moore, C. C. Blanton and R. B. Watkins, as a building committee for Cliffside Church. We expect to build a church during the spring and early summer.

We are hopeful for a good year.

A. C. Swofford.

February 21, 1910.

OUR WASHINGTON LETTER

During Lenten season at the national capitol there is always quite a noticeable change in the usual whirl of society leaders in the elaborate functions and dissipation generally are somewhat diminished, and attention is again directed to the long neglected church pews, and at present this time-honored custom prevails. As has been the case during the past winter remarkably fine weather prevails also, therefore, there is nothing of special interest at present, not even Congress is doing anything to enliven or disturb the average citizen from moving on in the even tenor of his way. But for the fact, however, that the evidence being produced before the several committees of Congress investigating the accusation of gross fraud and crime in government land deals, the high prices of food and other commodities, etc., is secretly and carefully edited by the "powers to be" in executive session, it is thought that the independent press might obtain much data which would make interesting reading matter for the public.

The ladies from the several Southern States residing in Washington are holding at the Masonic Temple a Southern Bazaar for the benefit of the Confederate Memorial Home. Besides music, luncheons, and other interesting features for the week, Mrs. C. D. Merwin, director general of the association, has arranged a programme for speeches by distinguished gentlemen of our Southland: Monday night, Maryland and Virginia, Major Holmes Conrad; Tuesday, Georgia and Florida, Representative W. G. Brantly; Wednesday, North and South Carolina, Senator Lee S. Overman; Thursday, Oklahoma and Mississippi, Representative Joseph T. Johnson; Friday, Louisiana, Texas and Tennessee, Senator Robert L. Taylor; Saturday, Kentucky, Arkansas and Missouri, Representative Champ Clark.

The question of temperance and intemperance is by no means a dead issue here, in fact, such an important question should never be obsolete, or even become dormant anywhere, as long as the vile practice of manufacturing, selling and drinking intoxicating liquors continues. Following the splendid address recently delivered on tempernace at Mount Vernon Methodist Church by the Reverend George R. Stuart, of Tennessee, ex-Governor Robt. B. Glenn, of North Carolina, has since delivered a most eloquent and forcible address on the same subject to the great delight and edification of a large and appreciative audience. Such sound and practical arguments in behalf of depraved humanity can but solicit the applause of all Christian people. If drunkenness and crime are to be eliminated the agitation of the question and the education of the people on temperance and sobriety should be the watchword of the good people everywhere, and there is no better place to establish the precedent and set the proper example than at the seat of the national government from which only the best of all things should emanate.

Before the close of the present month the next annual session of the Baltimore Southern Methodist Conference will be held in our Mount Vernon Church beginning March 23. Homes have been provided and other preparations are practically completed for the accommodation of this great gathering of 500 to 600 preachers, delegates, and other workers in the Lord's vineyard who are expected to be in attendance. Our local churches are in a position to give good accounts of their stewardship and an interesting conference is anticipated. Bishop Candler will preside.

W. F. Tomlinson.

The Hillside, March 1, 1910.

CAMPAIGN FOR NEW SUBSCRIBERS
Report to March 1st.

ASHEVILLE DISTRICT		
Burnsville Station, A. P. Ratledge	4	
Hendersonville, J. W. Moore	4	
Old Fort, W. G. Malonee	1	
Weaverville Ct., Geo. L. Keever	1	10
CHARLOTTE DISTRICT		
Ansonville, P. L. Terrell	2	
Tryon Street, G. T. Rowe	1	
Dilworth, and B. Spring, A. L. Coburn	1	
Mt. Zion, J. W. Clegg	24	
Belmont, L. A. Falls	8	
Chadwick, H. H. Robbins	1	
Calvary, E. E. Williamson	1	
Lilesville, C. H. Clyde	2	
Weddington, J. H. Bradley	7	
Matthews, E. J. Poe	6	
Waxhaw, C. M. Campbell	17	70
FRANKLIN DISTRICT		
Andrews, L. D. Thompson	1	1
GREENSBORO DISTRICT		
Rev. W. R. Ware	1	
Coleridge Ct., R. L Fruit	3	
Main Street, Reidsville, L. T. Mann	1	
Washington St., J. Ed Thompson	3	
Denton, H. V. Clark	2	10
MORGANTON DISTRICT		
Table Rock, Albert Sherrill	1	
Connelly Springs, E. G. Pusey	1	
Spruce Pine, J. B. Hyder	1	3
MOUNT AIRY DISTRICT		
Rev. R. M. Taylor	1	
Mt. Airy Station, J. F. Kirk	2	
Helton Circuit, R. L. Doggett,	2	5
SALISBURY DISTRICT		
Jackson Hill, E. M. Avett	2	
Salisbury Circuit, J. T. Stover	1	
Woodleaf Circuit, Layman	1	4
SHELBY DISTRICT		
Main Street, Gastonia, G. D. Harmon	17	
West End, Gastonia, J. C. Harmon	12	
Ozark, Gastonia, H. C. Smith	5	
Lincoln Circuit, J. W. Strider	1	
Stanley Creek, B. Wilson	1	
Lowell, M. D. Hix	2	
Mt Holly, J. A. Bowles	9	
King's Mountain, D. F. Carver	1	
Maysworth, J. F. Harrelson	2	
Cherryville, James Willson	1	
Shelby Ct., E. N. Crowder	1	
Polkville Ct., W. M. Boring	1	
Shelby, First Church, C. F. Sherrill	1	54
STATESVILLE DISTRICT		
Lenoir Circuit, J. O. Ervin	3	
Rock Springs, W. F. Elliott	1	
Granite Falls, W. F. Sanford	1	
Connelly Springs, E. G. Pusey	1	
Hickory, J. H. Weaver	2	
Newton, E. W. Fox	1	
Stony Point, T. B. Johnson	1	
Mooresville, R. M. Courtney	4	
Broad Street, Harold Turner	2	16
WAYNESVILLE DISTRICT		
Waynesville, J. H. Barnhardt	1	
Leicester Circuit, C. H. Curtis	1	2
WINSTON DISTRICT		
Stoneville, J. H. Robertson	1	
Mocksville, B. Margeson	2	
Advance, L. L. Smith	3	
Cooleemee, W. Y. Scales	4	
Davie, P. E. Parker	1	
Lewisville, J. B. Tabor	1	12
Grand Total		187

RUTHERFORD COLLEGE NOTES.

Bishop Warren A. Candler is to preach the annual commencement sermon in May.

Rev. Harold Turner, of Statesville, will address the school Wednesday night, March 9th.

Prof. M. T. Hinshaw, of the school faculty, is doing the preaching for Rev. E. K. Creel in the meeting now going on. Prof. Fisher, of Canton, is to come and assist in the singing.

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville, Miss Edna Davis.
Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss John Starr. Greensboro, N. C.
Morganton, Prof. I. B. McKay, Rutherford College, N. C.
Mt. Airy. Rev. Z. Paris, North Wilkesboro, N. C.
Statesville, T. E. Lothery, Davidson, N. C.
Salisbury, Rev. E. M. Avitt. Jackson Hill, N. C
Shelby, J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison, Waynesville, N. C., R. F. D
Winston, Rev. A. G. Lofton, Farmington, N. C.

Ho, ho! All out for Asheville, May 10-13.

* * * *

It is necessary for every League to pay at the rate of about 5 cents per member to meet the expenses of the Conference. The members of the cabinet have been to some expense, we shall have to have programs and a number of other things too numerous to mention. We suggest that each League have a social, make an assessment of 5 cents per member and collect it in March, or take up a collection in the League when all are present sometime in March.

Dear Leaguers, we can't succeed without money. We must have assistance from each League or we cannot succeed. Show your loyalty by a liberal response to this positive need.

* * * *

Our faithful and many sided friend, Kirkpatrick, writes us the following cheerful note: "My Senior League has just installed electric lights in our Epworth League room. This gives us a light and attractive place for our meetings. There is every evidence of substantial League interest among us. We have had some fine devotional meetings the past two months."

* * * *

The above note was written on a postal card. So easily done, and so simple. Who can't do as much?

AMEN!

We most heartily endorse the following article by Dr. Parker which we take from the League columns of the Southern Christian Advocate of last week.

THE EPWORTH LEAGUE AND THE ORGANIZED CLASS.

By F. S. Parker, D. D., Assistant Secretary Epworth League Board.

The recent growth of the organized class has raised the question in the minds of many pastors as to whether there is any further need for the Epworth League. That the organized class, Baraca, Philathea, or unnamed, is filling a real want and that it is generating an enthusiasm for religious work, are perfectly evident, and the vigor and numbers of some classes are sometimes contrasted with the inertness of some Epworth League chapters, with but one result of the diagonal comparison of course.

It is not my purpose to engage in pleading for the Epworth League versus the organized class, but to point out some features of the work of the League that make it clear that there is a place for the League in the Church, a place not filled by the organized class. It might be worth while to remark that the enthusiasm and numbers characteristic of the recent conventions of the organized class, to which so great attention has been called, are still far short of these same features in the great conventions of the young people's societies that have been held this year. It should also be remembered that, while the young people's societies have been in operation over a quarter of a century, thus losing the charm of novelty, the organized class movement, because of its novelty, attracts greater attention than it will twenty-five years hence, when it, like the young people's societies, will have acquired such a status for itself that it will be taken as a matter of course. Lest there should seem to be a rivalry between these two organizations for the service of the Master, let us remember that neither exists for itself. Both are to serve. Partisanship for an institution in itself is not to be tolerated in the Church. Every organization should be regarded as a means, not as itself an end.

A fundamental difference between the young people's society and the organized class will be brought out if we ask, first, in what respect does the organized class differ from any other kind of Sunday School class? The difference is in that it assigns certain duties to members of the class that are ordinarily discharged by the teacher, and thus becomes an organization. Certain social activities are added to the study of the Sunday School lesson, and these frequently week-day meetings. Thus a fellowship is created that is lacking in the larger body of the Church, and which the Sunday School itself does not imply at all. The Sunday School may be democratic in conception, but in fact it is not; for there are well-marked distinctions in the class organization of the Sunday School wherever such distinctions exist in the social life of those who attend the Sunday School. But the organized class is essentially a Bible class, and all else clusters around the weekly study of the Bible under a leader or teacher.

On the other hand, the young people's society does not center in a Bible lesson at all, and may go on to the fulfillment of its purpose without any arrangement for systematic Bible study. Its interest centers in a meeting for testimony and the expression of Christian fellowship by the discussion of the themes of the spiritual life. It is not closely related to the Sunday School, but has its roots in the conceptions and needs that underlay the class meeting of early Methodism. In fact, the young people's societies have done a great deal of excellent work in the systematic study of the Bible through their Christian culture courses; indeed, a great deal of Bible knowledge is a necessary consequence of the weekly use of the devotional topics; but it is primarily for testimony, prayer, and praise that the Epworth League devotional meeting is held.

Again, the Epworth League differs from the organized class in that it is much broader in its scope. The social and intellectual life of the young people is a matter of concern, and thus an all round development is sought through the normal channels of social contact in the literary and social meetings of the League. From the beginning emphasis has been laid upon social service as a part of the expression of the Christian life of the young people. "Mercy and Help" was the original name of one of its departments; the original motto of our League was "Rich in Good Works." I see no good reason why it should have been changed at the conclusion of four years; but the ideal of the League has not changed, it is still "rich in good works."

Probably missions may become more a part of the work of the organized class as missions obtains a place of higher recognition in the Sunday Schools. But it must not be forgotten that in the working out of the League ideal missionary work, giving and mission study have always had an important place, and that the present wonderful movement in mission study has been made possible through the young people's societies in the Church; nor is it claiming too much to say that the advance in missionary giving is largely traceable to the growth of missionary intelligence, and that is to be traced in large mesure to the educative work of the young people's societies.

It may be that in the minds of some people there is still a question as to whether our Church acted wisely in organizing the Epworth League, instead of adopting the already strong and widespread Christian Endeavor Society. But there is no question in the councils of the Church. The Epworth League, our own denominational society, is permanently embedded in the working plan of the Church. The interdenominational fellowship of the Baraca and Philathea classes may be of great advantage; but the Church in her wisdom has concretely expressed her purpose to control the training in Church life and the development of the spiritual nature of its young people, and, whatever loss there may be of interdenominational fellowship, we are sure there has been great gain in many ways. The large increase in numbers and in money contributed by the Leagues in our Church for many years coincides with the recent development of the organized class, showing that there is no place for rivalry between the two, but for fellowship in the common task.

In differing from another meet his arguments without impugning his motives.

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The Christian Life

THE FUTURE HOME.

Journeying the other day from Boston to Denver, I noticed in the car two boys. They were talking together; and I heard one of them ask the other, "Where are you going?" "O—out West!" was the answer. And I was sure that the boy had no idea where "out West" was; whether it was a large place or a small place, or how he was going to get to it.

But he evidently wasn't troubling himself about it! And I didn't wonder, when I heard him tell the rest of the story. His father had been "out West," wherever that was, and had been making there a new home for the family. And now he had gone back to Massachusetts, where they had been living, and was taking the family with him to the new home "out West." There he sat, in the next seat to the boy, with his family about him. He loked as though he could take good care of them all. So the boy had nothing to fear or to worry about. He was just giving himself up to the pleasures of the journey; leaving his father to attend to all the business of it. He was wise, wasn't he? And how perfectly foolish he would have been to fret and fear just because he didn't even know where "out West" was, much less how to get there. His father knew; that was enough. His father had already prepared the new home, and now he was bringing them all to be with him there.

The other boy asked him once, "But where is the place?" And he simply said, "O, I don't know; papa's got a house out there for us."

It made me think of a beautiful text: the words of Jesus to his disciples. It is the fourteenth chapter of the gospel of John. Hear it! "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also." Jesus has gone to prepare a new home for his children. It will surely be a very beautiful home, for he himself will live in it; and we may be sure that he will have everything beautiful about him. And he will make it beautiful, too, for those he loves.

We sometimes wonder where the new home will be. People often ask, "Where is heaven?" Nobody can tell us. I suppose that is because God's universe is so very great, and we know so little; just as the little fellow did not know where "out West" was because it is so big, and he was only a little boy. But we need not be a bit troubled, if we do not know. Jesus knows. He has "prepared" the place on purpose for us. He has promised to come for us himself, when he is ready for us. If angels were to come, we might be a little afraid; for the angels mightn't know us, or know just how to take care of us. They might want to go faster than we could? But if he comes, it will be all right. He knows just where to find us. He knows the way to the new home, and he will keep close to us as we go. So we have nothing to fear.

Are you not glad that Jesus loves us so much that he wants us to be with him, where he is? That was the way with the boy's father, you see. He was eager to have all his family with him in the new home. It would not be home without them! So he was sure to make just the best home for them he could; and there was no danger that he would forget to go for them.

Heaven is God's home, dear children. And it is to be our home, too, if we love him. He is not satisfied to live without his dear children. He wants them with him. So he will surely come for us when we are ready for the new home. And we need not fear to go. He will carry us all the way.—From "A Pastor's Talks to His Children."

To grow old is sad, indeed, if what you want is to hold back the receding years, to keep your hair from growing white, your eyes from becoming dim and the wrinkles from chiseling their way across your brow. But if from all these vicissitudes to which life subjects you, you draw a bit of wisdom, of profit, of goodness, to grow old is to become free and large. One of the most beautiful things in the world is an old person who, made better by experience, more indulgent, more charitable, loves mankind in spite of its wretchedness and adores youth without the slightest tendency to mimic it. Such a person is like an old Stradivarius whose tone has become so sweet that its value is increased a hundredfold, and it seems almost to have a soul.—Charles Wag-

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Life's road has two well defined walkways. One winds through the place where the wounded lie, where the needy suffer, and where the despoiled are dying. Then there is "the other side". The priest and the Levite passed by on "the other side," but the "Good Samaritan" walked on the pathway where the wounded was found. "The other side" is the easier; no time need be lost in helping the suffering and saving the dying. The wants and troubles and distresses of the needy will not bother us on "the other side." We shall get along faster and be freer from care, inconvenience and annoyance. But watch well the walkers on that way! You will find none of the footprints of Jesus on "the other side."



Eugene Anderson, President, Georgia-Alabama Business College, Macon, Ga.

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Our Little Folks

THE RAG DOLL'S FRIGHT

"Oh, my!" exclaimed the new rag doll
  Upon the toy store shelf,
"I've had the narrowest escape;
  I'm quite unlike myself!"

The rag doll did indeed look pale;
  Her teeth were all a-chatter.
The bisque doll took her by the hand:
  "Do tell me, what's the matter?"

"You see that man and woman there,"
  The rag doll said, still quaking;
"They almost bought me for a gift!
  Oh, dear! I can't stop shaking.

"'A birthday gift,' they said I'd be,
  Do hasten, clerk, and get her,"
And then they saw that Teddy bear
  In stocking cap and sweater.

"'Oh, see that cunning, wooly bear,'
  The lady cried delighted;
And oh, how I did watch the man,
  For I was so excited.

"And when the man said, 'Just the thing!
  We'll take the bear, instead,'
I grew quite weak from the relief,
  And almost lost my head."

The bisque doll looked. "Why, Raggie, dear,
  I'm sure you must be nervous.
You know you must be sold some day;
  You came here for that purpose.

"The man and woman you point out,
  I'm sure would treat you well.
What is the matter with you, dear?
  I wish that you would tell."

The rag doll drew a long-drawn breath
  And slowly raised her head:
—The people now had left the store;
  Then earnestly said:

"I know that you will understand,
  And so will every toy,
When I tell you that those people planned
  To give me to a boy!"

—Julia Darrow Cowles.

BEHIND THE COUNTER.

"I am sorry to have taken so much of your time," the customer said, pleasantly, "but samples are necessary sometimes. I will take these to my dressmaker at once and mail my order tomorrow."

Lois Bentley hesitated a moment, but a glimpse of Fanny Oliver's sales slip, ostentatiously displayed, nerved her to courage.

"I don't mind the time ever," she said, "but you see somebody is to be laid off for the summer, and I have to work. But the samples have my number and the sale will be credited to me."

"You deserve it, certainly," the lady answered. "I hope your next customer will be quicker than I have been." She turned away with a friendly good-by smile, leaving Lois half-encouraged, half hopeless. There was not much question among the girls that Lois would be the one to go; she seemed fated to have those who wanted cheap laces come to her, whereas Fanny Oliver always captured the big purchasers. Fanny said it was part of the business to know which customers to go to, and that Lois had not a business bump.

"But somebody has to wait upon them," Lois argued.

"Doubtless, but it can be somebody else," Fannay retorted, lightly. "You see the difference it makes. Your sales today have been thirty-nine dollars and mine one hundred and sixty-three dollars."

Yes, it was easy to see the difference, and Lois, summoned to the manager's office the next day, told herself she had known it all the time; what she had not realized was that until then she had not quite given up hope.

The manager looked up pleasantly.

"I called you up, Miss Bently, to show you a letter we received from a customer this morning. I think it may interest you."

Lois, bewildered, took the letter. At first the phrases meant nothing to her, so sure had she been of dismissal; but after a little she began to understand—"the very great patience and courtesy of the young lady wno waited upon," "not the first time I had noticed her unfailing patience even with the most trying customers"—the words looked at her like friendly, assuring faces.

"I merely wish to add, Miss Bently," the manager said, as she handed back the letter, "that the kind of saleswoman noted in this letter is the kind we never part with if we can help it."

Suppose—she had not written! Lois did not realize that she had said it aloud until she heard the manager answering her thought.

"Yes, we might have made a mistake, although we are not so likely to as you think. But even then, the same qualities would have won in the end. They always do, Miss Bentley."

Lois, shining-eyed and pink-cheeked, went back to the lace counter. It was good—best of all—to know that real things counted. But how other people helped—if they would!—Youth's Companion.

WHERE AMBER COMES FROM.

Emperor William, of Germany, derives a large part of his income from the sale of amber. There is only one place in which amber is found in quantities; namely, on the coast of Samland on the Baltic. The German royal house owns a monopoly of the trade.

Amber, as it is found to-day, is the petrified resin of a very ancient forest. The layer of earth containing it runs fifteen or twenty thousand feet out under the sea. In ancient times, the inhabitants of the district used to gather seaweed thrown up on the beach by a storm, in the hope of finding pieces of amber attached to the weeds; nowadays, however, divers go down and search the sea bottom while a mine has been sunk on the shore and tunnels have been run out under the bed of the ocean. About $12,500 worth of amber is taken every day. Amber dust is sold to incense-makers. Small pieces with fine colors go to make ornaments that are much prized by the Persians and the tribes of India, while larger pieces are used to make pipe stems.—Southern Churchman.

PAY AND GO.

Masons, Odd Fellows and others have to pay their dues before they can move their membership. Church members should be required to pay their dues for missions, salaries, etc., before they can get a certificate of membership.

A. D. Betts.

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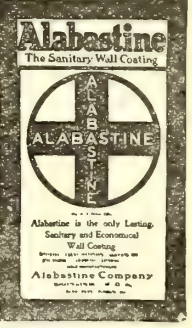
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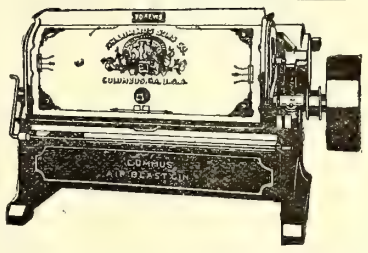
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I will send it to you **absolutely free,** to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to **prove** my faith by sending out **these fifty-cent boxes** free. So, my reader, irrespective of your past experience, write to me **at once—today**—and I will send you the treatment **entirely free** by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the **very best test** of anything is a **personal trial** of it, and I know a fifty-cent box of Balm of Figs will **convince you** of its merit. Nothing is **so convincing** as the **actual test** of the article itself. Will **you** give Balm of Figs this test? Write to me today, and remember I will gladly send you a **fifty-cent box of Balm of Figs for the asking.** Address

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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

OUR PLEDGE.

As heretofore the Conference Treasurere will keep her books open untill March 12. Let us remember that we have pledged to the Board for its general work $11,775, and try to realize how that work will suffer if this pledge is not redeemed. If any society has not fully met its apportionment the few remaining days give opportunity for strenuous effort to bring everything up in full.

THE BOARD MEETING—A WORD OF EXPLANATION.

On January 27th the executive committee of the Woman's Board of Foreign Missions met in Nashville, Tenn., and in addition to other business, fixed the date of the annual meeting for April 27th, in Charlotte, N. C. After its adjournment it was learned that the General Board of Missions had selected that date for its meeting. Since our meeting must be held previous to that of the General Board, the date of ours had to be changed to April 20th.

One object in holding the meeting in Charlotte was that members of the Board who wished to attend the sessions of the General Conference, which convenes in Asheville, N. C., May 4th, might conveniently do so. The necessity of holding the Board meeting so much earlier than was expected entirely defeats this object, on account of the time that will elapse between the two meetings. It seemed expedient, therefore, that, in order to save time and expense, ours should be held at some central point instead of so far east. An invitation from Clarksville, Tenn., which is a short distance from Nashville, was presented to the committee and, in view of all the facts, was accepted. This was done with many expression of regret to the good women of Charlotte, and of appreciation of the previous invitation so cordially extended by them.

The Board meeting will therefore be held, April 20th, in Clarksville, Tenn., instead of Charlotte, N. C., as first intended.

To very many this announcement will bring keen disappointment. Much pleasure and benefit have been anticipated in having the Board in our own conference. We are sure, however, that all will appreciate the situation and accept the decision of the committee as wise under all the circumstances.

This session of the Board will be one of unusual interest not only because of the election of officers but of questions of vital significance that must be discussed and acted upon. It behooves us, dear sisters, to be earnest and faithful in prayer for the guidance of the Holy Spirit both for the General Conference and the Board, that all legislation may be such as shall result in the more speedy furtherance of the Gospel.

That our readers may know and consider the changes in missionary organization under contemplation, we quote an editorial in the Nashville Christian Advocate of February 4th.

MISSIONARY ORGANIZATION.

"The Commission for the Unification of the Missionary Work of the Church adjourned on Thursday, January 27, without formulating a report. Another meeting will be held in Nashville prior to the assembling of the General Conference, probably in April. The Commission gave out no statement as to its progress.

"At the risk of seeming indiscretion we venture to bring before the Church at large some intimations which we have gathered of the plans which the Commission has had under discussion. We do this, with apalogies to the members of the Commission, impelled especially by two considerations. The first is the transcendent importance of the subject—namely, the right equipment of the Church for her future work for humanity. The second is that the Church at large will not accept any plan until it has been subjected to a measure of public scrutiny and criticism. The session of the General Conference itself is too brief and too crowded with other matters for so great a subject as this to have the prolonged and minute examination which it deserves and which the members of the Church at large will insist upon. We think it will do good, therefore, and not harm for all our people to begin now to join their thought to the serious consideration of these problems by the members of this Commission. 'In the multitude of counselors there is safety.'

"What may roughly be described as three alternative plans for the unification of the various missionary agencies of the Church have taken form in suggestions made to the Commission. Some combination of all or part of them may yet be found acceptable.

"1. The first may be described as the union two-board plan. It is that there shall be one board of foreign missions and one board of home missions and Church extension. The two Woman's Boards now existing shall be consolidated with these respective general boards, having a certain agreed number of members on each and a departmental secretary.

"2. The second is a sort of non-union two-board plan—namely, one general board of missions, home and foreign, and of church extension, and one women's board. This involves the consolidation of the Church Extension Board as it now is with the Board of Missions and the union of the two Women's Boards.

"3. The third plan is to leave the boards pretty much as they are except providing for a co-ordination of the two Women's Boards. A part of this plan and of the second is the formation of a sort of Common Council, made up of the executive officers of these several organizations and a certain designated number of bishops. The function of this Council would be to harmonize and as far as possible unify the work of them all.

"This analysis makes no pretense of being exhaustive. It is at best a bare skeleton outline. The Christian Advocate does not for the present give its adherence to any one of the separate plans indicated, though the Editor is not unwilling to record now his personal preference as between them for the first. We desire that this effort to adjust our missionary machinery shall have the prayerful attention of the members of the Church, and for that reason, though without authority to do so, we bring it before them. Letters bearing on any phase of the subject may be sent to the Secretaries of any of the present Boards, and will by them be brought to the attention of the Commission."

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

A NOBLE GIFT.

Rev. J. E. McCulloch, Superintendent of the Methodist Training School at Nashville, Tenn., has been made most happy by the receipt of a check for twenty thousand ($20,000) dollars from a member of our church who is too modest to let his name be made public. The gift is especially appreciated, as it is made without restriction or direction, other than the "needs of the institution." The Woman's Home Mission Society especially rejoices in this gift, because so many of the deaconesses and city missionaries in their employ have had training or are preparing for the work at this school. We trust this is but the beginning of many large gifts to church institutions in the M. E. Church, South.

TRAVELING LIBRARIES.

The North Georgia Conference Woman's Home Mission Society, has forty-five Traveling Libraries of fifty books each. These are used in mill settlements and country schools. Every auxiliary in the Conference use the Bulletin and one-half use the Reading Course. Certaiinly this is worthy of emulation.

AN ITEM OF REPORT OF COMMITTEE ON SOCIOLGY AND PHILANTHROPY.

1. The first subject we bring before you this year is that of the dreadful curse found in all parts of this country, North, South, East and West—traffic in girls. It is a blight upon the womanhood of this land. Men all over the land are engaged in the traffic, and hundreds and thousands of young women, white and black, are being bought and sold to satisfy men's passions. We make this recommendation: That the women of the Woman's Home Mission Society make a study of the social evil, and especially of the traffic in girls in their own sections, and use every legal force that is available and can be made available to eliminate this terrible curse.

In Mr. Taft's message to Congress this fall he recommended the appropriation of $50,000.00 to be used by the Secretary of Commerce and Labor to bring those responsible for this trade to indictment and conviction under Federal law. Write to the American Purity Alliance and the National Vigilance Committee, 156 Fifth Ave., New York, for printed matter on this subject.

NOTICE

The Woman's Board of Home Missions of the Methodist Episcopal Church, South, will hold its twelfth annual session in West End Church, Nashville, Tenn., April 14-21, 1910. Names of delegates and visitors should be sent promptly to Mrs. John H. Moore, 52 The Polk, Nashville.

The Southeastern Passenger Association will grant its usual reduction in railroad fare, provided the required number of one hundred is in attendance. Persons coming from territory outside the Southeastern Passenger Association are advised to purchase ticket to the nearest point inside the Southeastern territory, and thence purchase ticket to Nashville, at the same time securing certificate of standard form.

Miss Belle H. Bennett, Pres.,
Mrs. Frank Siler, Rec. Scey.

He who is accepted of God is the one to be sent back to the world of men. Forgiveness means power to conquer sin, and therefore power to help men in their hard struggles; sanctification is not merely the passport to Heaven; it is the preparation for highest service.—W. G. Jordan.

Interesting to the Housewife

Of course, nearly every lady understands how to cook, but she also knows that there is always something new to learn in the culinary art. What often bothers many housewives is in getting an extract that is absolutely pure and unadulterated, and at the same time made of the highest quality ingredients. The fact of its being "pure," won't give it the proper strength and flavor, unless it is made of the very best materials. Sauer's Extracts make the best pastries. They have won ten awards and medals in America and Europe, for purity and exquisite flavor. Try them in one of the following recipes:

Bread Pudding. 1 quart of rich milk, 3 eggs, ½ cupful of butter, ½ cupful of sugar, 4 cupfuls of crumbled bread, 1 cupful of seeded raisins, ½ saltspoonful of salt, 1 tablespoonful of Sauer's Vanilla, or Lemon Extract. Soak the crumbled bread in the milk for fully half an hour; add all the other ingredients; mix well together, and bake in a pudding dish until the top has browned. This may be served either with or without cream, or sauce.

Tapioca Pudding. 1 pint of milk, 2 eggs, 2 tablespoonsful of tapioca, ½ cupful of sugar, ½ cupful of hot water, ½ saltspoonful of salt, 2 teaspoonfuls Sauer's vanilla, or Lemon Extract. Soak the tapioco in the water until all is absorbed; add the milk and cook in a double boiler until the tapioca is soft. Then add the well-beaten yolks of the eggs, the sugar, and the salt; cook about five minutes; add Sauer's flavoring extract, and then fold in the well-whipped whites of the eggs. Serve cold.

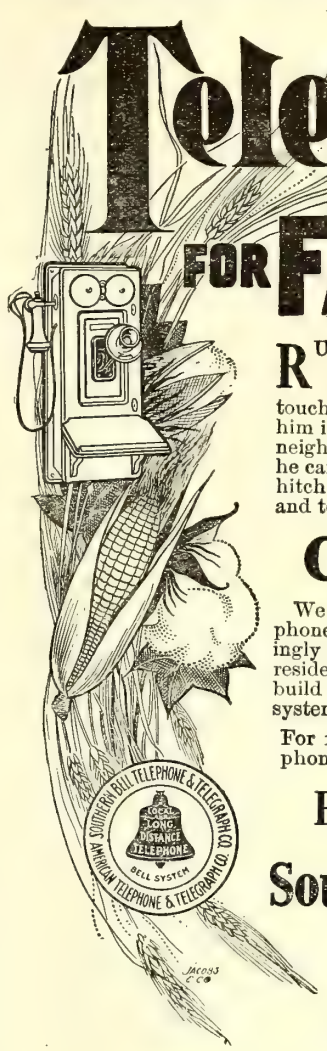
Charlotte Russe. 1 pint of milk, 2 eggs (yolk only, ½ cupful of sugar, 2-3 box of gelatine, 1 quart of cream, 1 tablespoonful of Sauer s Vanilla Extract. Use the milk, eggs and sugar in making a boiled custard, and when done add the gelatine which must previously have been dissolved in about half a pint of boiling water and carefully strained. While this mixture is cooling, beat the cream until it is stiff, and add it to the custard, which may then be poured into a glass bowl already lined with dry sponge cake, or lady fingers. Serve cold.

If you like the flavor of your dessert when made according to any of the above formulas, then write to the C. F. Sauer Co., Richmond, Va., asking them to send you free and postpaid, their new cookbook containing fifty recipes by a famous New York chef.

Don't forget that you cannot get good results unless you use Sauer's Extracts. They come in thirty-two different flavors, and are sold by leading grocers, in ten and twenty-five cent bottles. Should your dealer be out of them, the C. F. Sauer Co., Richmond, Va., will see that you are supplied, if you will send them your grocer's name.

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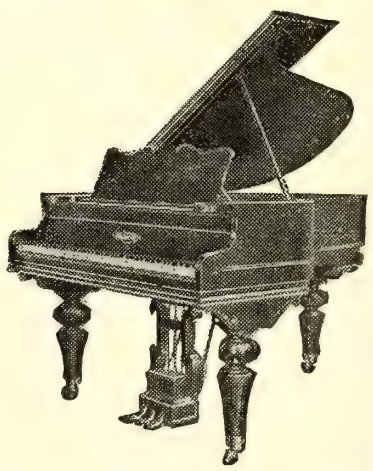
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The Sunday School Lesson

FIRST QUARTER—LESSON X—MARCH 6, 1910

Jesus the Healer.
Matt. 8: 2-17.

Golden Text—Himself took our infirmities, and bare our diseases. Matt. 8: 17.

Our Lord's Ministry to the Body.

We have been studying the words of Jesus. Now we are to consider some of the works of Jesus. The group of activities described in today's lesson show Jesus at work as a healer. They are a part of His ministry to the bodies of men. He was conscious of every human need, and for each He had the decisive word and the decisive deed.

Jesus could never take human suffering as a matter of course. He did not have a philosophy which enabled Him complacently to endure the sight of other people's suffering. He was wonderfully responsive to the calls of those whose lives were blighted by bodily ailments; and so He became known the country over as a great Healer.

This result was exactly what Jesus did not desire, for it brought about a danger which He wished to avoid. He was very solicitous that His ministry to the body should not obscure His ministry to the soul; and the multitude, with its ever present consciousness of the things of the bodily life, was much more ready to welcome a great healer and receive the benefit of His power than it was to hear and heed the words of a prophet who spoke of its moral and spiritual need. It was in spite of this constant danger of misinterpretation of the meaning of His ministry that Jesus wrought works of healing.

Then it is not hard to see that Jesus felt a certain impatience with pain. Health and soundness were normal. Disease and pain were abnormal; and it was the delight of Jesus to restore the normal things of life. He was able to give men complete vitality in physical and moral and spiritual things; and He wished the whole life to be vitalized. His was no fragmentary effort. It was for the entire man.

Typical Instances of Healing.

There is something very touching about the account of the leper who timidly approached Jesus saying, "Lord, if thou wilt, thou canst make me clean!" Instanly the hand of Jesus went forth and touched the man from whom every other human being had shrunk away. That touch of a —even a leper—was a revelation and so loving men that He would have no barrier between Himself and any man —even a lpeer—was a revelation and a miracle. It made the leper one with human kind again, for immediately his leprosy was cleansed.

The story of the soldier who loved his slave is in refreshing contrast to much that is horrible in those days of a cruel system of slavery. This soldier was altogether an unusual man, and without ever knowing that he was going to do it, he gave something very valuable to Jesus at the very moment when he was asking a favor. There was so little spiritual insight and so much superficial enthusiasm without any moral root among the crowds which followed Jesus, that His heart was often heavy; but this soldier, with his great humility and his implicit faith, brought a great glow of glad surprise to the Master's heart. He spoke a word of generous praise, and promised that the soldier's request would be granted; and the slave was healed that very hour.

Arriving at the home of Simon in Capernaum, Jesus found an embarrassing situation. One of the female members of the household—the mother of Peter's wife—was ill. To entertain guests and to care for the sick at the same time seemed the demand which was made upon the household; but Jesus saw the situation at a glance, and soon the sick woman was well and taking a part in the labor of hospitality.

There is a beautiful picture of an evening when many of those in dire need were brought to Him and He healed them. As the evening shadows came on, a wonderful procession left the house where Jesus was. The darkness of infirmity and disease had been lifted. With the glow of sanity and health, men and women who had been hopeless walked out from Jesus. To be well was like having a new gift of life.

The Church's Ministry to the Body.

When the Church considers its mission to the bodies of men, it is confronted by the same problem which Jesus fased. If in all sorts of ways it ministers to the physical well being of those it is striving to help, there is danger that it will be misunderstood. When it has performed fine services of physical helpfulness some men will be likely to come to the conclusion that this is the real work of the Church. There is danger that its moral and spiritual mission will be obscured by its service of physical helpfulness. In regard to this danger the Church must do exactly what Jesus did. It must run the risk of misunderstanding.

But the Church must not court misunderstanding; and it must not itself become confused as to its greatest work. Its message to the conscience of a man is more important than its physical ministry, and the offer of forgiveness and victory it brings to the man under heavy spiritual burden is the greatest word it is called upon to speak. The Church must keep its perspective like the perfect moral perspective of its Lord; and it must always regard its service of a higher service, which has been rendered only when men find the forgiveness and peace which the Saviour gives.

The Place of Sympathy in Christian Service.

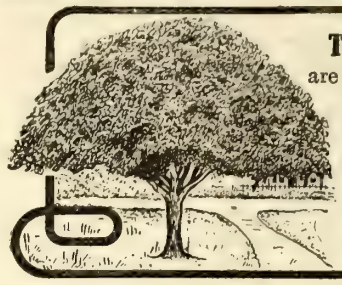
In observing the works of healing wrought by Jesus one is struck by the evidence of an outflow of personal sympathy for the sufferer. Jesus not only healed, but there was a warm, spontaneous compassion which must have come to the one who was healed as a gift almost as great as the healing. When Jesus touched the leper it was as though He gave Himself in the act of healing him. If men who are serving Christ desire their labor to count for the most, they must be willing to touch the leper as well as to help him. The sympathy which is willing to touch the leper is one secret of the Church's power.

The sympathy which spontaneously adds the unnecessary human touch, which, just because it is unnecessary, expresses so much, does more than heal the leper. It wins his heart. There are men and women everywhere who cannot be moved by our arguments, and are unconvinced by the most adequate sermon, who can be won by the self-forgetful human touch. In many a place the great need is not so much that the gospel should be said again, as that it should be lived again. The gospel become a spontaneous sympathy expressed in the human touch is well-nigh irresistible.—New York Christian Advocate.

One Cough

A cough, just a little cough. It may not amount to much. Or, it may amount to everything! Some keep coughing until the lung tissues are seriously injured. Others stop their cough with Ayer's Cherry Pectoral. Sold for seventy years. How long have you known it?

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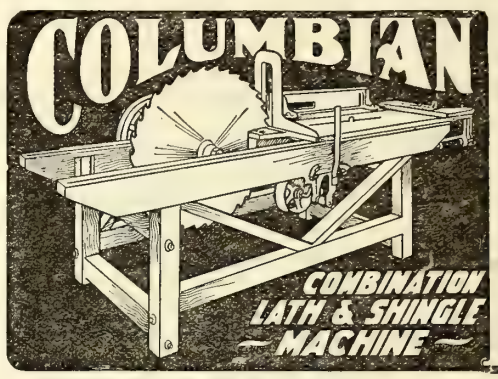
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The Farm and Garden

FERTILIZING FOR PEAS.

F. A. H., Niantic, Conn.—I was interested in the article on page 107, "Fertilizer for Garden Peas." Mr. Massey in his reply, says: On potatoes I use 10 per cent. potash, while on most crops from three to five per cent. is enough." How much per acre would he use of a three to five per cent. potash fertilizer? I expect to plant peas on land where potatoes were planted last year. Stable manure was plowed in and one-half ton per acre of a 2½-9-6, fertilizer used in the drills. I usually plow under manure for peas, and then use fine horse-stable manure in the drills. Is this a good way? If the nitrate of soda is used, how much to a hundred feet of row? Would there be any benefit in an application of basic slag? In sowing oats to cut green for fodder would you advise the use of basic slag?

Ans.—On most garden crops that are produced above ground, that is, crops like lettuce and cabbages, which want a green leaf development, I want mainly nitrogen and phosphoric acid. With peas the case is rather different. We want a fair development of tops, but we also want mainly the starch development that is favored by the presence of phosphoric acid and potash. Root crops I have always found to need the most potash, and I use on potatoes 10 per cent. of potash in large applications. The mixture for peas which I have advised I would make to use 400 to 500 pounds per acre, making it largely potash and phosphoric acid and only a moderate amount of nitrogen. Ten per cent. of potash is none too much on sandy soils for peas. Five per cent. or less is enough for cabbages, lettuce, etc. The mixture you name for potatoes will do very well in your section, but in growing early potatoes in the South for the Northern markets we use more nitrogen, as the crop is made between February and June, when the natural nitrification is not as active as in warmer weather. I prefer not to use manure for peas, as it makes vine rather than peas, and on land of good fertility I would use only acid phosphate and muriate of potash. I have advised a small amount of nitrate of soda merely to start the early growth, simply 50 pounds per acre. Basic slag might have a bad effect on the cooking quality of the garden peas, as the lime in it might affect this, lime generally making peas hard to boil. Basic slag will be an excellent application for oats to be cut for hay if accompanied with a fair application of nitrate of soda. I would not mix basic slag with organic nitrogen material, but the lime will not have any bad effect on the nitrate.—W. F. Massey, in Rural New Yorker.

A SUCCESSION OF MANURIAL CROPS.

M. W. C., Maine, N. Y.—I have a piece of hardpan land; it lacks humus. I wish to plow it and sow some crop or crops to turn under, I wish to fill the soil full of humus to hold the moisture, buckwheat, vetch, cow peas or some other crops. Which would you advise?

Ans.—If you want to spend the entire season growing manurial crops there are several rotations possible. You can start with Canada field peas as early as you can work the ground. In June these are plowed under and either of the following seeded: Buckwheat or Japanese millet, broadcast, Crimson clover and Cow-horn turnips, or cow peas in drills. The buckwheat or millet can be plowed under in September with rye seeded after them. If the Crimson clover and turnips make a god growth they can be left until spring. The cow peas are plowed under in September with rye following. In New Jersey we should use Crimson clover and turnips or buckwheat with Crimson clover. If the clover comes up well with the buckwheat we would clip the buckwheat in September, leave it on the ground and let the clover come up through it. We do not believe either Crimson clover or cow peas will do well in your country and advise Canada peas, buckwheat and rye in succession.—Rural New Yorker.

FEEDING CHICKENS

A Good Ration for Laying Hens.

A good ration that has been used in the South for some time in the way of a grain ration, is composed of the following mixture: 50 pounds corn, 50 pounds wheat, 25 pounds buckwheat. This we feed as follows: To a pen of 25 hens, we take two quarts and csatter it well into the straw of the scratch pens as we open them up in the morning; at the same time we supply about a half peck of green feed chopped fine. Again in the middle of the day we repeat our grain ration, cutting it somewhat if they do not seem to be very anxious for it. At the evening feed we again feed about two quarts. This constitutes the grain ration for a pen of 25 hens, but the hoppers are always kept filled with the following mixture: 25 pounds corn meal, 25 pounds shipstuff, 50 pounds bran, 10 pounds beef scrap and 2 pounds charcoal. To this the fowls have free access at all hours of the day.

It Pays to Feed Green Bone

Just now we are feeding a goodly amount of freshly cut green bone, which we supply in place of the beef scrap. With this mixture our S. C. Brown Leghorns are shelling out the eggs, when prices are the highest and the mercury in the thermometer is the lowest.—C. P. Miller, in Progressive Farmer.

TWO MORE QUESTIONS.

Our Bishops have to ask forty-six questions at each Annual Conference. I hope the next General Conference will add two more: How many parents go to Sunday School? How many Sunday School scholars go to preaching? It is an alarming sight to see boys and girls between the church and preaching hour.

N. D. Betts.

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Our Dead.

Potts—John S. Potts was born October 15, 1825, died February 14, 1910, and was 84 years 3 months and 29 days old. Was married to Sarah Ann Addington August 15, 1855. To this union were born six children, three of whom are still living.

Brother Potts was converted early in life and united with the M. E. Church, there being at that time only one M. E. Church in America. He has lived a consistent Christian life.

He was a native of Iredell County, and was well known in that county in his early life. Brother Potts had been feeble for some time, though he was not "sick," and never seemed to suffer. He very often expressed himself as being ready when the summons came and did not dread death in the least. His wife died nearly five years ago and he seemed to feel lonely since that time. In his declining days he was patient and kind.

The writer visited him at the home of his son, Brother W. T. Potts, at Highlands, with whom he had lived since the death of his wife, and he was always cheerful, and conversed freely on subjects of interest. He prayed much and shortly before he died he asked his son to hand him "the book." He gave him the Bible and he opened it and layed it before him and prayed. His greatest desire was to possess a spirit of prayer. When the end came he did not suffer just stopped breathing.

His body was laid to rest in the cemetery at Highlands, at 2.30 p. m., February 15, 1910, the writer conducting the services.

R. L. Andrews, P. C.

Roberts—On the 2nd day of February, Brother Pink Roberts was stricken with paralysis about 1.30 p. m. and died at 7 p. m. He had been in usual health up to the very time of the stroke as far as we know. His death was a severe shock to his family and many friends. His quiet industrious life and kindly expressions are sadly missed. He leaves a wife and four sons and four daughters to mourn their loss.

Thanking God for every hope we left us. We laid him away to rest in the Stoneville cemetery on the 3rd to await the general resurrection.

Surely, "In the midst of life we are in deah."

J. H. Robertson.

McGhee.—Sister Sarah Ann McGhee was born August 8, 1843, departed this life December 20, 1909, aged 66 years 4 months and 12 days.

She professed faith in Christ in her early girlhood and joined the Methodist Church, South, of which she lived a consistent member until the Lord, who doeth all things well, called her up higher. Thus a whole life was devoted unto God. She was stricken very suddenly with a stroke of paralysis and lived only about 24 hours, and amid her suffering she manifested much Christian patience, and gladly received her summons to go with him through the valley of the shadow of death to the realms of the blest.

Sister McGhee not only left the dying evidence that all was well, but her beautiful and exemplary life she lived in her community will tell more largely of her faith in God, and will speak to the world in perpetuating Christianity. She leaves a husband and five children to mourn her loss, three girls and two boys.

She was not only loyal to her Lord, but also to her church, her place at church was never vacant except in case of sickness. She believed largely in the evangelization of the world, for she gave liberally of her means to the missionary cause. She took great interest in her children in trying to bring them up to honor and fear God.

She was about the first settler on Puncheon Fork and no doubt sowed the first gospel seed by act and deed that has germinated and brought forth fruit to the glory of God. Her life on earth was always cheerful and she made all feel happy that fell in her company.

She was a mother not only to her children, but to all the community in which she lived by her helpfulness to others by visiting and administering to the sick. She realized it was not vain to serve the Lord, and we trust has gone to receive her reward. The funeral service was conducted by her pastor and we laid her body in the family burying ground to await the resurrection morn.

L. H. Griffith, P. C.

Ramsey.—Edward Davis Ramsey was born February 29, 1829, and died February 5, 1910. On October 4, 1886, he was married to Miss Jane Hause. To this union were born three sons and one daughter, the oldest son having departed this life several years ago.

Brother Ramsey was converted and joined the Methodist Church when a mere boy, and remained a faithful and consistent member of the same till death. He loved his church and was a regular attendant upon the divine services till his health failed a few years ago. He was a member of a family noted for their church loyalty. Hew was a brave soldier in the Civil War. He was a kind and devoted husband and father, and will ever be remembered and honored by the loved ones left to mourn his departure. Brother Ramsey's life on earth speaks well for his life beyond the grave. May his friends and loved ones so live as that they may meet and see each other "face to face" when they have passed over the river.

M. B. Clegg.

Merrell.—Joseph A. Merrell, son of John and Jane Merrell, was born July 23, 1865, died January 30, 1910, being 44 years 6 months and 7 days of age. In December, 1887, he married Miss Amanda J. Reed, to them were born eleven children, all of whom with the widow survive. For a number of years he was a member of the M. E. Church, South, (and a Methodist indeed he was.) He loved and believed in its doctrines. He was devoted to his church and family. He belonged at Bethany, formerly Rush Creek, on the Fairview Circuit.

If he had an enemy it is unknown to this writer. He was a steward and trustee of our new church, Bethany, now being built and the last work he did was on the church on Friday preceding his death on Sunday night. He lived his religion and died in the faith. He wil not only be missed in the home but in the church of which he was a member and in the community in which he lived.

The funeral was conducted by the writer at Sharon Church, amidst a writer at Sharon Church, amidst a large concourse of relatives and friends, after which his body was placed in its resting place in the Sharon cemetery to await the resurrection. Our loss is Heaven's gain. Now, we see through a glass darkly, but then face to face. Then shall know even as we are known. I Cor. 13:12.

Joseph Fry.

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, N. C.

Second Round

Henderson Circuit, Hilligirt, ---- Mch. 5-6
Hendersonville, ---- Mch. 6
Weaverville Circuit, French Broad, ---- Mch. 12-13
Weaverville, ---- Mch. 13
Fairview, Tweeds, ---- Mch .19-20
Biltmore and Mt. Pleasant, Biltmore. Mch. 26-27
Mars Hill, Union Hill, ---- Apr. 2-3
Burnsville Circuit, Shoal Creek ---- April 9-10
Burnsville, ---- April 10
Bald Creek, Elk Shoals, ---- April 16-17
Hot Springs, Ottingers, ---- April 23-24
Marshall, Rector's, ---- April 30, May 1
Central, ---- May 8
Riverside, ---- May 8
Haywood Street, ---- May 15
Elk Mountain, ---- May 15
Bethel ---- May 22
North Asheville, ---- May 22

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder, Charlotte, N. C.

FIRST ROUND

Mount Zion, Feb. 27-28

Second Round

Pineville' Harrison, ---- March 5
Tryon Street, ---- March 6
Chadwick, Seversville, Chadwick, ---- March 6
Derita, Pleasant Grove, ---- March 12
Trinity ---- March 13
Dilworth, ---- March 13
Brevard Street, ---- March 20
North Charlotte, ---- March 20
Belmont Park, ---- March 27
Calvary, ---- March 27
Morven, Pleasant Hill, ---- April 2-3
Matthews, Indian Trail, ---- April 6
Weddington, Union, ---- April 7
Waxhaw, Bands Grove ---- April 8
Prospect, Carmel, ---- April 9-10
Polkton, Peachland, ---- April 15
North Monroe and Icemorlee, ---- April 16-17
Monroe, ---- April 17-18
Lilesville, Savannah, ---- April 23-24
Ansonville, Salem, ---- April 23-24
Wadesboro, ---- April 24
Mount Zion, ---- April 27
Unionville, Zion, ---- April 30, May 1

I trust the stewards and other laymen in each charge will help the pastor to secure at least ten new subscribers for the advocate during the months of March and April.

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N.C.

Second Round

Franklin Circuit, at Bethel, ---- Mch. 5 6
Glenville Circuit, at Double Springs, Mch. 12-13
Judson and Almond, at Almond, ---- Mch. 19-20
Bryson City and Whittier, at Bryson City, March 26-27
Robbinsville, at Robbinsville, ---- April 2-3
Andrews Station, ---- April 3-4
Murphy Circuit, at Peach Tree. ---- April 9-10
Murphy Station ---- April 10-11
Hayesville Circuit, at Sweet Water, ---- April 16-17
Hiawassee Circuit, at Martin's Creek, April 23-24
Dillsboro and Sylva, at Sylva ---- April 30, May 1
Webster Circuit, at Webster, ---- May 7-8

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Second Round

Denton Circuit, Tabernacle, ---- March 5, 6
Uwharrie Circuit, Lebanon, ---- March 6, 7
E. Greensboro Circuit, Whitsett, ---- March 12, 13
Greensboro Centenary ---- March 13-14
Asheboro Station, ---- March 19, 20
Ramseur and Franklinsville, Franklinsville, March 20-21
Coleridge Circuit, Mount Zion, ---- March 26, 27
Randolph Circuit, Mount Vernon, ---- April 2, 3
Asheboro Circuit, Old Union, ---- April 3, 4
Randleman and Naomi, ---- April 3, 4, night
West Greensboro, Friendship, ---- April 9, 10
Greensboro, Carraway Memorial, Apr 10, night
Liberty Circuit, Betheny, ---- April 16, 17
Pleasant Garden, Zion ---- April 17, 18,
Greensboro, Walnut Street, ---- April 17, night
Ruffin Circuit, Ruffin, ---- April 30, May 1
Wentworth Circuit, Bethlehem, ---- April 23, 24
Reidsville, ---- May 1, 2

Delegates to the District Conference will be elected this quarter.

Let every pastor be active in the Advocate Campaign. Who will send in the largest list of renewals and new subscribers?

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, N. C.

Second Round

Hartland, at Mount Pleasant, ---- March 5-6
Connelly Springs, at Friendship, ---- March 12-13
Rutherford College, at night, ---- March 12-13
Thermal City, at Pleasant Grove, ---- March 17
North Catawba, at Carlyle, ---- March 19-20
Marion Station, at night, ---- March 20
Rutherfordton, ---- March 26-27
Green River, at Lebanon, ---- March 29
Broad River, ---- March 31
Forest City, ---- April 2-3
Henrietta and Caroleen, at night, ---- April 9-10
Cliffside, ---- April 9-10
Elk Park, at Banner Elk, ---- April 16-17
Spruce Pine, at Mount Vernon, ---- April 23-24
Bakersville, at Snow Creek, ---- April 30, May 1.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Second Round

Mount Airy Circuit, Salem, ---- Mch. 5-7
Mount Airy Station, ---- Mch. 6-7
Pilot Mountain Circuit, Chestnut Grove, Mch. 12-13
Rural Hall Circuit, Mount Pleasant, Mch. 13-14
RockfordCircuit, Stoney Knoll, ---- Mch. 19-20
East Bend Circuit, Macedonia, ---- Mch. 20-21
Danbury Circuit, Sandy Ridge, ---- Mch. 26-27
Yadkinville, Boonville, ---- April 2-3
Laurel Springs, Transou. ---- April 9-10
Sparta, Cox's Chapel, ---- April-12
Helton, Helton, ---- April 16-17
Jefferson, Orion ---- April 17-18
Creston, Sutherland, ---- April 23-24
Watauga, ---- April 27
Boone, Hopewell, ---- April 30, May 1

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Second Round

Epworth, 11 a. m., ---- Mch. 6
Forest Hill, night, ---- Mch. 6
Albemarle Circuit, at Pine Grove, ---- Mch. 12
Salem, ---- Mch. 13
Albemarle Station, night, ---- Mch. 13
Salisbury Circuit, at Bethel, ---- Mch. 19-20
South Main ---- Mch. 20-21
Cottonville Circuit, at Zion, ---- Mch. 26
Norwood, ---- Mch. 27-28
Linwood Circuit, at Center, ---- April 2-3
Lexington, ---- April 3-4
Woodleaf Circuit, at Cleveland, ---- April 9
Salisbury, First Church, ---- April 10
China Grove, at Harris, 3:30 p. m., ---- April 10
Bethel, Big Lick, at Love's, ---- April 14
Mount Pleasant, ---- April 15
Concord Circuit, at Carmel, ---- April 16-17
Central, ---- April 17
West Concord, at Westford, 3 p. m., ---- April 17
Jackson Hill, ---- April 22
Gold Hill Circuit, at Richfield ---- April 23-24
New London Ct., at Bethel, 3 p. m. ---- April 24
Kannapolis Circuit, at Union, ---- April 30, May 1

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

FIRST ROUND

Polkville—February 26, 27.

Second Round

Gastonia, West End, ---- Mch. 5-6
Gastonia, Main St., ---- Mch. 6-7
Cherryville, Bethlehem, ---- Mch. 12-13
Shelby, Central Church, ---- Mch. 13
Crouse, Pleasant Grove, ---- Mch. 19-20
Bessemer, Concord. ---- Mch. 26-27
Shelby Circuit, at ElBethel, ---- April 2-3
King's Mt., King's Mt., ---- April 2-3
South Fork, Zion, ---- April 9-10
Lowesville, Snow Hill, ---- April 16-17
Mt. Holly, Mt. Island, ---- April 17-18
Gastonia, Ozark ---- April 22
Lowell, Bethesda, ---- April 23-24
McAdenville, McAdenville, ---- April 23-24
Mayesworth, Mayesworth, ---- April 25
Belwood, Palm Tree ---- April 30, May 1
Polkville, ---- May 7-8
Stanly Creek, ---- May 14-15
Lincolnton Circuit, ---- May 28-29

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, N. C.

Second Round

Mooresville, ---- March 4-6
Troutman, at Vanderberg, ---- March 5-6
Iredell, at Olin, ---- March 12-13
Mooresville Circuit, at Fairview, ---- March 19-20
Davidson, ---- March 20-21
Lenoir Circuit, at Mortimer, ---- March 26-27
Maiden, at Pisgah, ---- April 2-3
Rock Spring, at Bethany, ---- April 3-4
Caldwell, at Cedar Valley, ---- April 9-10
Lenoir, ---- April 10-11
Hickory, ---- April 15-17
Hickory Circuit, at West Hickory, ---- April 16
Granite Falls, ---- April 17 18
Catawba, at Bethlehem, ---- April 23-24
Newton, ---- April 24-25
West Statesville, at Bethel, ---- April 30-31
Race Street, ---- May 1

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Second Round

Brevard Station, ---- March 5-6
Waynesville, ---- March 13
N. Haywood, Laurel Hill, ---- March 26-27
Jonathan, Delwood, ---- April 2-3
Canton, ---- April 9-10
Bethel, Liberty, ---- April 9-10
Sulphur Springs, Acton, ---- April 16-17
West Asheville, ---- April 16-17
Leicester, Western, ---- April 23-24
Brevard Circuit, ---- April 30, May 1
Mills River, ---- May 7-8
Spring Creek, Balm Grove, ---- May 14-15
Haywood, Davis, ---- May 21-22
District Conference, Canton, ---- May 25-27

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Second Round

Walnut Cove, Palmyra, ---- Mch. 5-6
Walkertown, ---- Mch. 6
Madison, ---- Mch. 11-12
Stoneville, ---- Mch. 13-14
Forsythe, Pine Grove, ---- Mch. 19-20
Grace, ---- Mch. 20-21
Lewisville, Lewisville, ---- Mch. 26-27
West End, ---- Mch. 27-28
Farmington, ---- April 2-3
Advance, ---- April 3-4
North Thomasville, Fair Grove, ---- April 9-10
Thomasville, Main St., ---- April 10-11
Davie, Hardison, ---- April 16-17
Mocksville, ---- April 17-18
Cooleemee, ---- April 17-18
Summerfield, Pisgah ---- April 23-24
Stokesdale, Carmel, ---- April 24-25
Kernersville, ---- April 27
Burkhead ---- April 28
Davidson, Centenary, ---- April 30, May 1
South Side, ---- May 1

25 Beautiful Easter Cards 10c
Fancy Gold or Silver with Colors



The prettiest, daintiest, most charming cards you ever saw. Rabbits, Eggs, Pretty Children, Flowers, Angels, etc. Every card handsomely colored with beautiful fancy Gold or Silver background—6 pkgs. 50c, 13 pkgs. $1.00.
J. D. WENDELL, 31 South Clinton St., CHICAGO, ILL.

Our Dead

Williams.—On January 27, 1910, the Lord in his providence saw fit to remove from our midst our beloved aunt, Harriet Eveline Williams. She was born March 13, 1851 and dieu january 27, 1910, being 58 years 10 months and 14 days old. She yas married to S. H. Williams about 42 years ago and has been a consistent member of the church since that time. She was a great sufferer but bore her sufferings patiently until she was released rom them by Him who doeth all things well. She is survived by a husband and ten children. May the good Lord strengthen them in their bereavement and gather them all at last to that place where there is neither sorrow, sickness, pain nor death.

Chas. H. Hyder.

Rodgers.—John Crawford Rodgers was born November 15, 1829, and was taken January 1, 1910. He was twice married. He was married to Jane L. Barr, September 30, 1851. The issue of this marriage was five children, one of which survives him. He was married to Maggie E. Rodgers later. The issue of this marriage was nine children, six of whom survive him.

He made public profession of faith in Christ, and joined the Methodist Church at Mount Harmony—now Harris' Chapel, sometime previous to his first marriage. About two weeks before his death he spoke freely to his daughter, Maggie, and assured her that his way was perfectly clear. He then sang, entirely through, the song and chorus: "At the Cross."

May God comfort the hearts of those that are so bereaved, and make his memory a blessing to all that knew him.

J. J. Eads, Pastor.

Turner.—Ailfred Turner, son of Samuel and Clarissa Turner, was born in Iredell County, N. C., November 6, 1838, and died at Statesville, January 27, 1910, in the 72nd year of his age.

He was converted under the ministry of the Rev. John Tillett when but a lad of fourteen years and joined the Methodist Church at Clarksbury. He was married in March, 1867, to Miss Sarah Ann Gaither, who passed to her reward several years ago. Three children survive Brother Turner, Mrs. Blanche Clifford, Mrs. Daisy Foster and a son, Arthur Turner.

For fifty years Brother Turner was a most efficient and faithful steward in the church. Quiet and unassuming yet a man of the strictest integrity, he was reverenced and loved by a very large circle of friends throughout the county. For the past two or three years he had been confined to his home by sickness. To visit him and to pray with him was a blessing, with a faith and fervency which never wavered his life was an eloquent appeal to all men to give themselves to God.

With the quietness and assurance which the Good Book tells us is the effect of a righteous life, Brother Turner awaited the call of his Lord and entered with a serene calmness into that rest which remaineth for the people of God.

Harold Turner.

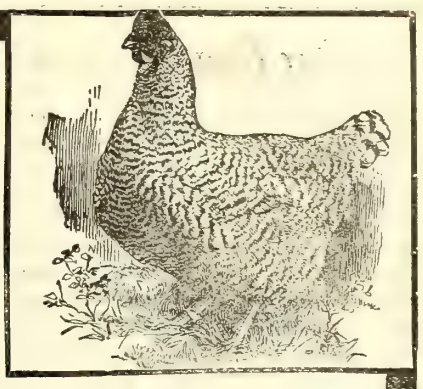
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Chicken Cholera



is your most dangerous foe, Mr. Poultry Breeder. If prompt action is not taken, it may result in the loss of all your poultry. However, by promptly using the proper treatment, you can not only prevent the spread of the disease through your flock, but you can also save many of the chickens already affected. If you will examine a chicken that has died of Cholera, you will find the liver enormously enlarged and discolored. The intestines also are inflamed and disordered. But if, when the cholera first appears, you will give your fowls liberal doses of *Black-Draught Stock & Poultry Medicine*, the liver will probably remain normal and the treatment will also cleanse the intestines of the cholera germs. You should also disinfect thoroughly the houses, ground, feed and everything within your poultry yards.

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Not alone through days of pleasure,
Not alone through days of wealth,
Not alone when friends surround us,
Not alone through days of health;
But when days are full of trouble,
When our dearest friend betrays,
When the path of life is roughest,
He is with us "all the days."

—Margaret H. Barnett.

The remembrance of a life well spent, and a heart carefully guarded and kept pure is the greatest possible help in our devotions to God.—Keble.

"I," Said the Tailor.

A physician, upon opening the door of his consultation room, asked: "Who has been waiting longest?"

"I have," spoke up the tailor; "I delivered your clothes three weeks ago."—The Argonaut.

We learn wisdom from failure much more than from success, often discover what will do by finding out what will not do, and probably he who never made a mistake never made a discovery. Horne Tooke used to say of his studies in intellectual philosophy that he had become all the better acquainted with the country through having had the good luck sometimes to lose his way.—Samuel Smiles.

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It is comely fashion to be glad;
Joy is the grace we say to God.

—Jean Ingleow.

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Because of their sedative influence upon the nerve branches

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relieve acute pains of any nature. They are equally effective in neuralgia, rheumatism, sciatica, locomotor ataxia, or the pain due to spinal trouble. Ladies who have periods of suffering find that they not only relieve their distress but their attacks become less severe, and after a time often disappear altogether.

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The Deaf Can Hear

Thirty Days' Home Trial



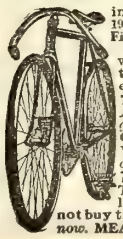
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Deaf people should send their names and addresses at once to get this instrument on thirty days' home trial. This wonderful instrument is perfected to such a degree that the deafest person can hear the faintest sounds, and we unhesitatingly send it to any afflicted person on thirty days' trial that they may know that by its use they can converse as those who are not afflicted converse. You can enjoy the theater and distinctly hear public speakers. Thousands are in use. Many users tell us it has greatly improved their hearing and has stopped their head noises. In many instances the normal hearing has been entirely restored. If you are deaf or hard of hearing, do not fail to send your name and address today, and test this wonderful instrument, and see what many responsible people who are using it say of the Electrophone. Write at once. (9)

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The Bodi-Tone Company

wants you to try a full-sized one dollar box of Bodi-Tone at its risk and expense, so that you will get acquainted with this new scientific medicinal combination, which is going to become the foremost medicine used by the American People. We want you to send us the Bodi-Tone Coupon printed in this announcement, giving us your full name and address, and the one dollar box of Bodi-Tone will be sent to you by next post, without a penny for you to pay unless it TONES ALL YOUR BODY.

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is just what its name means—A TONE FOR ALL THE BODY and we want you to try it and see what it will do for YOUR body. Bodi-Tone is a little round tablet that is taken three times every day, either before or after meals, whichever the user prefers. Each $1.00 box contains seventy-five Bodi-Tones, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how easy and simple it is to take, so you can learn how it works in the body, how it helps nature to tone every organ in the body.

Bodi-Tone

is a new remedy, but the ingredients which compose it are as old as the science of medicine itself. Its composition is not secret. Every one of the twelve valuable ingredients which go to make up Bodi-Tone are well known to all doctors of all schools; each has a well defined, well known and thoroughly established place in the realm of medicine, each has its own well known work to do in the body and each is prescribed by physicians every day in the year. Among the ingredients which compose Bodi-Tone are Iron, for the Blood, Phosphate, to help tone the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. We claim no credit for these ingredients, each of which has its own well-deserved place in the Materia Medicas of all the civilized world and are recommended by all modern medical writers and teachers—we simply claim credit for the manner in which they are combined, for the proportions used, for the remedy—Bodi-Tone, which they make and which we want to send you immediately, as soon as you write for it, so you can try it and learn how it acts.

Bodi-Tone

is no new-fangled, secret, mysterious, "discovered by accident," Egyptian, Indian, Chinese, Shaker or Quaker remedy. It depends upon no superstition or romantic story to make people believe in its efficacy. It is the scientific prescription of well known and competent doctors and chemists, and is compounded in one of the largest and best known pharmaceutical laboratories in the United States. It was conceived with the purpose, which we announce to all the world, to give the people a pure and safe household and home medicine, one that has medical authority behind it, one that doctors could sanction and approve, one whose composition could be boldly proclaimed and being all this, it is destined to become the foremost proprietary medicine of the century, a genuine pure food and drug medicine.

Bodi-Tone

though a scientific medicinal combination, is prepared from such remedies which the common people as well as the Doctors KNOW TO BE GOOD, which they can place confidence in, which they know they can safely use, and most of all, is composed of things which make it A GOOD REMEDY. It is right all through, from the first to the twelfth ingredient, a remedy that knows its work in the body and does it in a way that satisfies the body-owner. It is a pure remedy, that all the family, young and old, can use. It contains no poisonous drugs, it contains no harmful drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body. It does not kill pain with opium or morphine. It does not excite the body with alcohol, but it tones the body with the remedies which nature intended to tone the body, or that power would not have been given to them.

Bodi-Tone

offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your body is not in right, natural and normal tone. That is what Bodi-Tone is for—TO HELP NATURE RESTORE TONE TO THE BODY, to help nature restore normal health, energy, vigor, strength and weight. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well understood, definite action that produces general results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are especially valuable in such ailments.

Bodi-Tone

is especially urged for all chronic sufferers, who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give THIS SCIENTIFIC, MODERN COMBINATION of old-time remedies a chance to show what it can do for you.

A Trial of Bodi-Tone

is yours for the asking. You need not send any money—do not send any stamps. The Bodi-Tone Company wants to spend every penny of the trial's cost, wants to send the medicine to you, wants you to give it a trial for a full period of twenty-five days before you pay a penny. Simply fill out the Bodi-Tone Coupon and let Bodi-Tone do its work for you. But do it immediately, as the quicker you begin, the quicker its good results should be evident in your body.

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North Carolina Christian Advocate

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ESTABLISHED 1855 GREENSBORO, [illegible]MARCH 10, 1910 VOL. LV.—No. 10

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Durham, N. C.

Echoes from the Dallas Convention

The Laymen's Convention, held in the city of Dallas, Texas, February 19-22, was a great and inspiring occasion. While too late to interest our readers in anything like a detailed account of the meeting, it is not too late for them to enjoy and be profited by reading some extracts from the great addresses delivered by some of our leaders.

Responding to a spontaneous call, Bishop A. W. Wilson said:

"If I could put my arms round you I would hug each one of you to death. It is gratifying to see so many men of our Church in conference to meet the great missionary needs of Southern Methodism. When the missionary work was first placed on my shoulders, as the secretary of your Mission Board, think what might have been accomplished had I had behind me a force like this. By now, had that force been available in the day of our splendid early opportunity, we would be running sawmills and factories and putting the proceeds to the enlightenment of the degraded and diseased of the heathen nations.

"It was told when the office was given to me that the task was well nigh hopeless, but I could not regard, and do not regard as hopeless any task for Jesus Christ. I did not regard the missionary task as hopeless, and I told them that I was going to make something of it or break the Church up. I thought that a Church which couldn't sustain a missionary movement was not worth keeping.

"But I am drawing near the Valley of the Shadow, and I cannot hope to see the consummation of the work which we are now prosecuting. I see, though, the signs which indicate to me the impending success of all your efforts. Remember, in your calculations, that your increases are not keeping up with the increase of population, and make plans accordingly. The great result of your work will be seen in the presence of Him on the throne and the Master shall come and say, with magnificent expression radiating throughout the regions of Heaven, 'Behold, I, and the children God hath given me.'"

* * * *

Bishop Atkins on Wealth.

Bishop Atkins said in part: "Our Savior said more about money and the use of it than on any other one thing. It will be worth your while to study this.

"What are the reasons for this? The rich young man who came to Jesus, went away sorrowful, not because he was rich, nor that he wished he were not so. No such rich man has ever had his biography written in the Bible. Jesus told him to sell, to give to the poor, to come and follow him.

"The consecration of wealth means the success of the movement of God's Church. We speak of men who have little sense to do anything else but make money. Money-making is a talent no more to be bedraggled than that of Shakespeare to write or Wesley to preach.

"There are two classes of fools. There is the rich fool, of whom Jesus spoke, who built his larger barns and told his soul to be at ease. There is in a book I have had on the stock for many years, unfinished, except a chapter on 'Poor Fools,' which consists of the one declaration that 'Poor fools are those people who have no money and who think, if they had any, they would do otherwise with it than those do who have it now.'

"God gives the power to make wealth, and God is a partner in it. Stewardship with God is the true spirit of money-making.

"The purpose of God is that any talent shall be used so as to lay up treasure above."

"He showed some of the good work that comes of money, like that of Farmer Tobias Smith, who from his Virginia hill farm gave a few thousand dollars for Emory and Henry College, which has sent out so many efficient men.

"Money used to be considered the circulating medium for the exchange of commodities. Now money is the commodity and everything else is the medium of exchange. It is for the laymen to say if we shall sell the souls of the heathen children of God to keep our money. The look of want in a woman's eye, or of unsatisfied desire in the eye of a child, is almost enough to make a man, a real man, steal; but not quite enough. No one of us does enough for the rest of the world. The danger is that we allow the greed of money to fasten a soul-destroying grip upon us.

"There are demands upon us now as never before. Our colleges and schools need endowments. Such cold propositions are made as that of the Carnegie foundation to place our colleges under his control in unfeeling and unchristian management. His offer ought to be merely a magnificent challenge to us to pour out our gold to save our own schools to Christian education. It is a time for us to act or lose this mighty power for religion and salvation.

"When we have men like Prince Yun, who is the young man of wealth and power who met Jesus and who said, when Jesus challenged him: 'Gladly, Lord, I will follow,' then it is a challenge to us to do our part and to make Korea and the other lands successful in mission work.

Uneasy About Some Millionaires.

"We have some millionaires for whom I am fearful. To get to their offices, we have to pass through several doors. They are gold-plated. They think it belongs to them. They say we have to be careful in approaching them. There is only one way. That is to go in God's name and for Christ's sake. I'm too old to learn any other way.

"This is a day of organized thievery. It's getting so we can't get to eat or drink without paying the thieves. I heard a little poem I'll tell you:

"'Mary had a little lamb,
If she had a pair
The beef trust would have taught her
To become a millionaire.'

"Also:

"'Hey diddle, the cat and the fiddle,
The cow jumped over the moon.
The beef trust laughed to see the rise,
And the common man dined on a prune.'

"Jesus said: 'How hardly shall a rich man enter.' Theologians have been trying to explain and modify the 'eye of the needle.' People were never at a loss to understand Jesus. It's the commentator who has to be explained.

"I'd rather work on ten drunkards than one rich man. Don't dare to get rich except on consecrated money. We have no use in the kingdom of God or anywhere else for a rich man. Keep as much as is necessary for business. That's wise. You're a fool if you don't. But if you're stretching to get up to the man above you, he's doing the same thing. It's all wrong.

What Wesley Foresaw.

"Mr. Wesley clearly foresaw that the divine blessing upon temperance, economy and industry, along with the quickening influence of the gospel on the intellect, would in a short time make the Christian nations the richest on earth, and also result in a more general distribution of wealth. He saw with equal clearness that the greatest danger to spiritual life in the Christian world was to be from the side of worldly prosperity.

"Both things have already come to pass. There is enough of worldly possessions either in the hand or in sight of almost every man of ordinary capacity and aspirations to endanger, in some degree, his spiritual interests. So intimately is money related to the highest personal ends, and so closely does the desire for it intertwine itself with the softest and noblest of the family sentiments and the strongest of family obligations, that it grows almost unperceived into a dominant passion, and leads to a desolating idolatry.

"On this account it comes to pass that we must occupy one or more of the positions so powerfully painted in the New Testament life. We must walk the temple aisles with the poor widow who gives two mites—her living—or stand with the rich who cast their worthless abundance into the treasury of the Lord; we must arise with Matthew from the receipt of customs and turn with Andrew and Simon and James and John from the fishing tackle by the waters of Gennesaret, to follow the Son of Man, who had not where to lay his head, or scramble with the money-changers and sellers of doves in the temple of God; we must stand with the rich young ruler at the forks of the road of destiny, or with Mary break the alabaster box despite the growls of Judas; we must stand with Zaccheus, ready to throw off ill-gotten gains, or go with the Gadarenes against the Saviour's presence because of the swine; we must come whole-handed like the generous Joses, or listen for the feet of the young men who bore Ananias and Sapphira to burial; we must imitate in spiritual things the prudence of the wise steward and make unto ourselves friends of the mammon of unrighteousness, or lie down with the rich fool to complacent slumbers, from which the thunders of divine judgment shall wake up to perdition; we must forsake all as the eleven, or remember that in every man's nature there lurk the possibilities of a Judas Iscariot; we must have faith in God despite the setons and goads of poverty, and trustfully adjourn our hope of emolument to a place in Abraham's bosom, along with Lazarus, or use the gifts of God for self-indulgence and worldly pleasure, and fall with Dives in the lake of fire, where one drop of cold water were worth all the gold of Ophir, where the memory of wasted resources is an unquenchable fire."

* * * *

Religious Progress in China.

Dr. A. P. Parker, for thirty-five years a missionary in China, said:

"Another social spirit is the fight against opium forced on China by the guns of England. The opium trade made the Chinese grow the poppy in self-defense. But the evil of it all so appealed to the Empress that she, by edict, ordered the end of the trade within ten years. It promises to be done in five. This oldest of the Nations is, like ours, the youngest, struggling against a mighty vice. China against opium, America against liquor. It amazes me to see the progress made here, and I believe the time is short until America will be prohibition. I am pleased to note the large territory in Texas. More than two-thirds of the people of America live in dry territory. (Applause.)

"Of the progress of religion, I say that with 13,000 Christians in 1877, there were 139,000 in 1890, and now more than 246,000 actual adult baptized Christians."

He paid high tribute to the excellence and efficiency of the native Christian evangelists and workers. In political matters, he said:

"It is amazing to see the pigtailed men going to the ballot box, a thing so new to them. There are now some twenty-five legislatures and plans are laid by which in 1917 there will be a national parliament and a united monarchy in government.

"The Christianizing of China and India and of other lands lends a new interpretation to religion. As these people turn from the old ways they leap to anything at hand of the new. So it is imperative that we shall furnish them the best.

"China is working out her civil freedom peacefully. Compare with these, Russia, Persia, Turkey, a Christian and two Moslem peoples, who are progressing toward the same end through blood."

* * * *

"The Migrating Nations."

Speaking of "The Migrating Nations," Bishop E. R. Hendrix, of Kansas City, declared that but for the immigrants the great trans-continental railroad systems could not have been built, and that the operation of some of the big railroad systems of America would be impossible today without the help of the immigrants.

"We couldn't man," said he, "the railroad sections of the East without the present-day immigrant. The Irish used to do this work, and do it well, until they got beyond that and resigned all manual labor and went into politics." (Laughter.)

Tracing the wanderings of the ancient races of the world, the Bishop referred to certain natural conditions which directed the migratory movement of the nations. He declared the continued migration to be under divine providence, and he declared the heavy migratory movement to America today to constitute a bringing of the soil to the seed for the propagation of the seed.

The speaker declared each immigrant, able-bodied, to represent to America wealth amounting to $1,000. "Multiply that sum by 25,000,000," he said, "and you will know what the material value of immigrants has been to us in recent years."

At some length the Bishop praised the modern immigrants, and defended tnem from attack.

THE PLAN AND ITS RESULTS.

Dear Brother Blair:

Acting for the Board of Stewards of Central Church, Concord, I am sending you subscriptions for the Advocate that have recently been secured from members of our church. This places the Advocate in every Methodist home of our congregation.

For years Central Church has allowed the Advocate to take care of itself. But we have gradually awakened to the fact that this half-hearted and and desultory attention to this department of the church's business is hurtful to us as individual members of the church, to our congregation as a whole and to the church at large. We determined after mature consideration to give the matter the same careful attention and enthusiastic energy which we give to our individual business. The result is that without friction or unnecessary loss of the time of any individual we have accomplished our purpose.

Feeling that you and the readers of the Advocate will be interested in the conceptions and plans that have brought our work to a successful issue, I will make a short statement in the hope that it may result in the spreading of this movement to the entire church.

In the first place we, as an official board, have found that the most loyal and enthusiastic members of our congregation are those who take the church paper. Of course we understand that this loyalty does not come only from the taking of the Advocate. But our experience has lead us to believe that it has much to do with it. We have little trouble, so far as finance is concerned, with those members who are informed as to the needs and plans of the church. And it seems to us a good business policy, even if it were no more, to place the Advocate in every home.

Again, if our church has invested some of its sacred funds in the Advocate, we as the business men of the church should see that such business venture succeeds. We owe it to God to give to the affairs of His kingdom the same close and wise attention that we try to give to our own private business. If the Advocate were the personal property of any one of us, we would give it our thought and time; certainly we can do no less for Him. So as business men we conceived it our duty to help make the Advocate a business success.

We recognize the increasing strength of the voices of the secular world that are making themselves heard in our homes. The average family gets its information from the periodicals that come into the home; and the number of these is multiplying every day. Great sums of money are being expended to make such periodicals attractive and desirable. Certainly the church should have a place there. Certainly children should be kept continually reminded, in the midst of this swift and noisy life of the modern day, of the claims, ideals, needs and achievements of the Church. Also we believe that they should have some opportunity to hear what some consecrated Christian editor has to say of the great facts and movements of which they read. It is admitted that the child's life is turned at last in the direction of its most dominant consciousness. Why should that not be the consciousness of God? And what agency can be better than the Church press to aid the minister to this end?

The Board of Stewards at one of their regular meetings, at which the general good of the church is usually discussed, took under consideration the circulation of the paper in the congregation. In the discussion the following facts and conclusions were reached. First, the paper both in appearance and matter is worthy of the support of the church. Many testified to the good received from reading it regularly. Second, that since the paper is the property of the church, there being no private stockholders, and since the profits from the investment go to our wornout preachers and their widows and orphans, the business men of the church should help to make as large a return as possible. Third, that in a conference 90,000 strong we have a power for service that needs only development and instruction to achieve giant work for the Master; and no agency outside the pulpit can accomplish this so easily as a broadly circulated and worthy church paper.

The Board came to the conclusion that its part in such work was to set plans on foot to place the paper in every family of the congregation. It was decided to make a list of families that did not subscribe and divide the names among the stewards, each man becoming responsible for placing the Advocate in the homes assigned to him for canvassing. Several meetings of the Board were held and reports were received. The result is that the Advocate has been placed in every home in our church that is a Methodist home. The Board of Stewards is now ready to take up some other work and it is believed that this year will see great things accomplished in Central Church. We are beginning to find what can be accomplished by intelligent organization, energy, and co-operation.

What Central has done every church in the conference can do. And we as laymen make an earnest appeal to the laymen all over the church to join in an effort to put The North Carolina Christian Advocate in every home in our bounds. We do this with full confidence that it will mean a great awakening along every line of church work. The Advocate should have at least 20,000 subscribers.

Very truly,

D. B. Coltrane.

* * * *

The foregoing is self-explanatory. It ought to be contagious and therefore but the beginning of a similar movement throughout our conference as well as Southern Methodism. It should be explained in this connection that this movement on the part of the Stewards of Central Church nearly doubled the circulation of the paper in that congregation, and every one of them was taken at the regular rate of $1.50 per year. We mention this lest some might think the congregation had been so thoroughly worked before as that these men had little to do; also to assure our readers that the work was not accomplished by meaps of special inducements in the form of reduction in price.—Editor.

A SUNDAY IN CONCORD.

As published elsewhere the reader will see that Central Church, Concord, has done the handsome thing in taking up the question of Advocate circulation in a systematic way and placing it in every home. In addition to this on sending in their report with check, the official board likewise honored the editor by an invitation to spend the first Sunday with them and preach, morning and night. Taking the liberty to suggest a division of time with the church at Forest Hill where we spent three happy years as pastor, and where we have for some time been under promise to go for a Sunday, the Central people very kindly consented, but finding that congregation with a special program already fixed for the day both hours were given to Central.

The day was ideal and large congregations gathered for both services. We know of no congregation more appreciative as listeners and a preacher who could not enjoy preaching to them would be dull indeed. There is a spirit of devoutness, mingled with intelligent interest, which always inspires the heart of one who comes before the congregation with a message.

Rev. Dr. Plato T. Durham, the pastor, had intended to be away filling an engagement to lecture to the congregation of the First Church of Christ (Congregational) Hartford, Conn., but was detained by sickness. While he had suffered much during the past week we were glad to find him much improved and able to be present and take part in both services. Dr. Durham has a large place in the hearts of this loyal congregation as well as the whole city. He is particularly popular with the young men and we were glad to learn that they come to his services in large numbers. The theme of his proposed lecture, as announced, is "Robert E. Lee as a Citizen." It is presumed that another date will be arranged later.

Central Church, though closely hedged about, has grown gradually through the years, the membership now being about 350. One of the features to be noted particularly in their church life is their almost perfect financial system. We doubt if there is another congregation which has so completely solved the problem of securing a contribution from every member on every Sunday of the year. The result is that they meet all their connectional assessments with ease, pay their pastor a salary of $1800. per year, and support a missionary in China besides. This is undoubtedly an illustration of the advantage in having a congregation not so large as to be unwieldy. Such organization and training is far more difficult in a congregation of a thousand. It would be well if some of our larger congregations would consider this and begin to get ready for a swarm.

There are now three other pastoral charges in Concord and its suburbs, all doing well. Central has always been generous and helpful toward these new charges, never standing in the way or opposing, notwithstanding it has kept her from gathering in a large membership such as she might have otherwise done. The result is that Methodism is strong in Concord, whereas otherwise the denomination would have been comparatively weak.

Notwithstanding the congregation is comparatively small, there are more than eighty families represented and the plan of the Board of Stewards easily accomplished the purpose of securing the subscriptions for the Advocate without thrusting it upon any one. One man acting as an Advocate agent would have failed in all probability because of the magnitude of the undertaking but when the board met and divided the number, only about four to six families fell to the lot of each one, and it was easy. Does this not give the cue to other churches, and may we not expect many of them to follow suit?

We found a great-hearted welcome as a guest in the home of Brother and Sister D. B. Coltrane, and regretted that our stay was all too short. Arriving late Saturday afternoon and leaving early Monday morning we regretted not being able to see many of our friends, especially about Forest Hill. We shall have to make another visit soon.

On Monday morning we ran over to Charlotte for a few hours. Charlotte still holds her place as the Queen City of the State, though Greensboro is following as a close second. We regretted not having time to look in on the Preacher's Meeting which convened just about the time we had to take our departure for home. Brother Boyer, the presiding elder, was smiling, and is really gaining in avoirdupois, and is justly proud of the record his district is making in the Advocate campaign. He is planning and our readers need not be surprised if some of his larger churches take their place beside Central, of Concord. So may it be.

H. M. B.

—Rev. B. F. Hargett, pastor of our church in Wilkesboro, celebrated his fiftieth birthday on last Friday, March 4th, by a reception at the parsonage. The Advocate man regrets that he could not have accepted the invitation to join the many friends in grasping the hand of this good brother on this happy occasion. May he live long and prosper.

NOTES AND PERSONALS.

—Rev. L. P. Bransfor.., of Danville, Va., is assisting Rev. E. E. Williamson, of Charlotte, in a meeting in Calvary Church.

—Any one wanting to dispose of a set of the Pulpit Commentary might find a buyer by writing to this office, stating condition of set and price.

—The Elkin Junior League, netted about $40 as the result of an entertainment given last week. The young folks were in charge of Mrs. E. F. McNeer.

—Rev. J. P. Rodgers, Field Agent of the Children's Home, will assist Rev. W. M. Biles in a meeting at Burkhead Church, Winston, beginning next Sunday.

—We are glad to note that Weaverville is to have a bank. The institution has been organized with a capital of $25,000, and is about ready to begin business.

—Rev. J. F. Harrelson requests us to state that his post office address is now Gastonia instead of Maysworth, and correspondents will govern themselves accordingly.

—Rev. J. R. Scroggs, presiding elder of the Shelby District, spent the afternoon in the city. He came over to see his two sons, James and Clarence. —Winston Sentinel, March 4.

—D. H. Comam reports a great meeting at Conway, S. C., many conversions, and a great revival among Christian people. This week he is at Hillsboro, N. C., with Rev. C. R. Ross.

—Rev. W. S. Hale is moving on well with his work on Pineville Charge and his official board has granted him a vacation for a part of May so that he may attend the General Conference at Asheville.

—Rev. and Mrs. J. P. Hornbuckle, who spent a few days in Statesville, returned yesterday to their home at Reidsville. While here Mrs. Hornbuckle was at the sanatorium for treatment.—Statesville Landmark.

—Prof. J. F. Bower, for many years principle of the Salem Boys School, will resign this work at the end of the school year to become principle of the Clemmons School. Prof. Bower is a graduate of Trinity College and has made a fine record as a teacher.

—Rev. L. A. Falls, of Belmont Park, Charlotte, who has been in the hospital for treatment, has returned home, but will leave this week to spend several weeks with relatives in Florence, S. C. It is hoped that this needed change and rest will be of great benefit to him.

—Tulane University has conferred the degree of LL.D. upon Rev. Dr. John C. Kilgo, president of Trinity College. This is a distinguished honor, coming from an institution of the character of Tulane, but we think in this instance the institution honors itself in conferring the degree.

—Rev. J. J. Barker, of Morven, is a new man in our midst, having transferred to this Conference at the last session but he has already made good in his new charge and his people love him. He is now planning to build a substantial and modern brick church in Morven and the people are ready to join in and push the work to a finish.

—Dr. J. P. Nicholson, formerly a resident of North Iredell, but recently of Forsyth County, has removed to Greensboro, and will open an office for the practice of his profession. Dr. Nicholson was a prominent figure in Iredell for many years, and did a large practice. We welcome him to our city and wish him success and happiness here.

—Rev. C. H. Clyde, of Lilesville, says that his good people are constantly showing their appreciation in a substantial way. The salary has been considerably increased and every indication points to a year of steady progress in every line of church work. Brother Clyde is a live wire and will bring things to pass. The parsonage has recently been greatly improved and largely refurnished.

—Rev. L. T. Cordell has one of the very best circuits in the Conference. It is a large circuit with about ten preaching places and Brother Cordel in his regular round preaches fifteen sermons a month, not including extra and revival services. Large crowds attend upon his ministry and he always brings to them a strong Gospel message. The salary on this work has been increased fifty per cent. in the last two yers.

—The West End Church, Winston, is constantly growing. They recently purchased opera chairs for seating the auditorium of the graded school where the congregation now worships. A Woman's Foreign Missionary Society has been organized, also the Woman's Home Mission Society which was organized some time ago has established a Woman's Exchange, through which more than $100.00 was raised in the month of January. This new church seems to be a hive of "busy bees."

—Rev. J. H. West tells us that his people will soon make substantial improvements on the church in Wadesboro by making some needed additions and changing the floor plan so that it will decline toward the pulpit. He has a loyal flock and has a strong hold upon his people. His many friends throughout the Conference will rejoice to know that his little daughter May, who was so desperately ill for a good part of the winter, is now much improved and promises soon to be entirely well.

—Rev. William F. Needham, a highly respected and useful local preacher, of the Pilot Mountain Circuit, died at his home in Surry County, on Tuesday night of last week. He was stricken with paralysis on Saturday preceding his death, and gradually grew worse till the end came. He was the son of the late Rev. James Needham, who was familiarly known as "Father Needham," and who died a few years ago, lacking but a few days of being 100 years of age. The deceased was in his 77th year. Of him it may be truthfully said that "he was a good man, and full of the Holy Ghost and of faith." Two of his sons, Revs. Z. A. and J. B. Needham, are members of the Pacific Conference. The Advocate joins the many friends in expression of sympathy.

WOMEN AS LAY MEMBERS—WHAT WILL IT PROFIT?

When the church history we are making today is read by the coming generation it will be regarded as an epoch-making time. The past period of ten years has meant an entire change in the trend of Christian thought and activities. The same Gospel is ours but the truth is being viewed from every angle of life and applied to every activity of life. The Gospel has meant for years the regeneration of the individual life into a life of righteousness. Today it means this same regeneration and also the individual redemption of the life to its highest privileges in a regenerated society. The conception of the Kingdom today is a regenerated social world with its citizens regenerated sons of God with equal liberties and possibilities of attainment.

The request of the women for the rights and privileges of full membership in the organized Church of God is only another step in the process of this evolution. And when they ask this right they are only asking for the full liberties which are theirs in this newer and broader conception of the present day Kingdom.

What Will It Profit the Church?

The question is being asked "What does woman expect to do with the privileges she is asking? What will it profit if the right of full lay membership is accorded her?

To my mind, when a question is right and just it needs no further answer or explanation, for good results must necessarily be the outcome of that one act of justice and righteousness.

But the demand is not an arbitrary one without its cause and effect. Every fair-minded man must consider the necessity of the case if he understands the work that woman is already doing for the advancement of the Kingdom of Christ in the church.

It is not a question of what she will do with her rights, but a question of what this act will do in making the work she has already enterprised a vital and integral part of the church. The church has already awakened to the fact that this larger world redemption must be accomplished by enlarged methods and that the church can no longer withhold her energies from any activity that will bring about a social redemption, and she is rapidly adapting her methods to this new vision. The leadership and the initiative in these new and adapted methods for a larger social redemption have already been taken by the women. However, because of their limitations their work has become an organized side isue, or a smaller active church within a larger socially unawakened church. In the beginning this may have been a necessity for the best development of womanhood, but today the church itself is becoming so awakened that to guard unity and conserve all efforts another step forward is a necessity. For the most effective service there must be co-operation. Today in many places in the neglected portions of our cities women are reaching out in an organized way and effectively bringing about a Christian social redemption, but these efforts lack the force of the entire church behind them and an open church to which may be brought the redeemed people.

If the work of the women alone is not effective, it certainly will not be possible for the men alone to enter into these needy districts and expect to redeem the homes and society. The redemption of the world needs the powers and talents and visions of both men and women, and this can come only by the mutual co-operation and counsel of the man and the woman. The task is enlarged to our vision and the methods are new and the new vision and the new methods need the combined efforts of both. The best efforts and the best possibilities of any individual are developed only by responsibility for the task to be accomplished and because women were not given a part in the larger responsibilities of the policies of the church, they have formulated their own separate policies and activities. This has been the result of the limitations set upon women and if further limitations are imposed it only means that the efforts of the best and most capable women will be expended in organizations outside of the church which stand for reform and social redemption. If women are really made co-partners with men in the work and management of the church, it will mean an immense gain for the Kingdom. Therefore to retain the footing already gained in the new movements and to co-ordinate all activities this step must be taken, and co-ordination can never be accomplished by a sub-co-operation.

What Will It Profit Woman?

The next thing to be accomplished by the movement for lay membership is the gain for womanhood itself. The necessity for coping with the larger interests and of standing with the same privileges and responsibilities for the Kingdom means much in the enlargement and development of our womanhood. We do not need a womanhood that glories in being pampered and patronized and looked upon as the weaker sex but one that shall be strong and true and ready to dare and think and suffer for the largest interests of a lost world.

We long to be considered partners in this great business, not mere supplements. The commission was not to either sex alone. It is our Father's business that we ask to have a businesslike part in.

It is stated that the women of the M. E. Church have gained little and that their representation in the General Conference is still small. This argues little for the justness of the movement, and none who know the trend of history could ever expect that any act of legislation would bring a cateclysmical change in the customs and sentiments of men. If this memorial is passed it will not change the thought within the mind of man that he was made to rule the weak, nor loose at once the bonds that bind the women and make them feel their incompetency to cope with the men who have had generations of training. We are not foolish enough to think we can become athletes at one bound when for generations woman has been restricted in her activities. Nevertheless, the women of the M. E. Church have a large enough representation and a voice strong enough, at least, to be heard concerning the interests of their own work, and this is a great gain over conditions as they exist in our own branch of the church.

If this act is passed it will go upon the statute books and a righteous law always stands for liberty and truth for the coming generations.

This act will mean the triumph of a right and the impartation of a new sense of power and possibilities in our womanhood and at least in the coming days a closer unity in the interests of the church.

It will do just what any righteous law would do, and will operate just as far as the minds and sentiments of men and women will allow it to operate.

We are only asking for an equal privilege of service and an enlarged possibility of life in becoming full lay members of the church of Christ. The fact that we might not be able to handle the rifle in a time of war does not in any sense preclude our rights to equal privileges in the bringing in of the Kingdom of Peace.

We have served long enough as associate members and we believe the time has come for us to be received as full lay members in the Kingdom of our Lord.

Estelle Haskins,
Teacher of Applied Methods,
Methodist Training School.
Nashville, Tennessee.

A MILLION SOULS FOR JESUS THIS YEAR

My Dear Fellow Workers:

The above heading is the watchword for the Lord's host in Korea this year. It is the watchword adopted by the General Council of Missions which met in annual meeting in Seoul last October. This council is composed of all the Presbyterian and Methodist Missions working in Korea and there are six of these different bodies; four Presbyterian and two Methodist are thus united in the work of saving men and women in this land. The territory of the entire country has now been divided and apportioned to these several bodies as they will be able to work it and so we have the land so laid out and divided that there is no overlapping nor waste of men and means. This happy result has been brought about through the work of this council which was organized five years ago. It is to be devoutly hoped that the work will go still farther and we shall live to see the day when there will be one united native Church of Christ in Korea. The four Presbyterian bodies have united in one native church; and while the Missions as such continue their own separate organizations the native church is one united body working under the same Presbytery and will have one General Assembly when the time comes to organize, which will not be many years, at most, as they are turning out a number of ordained preachers from their union Theological Institte every year.

With this spirit of union in the cause of the Master it was easy for us to get together on a great watchword like the above. This was carefully considered by a committee and the report adopted after much thought and prayer. The evening the watchword was adopted a number of men and women did not go home to supper but continued in one place to fast and pray unto the Lord for His blessing upon this watchword. As soon as the native Christians learned about it they took up the word and now everywhere in all parts of this land where men and women meet for prayer they are calling on the Lord to grant us this million souls this year. Best of all they are trying to answer their prayers by doing what they can to lead these million people to the Lord. It has been estimated that if every believer at the time the watchword was adopted will lead one soul to Jesus for every month in the year the work will be done. The Bible Society is taking an active part in this great campaign by having a special edition of the Gospel of Mark printed so it can be sold for one-half a cent a copy. A million of these gospels are being printed and they are being bought and sold or given away by the native Christians, to people who will agree to read them. Just a few days ago two men came in and carried away six hundred of these gospels and a little later one of them got two hundred more and so the seed of the Word is being sown all over the land.

At the annual meeting of our native workers which met in early December two thousand, seven hundred and twenty-one days of preaching were subscribed by the unpaid Christians. This is a new sort of way the people here have of doing the work of soul saving. They leave their business whatever it may be and go out for so many days, some of them subscribed as much as sixty days, and tell their fellow countrymen about this new doctrine. Many of them carry these special copies of Mark and sell them where they can and where the party has not the half cent to pay and they are sure it will be read they give it away, paying for it themselves; so you see they not only contribute their time to the work but put money into it besides. When these workers returned to their homes and told their fellow Christians about the plan to give so many days to the work many who had not attended the meeting promised to give some time and so the reports of new subscriptions of days dedicated to the Lord continued to come in for several weeks.

It so happened that just at the time our council was in session the Chapman-Alexander party came to Seoul on their wold-wide tour of evangelistic effort. They heard of the watchword and Mr. Robert Harkness of their party at once caught the spirit and wrote a hymn entitled "A Million Souls for Jesus;" this was translated into Korean and soon the church was singing it in all parts of the country. Then too another important feature of the work is the organization of the Pocket Testament League; this is the work carried on by Mr. Davis of the Chapman-Alexander party. It was arranged for him to remain in Korea for some months and so thousands of people are joining this league and pledging themselves to read a portion of Scripture every day and to carry a Bible or other portion of Scripture with them wherever they go. So you can see that we are really and truly getting down to it in the way of organizing and getting the Church to work. Now reader do you want a part in this glorious campaign? If so just lay the paper by and send up an earnest prayer for the work and continue to do so day by day till not a million have been brought in but till all the millions in this land shall know Him.

Your fellow servant, J. Robt. Moose.

A PLEA FOR CONSERVATISM.

The approaching session of our General Conference at Asheville in May, seems to be exciting more interest than any of recent years, due to the many speculated changes in government and creed. That the session will mark an epoch in the history of the church, whether the trend is radical or conservative, is without doubt.

I may be classed with those who are "still trying to clothe the church with baby trappings" and have little patience dealt me by these distinguished leaders who have diagnosed the trouble so conclusively, but I am not in sympathy with those who seem to have an idea that unless we, as a church, recognize their danger signals we cannot meet the demands made upon us today. The "emotional" discussions must be left to those conversant with the needs of any changes in our statement of faith, but much more harm than good is likely to come from an attempt to "modernize" our faith, when we are the most liberal of any leading denomination of today which believes in the divinity of Christ. Our numbers will bear out this contention, for with approved methods the progress of Methodism from the beginning to the present has been marvelous, and goes a long way in answering these discontented folks in their clamor for a change. Times have changed, they always say, but does that fact mean that religion must change? Is that something which must bow to a new idea, thus compromising with the religions of Dr. Eliot and others? Then if that is true, the entry into Heaven must perforce be in keeping with the prevalent idea of the age, and not based on God's unchanging laws.

We are asked to change the name of the church from Methodist Episcopal Church, South, to that of the Episcopal Methodist Church, and many reasons are advanced as to why this should be done. I'll grant that the suffix "South" is an unfortunate one, and the reasons for its use are as dead as a bloody war can make it, but in this swap for another we are not making any gain in the world, except to usurp the name of another church. The name "Methodist" will follow that of Episcopal to save our faces, while with the disposition of everyone to abbreviate we would soon be called upon to explain to these foreigners the reason of this difference in name of our church and that of—not the Methodist Episcopal Church—but the Episcopal Church. The one distinctive name "Methodist" given to us in derision, but made by us a name to be proud of, is relegated to the rear and in a short space of years would be lost to one which means a certain form of government.

All people have some traits in common. It is said that sailors are very loath to man a ship sailing under a new name, and lots of good Methodists—that is our name for awhile yet—are averse to having a new label for our fairly old denomination. This may be called sentiment, but a surprisingly large per cent. of us are brimful of it, and when the word "South" is taken out and still another change or juggle, is attempted in the same breath, they need not be surprised at the opposition. At the time of the division of the church, north and south, our church went through a struggle that was second only to the founding in England and in this country, this self-same appendage served its place in a rancorous time, and if it must go it behooves the changers to get a more satisfactory substitute than this Episcopal Methodist project.

To my mind a better solution of this name agitation is to come to some working agreement with the Northern Methodists by which the border work of the respective churches may be more advantageously handled. The churches in the North under control of our conference should be turned over to them and we take care of their churches in our territory, both thereby abandoning territory admittedly belonging to the other, and work together for the cause for which they were founded, ceasing this suicidal rivalry which makes us the laughing stock of other denominations in this particular. They regard us as missionary subjects, and we regard them in exactly the same way.

But we will hear it said that the member who removes to their territory will rebel against joining the Northern church, and consequently we must follow up that member or he is lost. Of course he is lost to the Southern branch, but he is no more lost than a member going from one conference to another. Both are still Methodists—I hope not Episcopal Methodists—and it is as reasonable to suppose that one will be in as congenial company as the other. We have members from the Northern branch and they make as acceptable members as our very own, and in many cases their work is conspicuous for the advancement of Methodism in our midst. The spirit of rivalry engendered by and growing out of the Civil War is no true basis for the continued rivalry of today. There is as much reason for other churches, divided North and South, to have the same feeling, but they wisely see its folly and have none of it. They only recognize the division as a matter of securing better results from a working standpoint, and a member is at home North or South.

It is high time that we are responding to the overtures of our Northern sister for a more compact Methodist Church, with the blessings attendant upon such a peaceful understanding, and a cessation of this suicidal policy, which would become more real if we should run off after this Episcopal name. I dare say, without fear of contradiction, that nine-tenths of the members of our church had rather see our name "Methodist Episcopal" or "Methodist" than this "Episcopal Methodist" or "Episcopal" (as we will be frequently called more and more as time goes on) for if we are Methodists, and if that name means anything to us, we would rather be nearer to another body like us than to be like another body (in name) not near us. This swap in midstream would be a jump from the frying pan into the fire, to use a homely illustration.

We want to see the old word "Methodist" at the front where it rightly belongs, despite these leaders who would clothe it in other than "baby trappings," and if anything has to be abandoned give the Episcopal Church an exclusive right to their property and label us plain Methodists; that's what we are, or want to be if these wise leaders will let us alone, settle down to preach and advance the cause of Methodism, and not rush forward to solve a problem which refuses to be a problem.

Fleetwood W. Dunlap.

GEORGIA LETTER.

Resolved, that as Methodism has been a complete failure, the bishops being tyrants and the presiding elders useless—the ritual being sadly tinctured with Sacramentarianism, and the articles of religion largely Calvinistic, and the claim to the schools retarding education, and the time limit driving our gifted men from us, that there shall be a complete overhauling.

That the bishops shall all vacate their seats, and others be elected for eight years. That there be no more presiding elders, but 125 sub-bishops, who shall visit the dioceses once a year as the Episcopal bishops do. That the preachers shall take no more collections but that the laymen who have to pay the money shall take the work on themselves.

That the name of the church shall be changed because we have a handful of men in the Northwest supported by missionary money who seem out of place and because the M. E. Church is trying to disintegrate and absorb us, as it has done for the last sixty-five years; that our universities and colleges shall no longer be regarded as Methodist institutions but shall be governed by a self-perpetuating board of trustees, many of whom are not Methodists.

That a committee of Western men shall give us a new ritual, and that we shall make a new set of articles which will please everybody, and there shall be no time limit, but any man who has a hard place may stay there. Resolved that every church shall be represented in the cabinet and every preacher shall have the right to appeal, etc., etc., etc.

I am afraid, Mr. Editor, you will throw this entire lot of suggestions in the waste basket, but will this be respectful treatment to the great interest in which they have been made? I move that this series of resolutions be laid on the table and that we quit tinkering, elect five or six good men bishops, say our prayers and then go home.

Geo. G. Smith.

OUR NEW WORK AT THE CAPITAL.

By James Atkins.

One of the most enlightened and progressive steps taken by our last General Conference was the determination to build in the city of Washington a church adapted to our needs there and in harmony with our place in the life of the Nation.

It is eminently proper that the building of a truly great church there should be a connectional movement. The field is in a high sense missionary. But it is a class of missionary work whcih stands apart from the ordinary in the quality of the population to be served, and the ecclesiastical ends to be advanced. We have already quite a number of congregations there, but no one of these is able alone to build and equip such a church as will fitly serve our purposes in so large and splendid a city as Washington.

But what I wish especially to do is to commend the course of the Board of Church Extension and the special agent, Brother Sexton, in the selection of a committee of great laymen for the management of this fine enterprise. I have studied the names and locations of those chosen for this purpose, and am free to say it would be difficult to improve the company. If I mistake not, there is not a man on the committee who is not capable of taking in the magnitude of the enterprise, and of becoming an enthusiastic promoter of it. Such a body of laymen, capable financially of liberal contributions, and thus of influencing thousands of other laymen to join with them in the great work will within a short time be able to achieve the purpose to which the church has appointed them. They will find when they have fully launched their work that there are many among us of ample means who only await such leadership as they are to furnish.

While good leadership, such as is assured in this case, is of great importance it is not enough. There must also be a great following. This is the point at which the church in general will be tested as to the extent of its sympathy with this great work. There ought to be a universal response, that is, every pastoral charge in the connection ought to take pleasure in making a suitable contribution. But when the best has been done in this way the results will not be very large because of a failure of the pastors to properly present the cause. I "judge the future by the past of men." It will be necessary, therefore, for people of means to give in large sums. The enterprise is one which from its very nature appeals most powerfully to men of broad intelligence and foresight—men who are able to comprehend both the local and general effect of such a church in such a place.

Thoughtful men when considering this movement cannot fail to see certain points, such as these; that Washington is one of the greatest of the world centers, that it is our National Capital, that it lies within Southern territory, that our church is one of the leading religious forces in the nation, that it has original rights in that territory which cannot be disputed, that many thousands of our people go to Washington to live and that our territory furnishes a continuous stream of visitors thither at all seasons of the year, that we are there in constant contact with not only the representative citizens of all the States, but with those of all the nations; that as a church we are easily able to build not one great church only, but many if we should so desire; that a failure to build this one great edifice which we have undertaken may be ascribed to nothing other than an ignoble indifference on the part of our church to so great an opportunity and obligation.

As I am writing to people outside of Washington, I desire to say that I have had the pleasure oftentimes of worshipping with our people at Mt. Vernon Place and at other points in the city, and I have never seen a nobler, truer or more lovable company than compose our membership there. They have striven nobly, oftentimes against great odds, but by generosity reaching often to self-sacrifice they have triumphed. They are worthy of our help to the uttermost in this great new movement. The Mt. Vernon Place congregation alone proposes to put seventy-five thousand dollars into the new plant.

A secondary effect of building such a church as is proposed would be to stimulate and encourage every other congregation of our people in the city. It will impart a tone to our work there which is a matter of great importance in a society like that which characterizes Washington City.

Waynesville, N. C.

OMNIUM GATHERUM—THE PREACHER'S PAY.

By Itinerant.

Being encouraged by the fact that one of the paragraphs I wrote last year,—the one about children being sent out to raise money for the church—was copied by several of the secular papers in this State and by some in other States, I send a few more on "The Preacher's Pay."

If every pastor in our conference would prepare and preach a sermon, soon, on the text found in Luke 16:8. "For the children of this world are, in their generation, wiser than the children of light," and make a strong plea for business Methods in the church of God, and the stewards, all along the line, would take due notice and govern themselves accordingly, new life and zeal would be put into the efforts of many a financially burdened preacher, just at this time.

It is not improbable that three-fourths of the pastors of our conference, are in debt for half of the necessary expenses they have incurred since they left Hickory last November. Unless the laymen remove this reproach from our church, dire disaster awaits us. But I believe the time will soon come, when the fact that any charge does not settle with its pastor monthly, will be a heavy discount to that charge. Much criticism is aimed at preachers these days. A great deal of it is very thoughtless and irreverent. The reason behind much of the failure of preachers to bring about better results, is worry over financial burdens, and embarrassment at having to go in debt. Let the people "pay up, or shut up."

The law requires the stewards of each church, in case the church conference does not adopt another plan, to lay an assessment on each member of the church. Let them meet early in the year, and assess every man, woman and child, not the head of the family merely; let it be so much per month, on circuits. Then,at the regular monthly appointment, go through the congregation and give every one, saint and sinner, and members of other churches, present, a chance to contribute. Send out collection envelopes to all. Then, once in three months, send statements to those behind, by mail. Then if this does not keep them up to date, (in most cases it will), let the steward take a list of delinquents, and visit them personally. The great benefit from this method, will more, far more than offset the harm that will come from a few mossbacks and "hard shells" becoming disgruntled.

Brother farmer, how many hands could you hire for your farm work, if you simply paid them about one-third what you agreed to pay them from the last of November till the middle of the next September? The fact that you presented them a few messes of turnips, molasses, canned fruit, etc., would hardly hold them with you through the year. Is not the preacher's work worth as much to you (in dollars and cents, even), as the ditch-digger, the plow-hand, and the wood-chopper?

There are many well-to-do laymen in every charge, who could, without any inconvenience to themselves and families, easily pay the whole of their assessment for pastor's salary, in the first of the year. This would relieve, in a large measure, the stress, strain and embarrassment, which a large proportion of our pastors have to undergo till the fourth quarterly meeting, sometimes even till a day or two before starting for conference. It would help to off-set the delinquency of about half of the members who pay nothing till the last of the year.

When there is only a small deficit behind at one or two of the weaker churches on a circuit, the stronger ones should make it up and pay out the salary in full. Then, the stewards should not stop when they have raised the assessment, if there are any members who have not paid what they ought, but should go on, and collect more if possible. Then, it would hardly be right (or honest) to hold over money for the next year, where there is to be a change of pastors, just because the assessment has been paid, when those paying the money intended it for the man whose year's work is closing. The bare fact is that most of the charges should double the amounts paid the pastors, any way. By paying monthly, and regularly, it can be done about as easily as what is now paid by the haphazard methods used.

There is no dearth of kindness
In this world of ours;
Only in our blindness,
We gather thorns for flowers.
—Gerald Massey.

Our Children's Home Department

Edited by Supt. H. A. Hayes

CHILD'S PRAYER.

Father, help thy little child,
Make me truthful, good and mild,
Kind, obedient, modest, meek,
Mindful of the words I speak.

What is right may I pursue,
What is wrong refuse to do,
What is evil seek to shun,
This I ask thro' Christ, thy Son.
—Selected.

HOME.

A friend has sent us two beautiful definitions of home.

"A world of love shut out;
A world of love shut in."
"A place where each lives for the other,
And all live for God."

LOOKING UP.

A Methodist preacher making his report at Conference said that his charge was "looking up." He added that it was "flat on its back and could not look in any other way."

This has been the predicament of the writer for several days. During our trip North we were exposed to some very severe weather. We "toughed it out" as long as possible, but finally we came down with the grippe.

But the worst is over. We are now able to appreciate the philosophy of the small boy who said when he stubbed his toe, "It will feel good when it quits hurting."

HEALTH IN THE HOME.

During the rough weather since the holidays we have had our share of the "ills that flesh is heir to." A number of our children had the chicken-pox. It was reported that we had small-pox, but that report was incorrect. However, many of the children suffered severely with sore arms due to vaccination. Then we had coughs and colds.

Now all are well except our oldest boy. He is in the hospital and is very ill. His trouble is constitutional, hereditary. He is on the border land. The medical skill and most careful nursing are fighting for the brave young life.

We can only wait and pray.

SIMPLE LIVING

If we will, we can live comfortably, rationally, and nobly, and yet do without many things pleasing to the senses. We are always in danger of multiplying our wants. By so doing we endanger the higher life. If we live too much on things material we starve the spirit. As Jesus says, a man's life does not consist in the abundance of the things he possesses. Our present danger in the family, in society, everywhere, even in the Church, is that we forget this elementary rule. We want the things that cost money. If we stop just for a moment we will realize that today most of our troubles are economic. How shall the things of this world be more evenly distributed? And now, while we are in favor of a just distribution of the things of this world; yet of one thing we are persuaded, and that is that we would serve ourselves and the state greatly if we would by choice, by effort, by struggle if necessary, live a simpler life, as far as material things are concerned. Let us seek our true gratification in higher thoughts, nobler ideals, in truth, kindness, service, righteousness, and love —in living to the spirit.—Unidentified.

Write it on your heart that every day is the best day in the year. No man has learned anything rigthly, until he knows that every day is Doomsday.
Ralph Waldo Emerson.

Jehovah, the great Maker and Ruler of the universe, has said: "Him that cometh unto Me, I will in no wise cast out."

From the Field

Correspondence, Reports, Etc.

Trinity College Notes.

"A Comparison of School System," by Prof. E. C. Brooks, is the title of a pamphlet just issued from the Department of Education of Trinity College, as Bulletin 2. This is a result of a study made by Professor Brooks at the request of the Association of Southern Colleges and Preparatory Schools. The article was read before the Association in Charlottesville, Va., and by request. before the Association of City School Superintendents and Principals in Durham. What determines the length of the grammar school in America is the theme running through the paper, which is discussed under the following heads: "The Legal Age of Entrance in the Various States;" "The Number of Daily Recitations;" "The Method of Promoting Students and Methods of Instruction." Under the head "Number of Daily Recitations," the investigation shows that there is no uniformity, for the number of daily recitations number anywhere from four to nineteen. Likewise there is nothing like uniformity in methods of promoting students. The conclusions drawn are, that there is little uniformity anywhere in the grammar school, and that there is little information at hand to determine which is better, a seven-year course, or an eight-year course. The influence of these conditions on the high schools and colleges is pointed out.

The Reviews of Reviews for March contains an extended review of an article on pellagra by Dr. J. J. Wolfe, of the Department of Biology at Trinity. This article was published in the South Atlantic Quarterly, and gives not only a history of the disease, but the result of the author's personal investigation of its cause. Especially interesting are the results it contains of his microscopic investigations of the blood of pellagra patients, and the accurate examination of what he calls the pellagra bacillus.

The proceedings of the American Bankers' Association which met in Chicago in September has been issued in a handsome bound volume of over 700 pages. This volume contains the address on "Our Industrialism and Americanism" delivered by President Kilgo before the Association.

The literary societies have elected the chief marshal and manager for next commencement. Mr. H. C. Hedrick, of Lexington, was elected chief marshal, and Mr. G. W. Vick, of Glover, is chief manager. The assistants will be appointed by the chiefs.

President Kilgo is in New Orleans attending the Founders' Day celebration at Tulane University. Before returning he will attend a meeting of the Board of Education of the Methodist Church, South, at Nashville, Tenn.

At the regular weekly meeting of the Young Men's Christian Association held last evening, Dr. W. H. Glassen, of the Department of Economics, spoke on "The Christian Religion as a Social Force."

Good News from Canton.

I have had in mind for some weeks to write about our Woman's Home Mission Society. Just one year ago we organized with seven members. The report for March 1st shows a membership of 42, seldom less than 20 attend any of the meetings. During the year these ladies have turned in over $45.00 in dues. They have built an upstairs to the parsonage costing $250.00 put in rugs and carpets and painted the inside of the house. And at their meeting today they pledged $500.00 on Canton's new church.

This little bit of information is thrown out as a challenge to the brethren of the conference. If any one has a society one year old making a better showing, speak out. Beside all this, they have aided in all our regular church work, looking out for the sick and strangers and by their limited efforts bringing pastor and people in a nearer bond of sympathy. With the Board of Stewards and the Woman's Home Mission Society of Canton to aid the pastor the only wonder to me is how I have done so little during the past year.

L. B. Abernethy.

Mount Airy District.

Four pleasant years were spent on the Franklin District, and when it was time to go we turned our faces away from good friends, whom we had tried, and had learned to love. No truer, more harmonious Methodists can be found than those of the Franklin District. We will never forget them, and will pray that great success may come to them, both materially and spiritually.

The Mount Airy District is a great field. Its resources are many times greater than the Franklin District. The territory is much greater, there being 2600 square miles covered by the Franklin District, and over 3600 by the Mount Airy District. The population is also more than twice as large, there being 52,000, in the Franklin, and 130,000 in the Mt. Airy District. The possibilities of this district are very great. It is doubtful if there is a greater field in the whole State for the work to which Methodism is adapted than this great district. The three mountain counties of the district are, in some respects, the best mountain territory in the State. They are well settled up with a sturdy race, having all the peculiar characteristics of the mountaineers, to which is added a degree of intelligence and thrift not often seen in isolated sections.

From all reports and rumors I supposed we were not making any progress in this mountain section. On the contrary I find by comparing statistics that we are doing almost or quite as well here as elsewhere. In 1891, the first full report we have from this section after the division of the conference, we had four pastoral charges in these three counties, with 1604 members, which paid these pastors $1,089.76, an average of $272. The amount contributed for missions in the same territory in 1891 was $211.43. In 1909 they had grown to 2,567 members. A gain of 963, or 60 per cent. They paid the seven pastors in 1909 $2,298.79, a gain of $1,209.13, or 111 per cent. This was an average of $328, against an average of $272 in 1891. The whole conference has gained a little over 58 per cent. in the same time. So we have no cause for complaint on the score of membership. But the gain in contributions to missions is not so good a showing, this being only 37 per cent.

As many as four railroad propositions are now being agitated in this section, any of which, if built, would materially affect the district. No one knows now what will be done about these roads. But better traveling and transportation facilities are bound to come sooner or later. And when they do come they can be utilized for the extent of the Kingdom.

No district evangelist has yet been secured. I found that while some provision had been made to finance the movement, it was inadequate, and I also found it difficult to secure the proper man for the place. It was perhaps well enough, since the winter has been so bad nothing, or very little, could have been accomplished in meetings. Added to this there has been no little sickness in all parts of the district as well as in most localities. It may be I can succeed in finding and placing the proper man in the field later in the year.

The winter has been unusually severe and congregations have been small. Preachers have done the best they could under the circumstances, several of the preachers have been sick.

Upon the whole we are encouraged to hope for a good year.

R. M. Taylor.

North Wilkesboro, N. C.
March 2, 1910.

East Spencer and North Main Charge.

Sunday, February 28, was an unusually busy day for this scribe. First, we hastened to North Main Sunday School which convened at 9.45, and soon Brother A. B. Saleeby, accompanied by Brother P. N. Peacock and others came down from Salisbury and after the Sunday School lesson, Brothers Peacock and Adams gave us some very encouraging Baraca talk, and at the close of a short talk to the children, by the pastor, a Baraca class of fifteen men was organized with teacher and officers as follows: Rev. D. R. Myers, teacher; A. E. Nicewonger, assistant teacher; H. C. Mellette, president, and A. E. Nicewonger, secretary and treasurer.

This church is fortunate in that it already has ample supply of rooms for the Sunday School work. At 3 p. m. Rev. Dr. J. C. Rowe, P. E., preached an interesting and very instructive sermon on the Lord's supper, at the close of which he called on all of "God's children" to come forward and partake of the emblem of the "broken body and shed blood" of our Lord and Saviour, Jesus Christ. I think nearly all adults present communed. After communion the 2nd quarterly conference for this charge was held.

At 7.30 p. m. the undersigned preached to a small audience of faithful hearers, who braved the rain storm to "go into the house of the Lord." Our subject was "Victory" from the text Rom. 8: 37, "More than conquerors." We are praising the Lord this evening for victory in our souls, which victory cometh only, through "Him who loved us, and gave Himself a ransom for us."

Fraternally,

G. A. B. Holderby.

Table Rock Circuit.

The weather has been so bad in these mountains that we have accomplished almost nothing in the last two months. But still we had a very good report at our second quarterly conference at Mt. Grove last Tuesday and Wednesday. Brother Hoyle was present and preached two of the most helpful sermons he has yet preached. The people were delighted and helped and will be glad for the next time to come. Our next will be held at Fairview.

I enjoyed Brother Hoyle's article in the Advocate, your editorial also. Am surprised at Brother C. A. Wood's notice of the above-mentioned article and editorial. Brother Wood must be sore somewhere. Is the wound self-inflicted or laid at someone else's door? There is evidently unwarranted sensitiveness. He should not have attacked you, Brother Editor, but the author of the article reviewed. Also he should have answered questions and statements instead of asking questions himself.

I don't think Brother Wood's words show a very kind spirit. I am glad you refuse to be drawn into an argument. I am sorry you almost apologized for the ruggedness of your utterances. Many of us instead of being offended very much admire your rugged, solid way of saying things. In conclusion I refer Brother Wood to Rev. R. M. Hoyle. He is my Presiding Elder. I know him well enough to know that he can help him very greatly, indeed.

Yours truly,

Albert Sherrill.

Wisdom in This.

I am very glad to see that so many of the towns are putting a heavy tax on soft drink and "near beer" saloons. These things, as nearly always conducted, are only a step better than open saloons. When I state this, I sincerely state a fact that every intelligent man or woman, and the boys, alas! the boys, know of. I have said before that prohibition means prohibition and I am very glad to see the statement being so literally verified.

Another matter: The cheaper class of drug stores also need very close scrutiny, also some which rate themselves above this class. I am glad to see that such are being looked after. The overlooking needs to be argus-eyed, because we all know that for years some of them have been little better than open saloons. I am very sure the powers are fully cognizant of these things; and that they will be restricted to their own lines of drug trade.

The whisky devil is going to die hard. That he will eventually die, I very fully believe. The people are in earnest. Prohibition must and will prohibit. Let each individual do everything he or she can to this righteous end.

W. M. Sherrill.

Denver, N. C.

Brevard Institute.

Now is a good time to enter Brevard Institute. March 1 the last term of this school year begins. This no doubt will appeal to teachers and high school pupils whose school year has ended. Sunday evening, February 27, we had a very gracious consecration service at the school. There mingled together teachers, pupils, and pastor, all pledging themselves to a life of Christ-like service. Some parent's hearts would have leaped for joy if they had but been permitted to look upon the scene. No finer atmosphere in which to develop Christian character than in this Christian school.

C. S. Kirkpatrick.

A Card of Thanks.

Please allow me space in the Advocate to express my heartfelt thanks for the several brethren who have sent me an expression of their sympathies and prayers in the loss of my wife. Also to the people of Troutmans who have shown to us so many tokens of kindness and sympathy during the last illness and death of my wife. May God's richest lessings rest upon all of them is the prayer of one who trusts in Him who doeth all things well.

J. J. Edwards.

Troutmans, N. C., Mch. 1, 1910.

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville, Miss Edna Davis.
Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss John Starr. Greensboro, N. C.
Morganton, Prof. I. B. McKay, Rutherford College, N. C.
Mt. Airy. Rev. Z. Paris, North Wilkesboro, N. C.
Statesville, T. E. Lothery, Davidson, N. C.
Salisbury, Rev. E. M. Avitt. Jackson Hill, N. C
Shelby, J. W. Culp, Gastonia. N. C.
Waynesville, C. E. Allison, Waynesville, N. C., R. F. D
Winston, Rev. A. G. Lofton, Farmington, N. C.

The marching orders, now are: Ready, face about, march! Asheville, May 10-13.

* * * *

At West Asheville—"Our Leagues are fully alive and, I think, advancing."

* * * *

From one of the leading educators of the Old North State: "Oh, if we could only convert the preachers to the League idea—then, we would have plain sailing, so to speak."

* * * *

The president and secretary of the Senior League and the superintendent of the Junior League are delegates to the League Conference by virtue of their office. Beside these, each League is entitled to a delegate elected and sent by the League. In other words, each Senior League is entitled to three delegates, and each Junior League is entitled to one. Be sure and send the one who can bring back the most news. Send some one who can report when they return from the conference. If the president and secretary of the Senior League, and the Junior Superintendent, for the lack of funds, or for any other reason, cannot attend, then select from the entire League the one most suited for so important a place and send him or her, as the case may be, to the conference. By all means send your delegate. Begin to raise your funds. Have an assessment in your League, take up a collection privately in your League, or have a social, and raise the necessary funds. Don't wait till April, but bring it up at your next meeting and decide what you will do. Remember, it is only sixty days till the conference.

* * * *

Tidings from Hendersonville.

Dear Brother Atkinson:

About four months ago we organized an Epworth League. We now have forty-nine members. All seem interested in the work. We feel like this is due our pastor, who is always ready to encourage and help in any way he can.

We have just bought an organ for our League room. We mean "To attempt great things for God and expect freat things from God."

We hope to send you a fine report soon. Lillian Dixon.

* * * *

We thank God for such encouraging words as the above. They are, indeed, inspiring.

* * * *

There will be reduced rates on all the railroads running into Asheville during the General and League Conferences. There will be a committee to meet all the delegates at the station and assist them in getting located in the city. Brother D. J. Miller informs us that the delegates can get hotel rates running from $1.00 to $5.00 per day. We shall have more to say later concerning the rates. Watch the League columns.

* * * *

Our genial and sunny friend, Rev. D. J. Miller, wrote us under date of 28th ultimo: "I think Bethel has the largest League in Asheville. The League will have charge of the service next Sunday evening, and will renrender a program worth while."

* * * *

Please do not forget that the League cabinet will be at quite much expense in arranging for the coming conference. Will every League make an assessment of 5 cents per member, or in some other way raise an amount equal to 5 cents per member, and send same to the treasurer, Miss Bessie Aiken, Hendersonville, N. C? Please do not delay this matter. The success of our coming conference depends upon our being prepared in every way to meet the demands of the occasion. Will the pastors encourage and remind in this matter? Often Leagues forget and overlook such matters. They do not mean to do so, but with many other things to attend to, they forget. Let's all be watchful, careful and prayerful, "Lest we forget."

* * * *

"Aunt Dina, whar's Miss Nancy gwine nex May?" "He, he, you's all time axen me whar Miss Nancy's gwine. You's mos too quistive 'bout white folks. Whar's Miss Nancy gwine? She's gwine to Asheville an' 'tend dat big League Conference."

"What do dey do, Aunt Dina, at dem conferences, anyhow?" "What do dey do? Dey do mos eberything, Miss Nancy says. Dey hab soshable meetin's, singin' an' prayin' meetin's, an' 'xperence meetin's. Some ob dem Leagers 'll sing solos, some ob dem 'll sing high, an' den all ob dem 'll sing tergether, an'—"

"Is dat all dey do?" "Sha, chile, dat aint a beginnen. Dat Ize been talkin' 'bout is jes de interductry. Dar 'll be big men, little men, ole men, young men, women an' chilun at dat meetin'. Dar 'll be talkins, 'dresses, an' speeches. O my, what speeches dar 'll be at dat meetin'. Dar 'll be slow speeches, an' fast speeches, dar 'll be low speeches an' loud speeches, long speeches an' short speeches, laffin' speeches, an' cryin' speeches, soothen speeches, an' rousen speeches, deep speeches an' shaller speeches. Dar 'll speeches fer all de capacities dar."

Dar 'll be, some time, one speech at a time, den two at a time, den double an' twisted, an' den all ob dem Leagers 'll be a speaken at de same time." "Will dar be any colored folks at dat meetin', Aunt Dina?" "Hush chile, you talks foolish. Ob cours not. Dar 'll be no room for niggers. Dat chuch 'll be full all de time to do doah. De seats 'll be full, de cheers 'll be full, de alta 'll be full, an' de preacher 'll almos hab to stand up. "Miss Nancy says she 'specks she'll hab to leab her purty big hat at home." "He, he, Lor chile, dar'll be no room fer "merry widder" hats at dat meetin'."

Eczema? Use Tetterine.

"I have been troubled with Eczema on the face for nearly two years, and a few applications of Tetterine and the use of Tetterine Soap has entirely cured me. I cannot say too much for its praise."
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Old Fort, W. G. Malonee	1	
Weaverville Ct., Geo. L. Keever	2	
Hot Springs, C. R. Allison	1	12
CHARLOTTE DISTRICT		
Ansonville, P. L. Terrell	2	
Tryon Street, G. T. Rowe	1	
Dilworth, and B. Spring, A. L. Coburn	1	
Mt. Zion, J. W. Clegg	26	
Belmont, L. A. Falls	8	
Chadwick, H. H. Robbins	1	
Calvary, E. E. Williamson	1	
Lilesville, C. H. Clyde	15	
Weddington, J. H. Bradley	7	
Matthews, E. J. Poe	6	
Waxhaw, C. M. Campbell	17	
Wadesboro, J. H. West	4	
Morven Circuit, J. J. Barker	20	
Polkton Circuit, L. T. Cordell	3	112
FRANKLIN DISTRICT		
Andrews, L. D. Thompson	1	1
GREENSBORO DISTRICT		
Rev. W. R. Ware	1	
Coleridge Ct., R. L Fruit	3	
Main Street, Reidsville, L. T. Mann	1	
Washington St., J. Ed Thompson	3	
Denton, H. V. Clark	2	10
MORGANTON DISTRICT		
Table Rock, Albert Sherrill	1	
Connelly Springs, E. G. Pusey	1	
Spruce Pine, J. B. Hyder	1	3
MOUNT AIRY DISTRICT		
Rev. R. M. Taylor	1	
Mt. Airy Station, J. F. Kirk	2	
Helton Circuit, R. L. Doggett,	3	6
SALISBURY DISTRICT		
Jackson Hill, E. M. Avett	2	
Salisbury Circuit, J. T. Stover	1	
Woodleaf Circuit, Layman	1	
Mt. Pleasant, N. R. Richardson	3	
Central, Concord, Plato Durham	33	40
SHELBY DISTRICT		
Main Street, Gastonia, G. D. Harmon	17	
West End, Gastonia, J. C. Harmon	12	
Ozark, Gastonia, H. C. Smith	5	
Lincoln Circuit, J. W. Strider	1	
Stanley Creek, B. Wilson	1	
Lowell, M. D. Hix	2	
Mt Holly, J. A. Bowles	9	
King's Mountain, D. F. Carver	1	
Maysworth, J. F. Harrelson	2	
Cherryville, James Willson	1	
Shelby Ct., E. N. Crowder	1	
Polkville Ct., W. M. Boring	1	
Shelby, First Church, C. F. Sherrill	1	54
STATESVILLE DISTRICT		
Hickory Circuit, P. H. Brittain	2	
Lenoir Circuit, J. O. Ervin	4	
Rock Springs, W. F. Elliott	1	
Granite Falls, W. F. Sanford	1	
Connelly Springs, E. G. Pusey	1	
Hickory, J. H. Weaver	2	
Newton, E. W. Fox	1	
Stony Point, T. B. Johnson	1	
Mooresville, R. M. Courtney	4	
Broad Street, Harold Turner	2	19
WAYNESVILLE DISTRICT		
Waynesville, J. H. Barnhardt	1	
Leicester Circuit, C. H. Curtis	1	
Canton, L. B. Abernathy	1	3
WINSTON DISTRICT		
Stoneville, J. H. Robertson	1	
Mocksville, B. Margeson	2	
Advance, L. L. Smith	3	
Cooleemee, W. Y. Scales	4	
Davie, P. E. Parker	1	
Lewisville, J. B. Tabor	1	12
Grand Total		272

Our Honor Roll

Those charges securing as many as ten or more subscribers by May 1st, are entitled to a place in our roll of honor. At present the roll is as follows:

Mt. Zion, Rev. J. W. Clegg, 26; Central, Concord, Rev. Plato Durham, 33; Morven, Rev. J. J. Barker, 20; Waxhaw, Rev. C. M. Campbell, 17; Main Street, Gastonia, Rev. Geo. D. Hermon 17; West End, Gastonia, Rev. J. C. Harmon, 12; Lilesville, Rev. C. H. Clyde, 15.

A good many more are on the borderland and no doubt will step over during the next week.

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The Christian Life

THE SOUL'S BREAD.

Jesus tells us plainly in his Word: "Labor not for the meat that perisheth." In vain the human race has tried to find real happiness in earthly things. But treasures of gold and silver cannot buy peace to the heart; millions of dollars cannot buy a moment of real comfort of mind; the pursuit of fame will not win soul-rest. If we could win the applause of the whole world, achieve the greatest success, and make a reputation among all the nations of the earth, yet all this could bring no peace to the deathless soul.

Only one can satisfy—Jesus, who said: "I am the bread of life." Christ is the soul's bread. Simon Peter said: "Lord, to whom shall we go?" These words are ringing down through the ages, and should deeply impress on our hearts the thought that Christ alone can satisfy the longings of the immortal nature of man.

Are you hungry? Are you in a weary land? Listen to Him who bids all to come and obtain their share of the bread of life, which he gives so freely. This bread of life will fully satisfy the hunger of the human heart. Whether one dwells in a palace or in a tenement home, the human soul cries out after a satisfying portion. Jesus came to make it possible for all to partake of this bread of the soul. And Christians can help to give the joy and peace which they enjoy to others. Often only a word will save a soul.

Only a word for Jesus,
Spoken with sense of need,
Yet with the Master's blessing,
Thousands that word may feed.
Give me a word for Thee, Master,
Give me a word for Thee,
To speak Thy praise some soul to raise,
Oh, give me a word for Thee;
Gentle and low with faltering breath.
Yet winning a soul from death.

—Grace A. Johnson.

HOW HEARTS ARE MADE CLEAN.

There was once a drop of muddy water, just as muddy as mud could be. The drop lay in the middle of one of the blackest puddles in the whole length of the road. Horses splashed through it, wheels stirred it up, and drivers complained about it, and the poor drop of water at last got thoroughly ashamed of itself.

"Oh, I wish I could get away from all this ugliness and meanness and dirt!" it cried.

"Well, why not?" asked the breeze, blowing over it.

"Why not? How could I?" answered the muddy drop.

"Ask the sun. He is strong and kind, and he will lift you out of the puddle."

"But the sun is far away, so far away; millions and millions of miles."

"No; his rays are here, all about you. Can't you see them and feel them?"

"But the sun is great, and I am so little."

"Yes, the sun is great, but not too great, you see, to send a special ray of light to shine just on you, small drop as you are."

"But I am so black, and dirty, and ugly, down here in the mire; and the sun, I am sure, from his light, is pure and beautiful. I do not dare ask him."

"Never mind that. Jusk ask him, and see what will happen."

So the muddy drop asked the great, pure, beautiful sun to lift her up out of the disagreeable, black mud-puddle, and the sun did it at once. Up, up, up, went the drop, drawn by the sun's kind heat, until she rested in a lovely cloud, floating across the sky, and the cloud let her down on a magnificent mountain. She fell into a spring, a perfect mossy pool, full of the purest water that ever was.

And then the drop began to fear that she would spoil this pure water, coming into it, and so she looked at herself. And lo! she found that when the sun drew her up into the cloud she had left all the mud and impurity behind.—Amos R. Wells.

HONEST WITH HIMSELF.

Little Frankie was forbidden to touch the sewing machine; and as he was generally a pretty obedient boy, his mother, auntie, and his auntie's friends were much surprised one afternoon to find the thread badly tangled and the needle broken. Frankie was without doubt the culprit, and he was called before the family tribunal of justice.

"Frankie, did you touch the sewing machine?" asked mamma severely.

"Yes, mamma," was the tremulous answer. He was such a mite, so frail and delicate, so utterly helpless as he stood before us all with parted lips and big, frightened eyes, our hearts went out to him in pity.

"Now, Frankie," continued his mother, "you know I said I would punish you if you disobeyed me, and I shall have to keep my promise."

"Yes, mamma," came a trembling whisper. Surely the little fellow was punished sufficiently, and yet we realized that justice must be enforced.

"It's a very long time since you forbade him to touch the machine; perhaps he forgot," suggested the aunt.

"And if he forgot, that would make a difference, would it not?" I suggested. ?

"Certainly," answered his mother. "Did you forget, Frankie? I know my boy will speak the truth."

There was a pause, and in that pause there was a struggle between the right and the wrong; and then came the answer, with a passionate cry, as though the struggle was almost beyond his puny strength: "O, mamma, mamma, I did remember. I shan't make-believe to myself!"

Brave boy! How often we children of a larger growth lack the courage of being honest with ourselves!—N. Y. Observer.

First Aid to the Injured.

Hundreds of deaths occur every month from simple injuries which are at first considered trivial; a pin scratch becomes infected and blood poisoning or erysipelas follows. Festering wounds, cuts, bruises, old sores, chronic ulcers, carbuncles, boils, poison oak, sprains, etc., should be promptly treated with "Gray's Ointment." It is the best insurance against blood-poisoning and erysipelas. Every injury, no matter how simple, should be treated promptly, don't wait until it is too late. Get a 25c. box of "Gray's Ointment" for your medicine shelf. If you do not know its value write for small trial box which we will gladly send free, postpaid. Address Dr. W. F. Gray & Co., 815 Gray Bldg., Nashville, Tenn.

Mrs. E. E. Jackson, of Mt. Jackson, Va., writes: "Please send me one box of Gray's invaluable Ointment. I have used it in my family for 15 years and have not found any ointment equal to it."

Every time the minister goes into the pulpit he has two sermons—the one he has toiled on all the week—the other one God has been toiling on for years. The former is a manuscript, the latter men call personality.

WANTS OF THE WORLD.

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BABY SAVED HER

"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui.

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

Cardui is a pure, vegetable medicine for women. It has been found to relieve or cure nervousness, headache, backache, pain in the side and other female ailments.

If you are suffering, try Cardui at once. Thousands of letters come to us, from grateful women who have found relief in Cardui. If it has done so much for them, it surely will help you—just one more. Try it.

All reliable druggists sell Cardui, with full directions for use inside wrapper.

N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.



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WE NOW WANT one man in each unoccupied locality to take full charge of all deliveries to farmers and others from a wagon similar to the above; in short, a man able to take full charge of everything pertaining to our business in his district. Not every man can fill this position nor can we afford to contract with one who is too extravagant or too old or too young. We want to hear from men who have been fairly successful—honest, industrious men who will be satisfied to make not less than

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If you are fairly well acquainted in your locality and you think you can fill the position, lose no time in writing us for full particulars as we are now rapidly filling all vacant territory. We do not want to hear from men under 21 or over 50 years of age, colored people, or women. To get this position a man must be able to furnish 1 or 2 horses to conduct the business, also good business men as references. If you cannot meet these requirements do not write; if you can meet them, write us; you are the man we are looking for. The position pays big is honorable and permanent.

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Our Little Folks

A BONNY GUEST.

Yes, I'm just a sparrow
Out here in the storm,
Fluffing out my feathers,
Trying to keep warm.

If you'd found your breakfast
Buried in the snow,
Guess you merry children
Wouldn't love it so!

Snow on all the branches,
Not a weed in sight;
Can't find any supper,
Boo-oo! Almost night!

What is that? Some bread crumbs?
And a broom to sweep?
Thank you, O so much, dears!
Now, tonight, I'll sleep!

—Gladys Hyatt Sinclair.

WHEN JIMMIE KNEW THE LESSON.

Miss Bessie was a young lady who promised the Sunday School superintendent that she would teach a class of little boys. Miss Bessie tried to be a good teacher and to tell the boys something they would like to hear; and she tried to get each one to study the lesson at home.

The little boys all tried to know the lesson every Sunday—all but Jimmy Maloney. Jimmy never knew one word of the lesson and Miss Bessie was afraid he did not even try. But Miss Bessie was not discouraged. She knew Jimmy had never attended Sunday School before, and she knew everything must seem very strange to him.

"I will teach Jimmy Maloney something anyhow, whether he tries or not," said Miss Bessie.

So every Sunday she talked very earnestly, and told nice stories to her class. It seemed that Jimmy couldn't help but hear; but Miss Bessie was never sure whether Jimmy heard any of the nice stories or not. Jimmy seemed to be always looking far away through the beautiful windows or up at the scroll work on the ceiling overhead.

The Sunday School room was very pretty. Miss Bessie didn't blame Jimmie for liking to look at it; but she thought he ought to look at her sometimes and listen to what she said.

One day Miss Bessie made up a litle plan, and she told her brother Ned about it. Miss Bessie's brother was a big boy almost old enough to be called "Mr. Ned."

"I will see if Jimmy Maloney ever hears anything that I say," Miss Bessie said to Mr. Ned.

So the next Sunday, after the lesson was finished, Miss Bessie said: "Every one in the class who can repeat the Golden Text Next Sunday will be invited to my house one evening next week to see some magic lantern pictures. Every one who is willing to try may hold up his right hand."

Jimmy Maloney was holding out his hand so that it would be in the rose-colored light that came in through one of the beautiful windows every Sunday afternoon while Miss Bessie was teaching her class. Jimmy took his hand quickly out of the rosy light, and held it straight up like the other boys, and he looked right up at Miss Bessie as all the other boys were doing. And when Sunday came again, Jimmy knew the Golden Text by heart just as all the other boys did.

As soon as the lesson was finished, Jimmy looked up at Miss Bessie, and asked: "What evening do you want us to come to see the pictures?"

"Tomorrow evening," said Miss Bessie. "Every one of you is invited to come to my house about dark tomorrow evening."

All the boys enjoyed the next evening, but Jimmy had the greatest time of any. Mr. Ned took them up to his room, then he put out the light, and they sat in the dark while Mr. Ned threw some pretty and some funny magic lantern pictures on the white screen that hung on the wall. And when they came down to go home, Miss Bessie gave each one an orange and some candy.

"Good-by, Miss Bessie!" said Jimmy, coming back from the front steps to shake hands. "I'm going to learn the lesson for nothing next Sunday."

"You can't do that, Jimmy," said Miss Bessie, laughing.

"Yes'm; I'm pretty certain I can," said Jimmy.

"Of course you can learn it, Jimmy," said Miss Bessie. "I meant that it wouldn't be for nothing. It's a kind of secret about lessons—they always reward you for learning them. Just be sure to know the lesson, and we will talk about the reward next Sunday. Good-by, Jimmy."

The next Sunday Jimmy looked right up at Miss Bessie all the time instead of at the beautiful windows or the ceiling, and he knew the lesson as well as the other boys.

"Do you think you learned the lesson for nothing, Jimmy?" asked Miss Bessie. "Don't you think you understand now what I meant when I said lessons always reward anybody for learning them?"

"Yes'm," said Jimmy; "it makes you feel like you're pretty glad you did it."—Ellen D. Masters, in "Boys and Girls."

A SCHOOLBOY'S COMPLAINT

Boys didn't have so much to learn
A thousand years ago.
The school books then held only half
The stuff we've got to know.

With fewer kings and wars and things
The list of dates was small
Boys learnt those days—an' Presidents
They didn't have at all.

An' jogaphy—there wasn't near
The lands there are today;
I think they find new countries so
Boys won't have time to play.

It's getting worser all the time—
Then sudden clears his brow—
But ain't I glad I ain't a boy
A thousand years from now.

Boston Transcript.

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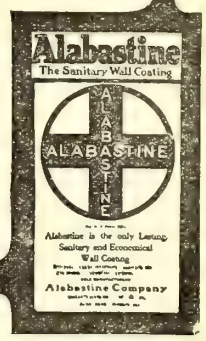
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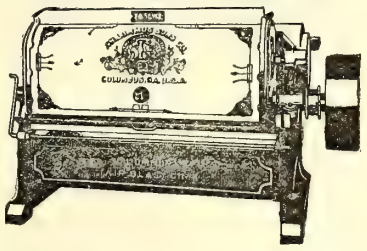
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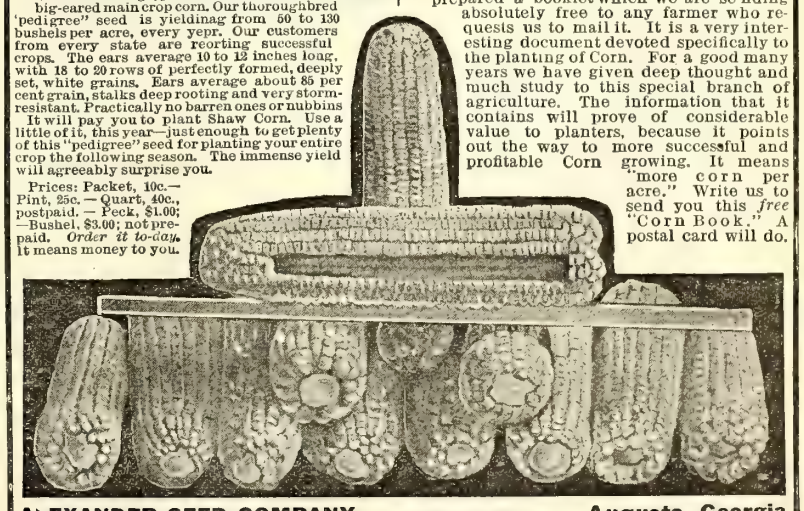
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE STUDENT MISSIONARY VOLUNTEER.

By Carl N. Bergerstock.

Hark! I hear their voices calling,
coming far across the wind,
Bidding me to leave the home land,
other scenes and faces find;
Strong the spell is cast upon me, sways
my spirit to and fro,
For the voice of the unknown calls
me; it calls and I must go.

Dearest hopes and fondest memories,
each would hold me to my home,
And life's cares would be the sweetest
did I never need to roam;
But the home land does not need me,
and the message seems to grow,
As the voice of the unknown calls
me; it calls and I must go.

To the lands beyond the ocean, e'en to
Afric's farthest shore,
Where the millions sit in darkness;
shall I take them light—and
more?
Sit I idle? List the message: "Go
to all the world," and lo!
The voice of the dying calls me; it
calls me and I must go.

Dying for the love of Jesus, blessed
name so dear to me;
More like Thee, O father, make me;
lift me upward unto Thee.
Give me grace and give me power! ah,
Thou wilt not say me no.
'Tis the voice of God that calls me;
it calls and I must go.

AN INCIDENT.

It is related that a very striking incident took place in one of the recent Laymen's Missionary Conventions.

Mr. Severance, a wealthy Presbyterian, a friend to missions and one who has given largely for mission work, was speaking one afternoon very earnestly concerning sacrifice for Christ's sake, and asked with great emphasis, "Who is there in this audience who has given up his life for Jesus Christ?" He had been dwelling upon this fact for some time and laying great emphasis upon the puny sacrifices which most men make for the Master. As he paused, upon asking the above question, apparently not expecting a reply, an old man with gray hair and beard arose slowly in the middle of the house. Mr. Severance, somewhat surprised at the interruption, cried out, "There is one; I resign my place to him." The old man raised his hand and said, "Wait a moment, I want to speak," and then, amidst much emotion, said, "I have given my only daughter for the service of Christ in Japan." As he took his seat, a tremor of feeling passed over the audience. Immediately behind him another aged man arose, and, controlling his voice with some difficulty, said, "I am supporting a missionary worker in Central China in memory of my only daughter who died three years ago." As he also sat down, Mr. Campbell White, who was sitting upon the platform, immediately sprang up and said, "Brethren, this is a most interesting moment; let us have a season of prayer for those who are giving so much for the Master, and pray that their spirit may be emulated by others among us."

Let us not forget these fathers and mothers who have given their children to the mission field, and while we pray for the missionaries, let us pray for these consecrated parents, that God shall in some measure make up to them in blessing for the sacrifice which they are making, and may His Spirit lead others to emulate their noble example in willingness in foreign lands.

A TIMELY PAPER.

We regret that the following paper has been so long delayed in reaching our desk. Such an excellent paper, however, is always timely, as many of our workers do not yet understand what is meant by our pledge.

OUR PLEDGE—WHAT IT INCLUDES.

When in 1878 the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, was launched by the General Conference, then meeting in Atlanta, Ga., it was thought that dues amounting to 10 cents per month if paid by all the women of Southern Methodism, would bring in so large an amount that other revenues would not be needed in carrying on the work of the society.

But two things which could not then be foreseen have made it necessary that the original plan be somewhat amended. Not all the women of the church enrolled themselves in the Society, and that much to be desired situation has not yet arrived. It must however be cherished as our ideal, and constantly striven for with the hope that some day it will be realized. Then, the work of our society in foreign lands proved itself to be so manifestly providential and divinely timely, that our very success overwhelmed us with embarrasment. The fields opened, the calls came, the women and children whom the male missionaries could not reach, made their piteous cry for our help, while our money could supply only a fraction of the forces imperatively needed. To meet this it became necessary to devise some plan by which the dues could be supplemented. Again the divine hand which had so marvelously thrown open the doors of the nations to our Christian women, lead to the plan of asking each conference society to pledge a certain amount, which could be reasonably relied upon to be paid. These pledges in turn were assumed by the local auxilaries. By these sacred compacts, the work has been allowed to go forward, more adequately meeting the providential calls than could have been done by any other plan which might have been devised.

The advantages of this method of supplementing the dues are many, not the least of which is that it is permanent and even enlarging from year to year. It affords those of our members who are most able, to give largely to the work of their society which must lie near the heart of every woman in our sisterhood. It enables our women to grow in their contributions as they grow in grace and in appreciation of their obligation to their Lord and to his little ones throughout the earth. The dues are obligatory but the pledge lends an opportunity for free will offerings, of amounts varying in range to fit all conditions. We must for these reasons believe that our pledge was as much of divine leading as were the marvelous openings in foreign lands which called for its creation.

It is obvious that the money on our pledge cannot be directed to any specific object by its contributors such as scholarships, Bible women day schools, etc., for it goes to support the work which the Board has undertaken in view of the pledge money being paid year after year to maintain and enlarge the same. It may include thank offerings, week of prayer offerings, mite boxes and birthday dollars.

The binding sacredness of this pledge, when understood, is felt by all our members. To fail even in part brings embarrasment to our work on the field, and a faltering in the ranks of our comrades at home. To swell the amount beyond what is expected shows clearness of faith, fidelity to our Lord and a personal consecration to Him and His work which brings life's sweetest joy.—Prepared by Mrs. D. M. Litaker for the Mt. Airy District Meeting of the W. F. M. S. held in North Wilkesboro, October, 1909.

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

GOOD GIFTS.

"How much more shall your Father which is in Heaven give good things to them that ask Him." Matt. 7: 11.

Good gifts! Not always just the
things we ask;
They might not be for our eternal
good,
Our Father knows, and He gives what
is best.
As little children taste the sugared
sweets
And cry for more,
So older children plead for that
Which tends to please their taste,
And which to them would seem but
good;
Our Father knows, and He gives what
is best.
We're slow to learn that sometimes
Things withheld are best,
And that the good gift given
Is that for which we've never asked.
Our daily life is teeming o'er
With gifts all good,
Which we forget come from the Fath-
er's hand.
The sun, the air, the blooming flowers,
The clouds, the rain, the singing birds,
All gifts so good
We scarce could live without.
We think of what we want and ask
for that,
Our Father knows, and He gives what
is best.
O let us rest in His eternal love,
And take just what He gives
With thankful child-like heart;
And let our purposes and plans,
Our hopes and fears, our wishes
And our lives, be thus secure.
Our Father knows, and He gives what
is best.

Mrs. E. M. Anderson.
Greensboro, N. C.

It seems unusually good to have this week letters from auxiliaries at various points. Some of these we publish in full, others were not sent for publication and we can only publish extracts from them.

Dear Mrs. Nicholson:

I have been thinking for a long time I would write you about our auxiliary at Morganton. If you could peep in on us at one of our monthly meetings you would be surprised I am sure. It would hardly look as it did last September when you made us a visit. As you already know we are to have the District Home Mission Meeting this year and of course we are expecting you to be with us.

And now about our auxiliary—we have twenty-four adult members, sixteen in our Brigade and four babies on our Baby Roll. We have sent boxes valued at $63.00 and have done a good little bit of local work. Don't you think that sounds right well for a small, weak band just recently organized? We are still hoping to do better things. Pray that we may do great things and good things and that we may grow stronger as we grow older and especially pray for our Boys' Brigade.

Very truly,
Mrs. H. O. Houk,
Pres. W. H. M. S.
Morganton, N. C., Feb. 28, 1910.

(While that band of fifteen or eighteen women to whom I spoke on that rainy, stormy, September afternoon did not seem a large beginning, yet in those earnest uplifted faces I saw almost limitless possibilities. Your work already shows that I was not mistaken. May you go on to greater achievements and larger faith. Many thanks for the invitation to be at your District Meeting and I hope to go.—Editor.)

Dear Mrs. Nicholson:

I enclose the report blank filled out. I'm sorry we haven't done more so I could have put "yes" in answer to the questions, but I hope our work will be such next year as to justify the affirmative answer.

We now have thirty members on roll, twelve of whom take "Our Homes" and we have six on the Baby Roll. We raised $210.00 last year for local work, $185.00 of this was put on our parsonage. We built two additional rooms to the already new parsonage, painted the inside—the outside was already painted; bought a new art square for the parlor, and a number of other useful and much needed things. During the Week of Prayer we raised $5.00 and had a most profitable time otherwise. Next year I'll try to write you of our work and progress, you see my intentions are good.

Success to you in your grand work, surely you do your work well.

Mrs. H. E. Walter,
Corresponding Secretary.
Canton, N. C., Feb. 24, 1910.

(With such splendid work in your local department there seems little danger of your pastor or parsonage suffering for anything. One of these days I am hoping you will reach the same high plane in your connectional work. Glad to know you will write of your work oftener during the coming year.—Editor.)

My dear Mrs. Nicholson:

Following is the list of our newly elected officers: President, Mrs. B. T. Egerton; First Vice-President, Mrs. W. W. Zachary; Second Vice-President, Mrs. Welch Galloway; Third Vice-President, Mrs. M. J. Puette; Corresponding Secretary, Mrs. Leon English; Recording Secretary, Mrs. Hume Harris; Treasurer, Miss Bettie Armfield; Supt. of Press Work, Mrs. Fitch Taylor.

As you see the leadership of the auxiliary has been committed to me for the ensuing year and I am going to plan so that we may all increase our knowledge of Home Mission work. I do hope we can take up the "Reading Course."

We have always done splendid local work here, but I hope now that we will begin getting out from Jerusalem into Judea and Samaria and unto the uttermost parts of the earth. Pray that we may accomplish larger and better things.

Mrs. B. T. Egerton.
Brevard, N. C., Feb. 22, 1910.

(I am sure there has been no mistake in committing to you the leadership of the Brevard Auxiliary. With such high hopes and plans there will necessarily be larger endeavor. Both the sphere and measure of your interests and activities will increase in corresponding proportion to your increase of knowledge and breadth of vision. I shall always be glad to hear from you.—Editor.)

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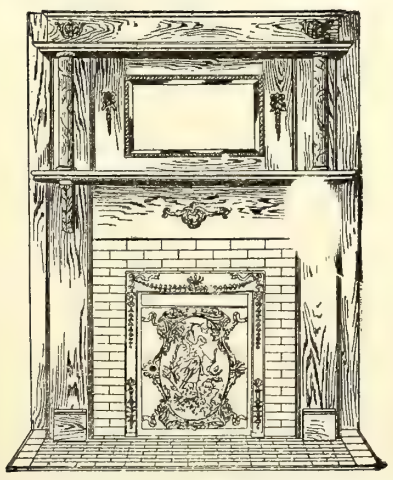
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The Sunday School Lesson

FIRST QUARTER—LESSON XI—MARCH 13, 1910

Two Mighty Works.
Matt. 8: 23-34

Golden Text—What manner of man is this, that even the winds and the sea obey him? Matt. 8: 27.

Jesus the Lord Over Nature.

The Lordship of Jesus manifested itself in various ways. By the penetration and perfect intellectual grasp of His teachings He proved Himself Lord of the mind. By the moral insight and authority of His speech and the stainless winsomeness of His life He proved Himself Lord of the conscience. By the power to speak an interpretive word about the things of the spirit, and the warmth and glow of an inner life, in constant communion with the unseen, He proved His spiritual Lordship. But He was also Lord over the forces of the physical world. His word was as powerful in the face of one of nature's movements as it was adequate to interpret the subtle longings of the soul. He did not put this power over the physical world on exhibition. He was distressed when men made too much of it, and ignored His moral and spiritual Lordship. But He possessed complete power over nature, and He felt that that power had a place in His ministry.

So when the boat in which He had been sleeping, with His disciples gathered about, is ready to sink in one of the fierce little tempests which sweep suddenly across the Sea of Galilee, Jesus quietly speaks the potent word of command, and at once wind and sea cease their turmoil, and there is a great calm. A strange awe came over those about Him, and they began to mutter unanswerable questions about what manner of man this was.

It would have pleased Jesus better if, instead of indulging in merely stupid wonder at His mastery of the tempest, they had said to themselves, "Surely this teacher, who can still the Sea of Gaililee, may be able to still the tempests which desolate our hearts. We will listen to His words." For the miracle was a parable which might have taught much to a discerning mind.

The Matter of Miracles.

Modern notions of natural law make it difficult for some earnest men to believe in miracles. Their scruples should be treated with understanding and sympathy; but there is no need to be alarmed by them. When we examine closely what is meant by natural law we discover that it is only a name to describe the uniformities we find in nature. That name does not explain anything. To assert that the law has any power, that it can do anything of itself, is the sheerest assumption. It is personifying an abstraction. The truth is that the laws of nature are just names for the ways in which God acts. Apart from Him they are nothing. When God does the same thing the same way for an indefinite number of times, we observe the uniformity and call it a law of nature. But in the case of any natural phenomenon nothing happens except what God does. He could do it in a different way if He desired. The uniformity comes from the character of God, who loves order, and not from any metaphysical necessity. Now, whenever there is a great enough issue to make it feasible for God to turn from His uniform method for some moral or spiritual end, He is able to do it and He does it. This does not make the universe a haphazard and undependable place. God's love for order keeps the uniformities of life from undue shifting. He never has allowed the miraculous to become the erratic. We can depend on the trustworthiness of the universe because we can depend on the character of God; but He is Master of the system and not its servant. And in the great process of redemption it has been His will to exercise that mastery in doing some things in different ways.

Jesus and the Evils of the Mind.

Men of disordered mind were very frequently made sane by Jesus. He had perfect insight into their condition and the way to deal with it. He always spoke to them in the terms of their strange mental experience, and His own triumphant sanity no doubt had a share in His wonderful control of them.

In today's lesson we have a picture of two wild men who approached Him raving. He stood unafraid, and as the men began to feel His power their ravings took a turn which showed how much they were influenced by His quiet mastery. Jesus performed a miracle which followed their raving suggestion, and as they saw the swine rush into the sea, the sight had just the effect which Jesus desired. His whole interest was to save the men.

There is a great deal which we do not know about the matter of mental malady; but we know enough to appreciate in a fuller way the practical wisdom exercised by Jesus as He brought His divine power to bear upon such cases.

One practical suggestion may be made before we leave the narrative of the demoniacs. Christianity, like its founder, is to be an in uence making for sanity as it goes through the world. There is a robust wholesomeness which is contagious, and as Christian men possess it, they make the world a saner place to live in.

No doubt in dealing with such cases as the one in today's lesson Jesus used resources of divinity which give His work a quality of uniqueness; but in the spirit of loving interest even in men and women whose mental life is abnormal, the sympathy which effectively approaches them and the triumphal normality which so quickly influences those who do not have it, the Church may imitate its Master.

The Tragedy of Fear.

When tne people of the city of this section of the country heard what Jesus had done, they were so frightened that they came out to meet Him with a strange request. They asked Him to go away. Jesus had come mee living on a low plane. They had never heard. He had come as a great friend, a great helper and a guide. The people, thinking only of the swine, asked Him to go away.

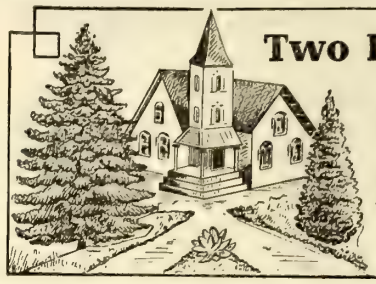
It may be said that they had little opportunity to know Jesus and that their fear was natural. The reply is that if they had thought of the men who were saved, and not of the lost swine, they would have asked Jesus to come into the city and be their guest. Their fear was the fear of me nliving on a low plane. They could estimate life in terms of the value of swine; but they could not measure it in the terms of the value of men; and the tragedy of their fear was that it led them to repulse the one whom they needed more than they needed any other.

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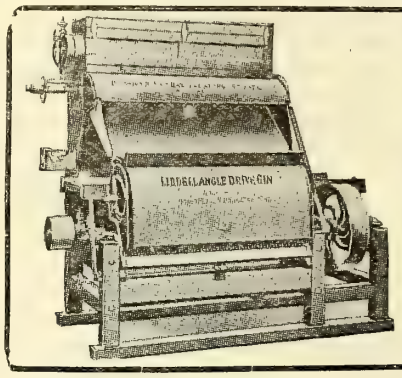
Write for free catalogue and prices on all Ornamental and Fruit Trees, Shrubs, Berries and Flowering Plants.

GREENSBORO NURSERY, Dept. E., Greensboro, N. C.

King's Business College
INCORPORATED

A SCHOOL WITH A REPUTATION FOR DOING HIGH GRADE WORK

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Address KINGS' BUSINESS COLLEGE, Raleigh, N. C., or Charlotte, N. C.
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The Standard of the World

This picture illustrates our Angle Drive Gin with Improved Cleaning Feeder. No tighteners on gin. Only two gears on feeder and these run in oil in dust-proof casing Quick adjustment and instantaneous stopping and starting device.

We also manufacture Engines, Boilers, Saw-mills and Power-transmitting machinery. If you want THE BEST IN MACHINERY, get our prices and Catalogues.

THE LIDDELL CO. Charlotte, N. C.

B. L. COX ETHEL, S. C.

Charleston LARGE TYPE WAKEFIELD — Second Earliest



Early Jersey WAKEFIELD — The Earliest Cabbage Grown

SUCCESSION — The Earliest Flat Head Variety



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I AM ON MY ANNUAL TOUR around the world with any of the best-known varieties of Open-Air Grown Cabbage Plants at the following prices, viz: 1,000 to 4,000, at $1.50 per thousand; 5,000 to 9,000, at $1.25; 10,000 or more, at 90c., F. O. B. Meggett, S. C. All orders promptly filled and satisfaction guaranteed. Ask for prices on 50,000 or 100,000. Cash accompanying all orders or they will go C. O. D.

Address B. L. COX, Box 14 Ethel, S. C.



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makes a dessert of purity, quality and endless possibilities.
Dainty, Wholesome, Economical.
Each package of Crystal Gelatine bears the above Trade Mark

Each package is guaranteed to make two quarts of jelly.



If your grocer does not keep it send to us for Free Sample Package.

CRYSTAL GELATINE COMPANY
121A Beverly Street Boston Mass

The Farm and Garden

PROFITABLE CORN CULTURE.

I was in a Maryland corn field in the fall that made over 90 bushels per acre, and not an ounce of manure or fertilizer had been applied to it. And this on land no better naturally than thousands of acres all over the South. Maryland makes an average of 35 bushels of corn an acre, while North Carolina makes an average of 15 bushels. Maryland makes an average of 6 bushels of corn more than Kansas does and her farmers are working old land that has been in cultivation over 200 years. But her farmers have learned to farm and while they use the cheaper forms of plant food for their wheat, it is rare to find a man using them on corn. The man who grew the corn crop on crimson clover alone did so, not because he had not the manure, but because the field was for seed corn and he did not want to over-estimate it, and used his manure elsewhere. But the whole farm has been manured all over more than once, and has accumulated humus until it is almost in the old state in this respect that it was when cleared by his forefathers from the forest.

Young Bellwood grew a good crop of corn in Virginia evidently because of the accumulated humus from the legumes that had been grown on the land. It is not so much the number of bushels of corn that can be grown on an acre by extravagant fertilizing, but the crop that can be produced at the lowest cost per acre, while the land is being made to work its own improvement. The man who makes 50 bushels an acre at a cost of ten cents a bushel is a great deal better off than the man who makes 100 bushels after spending as much for fertilizers as the extra corn will sell for.—Prof. Massey, in Progressive Farmer.

THE IMPLEMENTS THAT ARE NEEDED.

For fall and winter plowed land the disc harrow first and the smoothing harrow afterward, are the implements most useful for preparing the seed bed. On spring plowed land or land plowed at planting time an additional implement may be necessary for breaking the clods and this is especially likely to be true if the harrow is not used promptly after breaking. Either a plank drag or clod crusher, or a roller is best for this purpose.

The roller is especially valuable when the breaking has been delayed until planting time, for it not only helps to crush clods but also compacts the soil. In wet season this is not of importance, but when the weather is dry it is essential that recently plowed land be compacted, or the loss of moisture is likely to be so great that there is not sufficient left to germinate the seeds. Not only do the widely separated soil particles in a very loose soil dry out too much, but they do not fit closely to the seeds and even the moisture left in the soil is of no avail.

Humus Keeps the Land Open and Porous.

How much work with the disc and smoothing harrows will be required to put the land in proper condition for planting depends on the condition of the soil. If the soil is full of humus, or of a sandy nature, a small amount of work will be required even though the breaking may have been done months before; but if it be heavy land and deficient in humus, several discings and harrowings may be necessary to put the land in condition. Because of the large amount of work sometimes necessary to prepare a good seed bed on land broken in the fall, some object to breaking until shortly before planting. Others claim that it pays to plow in the fall even though the land may "run together" so as to necessitate a second plowing in the spring. Such lands should have some growing cover crops during the winter. More humus will greatly lessen their tendency to "run together."

No matter how much work is required with the disc harrow, the smoothing harrow and the clod crusher or roller, it is folly to plant any crop until the soil is firm and thoroughly pulverized. Not only is a better stand assured, which is essential to a good crop; but the subsequent cultivation required will be less and may be done with more economical implements. The land can be more cheaply cultivated before the plants are up and in the way of the use of implements covering a large area each time across the field.

We have said nothing regarding bedding the land because we do not regard this as essential to the proper preparation of the seed bed and prefer to discuss it in connection with methods of planting.

In one word the proper preparation of the seed bed means pulverization. —Dr. Tait Butler, in Progressive Farmer.

What are you going to do to get more humus into your soil? This is the most important question that comes up for the farmer's consideration. You should think about it day and night until you can answer it satisfactorily.—T. C. Karns.

The story is told of a woman who had a rare rosebush. She watched and worked over it for weeks, but saw no results of her labor. One day she found a crevice in the wall near the bush, and running through the crevice was a tiny shoot of her rosebush. She went to the other side of the wall, and there she found her roses blooming in all their splendid beauty. Some of us have to work on, year after year, seeing no results of our labor. To such comes this message: "Work on. Do not be discouraged. Your work is blooming on the other side of the wall." There is no such thing as wasted time or labor if we are serving Christ.—Great Thoughts.

Watch the beginnings. Great floods have come through little leaks.

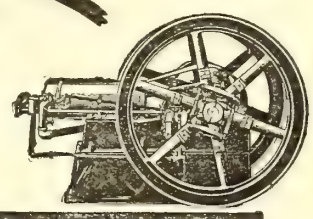
The first law of service is considerateness.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

FARM SEEDS. Write Vineyard Farm, Griffin Ga. for description etc. of Cooks Improved cotton seed, Marlboro corn and Appler oats. These are well known, and recommended by the different state expt. farms, as the best on the market. We plant no other and gin no other and have our own machinery to keep them pure. The Government has bought large quantities from us for distribution, which proves the character of our product. Cotton seed $1., oats $1 and corn $2. per bu. f. o. b. Griffin, Ga. Orders filled promptly.

Here Is Power You Can Depend On



KEEP ahead of your work and get things done more rapidly, easily and at less cost by using an I H C gasoline engine. Until you install one of these engines you are not getting all the profit you deserve from your farming operations. It solves the "help" problem. It is the most economical worker on the farm. At any hour of any day or night it is ready to operate the cream separator, the pump, the grinder, the saw, fanning mill, sheller, huller, grindstone, washing machine, lighting system—any one of many such jobs.

Thousands of farmers have come to depend on this most reliable of helpers, an

I H C Gasoline Engine

Made in Different Styles and Sizes to Suit Every Man's Needs

The I H C line of engines is the most popular on the farm because they are so simple in construction. No previous experience is needed to operate them with complete success. Besides, they develop the greatest power possible from every gallon of gasoline.

Equip a power house at low cost. It will be the biggest paying investment you ever made. Or get a portable engine mounted on trucks or skids.

A pumping engine will solve the wind and water problem; a spraying outfit will enable you to protect your fruit from disease, worms and blight; a sawing outfit will lighten your labor, and a plowing outfit will save your time and horses. Get one, and learn its labor-saving qualities.

There are many styles and sizes, from 1 to 25-horse power—an engine for every section and every problem. Vertical and horizontal (both stationary and portable.) Also gasoline tractors—first-prize-gold-medal winners—the best all-'round farm tractors.

Call and take up the matter with our local agent in your town, or write direct for catalogue and further information.

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THE I-H-C LINE
LOOK FOR THE I. H. C. TRADE MARK. IT IS A SEAL OF EXCELLENCE AND A GUARANTEE OF QUALITY

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THERE is ONE sure cure in the world for Lagrippe. It is called **Johnston's Chill and Fever Tonic.** If it cures it costs you 50 cents a bottle. If it fails it costs you NOTHING. We authorize druggists to refund money.

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Are you Honest?

With your land when for the sake of saving a few dollars you use a fertilizer whose only recommendation is its analysis.

It requires no special knowledge to mix materials to analyses.

The value of a fertilizer lies in the materials used, so as not to over feed the plant at one time and starve at another. This is why Royster brands are so popular. Every ingredient has its particular work to do.

Twenty-five years experience in making goods for Southern crops has enabled us to know what is required.

See that trade mark is on every bag

TRADE MARK
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F. S. Royster Guano Co.
NORFOLK, VA.

Our Dead.

McLain.—Jno. E. McLain was born in Blount County, Tennessee, in 1844, but spent the most of his life in North Carolina. He was a brave soldier during the Civil War and justly shared the honors accorded by history to the Confederate soldier. Forty-one years ago he married Miss Kate Allison of Barker's Creek, Jackson County. He was many years prominent in the community of his adoption, he was then elected sheriff, and moved to Webster, the county seat. Here he served the church as steward, Sunday School superintendent, and Epworth League president, always giving satisfaction.

When I was on the work, he was my steward, Epworth League president, and a Sunday School teacher. I never saw a more loyal man. His home was the preacher's home, his hospitality was unsurpassed. When I asked him for a favor I always got it. I observed him in his office as sheriff for more than a year, and was convinced of the sterling honesty of the man, and I believe that the best citizenship of the county shares my conviction.

He was later a citizen of Sylva for a number of years. He worked faithfully as superintendent of the Sunday School, and evrybody loved him. Then he went to Asheville, and was in the service of the Southern Railway for six years. Twice he was called into the Southern office and told that it would be necessary for him to work on Sunday, each time he refused. He was not discharged. How many men like him can the Southern boast? He was train inspector several months before his death.

He was superintendent of the Bethel Sunday School in Asheville during the pastorate of J. D. Arnold, who in the funeral service at Sylva, testified to his efficient service and spotless character. Preachers, church members, lodge members, railroad men, and old neighbors are all loud in their praise of his good name. He was killed by an engine near the Southern depot, April 14, 1909. He had finished his day's work and started home to supper when the accident occurred. The marriage supper, of the Lamb was ready for him in Heaven, and he heard the call as he fell.

J. J. Gray.

Fonville.—Mrs. Georgia Ann Fonville, nee Gaines, born near Franklin, Ken., March 25, 1839, died at the home of her daughter, Mrs. W. H. Wallace, in Atlanta, Ga|, February 16, 1910, after a year's invalidism and six weeks' of confinement to bed. At the age of twelve her mother having died, she accompanied her father to Gallatin, Tenn. Here she was soon converted and joined the Methodist Church. She married Mr. V. E. Fonville here October 2, 1866 to whom four children were born. The oldest died in infancy. The youngest, a daughter, died at sixteen. Mrs. Wallace, of Atlanta, and her son Mr. John F. Fonville, of Greensboro, N. C., survive her. The latter too far away to be at his mother's side when the end came, having paid her a visit the Christmas before, arrived in Atlanta in time to accompany the family to Anniston, Ala., for the burial where in 1892 her husband fell on sleep whither they had come from Tennessee in 1887. Since this last sad event she had lived with her children spending part of the time with her son but more with her daughter, who has lived in Anniston, Eufala, Ala., Macon, and in Atlanta, Ga.

Sister Fonville was a great mother. This she demonstrated in full measure having assisted in rearing six families of children, two sisters, a number of step-children, her own children, her sister's child, and her son's own loved Ruth who had been bereft of a mother, and in her later years her daughter's children who returned her love in ways too tender to measure by words.

I knew this rare mother, rich in faith, fruitful in good works and great in those elements that make the world's greatest—mothers—in sickness and in comparatively good health. What fidelity to a trust, what patient waiting! She has finished her course with joy and her rest is the rest of God.

Frank Siler.

Atlanta, Ga.

Moore.—Gilbert Lee, infant son of Mr. and Mrs. David Moore, was born July 13, 1907, and died on February 20, 1910, aged 2 years, 6 months and 7 days. Little Gilbert was only sick about two weeks having contracted pneumonia with measles. The writer conducted the funeral services at the home on Monday, February 21, after which the little body was taken to Wesley's Chapel, Davidson County, and laid to rest to await the dawn of the glad resurrection morn. God bless and comfort the grief-stricken parents and sorrowing friends.

G. A. B. Holderby.

MODERN UTILITIES ADOPTED BY FARMERS.

Never at any time in the history of the South has there been so much interest in the development of the rural section and in adding modern conveniences and comforts to the farm. Newspapers are chronicling the progress of the farmer, and the investigations which have been made indicate that the telephone is playing a leading part in the evolution of country life.

The Weekly Georgian, one of the leading newspapers published in Atlanta, Ga., declares that the rural mail, the telephone and the good roads are the instruments which will turn the tide from tne city to the farm. These three modern necessities, it declares, are contributing more than anything else toward making farm life attractive for the farmer and his family.

"If there is one thing more than another," says the Georgian, "that will put new life into a sleeping rural community, it is the institution of a farmers' telephone exchange."

Such progress has been made that farmers everywhere can have telephone service in their homes at small cost. A booklet giving the details of a plan which is of interest to every farmer, is sent free of cost, upon request, by the Southern Bell Telephone and Telegraph Company, 19 South Pryor St., Atlanta, Ga.

A NEW EXTERNAL REMEDY
For Consumption.

LUX, A compound in liniment form of cod-liver oil, healing balsams and alcohol, to be rubbed on chest and back reaching the seat of the disease by the natural absorbent powers of the skin and its own wonderful penetrating qualities. Soothes, tones, heals and invigorates. Don't think our claims extravagant. We have the facts and records of remarkable cures. S. A. Church, 1121 Delachais St., New Orleans, says: "I used LUX for one month and am completely cured. Gained twelve pounds." Ask your druggist for Lux the new remedy for consumption and all sub-surface inflammations, or send $1.00 and receive a bottle by registered mail. Address The LUX Company, Box 507, New Orleans, La.

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, N. C.

Second Round

Weaverville Circuit, French Broad,	Mch. 12-13
Weaverville,	Mch. 13
Fairview, Tweeds,	Mch. 19-20
Biltmore and Mt. Pleasant, Biltmore,	Mch. 26-27
Mars Hill, Union Hill,	Apr. 2-3
Burnsville Circuit, Shoal Creek	April 9-10
Burnsville,	April 10
Bald Creek, Elk Shoals,	April 16-17
Hot Springs, Ottingers,	April 23-24
Marshall, Rector's,	April 30, May 1
Central,	May 8
Riverside,	May 8
Haywood Street,	May 15
Elk Mountain,	May 15
Bethel	May 22
North Asheville,	May 22

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder, Charlotte, N. C.

Second Round

Derita, Pleasant Grove,	March 12
Trinity	March 13
Dilworth,	March 13
Brevard Street,	March 20
North Charlotte,	March 20
Belmont Park,	March 27
Calvary,	March 27
Morven, Pleasant Hill,	April 2-3
Matthews, Indian Trail,	April 6
Weddington, Union,	April 7
Waxhaw, Bands Grove	April 8
Prospect, Carmel,	April 9-10
Polkton, Peachland,	April 15
North Monroe and Icemoriee,	April 16-17
Monroe,	April 17-18
Lilesville, Savannah,	April 23-24
Ansonville, Salem,	April 23-24
Wadesboro,	April 24
Mount Zion,	April 27
Unionville, Zion,	April 30, May 1

I trust the stewards and other laymen in each charge will help the pastor to secure at least ten new subscribers for the advocate during the months of March and April.

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N.C.

Second Round

Glenville Circuit, at Double Springs,	Mch. 12-13
Judson and Almond, at Almond,	Mch. 19-20
Bryson City and Whittier, at Bryson City,	March 26-27
Robbinsville, at Robbinsville,	April 2-3
Andrews Station,	April 3-4
Murphy Circuit, at Peach Tree.	April 9-10
Murphy Station	April 10-11
Hayesville Circuit, at Sweet Water,	April 16-17
Hiawassee Circuit, at Martin's Creek,	April 23-24
Dillsboro and Sylva, at Sylva	April 30, May 1
Webster Circuit, at Webster,	May 7-8

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Second Round

E. Greensboro Circuit, Whitsett,	March 12, 13
Greensboro Centenary	March 13-14
Asheboro Station,	March 19, 20
Ramseur and Franklinsville, Franklinsville,	March 20-21
Coleridge Circuit, Mount Zion,	March 26, 27
Randolph Circuit, Mount Vernon,	April 2, 3
Asheboro Circuit, Old Union,	April 3, 4
Randleman and Naomi,	April 3, 4, night
West Greensboro, Friendship,	April 9, 10
Greensboro, Carraway Memorial,	Apr 10, night
Liberty Circuit, Betheny,	April 16, 17
Pleasant Garden, Zion	April 17, 18,
Greensboro, Walnut Street,	April 17, night
Ruffin Circuit, Ruffin,	April 30, May 1
Wentworth Circuit, Bethlehem,	April 23, 24
Reidsville,	May 1, 2

Delegates to the District Conference will be elected this quarter.

Let every pastor be active in the Advocate Campaign. Who will send in the largest list of renewals and new subscribers?

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, N. C.

Second Round

Connelly Springs, at Friendship,	March 12-13
Rutherford College, at night,	March 12-13
Thermal City, at Pleasant Grove,	March 17
North Catawba, at Carlyle,	March 19-20
Marion Station, at night,	March 20
Rutherfordton,	March 26-27
Green River, at Lebanon,	March 29
Broad River,	March 31
Forest City,	April 2-3
Henrietta and Caroleen, at night,	April 9-10
Cliffside,	April 9-10
Elk Park, at Banner Elk,	April 16-17
Spruce Pine, at Mount Vernon,	April 23-24
Bakersville, at Snow Creek,	April 30, May 1.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Second Round

Pilot Mountain Circuit, Chestnut Grove,	Mch. 12-13
Rural Hall Circuit, Mount Pleasant,	Mch. 13-14
Rockford Circuit, Stoney Knoll,	Mch. 19-20
East Bend Circuit, Macedonia,	Mch. 20-21
Danbury Circuit, Sandy Ridge,	Mch. 26-27
Yadkinville, Boonville,	April 2-3
Laurel Springs, Transou.	April 9-10
Sparta, Cox's Chapel,	April-12
Helton, Helton,	April 16-17
Jefferson, Orion.	April 17-18
Creston, Sutherland,	April 23-24
Watauga,	April 27
Boone, Hopewell,	April 30, May 1

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Second Round

Albemarle Circuit, at Pine Grove,	Mch. 12
Salem,	Mch. 13
Albemarle Station, night,	Mch. 13
Salisbury Circuit, at Bethel,	Mch. 19-20
South Main.	Mch. 20-21
Cottonville Circuit, at Zion,	Mch. 26
Norwood,	Mch. 27-28
Linwood Circuit, at Center,	April 2-3
Lexington,	April 3-4
Woodleaf Circuit, at Cleveland,	April 9
Salisbury, First Church,	April 10
China Grove, at Harris, 3:30 p. m.,	April 10
Bethel, Big Lick, at Love's,	April 14
Mount Pleasant,	April 15
Concord Circuit, at Carmel,	April 16-17
Central,	April 17
West Concord, at Westford, 3 p. m.,	April 17
Jackson Hill,	April 22
Gold Hill Circuit, at Richfield	April 23-24
New London Ct., at Bethel, 3 p. m.	April 24
Kannapolis Circuit, at Union,	April 30, May 1

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

Cherryville, Bethlehem,	Mch. 12-13
Shelby, Central Church,	Mch. 13
Crouse, Pleasant Grove,	Mch. 19-20
Bessemer, Concord.	Mch. 26-27
Shelby Circuit, at ElBethel,	April 2-3
King's Mt., King's Mt.,	April 2-3
South Fork, Zion,	April 9-10
Lowesville, Snow Hill,	April 16-17
Mt. Holly, Mt. Island,	April 17-18
Gastonia, Ozark,	April 22
Lowell, Bethesda,	April 23-24
McAdenville, McAdenville,	April 23-24
Mayesworth, Mayesworth,	April 25
Belwood, Palm Tree	April 30, May 1
Polkville,	May 7-8
Stanly Creek,	May 14-15
Lincolnton Circuit,	May 28-29

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, N. C.

Second Round

Iredell, at Olin,	March 12-13
Mooresville Circuit, at Fairview,	March 19-20
Davidson,	March 20-21
Lenoir Circuit, at Mortimer,	March 26-27
Maiden, at Pisgah,	April 2-3
Rock Spring, at Bethany,	April 3-4
Caldwell, at Cedar Valley,	April 9-10
Lenoir,	April 10-11
Hickory,	April 15-17
Hickory Circuit, at West Hickory,	April 16
Granite Falls,	April 17 18
Catawba, at Bethlehem,	April 23-24
Newton,	April 24-25
West Statesville, at Bethel,	April 30-31
Race Street,	May 1

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Second Round

Waynesville,	March 13
N. Haywood, Laurel Hill,	March 26-27
Jonathan, Delwood,	April 2-3
Canton,	April 9-10
Bethel, Liberty,	April 9-10
Sulphur Springs, Acton,	April 16-17
West Asheville,	April 16-17
Leicester, Western,	April 23-24
Brevard Circuit,	April 30, May 1
Mills River,	May 7-8
Spring Creek, Balm Grove,	May 14-15
Haywood, Davis,	May 21-22
District Conference, Canton,	May 25-27

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Second Round

Madison,	Mch. 11-12
Stoneville,	Mch. 13-14
Forsythe, Pine Grove,	Mch. 19-20
Grace,	Mch. 20-21
Lewisville, Lewisville,	Mch. 26-27
West End,	Mch. 27-28
Farmington,	April 2-3
Advance,	April 3-4
North Thomasville, Fair Grove,	April 9-10
Thomasville, Main St.,	April 10-11
Davie, Hardison,	April 16-17
Mocksville,	April 17-18
Cooleemee,	April 17-18
Summerfield, Pisgah.	April 23-24
Stokesdale, Carmel,	April 24-25
Kernersville,	April 27
Burkhead,	April 28
Davidson, Centenary,	April 30, May 1
South Side,	May 1

25 Rich Easter Cards for 10c
INCLUDING SOLID GOLD, SILVER AND GREEN BACKGROUNDS.



All different; everyone richly colored; some worth up to 5c each. Every kind of Easter design, such as Easter Chickens, Rabbits, Children, Flowers, Crosses, Angels, etc., every card with an Easter Greeting on it. The best lot of Easter Cards ever offered—just as good as our Christmas and Valentine Cards, of which we sold five millions. Biggest and Best Easter Catalog sent free, illustrating Easter Cards and Booklets at Bargain Prices. Send your orders to us; we are specialists in season cards and give biggest value for your money. ELLIS ART CO., DEPT. 366, 638 LAWNDALE AVE., CHICAGO.

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St. Vitus Dance, Stubborn Nervous Disorders, Fits

respond immediately to the remarkable treatment that has for 38 years been a standard remedy for these troubles—DR. KLINE'S GREAT NERVE RESTORER. It is prescribed especially for these diseases and is not a cure-all. Its beneficial effects are immediate and lasting. Physicians recommend it and druggists sell it. To prove its wonderful virtues, we will cheerfully send, without charge, a FULL $2.00 SUPPLY.

$2.00 Bottle Free

Address DR. KLINE INSTITUTE, Branch 91. Philadelphia, Pa.

FROM THE FIELD

Laymen's Convention at Henrietta.

A Laymen's Convention was held at Henrietta, February 26 and 27. The weather was very unfavorable, as it rained incessantly during both days, but notwithstanding something like twelve or fifteen hundred people were in attendance. The interest and enthusiasm were great from the start and increased until the closing service. It was an interdenominational gathering. The utmost unity and harmony prevailed. All the various churches were brought closer together. It was the first meeting of the kind ever held in this part of the State.

The large public hall was used for the occasion, as it was the only building large enough to hold the crowds. Some have ventured to say that perhaps it was well that the weather was so disagreeable as it prevented us from being overrun with the crowds which would have attended had the weather been perfect. Ample and royal entertainment was provided for all the visitors.

We consider ourselves exceedingly fortunate in securing so many able and distinguished men to address this meeting: J. S. Martin and A. C. Miller, of Shelby; Jno. W. Pharr and C. E. Mason, of Charlotte; Hon. J. F. Spainhour, of Morganton; Judge M. H. Justice, of Rutherfordton; Prof. J. G. Clinkscales, of Spartanburg, S. C.; Hon. J. H. Tucker and Dr. G. H. Detwiler, of Asheville.

So you see we had the best talent that could be found in the State and elsewhere. All the addresses were of the highest order, stirring, thrilling and inspiring.

Brothers Martin, Pharr, Miller and Mason made telling speeches. They spoke as only business men can speak. They went right at their subjects without any oratorical flourishes.

Messrs. Spainhour, Tucker and Justice came direct from the busy courtroom to talk about the "King's business." They are trained speakers. They are accustomed to speaking to political assemblages. They are at home on the hustings.

Prof. Clinkscales, who is professor of mathematics in Wofford College, came to us comparatively a stranger, but he is now one of us. His addresses scintillated with the brightest wit and humor and kept the audience wide awake and largely listening to the telling points he made for the evangelization of the world today. He is a whole team in himself. No wonder he is in constant demand all over South Carolina.

Dr. Detwiler preached at 11 o'clock on Sunday morning. Of course it was on missions. Measured by all standards it was a great sermon, the greatest ever delivered here. Judge Justice remarked that it was the greatest sermon he (himself) had ever heard. For depth of thought and eloquence of delivery it was a masterpiece. I would be glad to give a synops s of this great sermon but will not attempt it now. You ought to have been here to hear it.

The music on this occasion was no small feature. Indeed it was the life of the convention. It was very inspiring. The effects of this great Laymen's Conference are not all immediate, but will tell in coming years. A similar convention will be held at Caroleen sometime during the spring.

L. P. Bogle.

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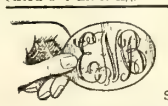
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North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

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Trinity College
Durham N. C.

EDITORIAL

The Fairbanks episode which occurred some weeks ago, in the city of Rome, and to which we made due reference at the time, has served the good purpose of bringing to the attention of the public the essential intolerance of the Roman Catholic Church. There is reason to believe that a good many people in this country had come to believe that Rome had changed her attitude toward the protestant world, but this incident served to convince all that there has been no change, but that her attitude is simply one of passive submission to the powers that be. On the other hand, it has served also to show that protestant Christianity is a much greater force even in Italy than ever before, and that there has been rapid growth of protestant churches in that country within the last few years. This is the reason why the Vatican is so sensitive and ready to denounce Methodists as proselyters.

* * * *

The Washington church is getting to be a live issue among Southern Methodists. There are good reasons why the enterprise should be pushed vigorously to completion. In the first place the local congregation at Mount Vernon Place needs a new church. The old one is not only out of date but entirely inadequate for meeting the demands of the congregation. In the second place the location is ideal. Even in the event of the organic reunion of the churches North and South, there would be no waste of means on account of this church being in the wrong locality. In the third place the church South is constantly called upon to give temporary shelter in Washington to hundreds of transients who remain only a short while, and it is imperative that such a great organization should be represented in the National Capital by a building somewhat representative in its character. A National Building Committee has been appointed with one or more representatives from each Southern State, and it is to be hoped that they will take up the matter and push it vigorously to completion.

THE LITTLE HINDRANCES.

Referring to the little foxes that spoil the vines, the author of the Canticles gives us a very striking illustration of the ruinous effect of what we term little hindrances. The boll weevil is a very small insect, yet coming in multitudinous numbers, millions of value are swept away in a single season. The little insect known as a scale, infesting fruit and shade tree, is almost invisable to the natural eye, but its deadly effect is seen in withering branch and decaying trunk.

These things are but parables of the deadly work of the so-called little hindrances of the Christian life. Things so insignificant in appearance as to be regarded with indifference and little concern, yet such things as make sure and steady inroads upon character till the life forces are gone and the individual is left desolate and dead.

How important it is for us to learn that it is not the great and flagrant crimes that endanger character. No man falls suddenly into a career of notorious criminality. There is always a process of moral obliquity which leads up to this, and when you trace the history of such career back to its source you will find the genesis of it all in the moment when there was consent to slight deviation from the pathway of moral rectitude.

The Evangelist, discussing the tendency to get out of the way through little things, says:

"The Christian's character and influence often suffer more from petty foibles and little failures than from great offenses. We fall into these minor transgressions almost without the consciousness of guilt or wrong. Our virtue seems to have had no great and disastrous shock. We have not met the tempter and been overcome in any signal encounter. When we go before God to confess our sins and seek forgiveness of them, these secret faults, of which we have scarce taken notice, and which have laid no burden on our conscience, do not come up in painful and humbling remembrance. And yet these are the very defections which eat the life out of our piety, our usefulness and our comfort.

"Our failures in the Christian walk are, like our duties, the great majority of them small and seemingly unimportant, and therefore often unnoticed and neglected. There are a hundred little duties to one that is great, as we are accustomed to estimate great and small. We are seldom called to stand forth as the elect champions of God and truth, and maintain some valiant fight, while the trumpets sound and the banners wave, and the eyes of multitudes look on. The most of our work consists of humble ministries of love and help, of minute fidelities; and it is just here that we are likely to come short.

"So in the matter of temptation. Bring upon us some grand test of courage and constancy, and we rise to the occasion, and stand fast and unmovable. Ask of us to deny our Master, or forswear our Bible, or trample on the sanctity of the Sabbath, or blaspheme God's name, or join in some foul conspiracy against life, or character, or property, and our instant and indignant reply would be, 'Is thy servant a dog, that he sould do this thing?'"

The Methodist Church in its rules of living (see General Rules) perhaps more than other denominations, seeks to place its members under a moral code which is calculated to safeguard the character as well as afford each member the best opportunity to grow in grace and to cultivate the traits which make one strong to resist evil and to persue the right. We hear some criticism of these rules, especially among the young, as being puritanic in their spirit,—an unjustifiable attempt to rob people of legitimate pleasure. Now in the light of what we have already seen may it not be said that the church which attempts to throw around us the strongest moral restraints is best calculated to be a safe and helpful moral guide, and the most likely to conserve the moral and spiritual forces that are essential to our safety and happiness? Let us be sure that we understand the wise and beneficent purpose of these rules before we subject them to wholesale denunciation or criticism. The church that does not undertake to subject its members to any sort of moral discipline is of doubtful value in the matter of helping one to work out his personal salvation. There is every reason why a Methodist should appreciate the fact that his church makes some effort to remove out of his path even the little hindrances.

THE VALUE OF REVIVAL.

Sometimes we speak of the old time revival as if the revival of today were something different. As Jesus Christ is the same yesterday, today and forever, we hardly think the revival loses its identity from generation to generation, and despite all theory to the contrary the revival is somehow the direct agency of ingathering in all ages and in all places. There is every reason why the church should continue to look to the special meeting and the revival spirit for the gathering in of those whom the Sunday School and family are training for the Church. Any pastor who may be inclined to discount such work may be encouraged to try it again by the following story which is taken from the Pacific Christian Advocate.

"We remember a meeting over forty years ago. The War of the Rebellion was going on. An old man, who had preached the gospel from youth to age, was the pastor of a country church, where he attended to his work and eked out a scant living by teaching school. His heart became enlisted for the boys and girls of the community. Nearly all of the men were in the army. With tears in his eyes, he said one day something like this: 'I am an old man. I cannot preach much longer, but with the carnage that is all about us, with the hate and the strife, I cannot think of retiring or going to my final reward without an effort to get these children as well as others to God.' He asked for those who would assist him in a few evenings of earnest, prayerful effort toward the salvation of souls, to stand up. About half a dozen women rose to their feet, and three men. The meetings began two weeks after. Nine boys were converted. Twelve girls and young women had a like experience. It was contemptously called 'the children's revival.' The singing was very ordinary. The preaching was direct, though not eloquent. The praying was characterized by an earnest, honest struggle for spiritual light. No one but those who were most interested seemed to appreciate the meeting as having been a success; but out of that meeting came men and women who have been the pillars of righteousness and Christian efficiency in that community through the years. Among the nine boys converted, there came four preachers and a superintendent of a Sunday School for many years. Two of the girls became ministers' wives, and the others are now matrons of the highest spiritual qualities and efficiency in all that part of the country."

THE INCREASED COST OF LIVING.

There is no question stirring the thought of the present generation more than that of the evident increase in the cost of living. This can be truly termed a live question for the reason that it affects all classes of people. Most people too will, sooner or later, come to the conclusion that prosperity comes high, if this is the price of it. There is a sort of common belief that when prices are low times are hard and, vice versa; but if will not do to accept such a proposition without some degree of allowance. The world has evidently come to a time in its history when the people are pinched almost beyond endurance in the midst of high prices and so-called prosperity.

The World Today, in a thoughtful article on this subject, undertakes to explain the situation on the ground of extravagant living. While we do not believe the situation can be fairly explained on this theory, yet there is something in it and the editorial makes interesting reading. We give the following extract:

"We have ceased to be thrifty. The nearest approach most of us make to that virtue is to get our banks to let us overdraw our accounts.

"The fathers have eaten grapes and the children are eating grape-fruit. We used to buy apples by the barrel; now we buy them as we would buy our jewels, each in its separate wrapper. We used to eat pot roasts; now we must have our porterhouse steaks. Our wives used to help the general housework girl with the cooking; now we need two maids, a laundress, and a man to wash the windows. When we were boys we did chores and wore our father's old clothes; nowadays the American boy needs an allowance, stockings that match his neckties, and a tuxedo jacket. We used to think it an extravagance to keep a hundred and fifty dollar horse and a hundred dollar buggy; now we buy an automobile and mortgage our house to pay for it.

"'Easy come, easy go,' was the old motto; 'Easy come, gone before it comes,' is the modern.

"One chief cause of high prices is trust—our creditor's trust. Everybody wants to sell us something and charge it to our account. So we accommodate them and acquire a habit of reckless expenditure.

"What difference does it make whether eggs are 35 cents or 80 cents a dozen, if we do not have to pay cash for them? We are spendthrifts in the midst of a credit-system orgy. When we sober up, prices will come down."

A LAZARUS AT THE GATE

A cry comes to us from the sixty-five little children now in our Methodist Children's Home at Winston-Salem, also from as many more who ought to be and would be sheltered there if there were room and means at hand to support them. The cry that comes, however, is from the sixty-five already there, and for whose support we are bound by our word of honor.

There is no use to obscure the main fact under the rubbish of words. There are sixty-five children in the home, and to date the receipts have been less than fifty per cent of an adequate support. The result is that the situation has grown desperate, and the Advocate is appealed to, to come before its readers with an appeal for immediate action all along the line. As the Easter Sunday has no call for a special this year, we are requested by the Superintendent to ask that every charge and every Sunday School take an offering on that day for the Home, so that the emergency which is upon us may be met, and the shame of our neglect may be wiped out, and the mouths of the sixty-five hungry children may be satisfied. Let nobody plead that this course is irregular and unauthorized. When we find a man down in the public highway, bleeding and dying, we do not wait for somebody to pass resolutions, nor do we stand on the question as to whether this or that method would be considered irregular, but if we have the interests of humanity at heart we take hold and help. Just so in this case, we have these sixty-five children at Winston-Salem, and there is no time to discuss the question as to whether our course is regular or irregular. It is enough for us to know that we have failed to support them, and that something must be done, and that something must be done now.

* * * * * *

If any one should demand an explanation of this call it is enough to say that at our last Annual Conference, so far as a plan of support of our Children's Home is concerned, we adopted the following:

"The current expenses of the institution shall be met, first, by collections taken every fifth Sunday in our Sunday Schools; second, by free will offerings taken in our churches on Thanksgiving Day, and a Harvest Home week held the first of October of each year, during which time public gatherings shall be held in all of our churches, and the people given an opportunity to make free will offerings of money or produce for the Home. We suggest as a standard for this Harvest Home week, that each charge contribute as much as ten per cent of the preacher's salary."

Thus it will be seen that the Home is shut up to depend, for meeting current expenses, upon these special days, with no standard or guide save that of the mere fancy of the giver,—a free will offering, without even a suggestion as to what amount is necessary for meeting these current expenses. We are of the opinion that by the time we reach another Annual Conference, we will have fully demonstrated the folly of having committed such precious freight to this little frail bark and set it aflaot on such a tempestuous sea.

The Thanksgiving collections were a dismal disappointment. The fact is, Thanksgiving seems to have been but meagerly observed. The one fifth Sunday since Conference was a disagreeable day, and less than half of the Sunday Schools seem to have taken any notice of it, so that the receipts from this source are disappointing. The next fifth Sunday does not come till May 29th. Is our noble Superintendent to be left with these sixty-five hungry children on his hands and told to make out the best way he can till this far-off date rolls around? No, no; a thousand times no! All our people want is the facts in the case presented by a persistent leader, and they will not leave this Lazarus lying at the gate in neglect.

The Baptist Orphanage at Thomasville has five times the number of children to care for that we have in our Home, yet they receive for current expenses ten times the amount our people are contributing. This shows that we are falling short of an adequate support at least fifty per cent. In o her words we are so far giving our Home just about one-half a support.

* * * * * *

But now, as to leadership, suffer us a word. No matter what is done or what else may be suggested, the pastor is the leader. He is the one charged with the duty of telling Israel what to do, and he should be in command of the situation. If he is not in command of the situation there is no help for it, and every interest must suffer. Without apology we make this appeal to these leaders among us, more than two hundred strong, and beg that in this case they be persistent in presenting the cause of these helpless children. Take no hat collection nor go about it in a lazy, lop-sided fashion, but work it for all possible and let the result be such as to assure the inmates of our Home that they can never make their appeal to this great Conference in vain. To the man who ministers to the well-organized city congregation, as well as to the one who preaches to the scattered folds in the outlying sections,—to all the pastors we make this appeal in the name of sixty-five dependent ones in the Home, and as many or perhaps more than that number knocking piteously at the door for admittance. Of course the wise pastor, while not abdicating his place of leadership, will bring Sunday School superintendents, lay leaders, Epworth League presidents, and all the officials of his charge into co-operation, and thus make the most out of the effort.

* * * * * *

Let it be understood that this appeal is to all alike, those who have done their duty heretofore in presenting this matter and those who have not. To limit the appeal to those only who have been delinquent heretofore, would be to defeat the movement, for the reason that, doing their duty now, they would not be able to turn in cash sufficient to meet the emergency. The situation must be met, and the Advocate makes this appeal, believing that there will not be a disappointment, but that this approaching Easter Day will witness our resurrection from this grave of lethargy. Brother pastor, determine right now to make your amount just as large as possible and send it promptly to Prof. H. A. Hayes, Superintendent, Winston-Salem, N. C., and same will be duly acknowledged in the Advocate. If for any reason it should be impossible for this appeal to be responded to on Easter Sunday, let it be done at the first possible moment, for be assured these hungry children cannot wait till the fifth Sunday in May.

TRIBUTE TO A YOUNG MOTHER

Mrs. Mabel Glenn Lindley died at St. Leo's Hospital in Greensboro on Sunday morning, Feb. 27th, 1910. She was a daughter of Mr. and Mrs. Tyre Glenn, of Greensboro. Five years ago she was happily married to Mr. Paul C. Lindley, of Pomona. She was twenty-seven years old, and leaves a husband and one little baby boy one year old. We give below a few remarks made at her funeral by her pastor, Rev. E. K. McLarty:

"I am never so speechless as at the funeral of a young Christian mother. If I were asked to point out the person who is occupying the most responsible position in this world and fulfilling the greatest need, I should answer without hesitation, 'The cultured Christian mother.' So then, if Christianity were a matter of logic and syllogism, I should have to abandon it at a time like this. I cannot explain this act of Providence, nor do I attempt to do it. Thank God, an explanation is not required at my hands. It is ours to walk by faith, not by sight. We can believe where we cannot prove. From our standpoint it is an unfathomable mystery, but if we could shift our view point and look at it from the God-ward side, doubtless, it would all be clear to us.

"God only knows how much we are benefitted by being thrown back on faith and faith alone. We are so prone to make the attempt to reduce our religion to mathematical exactness. When in the midst of a sorrow too deep for explanation or suggestion, it is highly comforting to have Him say: 'What I do thou knowest not now, but thou shalt know, hereafter.'

I am glad to hear so many strong testimonies to her Christian character. One who knew her well has said: 'She was the most unselfish person I ever knew.' A higher tribute than that would be hard to give. Can a devoted wife and mother die? Not while God lives. The mother love is of Him and from Him. It is immortal. Heaven is its home."

DEATH OF REV. T. E. SMILEY

Rev. Thomas E. Smiley, a member of our Conference, and last year pastor of our church at Weaverville, died at his former home near Connersville, Indiana, on Saturday afternoon, March 5th. The death of any young man is sad, but in this case there is peculiar sadness, since Brother Smiley died by his own hand.

At the last session of our Conference he was appointed to Lafayette Street, Shelby, but declined to go to the appointment, and in a few days it was apparent to his friends that he was in a bad way, his mind evidently being affected. His wife, after long illness, had passed away only a short while before Conference. He had watched by her bedside for many weeks, and his nervous system was evidently shattered. Brother Smiley evidently should have been taken to a hospital for the insane as soon as it was suspected that he was mentally unbalanced. This is but one of many sad cases of a similar nature where neglect to act promptly has cost the life of the demented one.

We had little acquaintance with Brother Smiley but the people in the vicinity of Asheville, where he had resided for some two or three years, speak highly of him. Many things which are dark and mysterious to us now will doubtless be made plain when "we shall know even as also we are known."

MISS BAYS RETURNS

Miss Mamie Bays has returned to her home in Charlotte after completing the Southern itinerary of Missionary Campaign Conventions, with the National Missionary Movement. Miss Bays was the official press representative of the movement, and in this capacity reported the Southern conventions for prominent daily papers. She is now in close touch with the movement and fully informed as to its splendid results. She has very naturally begun to talk where occasion offers, and to turn this information to good account among the churches. We are authorized to say that she is now open for engagements with any of the pastors who would like for her to speak to their congregations on the subject of missions.

"Not our circumstances, but the use we make of our circumstances, decides the question of our gain or loss day by day in our earthly course. According to the spirit in which we meet them, helps will prove hindrances, or hindrances will prove helps in our pilgrim path."

NOTES AND PERSONALS

—Good reports come from the Winston District Missionary Institute held at Madison last week. Good attendance and interesting exercises.

—Mrs. Robbins, wife of Rev. H. H. Robbins, of Chadwick, with her little daughter, has been visiting relatives in the city during the past week.

—Dr. Bruce Payne, of the University of Virginia, has been invited to deliver the commencement address at the close of the Morganton Graded Schools.

—Webster's Weekly of last week says: "Dr. L. L. Nash, of Greensboro, filled Dr. L. T. Mann's pulpit at the Main Street Methodist Church on Sunday morning and night, preaching two strong sermons abounding in spiritual truth."

—Prof. E. C. Brooks, of the faculty of Trinity College, was an eppreciated caller at the Advocate office on Saturday of last week. He was in the city attending the meeting of the County Teachers' Association, before which he made an address.

—The Advocate joins many friends in extending sympathy to Rev. C. E. Hodgin, pastor of Westminster Presbyterian Church, of this city, on account of the death of his mother, which occurred at the family home near Red Springs, last week.

—Mrs. J. W. Byrum, mother of Rev. H. C. Byrum, died at her home at Waxhaw on Thursday night of last week. She was a faithful member of the Methodist Church for many years. The Advocate joins in expressions of sympathy for the bereaved family.

—The Board of Missions of the North Carolina Conference held its mid-year meeting in Fayetteville last week, closing on Wednesday. The meeting seems to have ben one of more than ordinary interest. Rev. J. R. Nelson, D. D., assistant secretary of Missions, spoke on Tuesday night.

—The State of North Carolina mourns the death of Dr. Eben Alexander, dean of the University of North Carolina, which occurred suddenly at Knoxville, Tenn., on the 11th inst. Dr. Alexander had gone to Knoxville a few days ago to visit his son, and the summons came suddenly, although he had been in rather poor health for some time.

—We note with profound sorrow the death of Mr. W. A. Curtis, editor of the Franklin Press, which occurred at his home in that place last week. Brother Curtis had long been a leading member of the Methodist Church at Franklin and in the Franklin District, and he will be greatly missed.

—In referring to the work at West End and Franklin Avenue, Gastonia, last week, we stated that Rev. J. H. Bradley would dedicate the new church at Franklin Avenue. This was a mistake. Rev. J. R. Scroggs, the presiding elder, will dedicate the church, and later on, in July, Rev. J. H. Bradley is to assist the pastor in a revival meeting.

—Mrs. Blanche Devine Hoss, wife of Mr. E. E. Hoss, eldest son of our beloved Bishop Hoss, died at her home, in Muskogee, February 28th. She was a lovely young woman with a wide circle of friends, but is mourned most of all by her husband and her little son. We extend to them and other relatives our sincere sympathy.—Nashville Christian Advocate.

—Mrs. M. C. Arrowood, widow of the late Rev. M. C. Arrowood, died at her home in Albemarle on Tuesday, March 8th. Mrs. Arrowood was a sister of Mrs. J. E. Abernethy, of Winston. The case is a peculiarly sad one, as her husband died only last November, leaving her with three little children, the youngest only a few months old. Now she is called away, leaving them alone in the world. Great sympathy is felt for the little helpless ones as well as for the bereaved relatives

—While in Texas Miss Mamie Bays visited Rev. H. L. Atkins and family, at Bandera. Writing of the visit she says: "I was glad to find him very much improved. While still frail, he is able to be up and to direct the work on his little farm. He is doing much for the Master through his example of patience and the exhibition in other ways of the true Christian spirit which he possesses. He welcomes so gladly every letter from his brethren in his home Conference."

—Many of our readers will be interested in the following item from the curent number of Go Forward:

"The news has come from Japan of the engagement of Rev. S. A. Stewart and Miss Anna Lanius, the wedding to take place during the summer. Mr. Stewart has been a member of the Japan Mission since 1906. He has served as principal of Palmore Institute, and is now stationed at Miyaichi Suwo. Miss Lanius has been an invaluable member of the faculty of the Hiroshima Girls' School, and her place there will be difficult to fill. Miss Gaines writes most regretfully of having to give her up, and speaks in the highest terms of her efficiency and her influence among the Japanese. We extend heartiest congratulations to these missionaries, and wish them abundant happiness and continued usefulness."

—A correspondent of the daily press, writing from Salisbury, says:

"A series of cottage prayer meetings is to be held by the members of the First Methodist Church, and there are to be six of these held this week, beginning Wednesday night. These services will be kept up for three or four weeks. They are to be held preparatory to the revival services to be conducted at the First Methodist Church by Rev. Charles W. Byrd, in April.

—An appreciated caller at the Advocate office on Wednesday evening of last week was Rev. Dr. J. R. Nelson, assistant secretary of the Board of Missions, Nashville, Tenn. He was just from Fayettevillle, N. C., where he attended the mid-year meeting of the North Carolina Conference Board of Missions. He went from here to Danville, Va., to visit his daughter, who is a student in the Randolph-Macon Institute. Dr. Nelson seems to be full of enthusiasm about our Home Mission work, and is constantly planning something to awaken greater interest.

—Rev. A. J. Stafford, of the South Carolina Conference, a former pastor of our church in Wadesboro, died at his home in Spartanburg, S. C., on Thursday night, March 3rd. The body was carried to Wadesboro for burial and the funeral was conducted by Rev. J. H. West, assisted by Rev. R. M. Mann. The Wadesboro Intelligencer says:

"Mr. Stafford was 76 years of age, and been a member of the South Carolina Conference 47 years. Just after the war he was pastor of Wadesboro Circuit, the church here then being a part of the circuit. At this time Anson County was in the South Carolina Conference. While pastor here Mr. Stafford married Miss Parthenia Beverly, who is a sister of Mrs. J. A. Crowder, of this place."

—We are grieved to learn of the death of Mr. Michael Kiser, of Gaston County, which occurred suddenly at his home near Bessemer City on Sunday morning, March 6th. Brother Kiser was in our office in January and renewed his subscription to the Advocate, apparently hale and sprightly for an old man, and we can scarcely realize that he is gone. Referring to his death the corespondent of the Charlotte Observer says:

"As a citizen Mr. Kiser has been one of the sheet-anchors of character, progress, justice, and all that goes to make the best principles of manhood. He was an honored member of the Confederate veterans, and his war record was no less commendable than that of any participant in the great struggle of 1861-'65. He was a devout member of the Methodist Episcopal Church, South, and affiliated with the congregation of Concord Church, near Bessemer City. In the death of this good man the community has lost one of its most honored members, and the influence of his past life will inure to the benefit and uplifting of moral and religious principles for many years to come."

SOUTHERN METHODIST HAND-BOOK

We are indebted to the author, Rev. Dr. T. N. Ivey, for a handsome morocco bound volume of the Southern Methodist Hand-Book. This valuable annual has come to be a fixture in the Southern Methodist Church, and is indispensable in every Methodist home where there is the commendable purpose to keep posted on the various departments of church work. Of course, as the name implies, the Hand-Book is a book of reference and ready information, and will be found convenient in answering almost any question for information about Southern Methodism. The book can be had, bound in paper, from Smith & Lamar, Nashville, Tenn., for 25 cents.

SOME ITEMS FROM THE GREENSBORO DISTRICT

The first bright days of Spring are hailed with more than ordinary pleasure after the unusual winter through which we have passed. There has been much sickness among our people, and quite a number have died. These things have largely interfered with the attendance at church, especially in the country. But our people are loyal, and the stewards for the most part are a faithful set of men. The general condition of the work is good, and the finances are about the same as they were at this date last year. Many of the charges are making marked progress, in several the pastor's salary has been increased. The new church at Rehobeth on Coleridge Circuit, is nearing completion; Asheboro Station has secured a lot and is building a church at West End; at Gibsonville our people are taking definite steps to build a handsome$4,000 or $5,000 church; Centenary, Greensboro, expects soon to install a pipe organ; and West Market St. will soon occupy its new, handsome, commodious $25,000 Sunday School building. The pastor of Uwharrie Circuit has added a new appointment to his already large charge—"Texas" is the point. The Ruffin pastor has done a similar thing. Both these new points give promise of good success in the immediate future.

The Reidsville pastor has moved into his new parsonage since Conference, and no pastor in the District has a nicer or better home now than Bro. Mann. Centenary is justly proud of its new parsonage, and the ladies have neatly papered the walls and furnished it. It is equal to the best now. Randolph and Uwharrie Circuits have repaired and furnished their parsonages respectively; so has East Greensboro and West Greensboro Circuits. Randleman has sold its old parsonage, and now has a much better one and more desirably located. Ramseur and Franklinville have overhauled and added to their parsonage, and the church at Ramseur has been much improved by the addition of several class-rooms for Sunday School work. Debts of long standing on the Denton and Clarkesbury churches have been paid, and a better day is ahead of them. Several congregations in Randolph are making arrangements to paint their churches, and otherwise improve them.

There may be other improvements or marks of progress I do not now recall. The work in the main is in a healthy condition, the preachers are all at their posts and are faithful men. Let us all work and pray to make this a great year in every charge in the District. Our preachers are in earnest and our people will follow brave, courageous leaders.

Since there has been such an urgent call from our Board at Nashville and from our Bishops, I feel that a word here should be said specially about missions. The letter as requested by the above named authorities, was sent to all the preachers in the District, and it has come to my knowledge that the following charges will make payment in full to the Missionary Treasurer of their Foreign Missionary Assessment on or before March 31st.

West Greensboro Circuit, Foreign and Domestic; West Market Street; Reidsville Station; East Greensboro Circuit; Spring Garden Street; High Point, South Main Street; Asheboro Station; Uwharrie Circuit; Denton Circuit; Centenary.

I have no doubt that there are others, may be all the charges have a like record. If so, let them report same in the Advocate.

Centenary and Randleman have had good protracted meetings. Reidsville, Walnut Street, and South Main Street are arranging for metings to begin soon. "The Lord of Hosts is with us; the God of Jacob is our refuge."

W. R. Ware.

THE MOVEMENT AGAINST DISEASE

Every physical ill that humanity is heir to can be reduced to a minimum if not eliminated altogether, and one of the good things of the present age is a disposition to co-operate in the effort to reduce the amount of suffering on account of disease. As we go to press Greensboro is all agog with interest in the meeting here of the Anti-Tuberculosis Association, and the exhibit which will be continued for several days. With some thirty or more lectures by eminent physicians and specialists, together with an exhibit calculated to impart the fullest intelligence in reference to this most dreaded disease, it ought to be possible to inaugurate a popular uprising against all habits and customs tending to promote and perpetuate this disease.

The Convention opened in the Smith Memorial Building, on Tuesday morning with an address by Governor Kitchin, and at this writing the lecturers are talking to crowds at the same place. We sincerely hope that this convention may mark the beginning of a new era of sanitation in North Carolina, and that it may inaugurate an intelligent crusade against all loathsome physical diseases, the ravages of which we are sure may be reduced to a minimum.

THE DALLAS LAYMEN'S CONFERENCE.

W. W. Pinson.

The Laymen's Missionary Movement is finding itself. It is also finding its plan among the forces that make for progress. This was made evident in the Dallas Convention which was held February 19-22. Those were great days. They were days packed full of history made and of history making; days athrill with hope and astir with preparation; days vocal with songs of triumph and with the preparation for battle.

In spite of some very distinct hindrances the attendance was more than gratifying. The Interdenominational Conventions at Houston, San Antonio and Oklahoma City almost at the same time, as well as those in other Southern cites cut off many who would otherwise have gone. The weather was anything but favorable, and the rates and conditions of travel were unfavorable. Notwithstanding, the enrollment mounted up to 995, and a large contingent did not register at all. The attendance on the meetings was the most constant and continuous we remember to have noticed. They were there in earnest, note-books in hand, intent on getting the most out of the meeting. They were evidently men of purpose, seeking to find out how to make their lives count.

A stranger entering the room would have known why these men were there by the maps, the mottoes, the charts, the texts and watchwords looking down upon him with the appeals of a lost world, and the authority of a risen Lord. If he failed to understand, the city of Dallas would have made it plain by her generous hospitality and her joyous welcome that something unusual was happening. We saw an arch spanning a street, erected by a secret order, upon it the names of the towns in the State where lodges of that particular order were to be found. We saw at the meeting place of the Laymen's Missionary Movement, blazened before all eys, the needs of a sorrowing world, and the duty of men to their brothers. The men of the Conference were the disciples of Him who came not to be ministered unto, but to minister, and they were not there to exploit an organization or to promote a Movement, but to seek the way to serve men.

The program from first to last was of high order. From the reception and barbecue on Saturday the 19th, in honor of Hon. T. H. Yun and the visiting missionaries, to the closing hour, when Mr. Yun delivered an eloquent and touching appeal for his country, followed by Bishop Wilson, whose emphasis on the power of the Spirit left a glow on all hearts, there was a depth and intensity, a breadth and fervor that were most striking. The program covered a wide range of subjects, the basal note of which was "The Evangelization of the World in this Generation."

The fields, the needs, the resources, the oligations and the methods were discussed, always with the definite end in view of finding out how the work of evangelization can be speedily done, and always the possibility of this achievement loomed large on the horizon. The salient points in the program were Dr. Lambuth's splendid address on "The Christian Religion Adequate to Meet the World's Needs," Dr. C. F. Reid, in Korea, Hon. T. H. Yun, in his characteristic mixture of humor and pathos, Bishop Hendrix on "The Migrating Nations," Mr. J. Campbell White on "America's Share in World Evangelization," Mr. Willis R. Hotchkiss on his experiences as a missionary in Africa, Bishop Atkins on "The Power of Money," Drs. A. P. Parker and W. H. Park presented the claims of China from the viewpoints respectively of the statesman and the medical missionary. But there is not space enough to mention all the features that deserve to be emphasized. The devotional addresses on two mornings by Dr. O. E. Brown were a spiritual benediction on all who were present.

There was no disposition to make radical departures, or to go after novelties of any kind. The Plan or Organization adopted at Chattanooga has proven its sufficiency and needs only to be adopted rather than amended.

The three separate Conferences held on Monday afternoon were by no means the least profitable sessions of the occasion. They gave thorough consideration to the details of carrying out the purposes of the Movement in Annual Conference, District and local congregation. Particular emphasis was put upon the importance of the missionary committee and the Every Member Campaign, as a means of reaching the entire Church with the missionary obligation.

The declaration and policy, together with the report of the president and the resolutions all breathed the spirit of progress, and showed the laymen alive to all the complicated problems of the day, and that they face with loyal hearts and strong hands the needs of the home Church and homeland, while at the same time they adhere to the original and providential purpose of the movement to evangelize the world in this generation. This purpose seems to have come to them even more clearly, and gripped them even more firmly than ever.

The Conference affirmed its entire harmony and co-operation with the International Laymen's Missionary Movement, its loyalty to our own Church, and its purpose to do its utmost to strengthen and arouse all her forces for aggressive effort; adopted a clear and adequate financial plan centering in the Missionary Committee and Every Member Campaign for every church, and offerings on the weekly basis; also a ringing resolution against the liquor that kills, and another in favor of hospitals that heal. The following are the closing recommendations of the policy adopted:

"We recommend that our energies be directed specifically toward the raising of the regular assessment for missions, and the early development of the Church to a point of liberality far beyond the assessment mark. To this end we recommend that the Every Member Campaign be substituted as speedily as possible for the occasional and public collection in every charge.

"We recommend further that only such missionary specials be undertaken as present immediate and extraordinary opportunity, and even these only when approved by the Board of Missions."

Following is the closing language of the Declaration which was unanimously adopted:

"We enter on our second triennial campaign with no abatement in zeal, but with enlarged vision, clearer intelligence and a deeper determination to make the full force of this uprising of laymen count as a means of quickening the missionary life and of strengthening the evangelizing efficiency of the church. Cheered by the vigor, enthusiasm and unity of the laymen of all churches, we record our determination to maintain our place in the front line of the lengthening columns, and call on our fellow laymen, the great reserve force of the church, to rally to this heroic and inspiring challenge of the centuries.

"Inasmuch as the presiding elders and pastors are providential leaders in our church, and are fitted both by their training and experience to lead the church in all its movements, we solicit their fullest and closest counsels and guidance, and give them assurance of our best efforts as their co-workers to further our common task."

A handbook was ordered published for leaders and workers, together with a set of charts suitable for the use of speakers. These will be issued as soon as possible.

The April number of Go Forward will be the Conference number, which will contain a full account of the Conference, with the outline of discussions and text of papers adopted. These can be had for 10 cents a copy, or five dolars a hundred. Orders should be sent in at once to insure their being filled.

THE WASHINGTON CITY REPRESENTATIVE CHURCH.

By Arthur B. Pugh.

It is a matter of congratulation throughout our entire connection that plans for the proposed representative church at Washington are assuming definite shape. The progress recently made under the wise and energetic leadership of Rev. Geo. S. Sexton, who has been specially chosen for the work, seems to assure the early and complete success of the enterprise.

No more important subject has commanded the attention of the church at large for many years. From every viewpoint it is important, and to insure our continued prosperity and progress it is necessary, that our great church should be properly represented at our National Capital. To erect here a commodious church edifice of imposing architectural design, fitly representative of our resources and strength, will prove to the people of our own country who visit the Capital in increasing numbers from year to year, and to visitors and representatives from other nations as well, something of our spirit and life, and of the purpose and scope of our work.

We are a great church, exercising a power and influence for the uplift of humanity in many parts of the world, but we are sadly handicapped both at home and in foreign fields, because of what the world sees of us in our present principal church building at the Capital of our Nation.

Any church that deserves to live in this country, deserves to be and should be fitly represented at our Capital city. To rightly fulfill a true Christian mission it must be. The life and progress of our Nation are wonderfully affected, and will be more and more as the years come and go, by influences that radiate from this seat of government. And this is not all: Long a city of national pride, Washington is rapidly becoming a center of world-wide interest and importance. The springs of international conduct are touched and tempered, and not infrequently controlled, by forces that have their beginnigs here.

This is so, not only in matters politcal and commercial, but of the forces pertaining to the progress of Christianity as well. As a center of moral and spiritual influence, whose beneficial effects extend to the uttermost parts of the earth, Washington is destined to become the greatest city on the globe; and this at no far distant day. Christian Americanism will make it so; is making it so.

If our church is to do her part in the promotion of these forces for the well-being of the human race; if we are to assume our rightful place in the work of evangelizing the world; our real strength and purpose must be evidenced in a substantial and impressive manner at this strategic point. The people of the world see us here, and judge us by what they see. To meet the situation we must do what other great denominations have done and are doing.

The character, standing, and ability of the men who have agreed to serve as a National Building Committee, furnish abundant assurance that in the near future the world will have oportunity to judge us by our true strength. They are men of large affairs and of wide experience; men who have never been associated with failures. In their work they deserve and should have the earnest. sympathetic, and loyal support of every member of the church. Let the whole church awake to the opportunity now before it. We are coming into our own.

Washington, D. C.

NATIONAL BUILDING COMMITTEE REPRESENTATIVE CHURCH, WASHINGTON, D. C.

Arkansas, Gov. Geo. W. Donaghey; Alabama, R. S. Munger; Florida, Col. J. Edgar Wall; Georgia, Hon. Asa G. Candler; Kentucky, J. Edgar Stewart; Louisiana, Jon. P. Scott; Missouri, Murray Carleton; Mississippi, J. L. Dantzler; North Carolina, Gen. J. S. Carr; Oklahoma, Dr. T. P. Howell; South Carolina, Henry P. Williams; Tennessee, Jno. R. Pepper, R. B. Davenport; Texas, Jesse H. Jones, J. W. Slaughter; Virginia, R. A. Schoolfield, Jno. P. Branch; West Virginia, Jno. C. C. Mayo.

GOLD DUST

If the day and night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs, is more starry, more immortal—that is your success. All nature is your congratulation and you have cause momentarily to bless yourself.—Henry David Thoreou.

* * * *

"Guard within yourself that treasure kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart, by the happiness of those you love, the happiness that may be wanting in yourself."—F. W. Faber.

* * * *

It was said of one of the best men of our generation: "Whenever he entered a room of any kind the conversation that was going on, and the discussion, immediately sprang up to a far higher level than it was before." And to this is added, "Men thought their best and spoke their best in his presence." What worthier commendation could any man have? The only goodness that counts is the goodness which makes itself felt, and real goodness which is of the daily habit and inner life of a man always does make itself felt. And here is the other side of the same noble influence, for influence which makes for good always casts out evil. "He habitually lived in an atmosphere in which every mean and unworthy thought was asphyxiated."—Great Thoughts.

Our Children's Home Department

Edited by Supt. H. A. Hayes

ACKNOWLEDGMENTS.

We have received several remittances on Fifth Sunday Collections and the general fund; also several boxes and packages of supplies. We will make due acknowledgment of all these in next week's issue of the Advocate.

For the present we have not sufficiently recovered from the grippe to attend to these matters.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING MARCH 5, 1910

Subscribed.

Greensboro: Mrs. D. B. Troy, $10.00; Allen T. Preyer, $25.00; B. H. Merrimon, $50.00; Rev. A. G. Kirkman, $100.00; N. J. Causey, $50.00; Miss Clara Ware, $1.00; Miss Annie M. Renn, $6.00; Mrs. M. H. Alford, $25.00; J. W. Patterson, $25.00; Miss Mary Patterson, $10.00; Miss Mary Donnell, $5.00; J. A. Bowles, Jr., $5.00; W. R. Pickard, $10.00; T. F. Mangum, $5.00; C. L. Corl, $5.00; Miss Flossie A. Byrd, $5.00; Mrs. F. E. Ross, $25.00; C. C. Hudson, $50.00; H. T. Hudson, $12.00; J. F. Dwyre, 628 S. Elm St., $25.00; E. A. Rives, Asheboro St., $25.00; B. McBride, 330 Gorrell St., $25.00; A. D. Robinson, Sou. Shops, $5.00; David Williams, Sou. Shops, $5.00; C. P. White, 602 Railroad Ave., $10.00; A. R. Howerton, Sou. Shops, $5.00. Greensboro, R. F. D. No. 3: Mrs. C. A. Groome, $1.00. Trinity: W. T. Ledwell, $1.00; C. W. Redding, $1.00; Miss Virginia Redding, $.50. Glenola: George G. Gray, $5.00; Mrs. George G. Gray, $5.00. Randleman, R. F. D. No. 1: J. L. Moore, $1.00. High Point, R. F. D. No. 3: Mrs. W. O. Coe, $1.00. Washington, D. C.: E. W. Ross, 1700 15th St., $5.00. Total, $544.50.

Cash.

Mrs. W. O. Coe, $1.00; Geo. G. Gray, $5.00; C. W. Redding, $1.00; Miss Virginia Redding, $.50; W. T. Ledwell, $1.00; E. W. Ross, $5.00; B. H. Merrimon, $50.00; A. T. Preyer, $1.00; Mrs. D. B. Troy, $3.00; Mrs. M. H. Alford, $25.00; T. F. Mangum, $5.00; C. L. Corl, $5.00; C. P. White, $10.00; Miss Clara Ware, $1.00; Mrs. C. A. Groome, $1.00. Total, $114.50.

Paid on Former Subscriptions.

L. S. Ford, Greensboro, $1.00; Mrs. E. T. Burton, Greensboro, $1.00; J. H. L. Rice, Cooleemee, $5.00; T. M. Duckett, Asheville, $12.50; A. K. Pearson, N. Wilkesboro, $3.25; Miss Maggie McClamrock, Greensboro, $2.50; R. L. Hubbard, Elkin, $5.00; J. A. Russell, Charlotte, $12.50; W. M. Busby, N. Wilkesboro, $3.00; Miss Margaret Wagstaff, Greensboro, $1.00; Miss Nannie Nance, Greensboro, $1.00; Miss Lula Stype, Winston-Salem, $1.00; Mrs. Lou Stype, Greensboro, $1.00; W. C. Brown, Jamestown, $1.50; Neil Lee, Asheville, $1.00; Jno. W. Lowrey, Winston-Salem, $10.00; Wagner & Whitaker, Winston-Salem, $2.00; Miss Julia Stinson, Charlotte, $6.25; W. C. Kendall, Norwood, $10.00; J. Robt. Long, Bryson City, $4.00; Dr. M. L. Smoot, Salisbury, $15.00; F. L. Carter, Advance, $1.00; Mrs. R. A. Merritt, Greensboro, $1.00; T. R. Gray, Cullasaja, $5.00; Mrs. E. J. Matthews, Charlotte, $3.13; Mrs. T. L. Swicegood, Cooleemee, $2.50; T. L. Swicegood, Cooleemee, $1.00; V. S. Fanning, Henrietta, $3.00; F. W. Jackson, Greensboro, $3.00; C. A. Groome, Greensboro, R. F. D. No. 3, $5.00; Dr. T. W. Davis, Winston-Salem, $5.00; M. W. Mann, Greensboro, $2.00; Miss Mattie Morris, Cooleemee, $2.00. Total, $133.13.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING FEBRUARY 26, 1910

Subscribed.

Greensboro: Rev. E. K. McLarty, $50.00; S. L. Alderman, $250.00; Dr. J. W. Whitsett, $50.00; Mrs. E. C. Glenn, $25.00; J. J. W. Harris, $25.00; H. E. Ballance, $25.00; W. E. Eutsler, $25.00; Dr. C. F. Ross, $25.00; E. L. Alston, $25.00; Dr. A. L. Petree, $25.00; Jno. T. Hunt, $15.00; J. Ed. Albright, $10.00; Col. W. H. Osborn, $10.00; C. C. Fordham, $10.00; Fred. C. Odell, $5.00; Dr. J. E. Wyche, $10.00; Miss Mary E. Hines, $5.00; Miss Annie Ross, $5.00; Miss Ruth Wheeler, $5.00; Flemming Bros., $10.00. Greensboro, R. F. D. No. 3, C. A. Groome, $5.00; M. C. Groome, $5.00; W. J. Groome, $5.00; J. A. Groome, $10.00; J. H. Johnson, $5.00; Mrs. J. P. Freeman, $2.00; Mrs. P. G. Jackson, $1.00. Jamestown: Prof. L. L. White, $40.00; J. R. Ragsdale, $5.00; Mrs. J. R. Ragsdale, $1.00; J. H. Smith, $5.00; G. W. Johnson, $25.00; V. E. Davis, $3.00; N. M. Bales, $1.00; Nathan Bales, $1.00; M. L. Bales, $2.00; J. O. Bales, $5.00; Jas. D. Adams, $5.00; R. S. Davis, $5.00; A. B. Robinson, $5.00; Geo. L. Hodgin, $5.00; A. F. Johnson, $10.00; O. M. Bundy, $25.00; J. A. Harvey, $2.00; W. L. Ham, $1.00; Pink Brown, $5.00; W. C. Brown, $12.00; A. L. Vickrey, $5.00. Hill's Store: Miss C. Linnie Shamburger, $5.00. Charlotte: R. J. Walker, $1.00. Wadesboro: Subscribed, $35.00. Total, $852.00.

Cash.

Mrs. P. G. Jackson, $1.00; A. L. Vickrey, $5.00; Mrs. J. R. Ragsdale, $1.00; Nathan Bales, $1.00; Flemming Bros., $10.00; C. C. Fordham, $10.00; E. L. Alston, $3.00; Dr. J. E. Wyche, $5.00; H. E. Ballance, $5.00; R. C. Walker, $1.00; Cash, $35.00. Total, $77.00.

Paid on Former Subscriptions.

H. B. Slack, Greensboro, $1.00; I. M. Reynolds, Greensboro, $1.00; Miss Jennie Hunt, Greensboro, $3.00; V. M. Spencer, Greensboro, $1.00; H. C. Meroney, Mocksville, $3.25; H. W. Holt, Spencer, $5.00; B. F. Waddell, Spencer, $2.00; W. D. Shumaker, Charlotte, $1.00; G. H. Myers, Winston-Salem, $1.00; S. P. Burton, Asheville, $12.50; J. E. Divelbiss, Asheville, $5.00; R. E. Ballard, Huntersville, $1.00; J. E. Smith, Cooleemee, $5.00; Geo. T. Dunlap, Norwood, $20.00; Mrs. P. S. McLaughlin, Charlotte, $5.00; J. W. Craven, $.80; L. F. Fentriss, $4.00; James Buie, $4.00; S. W. Free, $.80; W. C. Slack, $1.00; J. M. Tippett, $4.00; Arthur Ellison, $.80; M. G. Buie, $4.00; J. H. Hancock, $.80; J. H. Fentriss, $4.00; Cecil Tippett, $2.00; W. D. Mayer, $4.00; G. H. Jones, $2.50; T. M. Jennings, $5.00; H. T. Parks, $1.50; D. M. Weatherly, $5.00; Mrs. D. M. Weatherly, $5.00; Miss Wiley Bagwell, $2.50; Jessie Jones, $1.00; Minnie Tippett, $1.00; G. C. Russell, $10.00; J. J. Mackey, Asheville, $5.00. Total, $135.45.

IS THE METHODIST CHURCH A "KINGDOM."

By Rev. Dr. J. L. Stokes.

In a recent Advocate, Brother Editor, you refer to a communication in another column, and say: "We have seen no stronger or more telling point made than the suggestion of Brother Hoyle that the Church is a kingdom and not a democracy." You then say: "All this cheap talk about democracy, the election of bishops for a short term, the election of presiding elders and confining the men to one term of four years, is of a piece and proposes to make every Annual Conference an arena of politics and strife. No wise man, having made a serious study of Methodist polity and the history of the Church for more than a century under the system that it is now proposed to discard for a new and untried one, would consider for a moment such a change."

Now, will you please allow me outside of your special "bailiwick," and yet a reader of your excellent paper, to dissent from these sweeping statements of yours and give some reasons for that dissent?

The last paragraph quoted is, indeed, sweeping in its denunciation of all who propose any changes or modifications of our law giving the laymen a larger share in church government. "Democracy" seems to be the unpardonable sin. It happens, however, that this is a broad, elastic term, and takes in many of us who are not revolutionists; who have no desire to destroy our Methodist polity; who would be the last to break with our glorious past; and yet perhaps I should rather say for that very reason—who would like to see certain modifications of that polity that would bring the church at once into closer touch with the lay element and with the rank and file of our ministry.

In desiring this we hold that the spirit of our church has ever been democratic; but we believe the time has come to embody that spirit still more completely in democratic law.

If I may presume to do so in this communication, I will say that in several articles, in both the Nashville and The Southern, I have been trying to get our people to see that, while we have a sort of "lay representation," yet the electorate is not based, as it should be, upon the Church Conference composed of all the members of the Church, but upon the nomination of the pastors (equivalent to an election) in the Quarterly Conference. I feel sure that if the General Conference looks this fact squarely in the face something will be done to change it. But I see no revolution in that. The most loyal Methodist can stand for that.

I will be perfectly frank, however, and say that while I consider this the most important matter, there are naturally other matters, some of which I am sure might be improved, and some about which I am not so sure. Yet I would deprecate your consignment of them to the revolutionary limbo. I beg to remind you that, while I am not quite sure of its property myself, the united wisdom of present-day Methodism has limited Bishop Honda, of the Methodist Church in Japan, to an eight-year term. I do not think that you can afford to treat lightly a question like that.

But I am, after all, most concerned about your idea of the Church being a "kingdom." This is confessedly a difficult question, one from which may readily be deduced many wholly unwarranted inferences. Of course you know what the Roman Catholic infers from this bare statement of Holy Writ. You know the whole sad history of the Pope as Christ's vicegerent on earth; of the episcopal hierarchy; of the monstrous "cornering" (if I may be allowed that word) of sacremental grace.

You know also something of the weak imitation of all this in the Episcopal Church. Surely you have not been unaware of its sporadic outcropping even among us; in the idea (coarsely put) of ours being a "preachers' church;" in the departure from Wesley's ideal of a purely presbyterial episcopacy.

On the other hand, you will recall the significant fact that the Presbyterian Church of Scotland made their magnificent protest against papcy, prelacy, and hierarchical pretensions in the interests (as they expressly put it) of "the crown rights of King Jesus."

For one, I think those sturdy old covenanters were right, and the hierarchy wrong. The Church is indeed a kingdom, but with only Jesus as King, and no deputy on earth. The Church is indeed a kingdom, but not in the interests of high churchism, but of the rights of all believers. We are all "born in the purple" a kingdom of "kings and priests" unto God. We are to call "no man our master on the earthf or one is our master, even Christ." I take it, I repeat, that the Covenanters were the true interpreters of God's word when they put the kingly prerogatives of our Lord in grand contrast with, and protest against, any undermocratic pretensions of men.

Democracy, Brother Editor, is all right. It has a good record, a clear standing in court, a real mission to fulfilll. It has been abused and perverted, like every other good thing; but this really proves its excellence, not the reverse. I think we need have no fear of it. It means simply the rule of the people; and I believe they can be trusted. I believe that they can be more safely trusted to be loyal to "King Jesus" than those who would arrogate to themselves our Lord's prerogatives.

I would not sound a pessimistic note, but the lovers of our Zion see and bewail the fact that, however well we may have done in the past, we are not measuring up to our past success in this early morning of the twentieth century, and however we may differ as to causes and as to remedies, surely we are all ready to say: "New occasions teach new duties, time makes ancient good uncouth."

"Is the Methodist Church a kingdom?" We come back to that. Dare we say that this is involved in the idea of the "Kingdom of Heaven?" Would we not come nearer realizing the Bible ideal, and emphasizing the "crown rights of King Jesus," in a Methodist democracy than in a Methodist hierarchy?

N. Augusta, S. C.

THE TRUE HOME OF THE NATION

It is in the hearts of Christian people. The homes where virtue and sobriety dwell, where the Bible is read, where virtue is cultivated, where the domestic relation is honored, and the true principles of citizenship are taught—these are the centers of a nation's power and the sources of its influence for good, the funotinasetaoin shrdu lcmf influence for good, the fountains of uncorruptible statesmanship. Mightier these than all armaments and battle-ships. Undermine them by false teaching, and you have delved beneath the foundations of national greatness, and destroyed its hope of perpetuity. A recent number of the "Christian Observer" relates the following incident in the life of a distinguished Southern gentleman: "Henry W. Grady, who was a true patriot, said as he looked for the first time upon the White House in Washington: 'That, sir, is the home of my nation.' But a few days later as he traveled through the Southland, he stopped over night at a plantation where the planter and his wife were Christians, and in the evening they gathered the children about them, and together they read the Bible and prayed. Mr. Grady said: 'I was mistaken when I said that glistening pile of marble at Washington is the home of my nation; the home of my nation is the homes where the Bible is read, where Jesus Christ is respected, where God is honored, and the children are taught to pray.'"—United Presbyterian.

"A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music."—Phillips Brooks.

From the Field

Correspondence, Reports, Etc.

The Editor Commended.

In this note I want to commend you for the stand our church paper is taking against the evils, silently, but surely, which are creeping into our "play houses." All the good people of Hickory say amen and amen to Wynne of Raleigh, to our boys at Trinity, and to your exposure of the whole corrupt present-day "play houses." To show you where I stand, I resigned my position of principal several weeks ago, because my Board of Trustees persistently stuck vaudeville into my chapel, and thereby deviltry into three hundred pupils that I had prepared or was planting the seeds of the nobler character, for that is all there is in teaching. In my most noble work, I shall fight to the bitter end all encroachments of evil into my territory. Let the home, the school, and the church combine, and form a triple alliance against those insidious evils, and God will put consternation among them, and disperse the foe. G. W. Hahn.

Haywood Circuit.

Haywood County is located wthin the heart of the mountains west of the Blue Ridge. It is crossed from east to west by the beautiful Pigeon River, giving off fertility to the soil and wealth to the country. It is filled with a strong, energetic, thriving people, God-fearing and law-abiding, which may largely account for her twenty-seven Methodist Churches and twenty-one hundred members, who paid last year to all purposes $8,233.

On the Haywood Circuit we have four churches with 292 loyal members. The district this year aims for 1,000 conversions, while on our work we have decided to assume the responsibility of 100 of that number.

We are well pleased with this work and are earnestly praying for good results this Conference year.

J. F. Starnes.

The Morganton Circuit.

Ever since the second Sunday in January we have been in revival meetings, except one week. The second week in January, we began one at Salem Church, which lasted eight days and nights. We had something like thirty conversions and reclamations, thirteen joined the church on profession of faith, and three by letter. Sister Olson was our help here.

The third Sunday in January we began one at Glen Alpine. Here we had about one hundred and fifty conversions and reclamations, and forty-six were received on profession of afith, with ten others to join the Methodist Church. I took six names for the Baptist Church and two for the Presbyterian Church. Brother Glenn did the preaching here for eight days and nights. Sister Olson preached twice after Brother Glenn left.

The fifth Sunday we began one at Denton Chapel, which lasted eight days and nights. Here we received twenty-two into our church, and two names for other churches. Sister Olson was with me here. The weather was against us here as the church is not sealed and the stove is no account, but the people came, we praised the Lord, and led sinners to the blessed Saviour.

Then after resting one week, we commenced at Zion, and held on for two weeks. Here we had something like seventy-five conversions and reclamations, and I received twenty-eight into the Methodist Church, and took six names for the Baptist Church. We had a glorious revival at Zion. At the close of the meeting the congregation was not like the same congregation. Scores were made new by coming in touch with Christ. We praised the Lord for His great salvation—for the many saved and quickened into new life. In these four meetings we have up to date received 109 into the Methodist Church on profession of faith, and four by letter.

To God be all the glory.

Those who have had Brother Glenn, know what he is worth in a meeting I pray the Lord to bless him in his great work. I never worked with a more consecrated worker than Sister Olson. Any preacher will do well to secure her help. May the Lord continue to bless her in her great work.

I want to say that Zion Church has pounded us as well as Glen Alpine. Many presents during the Christmas holidays and since, for which they have our thanks. N. M. Modlin.

Notes and Comments from Holston.

To some readers of the Christian Advocate the accounts of good revival meetings from the rural churches in winter time may sem a little strange, It is, indeed, remarkable how easy it is to bring a country community to attend the preaching of the Gospel when either pastors or evangelists aim at the conversion of the people and the building up of the spiritual life of those already converted.

A genuine evangelist, who goes into a new charge or church with a direct purpose to seek and save the lost, need never be completely defeated. There is room on every charge, in Holston, for more soul-saving and for the spiritual training of the converts. Winter's cold and summer's heat, alike, may give opportunity to the zealous pastor of Methodist Churches to hold revival meetings among the country people.

During the severe winter weather, of the past two months, two revivals have been held on this old-time circuit charge on which two annual conferences were held when this country was in the great Western Conference. Ebenzer or Earnest in Green County, Tenn., was part of the Rheatown now Limestone Circuit as well as a part of the Nolachuchy Circuit in pioneer times.

Nearly 100 converts are reported from these revival meetings. No evangelist, from afar, was required to bring the people together, or to hold them with mimicry or mustering. The pastor, with the help of his brethren, nearby pastors, carried on the public services and accomplished much good. All our country congregations can be built up, in like manner, where the pastor and a few faithful will take in hand the true revival work of the Church.

The Midyear Meeting in Holston.

The Midyear Meeting of the Conference Board of Missions and the presiding elders of Holston, has just been held at Bristol, Tenn.-Va. The coming together of this Board and the District elders is important for the proper conduct of the Home, Domestic or Conference Missions of the Church in each Conference. It will in some measure prepare for the further consideration of the several mission fields, in each district at the district conferences.

The duties of the Board of Missions in each Annual Conference are not very clearly set forth in the Discipline and each Conference Board is in some respects independent of the General Conference Board of Missions which has special control of the foreign work and that of the Western States and territories of the United States.

As the collections for both foreign and domestic missions are made by the preachers in their several charges and these collections are turned over to the treasurer of the Conference Board, there is really no supervision exercised by the General Board, in either the collections or in the disbursement of that part designated for Domestic Missions.

The Conference Board has only the acceptance of such charges as the district elders present to the Board for appropriation of its funds.

The Board has no authority to establish new charges by changing those already formed, so as to secure needy congregations, for support by the Board. In consideration of this appropriation each pastor of a mission charge is required to make a quarterly report to the secretary of the Board. This report is kept with the records of the Board for consideration at the Annual Conference. Appropriations for all the Domestic Missions are made at the Annual Conference.

Department of Home Missions.

Since the last General Conference the Board of Missions at Nashville, Tenn., has had a Department of Home Missions or properly City Missions, with a special secretary whose office is at the headquarters of the General Board in Nashville, Tenn. This department and its Secretary is specially charged with the missions in the cities and factory towns and among the foreigners who reside in the bounds of the Annual Conferences. This department is expected to co-operate with the Conference or Domestic Boards which supply the funds to support these city missions.

There is evident tendency, by the General Board, as now constituted, to secure in some way, Connectional Home Missions and supplant the present Conference Boards except as an agency for pushing the collections. By such a Board for the whole connection, or department as now named, the General Board could be relieved from the support of the eight mission conferences of the West and put the burden on the Domestic Mission collections, in the several Annual Conferences. The Mission Conferences have been regarded as Foreign Missions in the Southern Methodist Church.

Discussing the General Conference.

The discussion, in the Christian Advocate, at Nashville, of prospective legislation by the General Conference continues with unabated fury. It is singular, that no one has yet suggested any legislation for the Sunday Schools of the Church. No other department of the Church has had so little attention in the General Conference since 1846. The Sunday Schools have had no promoting agency except the preachers in charge.

The General Board appointed by the Genral Conference and the Sunday School Secretary are employed mainly in providing periodicals for use in the schools. Books for Sunday School libraries are a thing of the past.

The Annual Conferences have had no agents devoted to the organization and supply of schools in the country churches. The Children's Day Fund instituted in 1886 was to be used in the Conferences where collected, in aid of Mission Schools, except 10 per cent. forwarded to General Board for foreign missions, but this has been so divided out that scarcely 10 per cent. is used for needy schools in some cases. No other fund has been established for the promotion of Sunday Schools and this seems destined to be transferred to the Board of Education.

The action in 1906 which took the remainder not used for truly needy schools and expenses of the Conference Sunday School Board, to endow a chair of Religious Pedagogy and Sunday School in Vanderbilt University was a regular sweepstakes provision, which has almost destroyed the mission work, for Sunday Schools in the Annual Conference.

There may be no needy or mission Sunday Schools, no destitute places where schools might be formed by Methodist preachers and run by Methodist people, in such Conferences as the Holston and Western North Carolina, but it is very strange that one-third of the pastoral charges in these two Conferences are so poor or so needy that the pastors must have help from the Conference Board of Missions every year.

Who provides for the Sunday Schools on those mission charges? How are they supplied with literature? Who sees that the supply is adequate? Why are collections required on each of the charges for the Board of Education to supply teachers for the colleges and high schools? Are these needy colleges and high schools? Even the Board of Missions comes into the Sunday Schools to ask for a collection to pay preachers on needy circuits and stations in all the old and thickly settled Conferences.

The latest note from the General Sunday School Board at Nashville is an order or request to the preachers and superintendents to postpone the Children's Day Exercises to second Sunday in June, so as to get up the $35,000, yet required to endow the Chair of Pedagogy instituted by the General Conference of 1906.

Not content with the amount left over in each Annual Conference after the needy and mission schools have been supplied, the General Board would ask for and apply to this object the entire contribution of the Sunday Schools on Children's Day in 1910. Why the hysterical haste to complete this endowment? Does anybody in this generation expect to see benefits to the country missions, from this Chair of Pedagogy? Help for mission Sunday Schools, out of fund fresh from the people, will bring far more results, at once and for all time to come than any chair or chairs of Pedagogy that may be set up in Vanderbilt University.

J. R. Payne.

Boy's Day at Zion.

The Zion Sunday School located only a short distance from the Piedmont car line will celebrate Boy's Day on next Sunday, beginning at 2 o'clock. All the exercises will be in charge of the boys of the school. There will be some recitations and songs all by the boys. You are invited to attend.

J. W. Zinck.
Superintendent.

EGGS FOR SALE.

From thoroughbred White Leghorns and Silver Laced Wyandottes. Won first prize at Wilkes County Fair. 15 for $1.00. Rev. Z. Paris.
North Wilkesboro, N. C.

"Don't lose yoh temper if somebody sends you a funny valentine," said Uncle Eben. "It's sumpin' to have anybody willin' to spend a postage-stamp on you foh any reason whatever."

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

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Shelby. J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison, Waynesville, N. C., R. F. D
Winston, Rev. A. G. Lofton, Farmington, N. C.

May 10-13 is the date, and Asheville is the place. Are you going?

* * * *

The Davidson Senior League will give a social about the first of April. The proceeds will be used to send a delegate to the League Conference, and to pay the 5 cents conference assessment.

* * * *

We hope all the Leagues of the conference will do as the Davidson League is planning to do. It will take but little time and effort upon the part of each League in the conference to raise the amount required to pay all expenses incurred by the conference. Some Leagues are like some folks, their economy exceeds their piety and grace. We have seen and known a a few Leagues that were positively stingy and narrow. Of course, the League cabinet expects nothing from a skinflint League. We do not believe there is a skinflint League in our conference. Our Leagues are of a more liberal type. We do not want any of that kind in our conference. We shall notify all Leagues of the splendid conference, and ask them to contribute to the expense fund of same; and after the League Conference we shall publish the names of all skinflint Leagues, if there be any. We do not expect to have to perform so unpleasant a task—for there are none, we think, among us. The League that contributes to the expense fund is a loyal League, and the League that contributes to the expense fund and sends a delegate to the conference in Asheville in May is a "blue ribbon" League.

* * * *

Bessemer City.

Dear Brother: I write to say that our first literary meeting of the Epworth League held in the church auditorium Saturday night, last, was an unqualified success in every way. The enthusiasm and untiring energy of the chairman of the Literary Department, Miss Wanda Froneberger, accounts very largely for this being so.

The subject was "The Wesleys and Methodism," Prof. D. C. Johnson spoke on "Early Methodism," Hon. S. J. Durham on "Modern Methodism," Miss Lizzie Kennedy on "Susannah Wesley," and Rev. J. Frank Armstrong on "John Wesley." These addresses were all splendid. The music was, especialy, an enjoyable feature. Misses Janie and Carrie Morris of Gastonia contributed much to this part of the program in addition to our own good choir. At the conclusion of the literary meeting, papers, on which were written twenty questions about our town, were distributed with the answers given. Ice cream was served and a most delightful half hour was spent in a social manner. Thirty-five young people were present. Our Leagues are growing.

J. F. Rowe,
Reporter.

North Asheville Juniors.

Dear Brother Atkinson: I would like to tell you about our League at North Asheville. We have forty members and an average attendance of thirty or more. Our meetings are always interesting, and we children enjoy taking part in the program. Our League thermometer never falls to zero, for we love the work and intend to keep on growing. At a recent business meeting we found that our reports were the best we have had. Some time ago our Superintendent gave each officer an attractive little card about ten by six inches in size, and tied with a bit of red ribbon. Printed on these cards was the duty of each particular officer, to whom the cards were given, also the Junior League pledge at the bottom of the cards. These were to be hung in our own rooms where we might see and think on each day. We think this plan had something to do with our good report. Our president, in looking over the reports for the year, found each quarter's report better than the last. Money was raised for all local work, and the membership fees were paid. Thirty-three dollars and twenty-five cents ($33.25) was raised for missions through our Light Bearers Society, which works so nicely with our League. We have not kept account of our visits and gifts to the sick and needy ones. Our Superintendent is so good to the sick ones. We all love her dearly. But we know the best of our League work is not to be told in dollars and cents; neither in words, but in our lives and the lives of others.

We are delighted to know that our own city is to have the League Conference. Last Sunday our Superintendent gave me a Scripture alphabet to teach the League. I shall try my level best to prove a good teacher.

One of your Junior friends,
Kathryn Wilson.

* * * *

We cannot, for the lack of space, give but a few of the names of the speakers at our coming conference. On Tuesday evening, May 10, Dr. W. B. Palmore, St. Louis, Mo., will speak. Wednesday evening, May 11, Dr. W. R. Lambuth, Nashville, Tenn. Thursday evening, May 12, Dr. H. M. DuBose, Nashville, Tenn., and Friday evening, May 13, Bishop W. A. Candler, Atlanta, Ga.

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—George Sand.

There is no action so slight or so mean but it may be done to a great purpose, and ennobled thereby; nor is any purpose so great but that slight acts may help it.—Ruskin.

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The true overcoming is not in shaping outward things to suit our will, but in living out our life patiently, trustfully, and kindly, through whatever the outward things may be.—Brooke Herford.

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The Christian Life

THE HOMELAND.

Bishop Eugene Russell Hendrix.

Never does heaven seem so real to us as when we think of it as the homeland. It is the place for reunions of restored family groups—"no wanderer lost, a family entire in heaven." So sang "the Prodigal Son of the Scottish Church," doubtless with memories of many "a cotter's Saturday night" in his own pleasant home. The forgotten teachings of childhood assert themselves as the vacant chair at the table tells of a new grave in the churchyard and the desolate ones talk of the reunion in the Father's house. So turned the thoughts of Christ's family to their next meeting place as our Lord assures them that he will not only go and prepare a place for them, but will come again to receive them unto himself, that where he is there they may be also. The family tie among them shall never be broken. Heaven itself would not be complete without them. The incarnation of our Lord was to be a permanent one. Humanity was not only to have a permanent representative in heaven—Christ "our forerunner," who has entered within the veil—but his mission is to bring many sons unto glory. His very glorified form is the model of our own when we come home, "the bodies of our humiliation being changed and made like unto his glorious body according to the mighty power whereby he is able to subdue all things unto himself" Whatever else the homeland is, it is large enough for all; it is more real because more abiding than earth; it is where Christ is, and where we shall be made like him. That is our preparation for the place which he has gone to prepare that we may know him in the power of his resurrection, when he shall make all things new. Heaven is surer and more real than earth. Its relations remain more unbroken. No contingencies disturb that life as they do our life here, for there is no sin or death there. With Christ's word for it, we know more about heaven than we do about earth. Who knows what his tomorrow may be on earth? What crowns may be thrown into the gutter before morning! The explosion of a single bomb might change the history of the planet. One mighty tidal wave might make all humanity weep. But their God shall wipe away all tears from their eyes, and "there shall be no more sea." What resources has divine love for sheltering the family of God in the homeland! Christ has brought this immortality to light by his gospel. We needed his authoritative words, "Believe also in me."—From "Christ's Table Talk."

THE NARROW PLACES.

Always the soul meets its most serious crises alone. The places where there dare not be any compromise, the place of decision upon which hangs the most serious of consequences. How we long oftentimes to be able to make some other understand, some one who, because the result cannot affect them, will be able to udge fairly as to what is best. But we never find such an one until too late, until the die is cast, and we know for ourselves whether we have won or lost. There isn't time when we face a "narrow place" to search long for help in getting through safely.

Temptations are narrow places, often so narrow that we are bruised cruelly before we reach higher ground, and we come to them alone, save for the "angel" whom the Father always sends before us, but whom we, in our willful blindness often fail to discover, and so, left to our own desires, our own weak, efforts, and many times to our indifferences, as to how we decide, we are overcome, and must suffer the result.

We never pass through a struggle of any kind whether we conquer, or are overcome, and are just the same afterward. We grow stronger through well-earned victories or we grow weaker by our defeats. When we must acknowledge a failure we are conscious of a loss of power that will be hard to regain, for we come to the next "narrow place" less confident, less hopeful, and with a weakened resolution to stand fast under pressure, and so we court the next defeat by expecting it.

We need to watch for our angel of deliverance that has gone "further' and guards the next "narrow place" to which we are heading. Our "way of escape" that God promised his children at just such dangerous periods of life. It was when Saul had cast away his allegiance to God that he uttered the pitiful cry, "Jehovah has departed from me, and is become mine enemy.' Saul had become God's enemy instead. He had failed when he came to the angel-guarded 'narrow places"—and he was defeated. Let us keep our eyes upon the narrow place further on, remembering the Master will stand by us and give us victory if we will let him save his way.—The Burlington Hawkeye.

THE VERSE THAT SAVED.

There died recently in the city of Philadelphia a minister of considerable prominence in his church and profession. The remarkable thing about his life was his wonderful conversion. He was born of Christian parents and brought up in a Christian home. When he reached those years of boyhood when his parents thought he should decide for Christ and join the church, his mother made him the special subject of her prayers. At sixteen the boy was still indifferent to religious things, though quite regular in his attendance at church.

One evening he chanced to drop into a strange church and heard the minister preach from the text, "For the wages of sin is death." The boy left the church very much worried. He had forgotten where the text was and had forgotten the rest of it. He went home, went to his room, went to bed, but could not sleep. The text haunted him. "For the wages of sin is death." He rose, dressed himself and tried to find the text in his Bible. Several times he started to the door of his mother's room to ask her about it, when his courage failed.

Finally he went to his mother's room, woke her at an early hour in the morning, told her the whole story and heard from her sweet lips the comforting words, "But the gift of God is eternal life through Jesus Christ our Lord." This brought him peace of mind and he went back to his room, yielded himself to Christ and slept peacefully the rest of the night. Sinner, that verse has saved millions, it will save you. You are condemned in your trespasses and sins. "For the wages of sin is death, but remember the blessed promise, "The gift of God is eternal life through Jesus Christ our Lord."—Selected.

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WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

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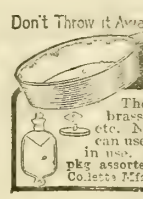
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Our Little Folks

THE STRANGE LITTLE VISITOR.

Little Florence Wilson lived in the country. There were no little girls near enough for her to play with; so she made friends of all the animals on her father's farm. The calves and lambs and puppies and kittens all knew her, and were always ready for a frolic. The little chickens followed her wherever she went.

But of all the pets the little girl had, she loved best her pony, her dear, dear Sheltie. He was gentle as a lamb and playful as a kitten. He was never too tired to gallop down to the brook or out to the hayfield with his little mistress on his back. And once he brought her a queer little guest. One morning when Mr. Wilson came up to the house for his breakfast he found Florence seated on a stump beneath the apple tree feeding her chickens. They were not the least bit afraid of her, and perched contentedly on her wrists or few to her shoulders. There they pecked at her curls as if they thought they might be good to eat. She made a very pretty picture with her chickens nestling about her and her curls tumbled over her face. So her papa thought, and he walked very softly that he might not disturb her. But when she saw him, she scattered her pets and ran to meet him.

"I have a new pet for you, Florence," he said when they were seated at the table. "What is it?" she asked, looking up with sparkling eyes. "Guess," said papa, teasingly. "Is it a kitten?" Florence queried. "No; you have six already. Guess once more." "Then I guess it's a rabbit." "A rabbit to nibble my fruit trees? You are wrong again." "Then I think it must be a nice white hen, like my Snowball, who stole her nest." But papa shook his head. Florence thought hard for a moment; then she said: "Is it a puppy?" "No," said papa. "It came down on Sheltie's back. He was out in the wood lot last night." On Sheltie's back? What could it be? Florence thought and thought; but she could not guess. So after breakfast she went out to the stable, where Sheltie stood in his stall munching his oats. And there on his back perched a sleepy little owl. He stared at Florence with his big round eyes as if he was saying: "Who are you, little girl, and what kind of a nest is this?" Florence laughed at this odd little guest, who did not seem to be afraid of her. She even ventured to smooth the feathers on his head, as she would have done with Snowball or any of her feathered pets.

"I believe he is hungry and wants his breakfast," she said to herself. "Poor little traveler! I think I will call him Screechie." He would not touch the food she brought him, although she tried her best to coax him to eat. And at last she gave up in despair.

"He is sleepy," her papa explained. "He goes to bed in daytime, and at night he is ready to hunt for his food. His eyes are very much like your kitten's."

"Where do you suppose Sheltie found him?" asked Florence. "In the woods somewhere, I imagine," her papa answered. "Perhaps he fell out of the nest; or in the dim gray light of the morning he may have thought Sheltie's back a very comfortable roost and fallen asleep on it. Now he does not know what to think of the queer place he is in." "Poor little Screechie!" Florence said gently. "I wish he would stay and be my birdie. Wouldn't he, papa, if I kept him in Dickie's cage and fed him well?"

"You could not keep him long, Florence," papa answered. "He would soon outgrow Dickie's cage. Then just think how lonely he would be, so far away from all his brothers and sisters. At night he will go back to the woods." So Screechie went back to the nest in the hollow tree, and lived to be a very old owl. He was greatly respected by the other birds of his family, for it was understood that he once took a long journey to a distant land. And although Florence watched eagerly to see if he would not come back again on Sheltie's back, he never did.—Boys and Girls.

GETTING THE WORST OF IT.

A boy came to the door of a lady's house, and asked if she did not wish some berries, for he had been out all day gathering them.

"Yes," said the lady, "I will take them."

So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cages on the porch. "Why don't you come in, and see that I measure the berries right?" asked the lady. "How do you know but I may cheat you?"

"I am not afraid," said the boy, "for you would get the worst of it."

"Get the worst of it!" said the lady. "What do you mean by that?"

"Why, ma'am," said the boy, "I should only lose my berries, but you would make yourself a thief. Don't you think that would be getting the worst of it?"

The boy was right. He who steals or does anything wrong or mean just to gain a few cents or a few dollars burdens himself with a sin which is worse than all the gain.—Young Evangelist.

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FROM "CLANG" TO "CHIME."

A pleasant recreation for spare moments is to change words from one to another by altering one letter at a time. If you have never tried it you will be surprised to see how interesting and often, how difficult this is. Making "clang" into "chime" is not easy by any means; but more wonderful still is the change effected by transforming the "clang" of steel into the sweet "chime" of bells.

For almost as many years as bells have been made they consisted of an alloy of tin and copper, and this combination has become known as "bell metal." The advancing cost of these metals to a point where they are now spoken of as "semi-precious" meant increased prices until bells, except for rich churches, were almost out of the question.

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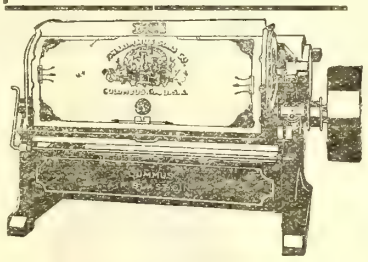
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

OUR MEMBERSHIP CRUSADE

The months especially set apart for our Membership Crusade are past, but this is a crusade that should be continued with renewed zeal till every woman, young and old, is won to the cause we represent. Read the following clipping from the Helping Hand, giving the successful experience of one society. Surely what the Clarksville Circle accomplished yours may if you choose.

IN THE CLARKSVILLE CIRCLE

By Edith M. Holston.

The members of the missionary circle came together very promptly on the afternoon of their monthly meeting. Their faces showed an unusual degree of interest. Each woman seemed to realize that she was doing business for the King.

The reason for their eagerness dated back to the preceding meeting, at which time a stirring letter had been received from their State Secretary. The closing paragraph had read as follows: "I note that your circle reports twenty members out of a church membershp of one hundred and five resident women and girls. I believe that you can, at least, double your membership by earnest prayer and persistent effort. I enclose leaflets outlining the plan recommended by the Woman's Baptist Foreign Missionary Society of the West. This plan may not be the wisest one for your society. You may be able to devise a better one. At all events, will you not try in some way to enlist the uninterested women? Do it for the sake of your circle, for the sake of the women themselves, and for the sake of the Master's work. We aim to secure five hundred new members in our State this year. Will you not help us? Remember that 'prayer and pains through Jesus Christ can do anything.'"

This letter had been followed by a spirited discussion. In the first place, some one had said that she did not believe they had one hundred and five resident women and girls, but the circle secretary had assured her that she had counted them herself and the figures were correct. Some one else had spoken of the large number of schoolgirls who could not be expected to attend the afternoon meetings. This remark had brought on the question: "What is being done for these girls missionary-wise?" It was Mrs. Lovejoy, the president, who had answered: "We are doing absolutely nothing. This matter has been on my heart for a long time." Finally, after further consideration, the president had appointed a committee of three to confer and present plans at the next meeting for increasing the membership. She had also chosen a committee to consider the subject of organizing a Young Woman's circle. She had requested them all to make these matters a subject of daily prayer.

The eventful day had come. The attendance was large. Mrs. Lovejoy's prayer was so full of love and simple faith and the desire to do all that God would have them, that all hearts were moved. It was time for the reports. Mrs. Willing-worker, as chairman of the Membership Committee, responded: "We have investigated three plans, but the one we recommend for your adoption is the suggestion found in the Membership Crusade leaflets. We ask that first of all definite, specific prayer be offered that each member may be willing and glad to share in this work; that each one may be given the right one to whom she should go; that all of us may have a desire to do, courage to go, and love to win. The names of non-members (we have the list) shall then be divided among the members, until every one is taken, the secretary making a note of the member taking each name. Then let us go forth in His name to strengthen the work. But our task will not be done when we have won their consent to become members or secured their membership dues. We must go after our new members and bring them to our meetings until the habit of coming has been established. Let us take for our circle the motto of our State Secretary: 'Prayer and pains, through faith in Jesus Christ, can do anything.'" Mrs. Willing-worker spoke with earnestness, and the recommendation was adopted without a dissenting voice.

(Concluded in next issue.)



A Prominent Educator.

Mr. Eugene Anderson, President of the Georgia-Alabama Business College at Macon, Ga., whose picture appears above, is one of the South's most noted educators. Himself a man of splendid training and rare ability he is making it his life-work to fit young men and women for successful business careers. Students from all over the United States, in fact some from foreign countries, are trained in the commercial branches, at the Georgia-Alabama Business College, while others who cannot go to Macon are being taught by mail. Mr. Anderson is the originator of a plan by which qualified students secure employment for life. And frequently, while still at his school, they are enabled to earn more monye than they pay for their course.

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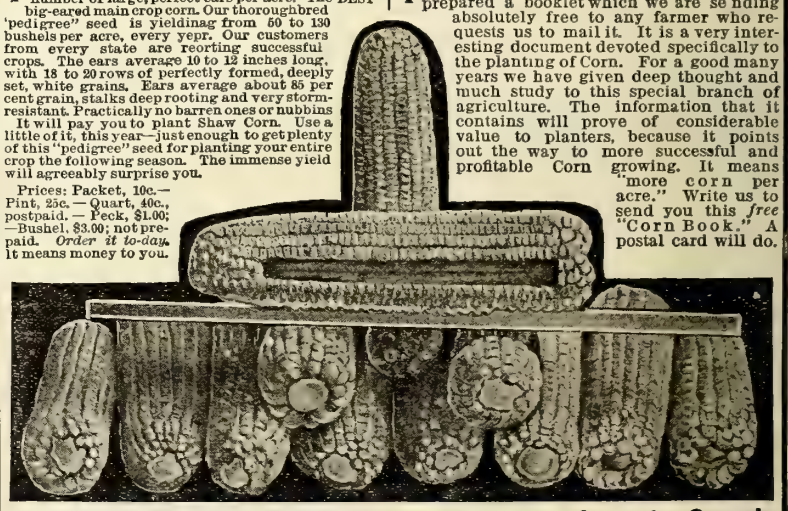
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

My dear Mrs. Nicholson:

It has been some time since I wrote you simply because I felt I had so little of interest to report from our society. We have grown in numbers from time to time. then fall back sometimes.

Last fall we had a good Week of Prayer with a creditable offering and have done some local work, yet in all we feel that we should have done better. Until the last meeting we have not been able to merge our Home Mission and Aid Societies into one. Our new president, Mrs. Durham, suggested a plan whereby this might be done which has been adopted and we think will prove successful. She called her "cabinet" together last Saturday afternoon and we had such a good helpful meeting for all concerned. We hope by more system, thought and prayer to accomplish more during the coming year. Instead of promiscuous giving, we want to concentrate our efforts.

We have not yet elected our delegate to the Annual Meeting. I turned over the literature you sent me to Mrs. Durham as she is our Press Superintendent.

I enjoy the Home Mission Department in the Advocate and have always wished I might know you better.

Below is the list of our officers: President and Press Superintendent, Mrs. Plato Durham; First Vice-President, Mrs. H. P. Guffey; Second Vice-President, Miss Ida May King; Third Vice-President, Mrs. A. S. Webb; Recording Secretary, Mrs. J. P. Fisher; Corresponding Secretary and Agent for "Our Homes," Mrs. J. E. Smoot; Conference Treasurer, Miss Josephine Smith; Local Treasurer, Mrs. J. F. Dayvault.

Cordially yours,

Mrs. J. E. Smoot,

Corresponding Secretary.

57 Grove St.,

Concord, N. C., March 3, 1910.

(I have no doubt you have had a most successful year, even though you modestly say you have so little to report. I feel sure you will not only do more work, but more satisfactory work now that you have merged your two societies. Will you not tell us the "plan"at some time? Many thanks for your kind personal words.—Editor.)

We ask every woman in our connection to read the article below. We fear there are yet many women in Home Mission ranks who do little personal individual work, while the great masses, even among the church people, do none at all. We trust the perusal of this article will stimulate many to a larger sense of personal responsibility in the salvation of the millions at home as well as the millions abroad.—Editor.

ANOTHER PHASE OF THE LAYMEN'S MOVEMENT

Fifty million people at home who know not Christ!

In one sense they have been evangelized. They have heard the gospel, most of them, but they have not accepted Christ.

Year after year the gospel has been preached by the preachers. Year after year we have ben spending millions of dollars in the building of churches and in the paying of preachers, and yet fifty millions remain unsaved.

We are told that in heathen lands the people gladly hear and respond to the call of the gospel; that one missionary, at the end of a year's work can convert fifty or a hundred times more converts, as the result of his labors, than can the preacher at home. That means—can mean nothing else—that the gospel of Christ has more power abroad than it has at home; that te heathen world which has never heard of Christ before, is more willing, more ready to receive Him than are the people who have been brought up almost, if not quite, under the sound of the gospel.

There must be some reason for this astonishing fact. What is it?

Is it the same reason which, two thousand years ago, kept Christ's own people from receiving Him? "He came unto His own, and His own received Him not."

Are we become gospel-hardened? Are we preaching the gospel like it ought to be preached? Are we drifting into formalism? All these are questions for our wise men to answer. I confess frankly that I am unable to do so.

The fact—the appalling fact—stares us in the face that our own people are not receiving the gospel, as they should. We, the people who have the gospel, who have had it for generation after generation, are banding ourselves together, primarily, to send the gospel to the heathen world, and yet our own people, millions of them, do not respond.

Of course, we know that this fact should not, must not, stand in the way of our sending the gospel to the heathen; but we can imagine how our foreign missionaries feel when they are reminded of it? Imagine the heathen saying: "You come to bring us the gospel; why don't your fifty millions at home receive it? Why don't those people who have heard it for century after century, who so-called Christians, respond. Can we imagine the embarrassment of our missionaries when they are called on for an answer?

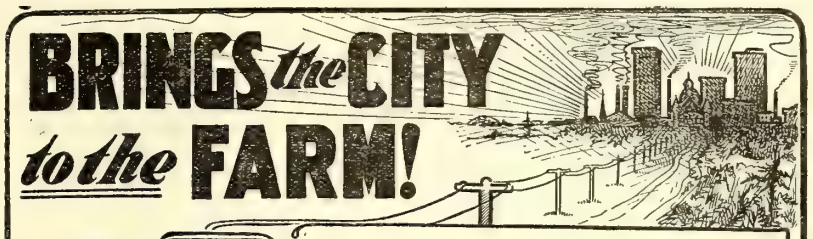
There is bound to be some great fundamental cause for this apathy on the part of our people at home, and I declare to you that I believe we must find it and remedy it before God is going to bless us to the fullest in our foreign work.

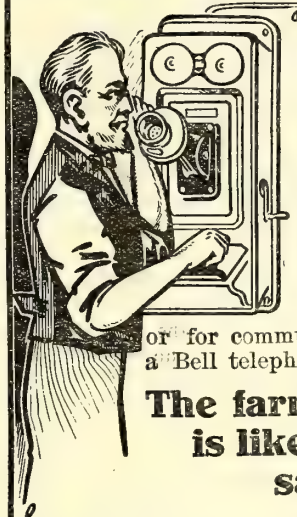
I am writing especially to the laymen, but I want to say, in the spirit of love, that I believe that this fearful condition of affairs is due largely to our own failure to do our duty. We have been sitting down, at ease in Zion (if you call that in Zion at all), expecting the ministers of the gospel by their pulpit work which they are able to do, to bring about the salvation of the people.

Our spirituality (I mean of the masses) has been at such a low ebb that we have not had the courage to do personal work for the Master. To express it more plainly, we have been moral and spiritual cowards. I can indulge in plain talk, because I confess that I have belonged to that crowd which has failed and neglected to do personal, individual work for my Master. I am asamed to make the statement, but it is true, and I might as well admit it; and I am persuaded that there are thousands of others in the same boat who had just as well own up, get forgiveness, and start over.

Oh, yes; we have paid the preacher; we have contributed to missions;

(Continued on 15th page.)





The Rural Telephone

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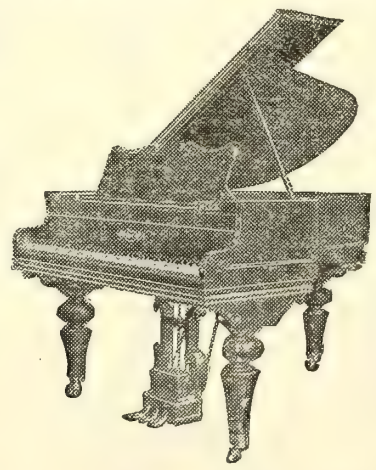
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The Sunday School Lesson

FIRST QUARTER—LESSON XII - MARCH 20, 1910

A Paralytic Forgiven and Healed.
Matt. 9: 1-13

Golden Text—The Son of man hath authority on earth to forgive sins. Matt. 9: 6.

The Faith of the Sick Man's Friends.

There are different kinds of faith. There is the faith a man has for himself. It is an individual trust in God. Then there is the faith others have for him. This is a sort of vicarious faith. The sick man in our lesson was blessed by friends who had faith for him. They believed that Jesus could heal him and they brought him to Jesus. Not only did they perform the act of bringing him physically into the presence of the great Healer, but their eager hopefulness, their assurance that something could be done, must have greatly helped to prepare the man for what was to follow.

Of course the crucial things in life are personal. A man's own decisions, his own faith, the meanings he puts into his life, are the things of destiny; but it is well to be reminded, as we are in this lesson, that the social relations are very important. When a man is in a bad plight, it means much to have friends who insist that something can be done. We can change the whole practical situation for many a man simply by having faith for him. Men may find their whole lives impoverished because they are forced to live in an atmosphere of hopefulness. Every bit of their faith is a personal act unsupported by the help of friends. It is a great thing to give to such men hopeful air to breathe. A man may be so helpless that he must be borne of four, but if the four believe that something can be done, he does not live in a despairing world.

What the Man Most Needed.

To a superficial observer it would have seemed perfectly clear that what this man needed most was to be physically cured. If he once could walk and had his strength, other things could look after themselves. So the ordinary observer would have reasoned, and he would have been quite mistaken. It seems very clear that the man was much more troubled about his soul than he was about his body. He felt his spiritual hopelessness more than he felt his physical hopelessness. The thing which was paralyzing his personal life was a sense of sin; and this blight upon his inner life was very much more tragic than the fact that he could not walk. The man himself probably put the two together and felt that the physical paralysis was a result of his sin. Jesus clearly saw the state of the man's mind; and He also saw that the man was spiritually prepared for help, so He spoke some words which combined kindly encouragement and decisive authority: "Be of good cheer; thy sins are forgiven thee."

The scribes sitting near were much shocked. To them such words were blasphemy. In a moment Jesus had uttered their thoughts for them and thrown back His challenging reply: "Is it easier to say thy sins are forgiven or to say, Arise, and walk?" Then turning to the sick man, in whose eyes a great new joy was gleaming, He told him to take his bed and walk to his home. It was a staggering command; but wonderful things had been going on in the man while Jesus spoke. With leaping faith he attempted to obey, and in that hour he was healed.

The Call of Matthew

Jesus was perfectly original and perfectly fearless in His choosing of disciples. He frightened away a rich young ruler by His stern demands, and today we will find Him eagerly welcoming a despised taxgatherer. On the face of it, the calling of Matthew seems almost absurd. What could a sordid collector of taxes, whose method of making a livelihood had brought the contempt of all true patriots upon him, have in common with the lofty plans of Jesus for His Kingdom? A judgment from the outside world would say, "Nothing at all;' but Jesus always looked within, and in Matthew He must have seen a great discontent with his present life and a great longing for something better. Then Jesus saw the capacity of Matthew. Jesus was always measuring men by what they could become rather than what they were. An immediate indication of the insight of Jesus was Matthew's response. He gave up his business at once and became a disciple; but more than that, he gathered all his old friends to a great feast that they might meet Jesus. The Teacher had made such an impression upon him that he wanted his friends to have an opportunity to feel His power in a close personal way. Such quick and whole-souled obedience was a great joy to Jesus, and He gladly went to the feast, where all sorts and conditions of men had been invited to meet Him.

The Work of the Physician

The Pharisees looked on with scornful disapproval. This then was the new and much-heralded Teacher—a mere gatherer of the rabble, willing to meet outcasts on terms of social equality. So much assurance did they feel in their attitude of hostile criticism that they attempted to make the disciples ashamed of their allegiance to Jesus by asking them why He was found eating with publicans and sinners. When word of this was brought to Jesus, He dealt with it in a few words.

With subtle, yet most effective irony, He admitted that He was found among the morally sick, but was not that the place for a physician? The fact that the Pharisees did not know how morally sick they themselves were but gave point to His words. But why were these experts in religion surprised at what He did? If they had read their own Scriptures with understanding, they would have paused over the Prophet's words: "I desire mercy and not sacrifice." To be compassionate to the sinful and to summon them to repentance was more important by far than to be expert in matters of the ceremonial law. Was Jesus found among sinners? That ought not to surprise men. Sinners were His special concern. It was to call them to repentance that He had come to the world. If the proud Pharisees could but have known it, their own only hope was in the fact that Jesus was concerned aout sinners.—New York Christian Advocate.

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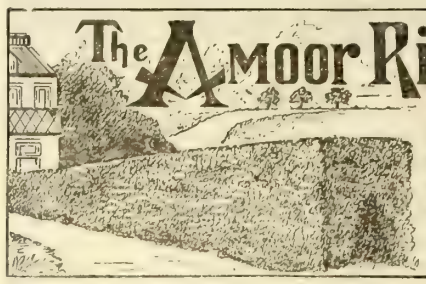
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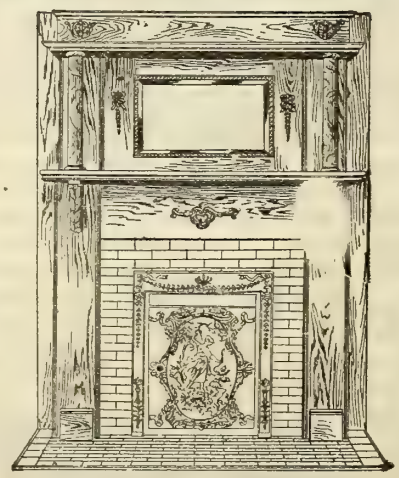
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The Farm and Garden

HOW TO FERTILIZE CORN LAND.

Corn is a rich land plant. It responds readily and profitably to organic fertilizers rich in nitrogen, such as stable manure and decaying vegetable matter, from the legumes. Its response to applications of commercial or mineral fertilizers is not so marked nor so generally profitable.

The corn plant is a rank and rapid grower, producing large quantities of dry matter per acre, and to do this must of necessity use large quantities of water.

This fact probably reveals why stable manure and decaying legumes, or other organic matter, so largely increase the yield of corn. These add plant foods, but their beneficial effects on the corn plant is probably more especially due to another fact, which is too often overlooked by the corn growers of the South. They so change and improve the mechanical condition of the soil that it is able to hold more water to supply the large and constant needs of the plant, and in supplying this large quantity of water there is also supplied the means of carrying into the plant for its growth, the large quantities of plant foods which are required to produce large yields of corn.

In fertilizing corn, therefore, three things are especially required: (1) humus, (2) water, and (3) plant foods. The humus will enable the soil to hold the water required and when this humus comes from stable manure or decaying legumes, it will also supply the large amount of nitrogen required by corn for its best growth. Other plant foods besides nitrogen may be necessary, but of first importance is humus. If this humus be supplied through stable manure and legumes, so much the better, for it will then supply the second great need of the corn plant, nitrogen. The right sort of humus, then, will obtain the two greatest needs of the corn plant, water and nitrogen. In short, how to fertilize the corn crop is pretty nearly told in the one word, humus.

A large, vigorous and rapidly growing plant like corn must have an abundant supply of water, and if there be a deficiency of this for any appreciable length of time, the yield must suffer. A slower and longer growing plant like cotton, for instance, may be deprived of water and other suitable conditions for its best growth, for a much longer time without so great permanent injury. This has been observed in the wonderful recuperative powers of the cotton plant after periods unsuited to its growth. Corn has no such "come out" to it, and if deprived of adequate supply of water, or if it is otherwise checked in its growth for any appreciable length of time, the injury is great and permanent. This is specially noticeable on rather poor lands; but less so on rich lands, where it is difficult to "stunt," or check the growth of corn under anything like suitable weather conditions.

How to Use Commercial Fertilizers in Corn Growing.

The best way, therefore, of fertilizing corn land is through a proper crop rotation, in which legumes figure prominently, and by stable manure; but it must not be inferred from this, that commercial fertilizers have no place in increasing corn yields. In the first place, they should be used on the other crops in the rotation. Especially should phosphoric acid, and in some sections potash, be used on the legume crops grown for soil improvement and to make forage for live stock, by which the stable manure needed is to be made.

Moreover, until the soil can be filled with the humus, necessary to the best corn yields, we must use commercial fertilizers if profitable returns can be secured from such use. Many good farmers claim that it does not pay to use commercial fertilizers on corn. To support this position there is considerable experimental evidence; but many of the failures to receive profitable returns from the use of commercial fertilizers on corn have resulted during dry years and on land too poor for a profitable yield of corn under any conditions. If there is a deficiency of water, of course, the fertilizers cannot be dissolved and will do the crop no good. Moreover, for this and other reasons, poor land, deficient in humus, will not give as profitable returns on commercial fertilizers used as good land. This applies to practically all crops in the South, but especially to corn on land inclined to be dry as well as poor.

On the other hand, on lands of fair fertility, commercial fertilizers used judiciously may be made to pay on corn under average weather conditions.

A Good General Formula for Corn

The following mixture is suggested for ordinary lands:

Acid phosphate, 16 per cent...980 lbs.
Cottonseed meal .....980 lbs.
Muriate of potash ..... 40 lbs.

Of this mixture, from 200 pounds to 400 pounds may usually be used profitably.

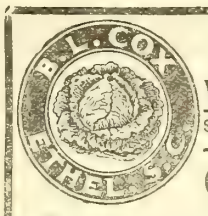
Of course, our corn club boys who are trying to make a large yield, without such close regard to cost, may use a much larger quantity on land well supplied with humus.

On average lands, not too sandy, we would apply all this fertilizer in the drill before the corn is planted. On real light sandy soils, or if any considerable part of the nitrogen is supplied by nitrate of soda or sulphate of ammonia, instead of the cottonseed meal we have used, we would make at least two applications—half before the corn is planted and the other half as a side application when the corn is half grown.

If a ready-mixed commercial fertilizer is to be used, we suggest one containing from 8 to 9 per cent. of phosphoric acid, and from 3 to 3½ per cent. of nitrogen and from 1½ to 2 per cent. of potash, or one in about these proportions.

Some advocate the application of from 75 pounds to 125 pounds of nitrate of soda as a side dressing, when the corn is from 2 to 4 feet high. The indication for the use of more nitrogen is a failure of the corn to make sufficiently large and rapid growth of stalk. If this condition is present and the corn has not a dark green color, showing vigorous growth, an application of nitrate of soda at this time may pay, but, as already stated, as a general rule nitrogen furnished in some organic compound is usually more satisfactory for corn.

Stable manure when applied should be put on some little time in advance of planting and thoroughly mixed with the soil. Otherwise, a heavy application of coarse stable manure may so loosen up the soil as to cause it to dry out too much and result in the corn firing.—Progressive Farmer.



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This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Baim of Figs for the asking. Address

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Our Dead.

Carter.—Della May Carter (M. N. Griffin) was born February 15, 1889, was married to E. C. Carter July, 1906, died February 19, 1910. She professed faith in Christ in 1908 and was received into the church at Delta in August, last. She fell a victim to that dread disease consumption last fall which soon resulted in death. She bore her sufferings patiently and said she was trusting in Jesus. She was quiet and unassuming in disposition, was loved and respected by all who knew her. Her funeral was conducted by her pstor at Delta Church and was attended by a large concourse of people. She leaves a husband and one little son, father and mother, brothers and sisters and many friends to mourn their loss which we believe is her eternal gain.

D. A. Binkley.

Gordon.—John Gideon Gordon was born February 24, 1840 and died May 7, 1909, being a little over 69 years old when he was called from earth to a Heavenly home in that land above, where death never enters. His removal from the shores of time was but almost a translation, he became helpless and nearly speachless and only survived a few hours.

I know not the date of his marriage, but his pious and devoted wife and two sons survive him. His natural kindness of heart made him a devoted friend, and of friends he had many. His house was always the home of the preachers, and many a weary itinerant will miss his uniform kindness and hospitality.

He was charitable and good to the poor. He gave liberally of his means for their relief and comfort. The writer has often been aided when in need by his kindness.

Uncle Gideon Gordon, as he was often called, professed religion at Little Yadkin Church at a meeting conducted there by Rev. W. L. Dawson and the writer, in 1888 or 1889, and joined the M. E. Church, South, at Little Yadkin, Pilot Mountain Circuit. His wife was already a member of the M. E. Church, South. When he became a Christian, he laid himself and his all on God's altar, and his farm and family duties he made subordinate to Christianity. He loved his pastors and all of them found his house a pleasant home. As husband, father and brother he has left a Christian example.

His funeral services were conducted from his own home by his pastor, Brother Brendall and Brother Oliver, a Baptist minister; and his body was kindly and tenderly laid in the family cemetery in the presence of a large assembly of sorrowing relatives and friends, to rest until Jesus shall bid it rise. He has left a devoted wife, two sons, two daughters-in-law, also two brothers, one sister, and one brother-in-law, and two sisters-in-law, to feel their loss. May Jesus ever comfort them.

Jesus, thou prince of life,
Thy chosen cannot die;
Like thee, they conquer in the strife,
To reign with Thee on high.

A. M. Long.

Wall.—John Lewis Wall died in the hospital at Winston, N. C., of pneumonia sometime in November, 1909. He was, as was supposed, about 53 years old, he had no family, having never married. His father was killed in the Civil War, his mother was left a widow. She was an earnest Christian, and he lived with her until she was called to her Heavenly home. His remains were brought to Chestnut Grove Church for burial, services being conducted by Brother Oliver, a Baptist minister. Then his body was kindly laid in its last resting place to await the resurrection of the just. He was a member of the church at Chestnut Grove. He gave of his limited means for the support of the Gospel. He was a sincere Christian, kind and pleasant in everyday life. He has left many friends, one sister, one brother-in-law, and her children, their loss is his eternal gain.

"Calm on the bosom of thy God,
Fair spirit rest thee now;
E'en while with us thy footsteps trod,
His seal was on thy brow."

A. M. Long.

Gamble.—Mr. J. G. Gamble was born June 8, 1830, and died February 12, 1910, at the age of 79 years, 8 months and 4 days.

Brother Gamble was a member of Rehoboth Church, on the Pleasant Garden Circuit, for a great many years. His absence has been a great loss to the congregation and community. For some time he has been at the hospital in Morganton for treatment and died there, his body, however, was brought back to Rehoboth for burial.

Brother Gamble is reported to have been one of the best old men in all the country round. A young man, who died several years ago, told his friends on his death-bed, never to lose an opportunity to speak a word for Christ. He said Uncle Gamble, when holding prayer meeting, often had called on him to testify for the Master, and that those experiences had helped him to be ready to die.

R. A. Taylor.

RESOLUTIONS OF RESPECT.

Whereas on the 20th of February, 1910, our loving Heavenly Father in his own wise providence did call away from this world of suffering to her own peaceful home above, Mrs. L. C. Gardner, therefore be it

Resolved, That we by faith in Him who doeth all things well, bow in humble submission before this providence which now seems to us a mystery knowing that all things work together for good to them that love the Lord.

Resolved, That we extend our deepest sympathy to the bereaved family, to all of whom her devotion was untiring and beautiful.

Resolved, That a copy of these resolutions be furnished her family and a copy be sent to the North Carolina Christian Advocate for publication.

J. D. Adams.

Human Improvement.

The world is growing better. Improvement shows no where more plainly than in the decrease of drunkenness and opium eating. These vices will soon be considered features of a decadent past. Unfortunately, however, there are many human derelicts still being buffeted on the waves of life whose appetites have been so vitiated that liquor or opuim seems to them absolutely indispensable. Some of them yearn for deliverance and if there be any such sufferers in your neighorhood, you can do them an act of kindness by telling them of Dr. B. M. Woolley, the Atlanta (Ga.) specialist who cures persons of such vile habits. Dr. Woolley has been working in the interest of fallen humanity for over thirty years. He regards a man who is addicted to liquor or opium as a diseased person who can be cured. His success fully confirms this theory. From his sanitarium in Atlanta there is a steady exodus of those whose burden of slavery has been removed. It takes four weeks to cure except in extremely difficult cases. Dr. Woolley wrote a treatise some time ago on the cure of opium and liquor habits. Dr. Woolley will send it with his compliments to any one who wishes to study the subject. Address No. 26 A Victor Sanitarium, Atlanta, Ga.

FOR HEADACHE—HICKS' CAPUDINE

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10 cents, 25 cents and 50 cents at drug stores.

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, N. C.

Second Round

Fairview, Tweeds, ---- Mch. 19-20
Biltmore and Mt. Pleasant, Biltmore, Mch. 26-27
Mars Hill, Union Hill, ---- Apr. 2-3
Burnsville Circuit, Shoal Creek ---- April 9-10
Burnsville, ---- April 10
Bald Creek, Elk Shoals, ---- April 16-17
Hot Springs, Ottingers, ---- April 23-24
Marshall, Rector's, ---- April 30, May 1
Central, ---- May 8
Riverside, ---- May 8
Haywood Street, ---- May 15
Elk Mountain, ---- May 15
Bethel, ---- May 22
North Asheville, ---- May 22

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder, Charlotte, N. C.

Second Round

Brevard Street, ---- March 20
North Charlotte, ---- March 20
Belmont Park, ---- March 27
Calvary, ---- March 27
Morven, Pleasant Hill, ---- April 2-3
Matthews, Indian Trail, ---- April 6
Weddington, Union, ---- April 7
Waxhaw, Bands Grove ---- April 8
Prospect, Carmel, ---- April 9-10
Polkton, Peachland, ---- April 15
North Monroe and Icemorlee, ---- April 16-17
Monroe, ---- April 17-18
Lilesville, Savannah, ---- April 23-24
Ansonville, Salem, ---- April 23-24
Wadesboro, ---- April 24
Mount Zion, ---- April 27
Unionville, Zion, ---- April 30, May 1

I trust the stewards and other laymen in each charge will help the pastor to secure at least ten new subscribers for the advocate during the months of March and April.

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N.C.

Second Round

Judson and Almond, at Almond, ---- Mch. 19-20
Bryson City and Whittier, at Bryson City, March 26-27
Robbinsville, at Robbinsville, ---- April 2-3
Andrews Station, ---- April 3-4
Murphy Circuit, at Peach Tree. ---- April 9-10
Murphy Station ---- April 10-11
Hayesville Circuit, at Sweet Water, ---- April 16-17
Hiawassee Circuit, at Martin's Creek, April 23-24
Dillsboro and Sylva, at Sylva ---- April 30, May 1
Webster Circuit, at Webster, ---- May 7-8

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Second Round

Asheboro Station, ---- March 19, 20
Ramseur and Franklinsville, Franklinsville, March 20-21
Coleridge Circuit, Mount Zion, ---- March 26, 27
Randolph Circuit, Mount Vernon, ---- April 2, 3
Asheboro Circuit, Old Union, ---- April 3, 4
Randleman and Naomi, ---- April 3, 4, night
West Greensboro, Friendship, ---- April 9, 10
Greensboro, Carraway Memorial, Apr 10, night
Liberty Circuit, Betheny, ---- April 16, 17
Pleasant Garden, Zion ---- April 17, 18,
Greensboro, Walnut Street, ---- April 17, night
Ruffin Circuit, Ruffin, ---- April 30, May 1
Wentworth Circuit, Bethlehem, ---- April 23, 24
Reidsville, ---- May 1, 2

Delegates to the District Conference will be elected this quarter.

Let every pastor be active in the Advocate Campaign. Who will send in the largest list of renewals and new subscribers?

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, N. C.

Second Round

Thermal City, at Pleasant Grove, ---- March 17
North Catawba, at Carlyle, ---- March 19-20
Marion Station, at night, ---- March 20
Rutherfordton, ---- March 26-27
Green River, at Lebanon, ---- March 29
Broad River, ---- March 31
Forest City, ---- April 2-3
Henrietta and Caroleen, at night, ---- April 9-10
Cliffside, ---- April 9-10
Elk Park, at Banner Elk, ---- April 16-17
Spruce Pine, at Mount Vernon, ---- April 23-24
Bakersville, at Snow Creek, ---- April 30, May 1.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Second Round

Rockford Circuit, Stoney Knoll, ---- Mch. 19-20
East Bend Circuit, Macedonia, ---- Mch. 20-21
Danbury Circuit, Sandy Ridge, ---- Mch. 26-27
Yadkinville, Boonville, ---- April 2-3
Laurel Springs, Transou. ---- April 9-10
Sparta, Cox's Chapel, ---- April 12
Helton, Helton, ---- April 16-17
Jefferson, Orion. ---- April 17-18
Creston, Sutherland, ---- April 23-24
Watauga, ---- April 27
Boone, Hopewell, ---- April 30, May 1

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Second Round

Salisbury Circuit, at Bethel, ---- Mch. 19-20
South Main, ---- Mch. 20-21
Cottonville Circuit, at Zion, ---- Mch. 26
Norwood, ---- Mch. 27-28
Linwood Circuit, at Center, ---- April 2-3
Lexington, ---- April 3-4
Woodleaf Circuit, at Cleveland, ---- April 9
Salisbury, First Church, ---- April 10
China Grove, at Harris, 3:30 p. m., ---- April 10
Bethel, Big Lick, at Love's. ---- April 14
Mount Pleasant, ---- April 15
Concord Circuit, at Carmel, ---- April 16-17
Central, ---- April 17
West Concord, at Westford, 3 p. m., ---- April 17
Jackson Hill, ---- April 22
Gold Hill Circuit, at Richfield ---- April 23-24
New London Ct., at Bethel, 3 p. m. ---- April 24
Kannapolis Circuit, at Union, ---- April 30, May 1

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

Crouse, Pleasant Grove, ---- Mch. 19-20
Bessemer, Concord. ---- Mch. 26-27
Shelby Circuit, at ElBethel, ---- April 2-3
King's Mt., King's Mt., ---- April 2-3
South Fork, Zion, ---- April 9-10
Lowesville, Snow Hill, ---- April 16-17
Mt. Holly, Mt. Island, ---- April 17-18
Gastonia, Ozark, ---- April 22
Lowell, Bethesda, ---- April 23-24
McAdenville, McAdenville, ---- April 23-24
Mayesworth, Mayesworth, ---- April 25
Belwood, Palm Tree ---- April 30, May 1
Polkville, ---- May 7-8
Stanly Creek, ---- May 14-15
Lincolnton Circuit, ---- May 28-29

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, N. C.

Second Round

Mooresville Circuit, at Fairview, ---- March 19-20
Davidson, ---- March 20-21
Lenoir Circuit, at Mortimer, ---- March 26-27
Maiden, at Pisgah, ---- April 2-3
Rock Spring, at Bethany, ---- April 3-4
Caldwell, at Cedar Valley, ---- April 9-10
Lenoir, ---- April 10-11
Hickory, ---- April 15-17
Hickory Circuit, at West Hickory, ---- April 16
Granite Falls, ---- April 17 18
Catawba, at Bethlehem, ---- April 23-24
Newton, ---- April 24-25
West Statesville, at Bethel, ---- April 30-31
Race Street, ---- May 1

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Second Round

N. Haywood, Laurel Hill, ---- March 26-27
Jonathan, Delwood, ---- April 2-3
Canton, ---- April 9-10
Bethel, Liberty, ---- April 9-10
Sulphur Springs, Acton, ---- April 16-17
West Asheville, ---- April 16-17
Leicester, Western, ---- April 23-24
Brevard Circuit, ---- April 30, May 1
Mills River, ---- May 7-8
Spring Creek, Balm Grove, ---- May 14-15
Haywood, Davis, ---- May 21-22
District Conference, Canton, ---- May 25-27

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Second Round

Forsythe, Pine Grove, ---- Mch. 19-20
Grace, ---- Mch. 20-21
Lewisville, Lewisville, ---- Mch. 26-27
West End, ---- Mch. 27-28
Farmington, ---- April 2-3
Advance, ---- April 3-4
North Thomasville, Fair Grove, ---- April 9-10
Thomasville, Main St., ---- April 10-11
Davie, Hardison, ---- April 16-17
Mocksville, ---- April 17-18
Cooleemee, ---- April 17-18
Summerfield, Pisgah ---- April 23-24
Stokesdale, Carmel, ---- April 24-25
Kernersville, ---- April 27
Burkhead, ---- April 28
Davidson, Centenary, ---- April 30, May 1
South Side, ---- May 1



Soiled Plumes
Cleaned and Dyed

After your plume feather or tip has been worn awhile, it loses its beautiful lustre, begins to droop, and to look old and shabby.

Send it to us, and we will carefully clean it, brighten it up, and make it look like new; or if you wish to give it a new color, we can dye it satisfactorily for you.

Our charge for either service is very reasonable, and we are pleasing others every day; we can please you too.

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Carolina's Leading Dyers and Cleaners
CHARLOTTE, N. C.

LADIES, If you have superfluous
HAIR ON THE FACE
send for new information how to remove it easily and effectually without chemicals or instruments, (only safe way). Correspondence confidential in plain sealed envelope.
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AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN.
Special discount to readers of this publication.

WOMAN'S H. M. SOCIETY

(Continued from 11th page.)

we have gone to church and Sunday School on the Lord's day; we have lived lives of fair respectability and morality; but what have we done in the line of saving souls? How many church members in South Carolina have, during the last twelve months, done any personal, individual work for the Master? How many of us have stood by and seen young men and old men go down to ruin without opening our lips or raising our hands to help them?

Can we wonder that the outsiders don't want our kind of religion?

How many of us have stood by, when great moral issues were at stake, and been afraid to open our mouths and speak for the right?

The world is full of trouble and sorrow. Men with whom we come in contact every day need a kind word, or a helping hand. Have we given them? We profess to believe that our religion is a panacea for all these ills; what have we done to administer it? We sing lustily, "Will there be any stars in my crown?" What have we done to obtain the crown, let alone the stars?

Brethren, I do not believe that the Good Lord is going to bless to the fullest our contributions to missions unless we become missionaries ourselves—unless we give Him ourselves as well as our money. And I believe that, so far as we are concerned, we will fail to be benefitted by the great Laymen's Movement unless we catch this, its true spirit.

Our battle-cry ought to be, "Every layman at home a missionary!" And then it will not only be possible, but an easy matter, to "Evangelize the world in the present generation."

The first great work of the Laymen's Missionary Movement ought to be a great, deep-seated, spiritual revival of religion that will sweep our homeland from shore to shore. And the Church will not rise to her opportunity unless this is brought about.

Brother laymen, let's catch the spirit; let's not simply follow, but set the pace. Let's confess our shortcomings and failures in the past; let's reconsecrate ourselves to God's service, get filled with the Spirit, and by consistent, godly lives, and individual, personal effort, assist in capturing the world for Christ.

Where Doctors Agree.

There are two things at least on which all doctors agree.

The first is that an excess of uric acid in the system, due to faulty action of either the stomach, liver or kidneys, sooner or later will cause one or more of the following diseases, —rheumatism, sciatica, gout, gall stones, urinary calculi, cystitis, diabetes, Bright's disease and catarrh of the stomach.

The other point on which they agree is that Harris Lithia Water is the most perfect solvent for uric acid that has yet been discovered. It dissolves the poison and eliminates it from the body through the kidneys and the skin. Harris Lithia Water is so perfect in its solvent power that when used systematically, it will even dissolve the chalky deposits in the muscles and around the joints in rheumatism and gout, also gall stones and urinary calculi.

The Harris Lithia Springs Company has on file hundreds of enthusiastic commendatory letters from physicians all over the country. The following is a sample:

Palatka, Fla.

Harris Lithia Springs Co.,
Harris Springs, S. C.

For several years I have prescribed Harris Lithia Water with the most pleasing results. I have used it in acute cases of Sciatica, Gall Stones in the gall bladder, Calculi in the Kidney, which it relieves as no other remedy does. In fact, I cannot recommend Harris Lithia Water too highly, not only in these cases, but in all cases where there is any derangement of digestion.

Yours truly,
E. S. Crill, M. D.

I WILL HELP YOU CURE YOURSELF OF KIDNEY, BLADDER OR RHEUMATIC TROUBLE, FREE

I will send you free proof treatment and give you simple instructions how to cure yourself in your home, without cost. Write me today.


MRS. WALKER


DR. LYNOTT


MR. MERRICK

Dr. Lynott's great medical book, discribing these diseases, as well as the addresses of several hundred of his cured patients, are also sent free to all who write him.

So that all who suffer from kidney trouble, bladder trouble or rheumatism may know without expense that at last a genuine and reliable cure for these diseases has been found, I will send to any victim of these ailments a free trial treatment and such simple instructions that anyone can cure himself at home, free. I say free and I mean free. I will make no charge; you have only to write me a letter, giving me your symptoms and telling me how you feel and I will do as I promise.

To give free treatment is the best way to prove my claims. I bear the expense. You have simply to take my treatment as directed and you will know I can cure you. You will owe me nothing now or later when cured. It is my free gift to the thousands of uric acid sufferers, and I want all to take advantage of it. I have devoted my life to the cure of these diseases. I am in a position to help you and my help will cost you nothing.

Write me a letter today, describing your condition in your own words, and I will send you a free treatment for it. Some of the leading symptoms of a kidney, bladder or rheumatic disease are:

1. Pain in the back.
2. Too frequent desire to urinate.
3. Burning or obstruction of urine.
4. Pain or soreness in the bladder
5. Prostatic trouble.
6. Gas or pain in the stomach.
7. General debility, weakness, dizziness.
8. Pain and soreness under right ribs.
9. Swelling in any part of the body.
10. Constipation or liver trouble.
11. Palpitation or pain under the heart.
12. Pain in the hip joint.
13. Pain in the neck or head.
14. Pain or soreness in the kidneys.
15. Pain or swelling in the joints.
16. Pain and swelling of the muscles.
17. Pain and soreness in nerves.
18. Acute or chronic rheumatism.

You can describe your condition in your own way or you can give the numbers of the symptoms in the coupon and send the coupon to me and the free treatment and instructions will be sent you just the same. My address is Dr. T. Frank Lynott, 3420 Occidental, Building, Chicago, Ill.

I am asking you for no money. All I ask is the privilege of proving to the afflicted that I can and will cure kidney, bladder and rheumatic trouble in a simple, scientific, painless way; that I can stop the painful backache, the swelling flesh, the inflamed bladder, the torturing rheumatism. I am successful with old and young, those who have just become sick and those who have suffered for years.

Since I ask for no money write me today and you will be surprised to see how easy it is to cure you when the right remedies, whose purity I have vouched for to the U. S. Government, are sent you, and when a doctor gives you the right advice. I will give you the right remedies and right advice and charge you nothing, so correspond with me today.

Write a letter or send the coupon, or do both.

Dr. T. Frank Lynott,
3420 Occidental Bldg., Chicago.

I notice symptoms number_____

_____
(Here put down the numbers)

I will be obliged to you for a free proof treatment and any instructions and advice you think necessary for the cure of my case.

My age is_____

Kindly address me

_____

_____

_____

(Please, write your address plainly; or write your address on a separate piece of paper and pin the coupon on.)

20 Finest Post Cards 10 Cts.

Choicest Art Cards in beautiful colors, Friendship, Floral and Good Luck, all different, postpaid only 10 cents. J. H. Seymour, 281 W. Eighth St., Topeka, Kan.

Rheumatism

"My mother is a great sufferer from rheumatism, and Dr. Miles' Anti-Pain Pills is the only remedy that relieve her."

MRS. G. DAVENPORT,
Roycefield, N. J.

For the pains of rheumatism there is nothing that can equal

Dr. Miles' Anti-Pain Pills.

They overcome that nervous irritation, relieve the pain and swelling, while they have a tendency to allay fever. If taken as directed they are invaluable to chronic sufferers, as the weakening effect of pain is lessened. Try them—your druggist sells them.

The first package will benefit; if not, your druggist will return your money.

HELM'S BABYOLINE

Formerly Helm's Croupaline

An external remedy for Croup, Colds and Whooping Cough in Children—Colds, Soreness in Chest and Cold in head in Adults. Physicians prescribe it and get the best of results.

Guaranteed under the pure food and drug act, June 30th, 1906. Guarantee 2399.
SOLD BY ALL DRUGGISTS. -:- -:- -:- -:- 25c for two-ounce box.

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SEEDS OF QUALITY



We Are Headquarters for Superior SEEDS of all kinds. Grass and Clover Seeds, Garden and Flower Seeds, Seed Potatoes, Onion Sets, Cow Peas, Soja Beans and all SEEDS of the highest quality and germination. Write for our FREE Catalogue.

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S. C. Brown Leghorns and Partridge Wyandottes

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GENERAL

I-N-S-U-R-A-N-C-E

308 1-2 South Elm Street
GREENSBORO, N. C.
Phone 163

Our Dead

RESOLUTIONS.

In loving remembrance of Mrs. G. W. Wynn, who entered into rest January 16, 1910. Shall we think of her saddened home, of the loved ones, "whose loss is her gain?" No, rather let us think of the joys which are now hers, in the mansions prepared for those who love our blessed Lord and do His will.

Resolved, That having lost one of our members, we bow in humble submission to "Him who doeth all things well."

Resolved, That we extend to the bereaved family our deepest sympathy in the loss of wife and mother, and commend them in our prayers to our Heavenly Father, who is able to comfort and keep them in their hour of bereavement.

Resolved, That a copy of these resolutions be sent to the family and recorded in the minutes of our Foreign Missionary Society.

Mrs. G. W. Whitsett,
Mrs. H. M. Blair,
Mrs. H. Tatum.

Wall—Mrs. Lettie Carter Wall was born October 8, 1881, and departed this life February 16, 1910, age 28 years, 3 months and 18 days. She was happily married to Mr. R. E. Wall, June 4, 1902, to them were born four children, the oldest died before it was a year old, the youngest being only about one month old. She leaves a husband, three children, father, mother, and two brothers, and two sisters, to mourn their sad loss. She was happily converted and united with the M. E. Church, South, at Leaksville under the ministry of Rev. A. L. Stanford, about seven years ago. About one year ago she transferred her membership to Spray. She was devoted to her church, deeply sympathetic in suffering, and always ready to respond in case of need. In her late sickness she suffered much, but in it all she manifested that same spirit of patience and cheerfulness that characterized her when in good health. She will be greatly missed in the home church, and community. She was buried from the Leaksville M. E. Church, South, by the writer, assisted by Revs. Dan Field and A. T. Bell. The high esteem in which she was held by the community was evidenced by the large crowd that attended the funeral, and the splendid floral offerings. Truly a good woman has gone from us.

May the Lord comfort the hearts of the loved ones that are left to mourn their loss. T. C. Jordan.

Kincaid—Miss Ann Kincaid, aged 61 years, 1 month and 18 days, passed to her eternal reward at 3 a. m., December 21, 1909, at her home in Lincoln County, after an illness of only nine hours. Sister Kincaid was enjoying good health up to the evening previous to her death. The summons came suddenly while she was partaking of the supper which she had prepared. Medical aid was called but to no avail. After suffering another stroke of paralysis she passed over the river with a smile on her face. The remains were laid to rest at Hill's Chapel M. E. Church of which she had been a consistent member for forty-seven years. The funeral was conducted by her pastor, Rev. D. P. Waters.

Aunt Ann, as we all knew her, will be missed for

"None knew her but to love her,
None named her but to praise."

Her life was one of self-sacrifice and devotion. She was heard to say about a month before her death: "If I have an enemy I do not know of it." What a noble life hers must have been.

Beside her brother, Mr. D. P. Kincaid, and children with whom she lived she is survived by three sisters, Mrs. D. A. McCord, of Charlotte, Mrs. Amanda Robinson and Mrs. J. W. Henkle, of Lincoln County. May God in his all wise providence comfort the bereaved. A Friend.

Allen—Phylander Clark Allen was born in July, 1838, and died in March, 1910, being over 71 years old. In 1861 he enlisted in the Confederate Army and served bravely until the end, being always at his post of duty. He was married in 1868 to Miss Mamie L. Smith. To them three children were born. He was married a second time in 1883 to Miss Minerva I. Wike. To them two children were born.

But best of all, in 1867, he gave his heart to God, accepted Christ as his Saviour, and joined the M. E. Church, South, of which he had ever since been a true and faithful member. He served his church faithfully as a member; efficiently as an officer, and earnestly as an exhorter. He served at different times, and often at the same time, as steward, class leader, Sunday School teacher, superintendent and exhorter. E. P. Stabler.

Bethel Circuit.

An evil heart gets small good out of God's world.

"Love your enemies" must be translated into the wood and nails of the cross before men will decipher it.—Marvin R. Vincent.

Like the Ancient Sphinx of Egypt, "Sphinx" Paints Defy Time and Weather.

Look for the Trade Mark bearing the words "Lemoco Quality" on every can.

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Leland Moore Paint & Oil Co.
Charleston, S. C.



Best Paint For Southern Pine.

LELAND MOORE PAINT & OIL CO. Lemoco Quality

BOSTON CRYSTAL GELATINE

"Daddy says Crystal Gelatine is great for kids!"



Makes a perfect dessert for the children. At parties and lawn fetes Crystal jellies are a great favorite with the little folks. They could eat nothing purer or more healthful.

Crystal Gelatine is very economical, one package making two full quarts. Tasteless and odorless-assimilates perfectly with milk or cream. You don't know how tender a jelly can be until you try Crystal Gelatine.

Ask your grocer. If he does not keep it, send us his name and we will send you a free sample package.

CRYSTAL GELATINE CO.
121A Beverly St.,
BOSTON, MASS.



Couldn't Deceive This Virginia Lady on Flavor.

There's a lady in Charlottesville, Va., who as every good housewife should be, is an expert in the culinary art. There's not much in the cookbook that she doesn't know. But where she excels especially is in the "fixings and trimmings," so to speak.

Almost any lady can prepare plain food, but it takes a clever woman to "dress" off a meal with nice side-dishes, such as dainty desserts. The lady spoken of is justly proud of the excellent table she sets. So one day, her husband on mischief bent, went to the cup-board and refilled with some other brand, a bottle that had previously contained Sauer's Vanilla Extract. Unknowingly, she used the customary quantity for the dessert, but on tasting it, exclaimed: "This is not Sauer's Vanilla, what is it?"

It is difficult to say what it was. It may have been adulterated, or it may have been pure. When a lady buys "pure" extracts, it is by no means certain she is getting what she wants. In the case of Vanilla for instance, there are at least a dozen different grades, the cost of the beans varying as much as $5.00 per pound. And as to fruits, there are all qualities. Sauer uses only the best of everything in his extracts, such as first quality Vanilla or the freshest, juiciest fruits. They make the cooking taste best. That's why most ladies use only Sauer's Extracts, which are sold in ten or twenty-five cent bottles at leading grocery stores.

If your dealer doesn't handle them, then just send his name to the C. F. Sauer Co., Richmond, Va. Not only will they see to it that, in the future, you will be able to get the best extracts in the world, in your town, but for your courtesy you will receive, absolutely free, by return mail, a valuable little cookbook which contains fifty recipes by a famous New York chef. Just to give you an idea of what nice things you can make with these formulas, you will find a few of them below:

Fairy Puffs. 1 quart of milk, 6 eggs, 6 tablespoonfuls of flour, 2 teaspoonfuls of Sauer's Vanilla Extract. Beat the eggs very light, add the flour, and beat again; add the milk and mix thoroughly. Bake in gem tins for about twenty minutes. Dust with powdered sugar, and serve with butter.

Almond Cookies. ½ pound of butter, ¼ pound of sugar, ¾ pound of flour, 1 tablespoonful of Sauer's Almond Extract, 1 teaspoonful of Sauer's Vanilla Extract. Mix all the ingredients together and knead thoroughly. Roll thin, cut with cookie cutters, and bake in a slow oven.

But please remember that you can't get the best results without using Saure's Extracts.

You may make of your loss not a disablement, but an equipment. You have learned a new, great lesson. Henceforth, you should be more competent for that finest, most delicate ministration, sympathy toward those in trouble. A new temptation has come to you, a drawing toward the self-absorption of sorrow. Resist it bravely; let your loss bo not a barrier, but a tie with other lives. And, O my sad-hearted friend, just so surely as behind yonder clouds the sun is shining, so certain will there issue out of this trial of yours, if only you will meet it as best you can, a good to yourself and to others greater than you now can think.—James F. Merriam.

North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SO

$1.50 PER ANNUM
In Advance

ESTABLISHED 1855 GREENSBORO, N. C., MARCH 24, 1910 VOL. LV.—No. 12

Reading Room
Trinity College
Durham N C

The Story of the Resurrection

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. —*Luke 24:1-12.*

The Power *of the* Resurrection

This is the language in which the Apostle gives expression to his conception of the wondrous energy of Christ in his struggle with death. In another place he refers to the final victory of life over death in these words: "The last enemy that shall be destroyed is death."

That Christ rose from the dead is proved by abundant testimony and his resurrection is the assurance to a death-smitten world that we too shall rise; "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1st Thess. 4: 14. We fix our faith by the sure anchor of divine truth which reveals to us the risen and glorified Christ as our own personal Saviour.

The fear of death is a universal instinct. This fear is most pronounced in childhood, and experience as well as revelation show that there is but one antidote to this fear. No matter how strong one may be physically, he is still conscious that, sooner or later, he must succumb to the power of death. Health, strong physique, wealth, nor any fortuitous circumstance, can give any one immunity from the power of the grim monster. All men must, therefore, either await this hour in grim despair, or find in some power outside and beyond themselves the antidote for this fear which will give them conscious power and victory. This is what Jesus came to reveal and what he does reveal in the heart of all who put their trust in him. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their life time subject to bondage."—Heb. 2: 14-15.

Perhaps we do not dwell as much as we should upon this phase of the great doctrine of the resurrection. As a pulpit theme the ministry should endeavor to use it for the comfort of the saints as well as to inspire hope in the hearts of the despairing who have not yet ventured to trust Christ for the realization of this conscious victory over death. What a glorious achievement, if each pastor who may chance to read these lines should on next Sunday send his congregation away exulting in conscious victory over death because of a revelation of the power of the resurrection in the soul! Is there any good reason why it may not be so? It is for this very purpose that he has his commission and the angels themselves might well envy a man who is sent forth thus to proclaim life and victory to a death-smitten world.

* * * *

Referring to the witness of the Spirit to the power of the resurrection the New York Observer says:

"The resurrection of Jesus is attested also by the witness of God's Spirit in the hearts of believers. When in the heart of a man Christ rises in new spiritual power that man believes with an unshakable faith that Christ rose in Judea of old. Resurrection is fundamental for the individual Christian as it is for theology and the Church. The philosophy of a nascent, vital Christianity is given in the exultant challenge:

" 'The Lord is risen—
We, too, shall rise!'

"In a sense the Christian has already risen with Christ, not only because of his intellectual conviction that the historic Christ rose, but also by reason of the fact that the seed of eternal life—the promise of coming, complete resurrection—is already planted in his soul. Resurrection in this mystical, spiritual sense is a point and a process—in respect of the forensic act of justification a point, and in respect of progressive sanctification a process. If we are Christ's we are all the while rising with Him—He is accomplishing in our souls a continual nativity of immortal hope.

"The fundamental thing in any good life is the Easter hope and joy. Life would be very poor and unlivable indeed were there to it no promise of a rising again from moral death, and of final escape from mental delusions and physical ills. Easter on the physical side speaks to us of spring after winter, verdure after ice, running streams after frigidity, and fresh plantings after snowy sleep, and in the moral and spiritual sphere it augurs everything that is good, beautiful, pure, honest, and of good report. For the Christian believer every morning is a resurrection, and every Sabbath is an Easter. Jesus Christ is the Lord of Life, who could not Himself be holden of death nor suffer corruption, and it is His blessed privilege and gracious will to give to as many as seek Him and identity their fortunes with Him, eternal life, which has its genesis now, and its glorious fruition through unmeasured ages."

* * * *

To the genuine Christian death is swallowed up in victory because of the conscious power of the resurrection. Discussing this, The Living Church says:

"The triumph of our Lord's victory over the grave does by and in itself swallow up death in victory, and presages a like victory for us, though for us that victory be yet a future event.

"And it is this victory that is sufficient to lead the Christian calmly and with faith through the gates of death. It is this paramount triumph over death that enables him to look at the spectacle of wholesale death and mangled bodies and tortured spirits, in earthquake, fire, or storm, and still sing of the love of God. It enables him to lay his own dearest loved one into the ground, and still look up to the blue sky through which the fingers of the same loved one seem to beckon, and cry, 'He hath done all things well!'

"For the resurrection of our blessed Lord is not only the Christian's patent of hope for his own resurrection and of trust in the anticipation of seeing again those whom he has 'loved long since and lost awhile, it is also the revelation of God's eternal point of view with respect to human death and suffering, in the mass or one by one.

"It is that which but strengthens his faith and quickens his trust when the earth shakes and is rent apart, when fire shuts off all avenues of escape, when waves roll heavily and the sea yawns that it may swallow another victim. Then it is, albeit yet in the future tense, that the triumphant conviction comes over him; when this corruptible shall have put on incorruption, then shall be brought to pass the saying which is written, 'Death is swallowed up in victory.' "

* * * *

The Christian Work has this beautiful illustration of the glory of the resurrection as exhibited in the natural world:

"The rising again of Christ from the dead is one of the most suggestive facts in human history. A traveler returned from Bermuda wrote: 'I have before me a blossom that was picked in the bud in Bermuda more than a fortnight ago. It has opened to a full flower with petals more than nine inches long, and a spread of six inches. It is a sweet breath from the South in these bleak days of spring. It is a rarer delight to see these lilies where they grow. Last month, when the blizzard was howling about the steeples of our churches, I stood at the side of a field of lilies, perhaps twenty or thirty acres in extent. A hundred thousand flowers were in bloom in that single field. The air was heavy with their perfume and the bees were humming from flower to flower, busy with their golden harvest; and beyond, over the edge of the field, stretched the silver sea.' The writer goes on to say: 'It was a picture filled with a sense of brightness and hope, faint image of that bright prospect which spread before the eyes of those disciples on their first Easter morning, when the glad message went hurrying from lip to lip, 'The Lord is risen.' "

* * * *

The beautiful land of promise lies just beyond the river that we call death. Isaac Watts sung of this land in the beautiful hymn which has heartened many a saint struggling with the burden of mortality:

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

Sweet fields beyond the swelling flood
Stand dressed in living green;
So to the Jews old Canaan stood,
While Jordan rolled between.

Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore."

EDITORIAL NOTES.

Bishops Wilson, Candler, Hoss and Atkins attended a meeting of the National Building Committee of the Methodist Episcopal Church, South, in Washington City last week and a press dispatch on Monday says that it was announced that $132,000 has been secured of the $300,000 necessary for the building it is proposed to erect. This amount is in sums ranging from $100 to $10,000. The proposed edifice is to stand at the intersection of Massachusetts avenue and K street in the northwest section of the city.

* * * *

The Summer School of Theology at Epworth University, Oklahoma City, is announced for June 7-17 with Rev. Dr. Geo. H. Crowell as dean. The two Conferences, North and South, co-operate in this school, and all the undergraduates of both are expected to attend.

* * * *

The Methodist Episcopal Church suffered a great loss in the death of Bishop Henry Spellmeyer, which occurred suddenly at Trenton, New Jersey, on the night of March 11th. He was presiding over the New Jersey Annual Conference and retired to his room at the hotel apparently in good health, but was found dead in his bed the next morning. Bishop Spellmeyer was a great pastor and the editor of the New York Christian Advocate says of him:

"For thirty-five years without a break he was in the pastorate within the bounds of that Conference. From the spire of the church in which he was received on trial can be seen every church of which he was pastor in that entire period. With the exception of the last four years of his pastorate he was under a time limit, and was pastor of the Central Church Jersey City for three terms."

* * * *

Mr. T. H. Yun was the guest of the Methodists of Houston on Monday night, February 28 . As a result of his visit the Methodist Churches of that city have undertaken to raise $15,000 to erect a building for his school at Songdo, Korea, to be called "The Seth Ward Memorial Building." The work of raising the money is going forward rapidly.

* * * *

We call special attention to the report of Rev. Dr. Chreitzberg for the Conference Brotherhood. It is indeed strange that brethren will neglect to attend to a matter of this sort. Let each member write Dr. Chreitzberg at once and say whether or not he favors allowing members of the North Carolina Conference to come into membership in the Brotherhood on the same terms as members of our Cnference. We see no reason why the brethren of the North Carolina Conference should not join us in this benevolent work, so we hope the brethren will at once write Dr. Chreitzberg, giving a unanimous vote in the affirmative. Let it be done now.

EDUCATIONAL DAY.

We have the pleasure of printing elsewhere in this issue an interesting communication from Prof. E. C. Brooks, of Trinity College, in which he outlines a plan for the observance of Educational Day in a way to make it an occasion of great profit. It will be seen by a careful reading of this communication that such a program rendered in at least every presiding elder's district can be made very helpful to Trinity College and all our Conference schools as well as a means of greatly stimulating the educational spirit among our people.

While for many years it has been the duty of each pastor to preach at least once a year on the subject of education, it has been evident that we have lacked the special leadership on this subject necessary to organize in such way as to secure for it the emphasis that it deserves. Professor Brooks' plan is well conceived and we bespeak for him the co-operation of presiding elders and pastors and all who are interested in the educational work of the church.

DR. WEAVER RESIGNS.

Dr. C. C. Weaver has resigned the presidency of Davenport Female College to take effect at the close of this collegiate year.

The Board of Trustees will meet on Tuesday, April 12th, to elect his successor. Applications for the position are invited. Such applications should be addressed to J. L. Nelson, Chairman Board of Trustees, Lenoir, N. C.

NOTES AND PERSONALS.

—Rev. E. K. McLarty is holding services each night this week at West Market Street Church.

—We regret missing the call of Dr. McTyeire G. Auders, of Gastonia, during the meeting of the Anti-Tuberculosis Convention.

—The next meeting of the Interstate Y. M. C. A. Convention will be held in Greensboro. It will be held in January of next year.

—Prof. W. I. Cranford, of the chair of Philisophy, Trinity College, was booked for a lecture in Central Church, Monroe, last Sunday morning.

—Miss Sarah Deaton, for many years a faithful member of the church at Forest Hill, Concord, died at the home of her niece, Mrs. W. A. Wood, in Charlotte, on Friday of last week.

—Revival services were continued last week at Burkhead and Grace churches, Winston-Salem. Rev. J. P. Rodgers assisted the pastor at Burkhead and Rev. J. S. Hiatt was the helper at Grace.

—The Concord Times announces that at the close of the city schools of Concord, May 6th, Rev. Plato Durham will preach the annual sermon and Rev. T. A. Smoot, of Wilmington, will deliver the literary address.

—Rev. Dr. D. Clay Lilly, former pastor of the First Presbyterian Church, Winston-Salem, and who presided in the Laymen's Convention here in January, has accepted the call of Grace Street Presbyterian Church, Richmond, Va.

—The Vienna correspondent of the Winston Sentinel says: "The congregation of the M. E. Church at this place has decided to build a new church at an early date. It will be a handsome frame structure, fifty by thirty-four feet."

—The preachers in the city of Durham by a resolution of the Ministerial Association, have determined not to insert notices of their Sunday services in the Sunday papers. They take this action, they say, in the interest of consistency.

—Hon. W. D. Turner, of Statesville, leader of the Laymen's Missionary Movement of the Statesville District, spoke twice in Lenoir last Sunday. In the morning at 11 o'clock at the Methodist Church, and in the afternoon at 3.30 to a union meeting of all the laymen of the different churches of the town.

—We note with sincere regret the death of Mrs. W. Reece Johnson, which occurred suddenly at her home in Concord last week. Mrs. Johnson was a devoted member of the Methodist Church and one upon whom the church could depend. May the Lord greatly comfort tne bereaved husband and children.

—We acknowledge receipt of an invitation to an inter-college debate between Weaverville and Rutherford Colleges to take place at Rutherford College on Friday evening, March 25th. Waverville will be represented by Messrs. W. R. Shelton and W. S. Marr, while Messrs. L. B. Hayes and W. B. Davis will speak for Rutherford.

—While at work at the Kincaid Furniture Co.'s plant Wednesday Wiley Wagg, young son of Rev. T. E. Wagg, formerly of Statesville, suffered a rather painful inury. The third finger of his left hand was caught in a jointing machine and so badly lacerated that it had to be amputated at the third joint.—Statesville Landmark.

—We are glad to see that the Wilkesboro Chronicle, which was suspended some two months ago, has resumed publication. Mr. R. A. Deal, the editor, is still in Asheville, but will do editorial work from there till he can return to Wilkesboro, which he hopes will not be long. We sincerely hope he may soon be restored to health.

—Mrs. Lucinda P. Tuttle, mother of Rev. M. H. Tuttle, of the Western North Carolina Conference, died at her home near Gameville, Caldwell County, on Thursday of last week. Mrs. Tuttle was ninety-one years of age and her death was caused by an attack of pneumonia. The Advocate joins in expressions of sympathy for the bereaved.

—We sympathize with the good people of Lawndale, Cleveland County, in the calamitious fire which occurred at the Piedmont High School, last week, sweeping away their building. We are glad to see, however, that the trustees have already determined that the school shall be opened next September in better and more commodious quarters.

—Mrs. A. J. Stafford, widow of the Rev. A. J. Stafford, of the South Carolina Conference, whose death we announced recently in these columns, passed away at her home in Spartanburg, S. C., on Wednesday of last week. Mrs. Stafford was reported as desperately ill when her husband died two weeks ago. The body was buried at Wadesboro, by the side of the new-made grave of her husband.

—Presiding Elder R. M. Taylor, of the Mt. Airy District, passed through the city this morning, returning to his home at North Wilkesboro from Hickory, where he attended a meeting of the special committee appointed from the board of missions at the last session of the Western North Carolina Conference to consider the needs of the work in the rural and mountain sections of this conference.—Twin City Sentinel.

—Mrs. W. D. Sasser, of Oklahoma, passed through the city this morning on her way to Rockford to see her father, Capt. Bohannon, who is quite ill. Mrs. Sasser is the wife of Rev. W. D. Sasser, a former member of the Western North Carolina M. E. Conference. Two years ago they went to Oklahoma and the husband has a splendid charge in that State. He and his family are well pleased with their new home.—Twin City Sentinel.

—The Twin City Sentinel on Monday says that the revival closed at Burkhead Church on Sunday night and that as a result of the meeting several persons will be received into the church. The same paper says:

"The protracted meeting at Grace Church continues with splendid interest. There were several professions at last night's service. Up to this time 25 persons have made profession of religion. Rev. J. S. Hiatt will preach tonight.

—One of the most successful revival meetings ever held in the county is the report from the meeting just closed at Zion Methodist Church, four miles east of Morganton, and on the Morganton Circuit, of which Rev. N. M. Modlin is pastor. The preaching was by Miss Olson, an evangelist, a native of Illinois. There were 60-odd conversions and on last Sunday quite a number were received into the church. The church was otherwise spiritually revived by the meeting.—Morganton Herald.

—The senior editor had the pleasure of visiting Caraway Memorial Church at Whitde Oak and preaching for them last Sunday morning. Rev. S. E. Richardson is pastor of this church and is doing faithful and effective work. He impresses all in that best sense of being a sincerely consecrated man. About twenty-five have been added to the membership and the Sunday School is growing steadily. This church has a great field in which to work and we look for good results from the faithful work of Brother Richardson.

—Mr. J. A. Stikeleather, writing to the Statesville Landmark from Olin, says:

"Our quarterly meeting at Olin Saturday and Sunday last, for the Iredell Circuit, was all and even more than we had expected. Our pastor, Rev. J. P. Davis, had everything in good shape, considering rains, bad roads, etc., during the last quarter. Our presiding elder, Rev. E. L. Bain, is at home in the chair as well as in the pulpit. His pulpit ministrations were unusually edifying. If there was a dry paragraph in his sermons either day the writer failed to note it. Brother Bain is a man of charming personality in the social circle, and the good effects of his work in the pulpit are emphasized by his intercourse with our people in their homes.

"Our next District Conference will be held some time in July at Catawba station. Delegates from this circuit, W. L. Holland, G. W. Sharpe, B. A. Baggarly, R. B. Dobson, J. A. Stikeleather; alternates, M. K. Steele, G. W. Stikeleather, D. H. Stimpson, C. F. Rickert."

SOUTHERN METHODISM IN THE GREAT WEST.

In 1877 the Holston Conference of the Methodist Episcopal Church, South, sent up a memorial to the General Conference of 1878 favoring the change of the name to Episcopal Methodist Church; because of the great encouragement to work in the West and Northwest.

The small conferences in the Northwest have in 1909 asked the General Conference of 1910, to so change the church name, that the work of Southern Methodism in those conferences may be relieved of the objectionable word South. The Board of Missions in its 63rd Annual Report says: "The West is the Church's greatest home mission field. In the Northwest, Southern Methodism faces a crisis. Strategic centers must be manned by men of ability and adequately supported or the field will be lost."

To understand the prospect of success in that section, we may consider the numerical strength of the eight Mission Conferences of the great West.

1. The Pacific Conference was organized in 1850. It now (in 1908) has 84 traveling preachers, 31 local preachers, 79 pastoral charges and 7766 church members. In 39 of its pastoral charges the membership was less than 100 members.

2. The Columbia Conference was organized in 1864. It now has 20 traveling preachers, 15 local preachers, 14 pastoral charges and 1763 church members.

3. The Los Angeles Conference was organized in 1869. It has (1908) 44 traveling preachers, 22 local preachers, 30 pastoral charges and 3865 church members.

4. The Denver Conference was organized in 1873. It has 21 traveling preachers, 10 local preachers, 19 pastoral charges and 1917 church members. One-half of its charges, as reported in 1908, had less than 100 members.

5. The Illinois Conference was organized in 1866. It has (1908) 45 traveling preachers, 17 local preachers, 40 pastoral charges and 6699 church members.

6. The Montana Conference was organized in 1877. It reports, in 1908, 17 traveling preachers, 2 local preachers, 18 pastoral charges and 994 church members.

Only two charges in this conference have over 100 members after 31 years of work in that field. Six of its preachers were transferred to other conferences in 1908 and only three received by transfer, one admitted on trial and one in full connection. Two were located.

7. The East Columbia Conference was formed in 1889. It reports, for 1908, 31 traveling preachers, 25 local preachers, 28 pastoral charges and 2071 church members.

8. The New Mexico Conference was formed in 1889. It reports 53 traveling preachers, 34 local preachers, 44 pastoral charges and 4713 church members.

This conference admitted 8 preachers on trial, received 11 by transfer and lost 3 by location and 9 by transfer to other conferences.

All of these put together make a grand total of 315 traveling preachers, 156 local preachers, 272 pastoral charges and 29,788 church members.

If the membership of the 8 conferences is compared with that of single conferences of the church, in the older States, it will about equal that of the Florida Conference or the West Texas Conference.

The church members in the Holston or the Tennessee Conference are more than double the Southern Methodists of the Great West.

On 7 of these Western Mission Conferences the General Board of Missions spent in 1908 $31,190. The 8 conferences raised for Foreign Missions $6,037.23 which leaves $27,152.77 paid out of the Foreign Missionary collections of the Church in other conferences.

Allowing that a large number of people, from Virginia, North and South Carolina, Georgia, and Tennessee do go to the States of the West and are churchless, because they cannot affiliate with Northern Methodists or other churches, yet the difficulty and expense of reaching these widely scattered sheep is so great, that even the stronger churches of other conferences may well decline to bear the expense.

The undertaking is the more objectionable when to do this we impoverish the country charges, from which these people have moved to the West, with all they could gather up. As for people of other lands and languages with numbers of the heathen from the far East, each nationality will need separate churches. Missions to these in some parts of the South will fully occupy all the forces of Southern Methodism at home.

Preachers qualified to meet the conditions at strategic points, or in the great cities of the West cannot be sent and supported by missionary funds from the South.

J. R. Payne.

Washington College, Tenn.

REPORT OF BREVARD DAY.

Mt. Zion, by Rev. J. W. Clegg	$ 4.47
Canton	6.37
Sylva	3.75
West Greensboro Circuit	4.50
Ansonville	6.65
Leicester Circuit	2.11
Waynesville	9.00
Total to date	$36.85

Bretren let us hear from you soon with remittance. Respectfully submitted,

Mrs. F. H. E. Ross, Treas.

Greensboro, N. C.

A REVIEW OF CARDINAL GIBBON'S SUGGESTIONS.

By Mrs. W. B. Lee.

Having carefully read in the Delineator Cardinal Gibbons' futile attempt to answer the question, "What is the matter with the church?" and seeing it quoted and commented upon in the North Carolina Christian Advocate of December 30th. I am constrained to believe that the comment was made without a proper analysis, or a proper understanding of the subtleness of the Cardinal's answer, and the sugar-coated dose he prescribed for a remedy.

In the first place, he had an opportunity to criticise the Protestant Church, which he very cunningly did to the entire satisfaction of a great many people—some Protestants—by saying that "almost any excuse would seem to justify a man in absenting himself from church services when the subject of religion * * * is seldom inculcated."

The first cause that he gives for the falling off in attendance at church is: "Many of our countrymen do not consider church-going as a binding obligation in any sense." Very true. Neither do they consider it any more binding to attend a theatre or a circus, but they attend.

The American people who stand for religion—who are religious at heart, and whose influence has "caused religion and religious men to be treated with more consideration than in most countries" do not attend church because they consider it a binding obligation, but because they love and fear God. The result of obligatory church attendance is a dying church as all Catholic countries today abundantly prove and Cardinal Gibbons knows it.

The second cause is: "Frequently it is asserted that we can worship God in our own hearts and homes; and we can interpret the Bible for ourselves, and although, in reality, they seldom do one or the other, the pretense is sufficient to drug their consciences." This is nothing more than a subtle thrust at Bible reading and religious liberty; for the Cardinal knows very well that the class of men and women who drug their consciences with such a pretense do not absent themselves from church because they hear nothing of God from the Protestant pulpit, but because they don't want to hear anything of Him; and he knows too that the Sunday services added to the various societies keep very few away from the Sunday morning service at church who were accustomed to attend. And has the Cardinal not yet learned that the world has never sought the counsel of God, and that, since the days of Adam, it has fled when God himself, or through His ministers, speaks with authority against sin and of the penalty of sin?

He speaks also of the religiously inclined people—yes, the kind who would mix religion with wine drinking, card playing, dancing, theatre-going, etc.—ready to throng the temples of Divine worship when the services inculcate the subject of religion. Did you ever hear anything more absurd? Such a class will never throng the temples of worship where their mixture is condemned, and where repentance and right living before God and man is taught to be the only hope of salvation.

His one remedy is this: "Give to the people in the churches something of God, some spiritual gift, some good which it would be impossible for them to get elsewhere. Let the minister of God speak with authority * * * " Now the Cardinal's practical applcation of this is: Give to the people God transfermed into a wafer, give to them a crucifix or a tin saint sprinkled and blessed by priestly hands, give to them something not to be found elsewhere, not even in the Bible, give to them a font of holy water, give to them the Mother of God and the saints, give to them a chance to pay their way to Heaven, and then, with authority, impress upon their minds and hearts their obligatory duty to the Pope, the infallible representative of God in the world, and the religiously minded people will throng your temples. Then and not until then says the Cardinal!

He winds up by blandly saying, "I may add that we have no reason to complain of our Catholic people. In the cities the churches are crowded at each of the five or six masses offered on Sunday; in the rural districts, in good weather and in bad, Catholics seldom find any difficulty so great, any condition so intolerable, as to have to dispense with their obligatory attendance at the Divine services on Sunday." This excludes his church and justifies me in saying that he expects the Protestants to infer that offering masses is giving to the people "something of God," a something worth while—the thing lacking in the Protestant Church. The substance of the Cardinal's remedy is this, "Give to the people what Rome does and there will be no falling off in their attendance at church."

It is no wonder to me that a Catholic trudges through good and bad weather to attend church; for by doing so he expects salvation, nor do I wonder at the Cardinal when he says that he is satisfied with the zeal of his church which has lost one member for every two imported from Europe within the last twenty-five or thirty years, with little gain from the Protestant Church; for not long ago he smilingly informed the American public that his church "never meddled in politics." The American public ought to be very grateful to him for such valuable information.

It seems that the Cardinal feels some pride in stating that "the American people are at heart a religious people" a proof of which is: "almost all the public functions are opened with an invocation and closed with a benediction." This fact, I would have the Cardinal to know, is due to Protestants and not to Americanism; for the Protestants do the same thing in Brazil, but the Catholics—the people who crowd the churches at Sunday mass—do not even offer a word of thanks before meals, not even the priests. This I know to be true, for I heard a Protestant ask a priest to give thanks at a dinner once and his embarrassment was painful. He afterwards explained that it was not a custom among his people. If the priests in the United States do, it is because of Protestant influence.

Rome will always hold her dominion over two classes of people. First, those who are essentially heathen in their religious principles, and second, those who want to serve the world, the flesh and the devil, and yet have an assurance of salvation beyond the tomb. These attend Sunday morning mass for the same reason that the Protestant stays at home and pretends to read the Bible—to drug their consciences, but with this difference; the Catholic is called religious, though he may be a bar-keeper, a theatre-goer, a wife-beater, or an adulterer, and the Protestant is called a backsliding sinner, though he may not be guilty of any immorality.

The Cardinal's words do not have the sound of a prohpet to the ears of one who has lived in a Catholic country for fifteen years, and is well acquainted with priestly hypocrisy; nor does the obligatory zeal of his church "put to burning shame the Protestant people." Few American Protestants seem to catch the meaning of the Cardinal's words—words which are "as sounding brass, or a tinkling cymbal" to those in daily contact with Rome.

GOLD DUST.

"Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments."—Kelty.

* * * *

There is often in one kind word, one look of sympathizing affection, or one small act of disinterested love, more of real nobleness of spirit than in actions which have rung in the ears and found an echo in the hearts of admiring thousands.—Great Thoughts.

* * * *

"Every real and searching effort at self-improvement is of itself a lesson of profund humility. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements or without desiring to set upon the Rock that is higher than ourselves."—Gladstone.

* * * *

"Doing nothing for others is the undoing of ourselves. We must be purposely kind and generous, or we miss the best part of existence. The heart which goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good doing something for others."—Horace Mann.

* * * *

"Let the weakest, let the humblest, remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment we are supported, blest, by small kindnesses."—F. W. Robertson.

EDUCATIONAL DAYS.

By Prof. E. C. Brooks.

The Constitution and By-Laws of the Trinity College Alumni Association of the North Carolina Conference and the Western North Carolina Conference contains the following section:

"There shall be a committee of five on Educational Day to be appointed by the President of the Association. It shall be the duty of this committee to arrange for educational meetings in as many charges as possible with a view to promoting the interests of Trinity College. This institution being the head of the educational work of the Church, it seems eminently proper that its ideals, and its efforts to attain them, should be presented not only to the alumni but likewise to the members of the Church and to every fair-minded citizen in every district of the Conference. This committee shall have power to appoint sub-committees to aid in carrying out the purposes of this section."

The discipline of the Church makes it obligatory upon all ministers to preach a sermon at least once a year on Education. The alumni of the two Conferences have planned to make this obligation carry the work of the Church institutions direct to the people, and to instruct them in the purposes and ideals of its institutions. The committees referred to in the above section have especially in mind Trinity College, but what is spoken of Trinity College should apply to all educational institutions of the Church. The committees have planned therefore to work with the ministers toward making Educational Day mean much not only for the general cause of education, but also for the better understanding of the educational institutions of the Church.

We have planned therefore to reach either directly or indirectly every charge in both Conferences, and to carry the work of our institutions and Trinity College in particular to the people, to let them hear the reports of their institutions and to learn well the purpose of education and how our institutions are endeavoring to carry out this purpose. We shall therefore begin at once.

1. To organize one Educational Day in each Conference district and to communicate with the Presiding Elder as to the best point when he can be present. The time should be during the month of April, but the exact date is to be fixed later.

2. To make this Educational Day a union meeting of all the churches in the county, and to advertise this meeting in the county papers, to invite all the ministers of the county to be present, to request all persons who have ever attended Trinity College to send their names to the pastor in charge, to invite them to be present, and to provide entertainment for them.

3. To have every church in the county represented. These representatives need not be alumni. The only condition is that they shall be interested in the institutions of the Church.

4. To provide for a picture of Trinity College to be hung in the Sunday School room of every church in North Carolina.

5. To have an address on the work and ideals of Trinity College; and afterward, probably in the afternoon of the same day, to have a meeting of the Trinity alumni.

Purpose of Educational Day.

1. To discuss the value of education and to promote a love of learning among all classes of men. Education should be more than simply to train the mind. Pure intelligence may help the individual to provide food and clothing and possibly some of the luxuries of life. At the same time education should go deeper. It should reach the soul of the individual and insure right conduct—that conduct that finds its fullest expression in true patriotism and a finer citizenship. It should not only train the mind but it should so guide that training in such channels as to give proper direction to the trained mind, and the best evidence of proper training is found in the character of the educated citizen.

2. To receive the report of the President of Trinity College. The Methodists of the State should hear annually from the President of Trinity College—the magnitude of her equipment, the character of her work, etc.

3. To tell to the world the work of Trinity College in the great effort to give proper direction to the trained intellect.

(a) The standing of Trinity College. The time has come when Methodists of the State should be

(Continued on fifth page, third column.)

Our Children's Home Department

Edited by Supt. H. A. Hayes

A glorious Easter Service.

* * * *

At Easter time we celebrate the resurrection of our crucified Saviour. It is a beautiful and impressive custom. All hearts rejoice in the service that proclaims our faith in the fundamental doctrine of Christianity. "Knowing that he which raised up the Lord Jesus shall raise up us also."

While the glory of the resurrection yet lingered upon him the Master said, "Feed my lambs." Our Church is endeavoring to obey this command in our Children's Home, feeding body, mind, and soul of destitute and starving childhood.

By every token Easter Sunday is a fitting time to remind our people of their obligations to these precious children as well as the privilege of being co-workers with Christ in bringing the little ones into the kingdom.

* * * *

On Easter Sunday every congregation in our Conference is expected to make a liberal support to our Children's Home.

* * * *

On this glad day shall our risen Lord see us turn a deaf ear to the call for the support of ference is expected to make a liberal contribution to care?

* * * *

How much? Each congregation is expected to contribute not less than one-tenth of the amount of the salary paid their preacher. Careful estimates convince us that we must have this amount to meet our obligations. In the North Carolina Conference ten per cent. of the pastor's salary is the fixed amount assessed for each congregation to pay for the support of their orphanage. They pay it. The preachers say it is the easiest money they have to collect.

* * * *

Rev. R. M. Taylor, Presiding Elder of the Mt. Airy District, and Rev. T. R. Wolfe, pastor of Southside Church, Winston-Salem, were welcome visitors to the home last week. We are always glad to have the brethren visit us. We want them and our children to know each other.

* * * *

Rem. W. A. Lambeth, pastor of West End Church, Winston-Salem, made a crowd of our little folks happy by giving them a glorious ride in an automobile. It was a wonderful experience for the children.

INVESTIGATED.

By A Methodist Preacher.

The management of an orphanage involves such large and delicate responsibilitie sthat all its operations should be subect to the most careful and thorough supervision. We desire that all we do here shall be open to all our people.

We welcome visitors, and take pleasure always in giving them the fullest opportunity to know what life in the Children's Home really is. The officers of the Board visit us frequently, and we are glad to have them inspect our work. Of course it is gratifying to us that these officials as well as other visitors have seen fit to approve and praise the workings of the institution.

Doubtless the most searching investigation to which our home life has been subjected was that made recently by a father who was considering the advisability of placing his children with us. He is a preacher of the Western North Carolina Conference. His good wife was taken from him last year, leaving him with four little children, the eldest a girl of thirteen years. The Lord has called him to preach the Gospel. But he could not go on with his work as pastor of a large circuit and at the same time give proper attention and care to his little children. His presiding elder suggested our Children's Home. He shrank from the separation, and besides there was doubt and some fear as to life in an orphanage. He is a fond father. He loves his children better than life. He is extremely anxious about everything that affects their welfare, physical comfort, education, associations, loving care, and religious training. He feared lest some of these things might be lacking in an orphanage.

We believe that this institution could have no more specific duty than to provide for a case like this, to be a real home for the children of a Methodist preacher that the father might go on in the great work to which the Lord had called him.

We invited the father to come and see for himself. He came and spent a day and night. He was almost persuaded that he could entrust his dear ones to us; but not quite. He brought the children, and remained three days in the Home with them. He studied our inner life—food, clothing, sleeping, work, play, school, discipline, training, all that makes up our home life and home spirit. He was content. He went back to his work, grieving of course over the necessity of being separated from his loved ones, but happy in the thought that while he is serving God and the Church, the Church is providing a home for his precious children.

COLLECTIONS FOR FIFTH SUNDAY IN JANUARY BY H. A. HAYES, SUPERINTENDENT.

Marshall Sunday School, $1.20; Patty's Chapel Sunday School, Fletcher, $2.50; Salem Sunday School, Mocksville, $1.00; Mt. Zion Sunday School, Haywood Circuit, $3.40; Rocky Springs Sunday School, Hiddenite, $1.50; River Bend Sunday School, Mt. Holly Circuit, $2.15; Cherryville Sunday School, $3.00; St. Paul's Sunday School, Cherryville Circuit, $1.00; Beulah Sunday School, Cherryville Circuit, $.70; Bethlehem Sunday School, Cherryville Circuit, $.36; Rehobeth Sunday School, Rock Springs Circuit, $1.50; Wesley Chapel Sunday School, Mocksville, $3.88; Canessta Sunday School, Brevard Circuit, $1.00; Lowell Sunday School, $2.00; Mountain Grove Sunday School, Table Rock, $2.00; Salem Sunday School, Franklin Circuit, $3.22; Zion Sunday School, Mt. Airy Circuit, $2.40; Epworth Sunday School, Mt. Airy Circuit, $1.17; Forest City Sunday School, $1.45; Troutman Sunday School, $2.68; Olin Sunday School, Iredell Circuit, $7.33; Prospect Sunday School, Thomasville, $1.00; Ward's Chapel Sunday School, Farmington, $.68; Snow Creek Sunday School, Ledger, $1.00. Total, $48.12.

Previously reported for 5th Sunday in January, $735.47. Total reported to date for 5th Sunday in January, $783.59.

Received on General Fund.

J. S. L. Orr, North Charlotte, $10.00; Mrs. M. L. Knight, Andrews, $2.00; Chas. A. Reece, Ramseur, $1.50; Rev. N. R. Richardson, Mt. Pleasant, $5.80; Rev. L. B. Abernethy, Canton, $45.00; Rev. E. P. Stabler, Canton, $1.00; Mrs. J. N. Miller, East Bend, $10.00; Rev. C. H. Caviness, Liberty, $10.00; J. P. Hurdle, Winston-Salem, $8.33; E. F. Barber, Winston-Salem, $2.00. Total, $103.96.

Supplies Received.

Rev. A. G. Kirkman for Friendship Sunday School, box containing 26 dresses and 14 waists—all new and nice; Rev. T. C. Jordan, Spray, box of clothing; Rev. T. S. Coble, Maiden, box of clothing and linens; Mrs. T. F. Marr, overcoat and pants; Mrs. A. F. Poindexter, Lewisville, two quilts; Mrs. G. L. Miller, Winston-Salem, one quilt; Mrs. W. L. Ferrell, Winston-Salem, clothing; Rev. Z. Paris, box of clothing; Sigma Theta Class, Tryon Street Sunday School, Charlotte, three quilts; Rev. G. A. B. Holderby, clothing and bedding; Mrs. D. Vance Price's Sunday School Class, 41 table napkins; Rev. J. A. Ashburn, Winston-Salem, case of canned apples; Mrs. E. F. Barber, Winston-Salem, one child's suit.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING MARCH 12, 1910

Subscribed.

Greensboro, R. F. D. No. 5: T. R. Dillard, $10.00; J. R. Lowe, $1.00; S. M. Morgan, $1.00; S. L. Lewis, $1.00; W. J. Rayle, $1.00; Mrs. J. R. Lowe, $1.00; Edward Dillard, $.10; R. F. Shaw, $1.00; R. O. Weatherly, $1.00; Miss Lula Miles, $2.00; W. L. Moton, $4.00; Mrs. T. R. Dillard, $1.00. Summerfield; R. O. Gamble, $10.00; J. A. Hoskins, $10.00; J. F. Medearis, $10.00; H. C. Brittain, $10.00; J. B. Smith, $10.00; R. W. Winchester, $10.00; Rev. C. P. Goode, $5.00; R. W. Wright, $5.00; J. A. Florence, $5.00; Jesse Morris, $5.00; N. W. Ogburn, $2.00; P. D. Simpson, $1.00. Greensboro: Misses Dora and Mary Dilworth, $5.00; Robt. G. White, $25.00; Mrs. W. T. Williams, $50.00; A. Y. Bond, Summit Ave., $10.00; Miss Lela Vestal, $10.00; Mrs. J. T. Pruden, $25.00; S. G. Rudd, $2.00; R. M. Phillips, $25.00; Mrs. M. S. Patterson, $5.00; W. G. Balsley, $5.00; Miss Effie Jenkins, $10.00; W. C. Deboe, $5.00; J. Willie Smith, $10.00; Mrs. Rachel L. Hobbs, $5.00; R. M. Rees, $10.00; J. W. Schoolfield, $25.00; Miss Emma Hubbard, $1.00; J. K. Wooters, $10.00; Mrs. Delitha Skenes, $.50; A. B. High, $50.00; Guy Branson, $1.00; E. J. Stafford, $10.00; H. L. McKay, $50.00; W. R. Patterson, $25.00; J. F. Fonville, $100.00; Mrs. J. M. Rankin, $10.00; Mrs. Mattie Carraway, $10.00; J. B. McCauley, $5.00; W. J. Jones, $30.00. Total, $846.60.

Summerfield, R. F. D. No. 2: J. R. Painter, $2.00; Miss Jessie Warren, $1.00; Miss Daisy Warren, $1.00; J. W. Dixon, $1.00; Jno. M. Wilson, $1.00. Guilford College, R. F. D. No. 1: P. A. Shaver, $5.00; Mrs. J. R. Jesup, $3.00; R. H. Stanley, $2.00; R. J. Jesup, $2.00; Walter Campbell, $1.00. Kernersville, R. F. D. No. 2: Mrs. Laura Peebles, $2.00; R. S. Peebles, $1.00. Reidsville, R. F. D. No. 2: E. L. Adkins, $1.00. Battle Ground: C. L. Paschal, $2.00. Mt. Airy: U. L. Robinson, $50.00. Greensboro: E. A. Brown, $100.00; Miss Josephine Hubbard, $5.00; W. Y. Preyer, $25.00; Chas. Maus, $5.00.

Paid on Former Subscriptions.

Isham King, Greensboro, $1.00; O. S. Short, Greensboro, $1.00; H. W. Clendenin, $1.00; Mrs. Geo. Wakefield, Greensboro R. F. D., $5.00; National Furniture Co., Mt. Airy, $200.00; J. B. Ivey, Charlotte, $50.00; Dr. A. G. Jones, Walnut Grove, $10.00; W. W. Whitaker, Elkin, $2.00; J. L. McCrary, Lexington, $10.00; J. K. Cowan, Asheville, $6.25; C. S. Smart, Cooleemee, $10.00; A. G. Lyman, Morganton, $2.50; Mrs. Guy Branson, Greensboro, $4.00; J. H. Luther, Greensboro, $1.00. Total, $303.75.

Cash.

W. G. Balsley, $5.00; S. M. Morgan, $1.00; E. L. Adkins, $1.00; W. J. Rayle, $1.00; S. L. Lewis, $1.00; J. W. Dixon, $1.00; Mrs. J. R. Lowe, $1.00; Mrs. T. R. Dillard, $1.00; Edward Dillard, $.10; Jno. M. Wilson, $1.00; Walter Campbell, $1.00; R. S. Peebles, $1.00; R. H. Stanley, $1.00; R. J. Jesup, $1.00; C. L. Paschal, $1.00; H. C. Brittain, $10.00; J. F. Medearis, $10.00; R. O. Gamble, $10.00; R. W. Wright, $5.00; N. W. Ogburn, $2.00; J. A. Hoskins, $5.00; Miss Lela Vestal, $5.00; Misses Jessie and Daisy Warren, $2.00; Miss Emma Hubbard, $1.00; R. M. Rees, $10.00; J. Willie Smith, $5.00; Mrs. Rachel L. Hobbs, $1.00; Mrs. Delitha Skenes, $.50; Guy Branson, $1.00. Total, $85.60.

EDUCATIONAL DAY.

(Continued from fourth page.)

proud of the fact that Trinity College is the leading institution of higher education in North Carolina, that she is second to none in the South, and that she has reached her eminence because of her devotion to high ideals.

(b) The character of her faculty. The state should know this truth that Trinity College has for years secured the best trained men to teach not only her Juniors and Seniors, but also her Freshmen and Sophomores. These classes are not turned over to inexperienced tutors, as is the case in other institutions. Her lower classmen do not have to wait until the Junior year to feel the touch of a master.

(c) The cost of an education at Trinity Collegt. Trinity College is not a rich man's college. It is not a poor man's college. It is an institution where all classes, rich and poor, where all denominations, Jew and Gentile, come for inspiration. Numbers of students come here annually with barely enough money to pay their matriculation fees. They soon fit into the community, find employment, and graduate with more money in their pockets than they had when they landed here. They clerk in the stores, keep books, do stenographic work, sell newspapers, work in printing offices, clerk in hotels, wait on tables, run boarding culbs, work in barber shops, work in electric plants, manage laundry clubs, serve as church sextons, sell magazines—in fact the number of occupations that they engage in is too numerous to mention. The alumni of Durham and the student body each has an organization which has for its distinct purpose the seeking of employment for students who desire to work their way through college. It is quite probable that the amount earned annually by these students would reach six or seven thousand dollars. The location of Trinity College in the city of Durham and the interest of Durham in the college, work to the advantage of the student who desires to make his way through college.

(d) The interests of the college in the students. There is probably no college in the South where the members of the faculty take such personal interest in the students. An advisory board takes the Freshman class and divides the number among the faculty. Each member takes not more than twelve or fifteen students, advises with them individually and collectively, consults with them about their work and makes every effort possible to aid the Freshman class in securing the most out of college life. This advisory board is of untold value in giving aid to the new men.

(e) Health of the students. No other institution in the state has such an advantage for guarding the health of the student body. The gymnasium has one purpose—the physical development of the students. In addition to this the college has permanent arrangements with Watt's Hospital, one of the very finest hospitals in the South, to receive the sick of Trinity College; and this arrangement has reduced the death rate at Trinity to a minimum.

On account of these things Educational Day should mean much not only to Methodism, but to North Carolina and the whole country.

From the Field

Correspondence, Reports, Etc.

State Philathea Union Will Be Organized at Wilson, Thursday Afternoon, April 7th. Miss Eckert, National Philathea Field Secretary Will Address The Philatheas.

Thursday afternoon, April 7th, has been set apart for the organization of a State Philathea Union, during the State Sunday School Convention, which meets at Wilson, April 5-7. Officers will be elected and a program very interesting and helpful to all Philatheas, will be carried out. The program will be completed in a few days and copies mailed to all Philathea classes who have sent a list of their officers to the State Secretary. Your State Secretary will be very glad to hear at once from all Philathea classes that have not yet reported. A letter will be mailed to the teacher or some officer in each class who has reported or who will report, in regard to sending one or more delegates to Wilson. Philathea, let us meet you at Wilson. Come expecting to get and to give the most possible.

As we go to press arrangements are finally perfected for Miss Eckert, National Philathea Secretary, to be present at the organization of our State Philathea Union at Wilson. Miss Eckert was formerly president of a class of 175 members, is thoroughly acquainted with the working of Philathea classes, and is an eloquent speaker.

The Philatheas of North Carolina may consider themselves fortunate in having the privilege of hearing, as well as knowing personally, this gifted young woman.—The Baraca Herald.

The Baraca State Association Meets at Wilson, N. C., During the State Sunday School Convention, April 5th-7th.

The date for the great convention at Wilson, April 5th and 7th is near at hand, and many Sunday School workers are already turning their eyes and their minds toward Wilson, and their hearts to God, praying for a great convention. We hope that hundreds of our Baracas and Philatheas will be there at the opening session and stay through the entire convention. It will be a great spiritual uplift from start to finish. Let us all be there and catch a new vision and a new inspiration for renewed effort for the year 1910.

The Baraca Convention will be held on Thursday afternoon, and it is hoped that there will be at least three hundred Baracas present at this session. The program committee is busy at work preparing a feast of good things for those who shall attend. Mr. Kenneth W. Robinson, Mr. M. A. Hudson's assistant teacher, who is touring the South, speaking and working for Baraca, wil be present at the Convention and will play a very important part. Other interesting speakers will address the meeting. Many business matters of vital importance to the Baraca work in North Carolina will claim our attention at that time. Let every member come to the Convention with something upon his heart and mind, and with a prayer upon his lips, and in his heart that God shall greatly bless this meeting.—The Baraca Herald.

Trinity College Notes.

During the past year the Trinity College Historical Society has made steady progress in cataloguing its collection. A recent inventory has shown that the Society has in its possession 2,061 books and pamphlets, and 4,196 manuscripts. There are also a large number of relics illustrative of history yet to be numbered and catalogued. The cataloguer is Mr. H. G. Hedrick, of the Junior Class.

The catalogue for 1909-1910, which will be ready for distribution in a few days, will show that from February 1, 1909 to February, 1910, 1,903 bound volumes and 1,211 pamphlets have been added to the library.

The debate with the University of the South will be held at Sewanee, Monday evening, April 18. Two preliminaries were held for the purpose of selecting representatives from Trinity. The following men were chosen: Mr. C. O. Fisher, of Cary; Mr. A. M. Proctor, of Coachella, Fla.; Mr. G. M. Daniel, of Roanoke Rapids, alternate.

Work has begun on the new athletic field. This field is a very large one, and when completed will afford very unusual advantages for athletic sports and contests. It will be convenient, not only to the college community, but to the people of Durham, since the street car line runs to the grounds.

Dr. W. P. Few, Dean of the College, is spending a few days visiting relatives in South Carolina.

President Kilgo expects to leave tomorrow for South Carolina to fill engagements in South Carolina.

Mr. W. W. Card, Director of Physical Training, is erecting a handsome residence on a lot adjoining the college campus on the east. He expects to have it completed in the early summer.

West Asheville.

Just a word from West Asheville, please. I feel that we are making good time over here. I have a splendid people to serve, and am enjoying the work immensely. Am glad the wheel of fortune dropped me right here last November.

I have just closed a splendid meeting in which we had about fifty conversions and reclamations. Twenty-four have joined us, and there are several yet to be received. We are on nigh ground spiritually, as well as geographically, now, and we are fully expecting this to be our best year.

Our church enterprise is moving right ahead. The building will be brick veneer, and will cost about $10,000. We are ready for the rooffing and the masons now. It is our purpose to complete the building this year.

As soon as the new church is completed we will tear the old one away and build a splendid parsonage where it now stands. This will give us the second best plant in the city. In fact, we expect to have the second church here before many years.

Sincerely,
Z. E. Barnhardt.

Western North Carolina Conference Brotherhood.

I made report to Advocate on March 5th, it did not come out in issue of 9th. I waited to see if it would appear in this week's Advocate before writing again. As it did not appear I am sure it got lost in the mails. This report will contain all items since February 19th.

Assessment No. 1, Rev. J. N. Huggins. Received $3.00 each from W. O. Goode, J. A. Bowles, D. H. Comann, J. M. Downum, G. T. Rowe, E. W. Fox, B. F. Hargett, M. T. Steele. Total to date, $264.00.

On March 2nd, I remitted check for $243.00 to Mrs. Huggins, and have her receipt. The balance came to hand since March 2nd. This will have to be forwarded in supplemental report. A few brethren will remit Assessment No. 1 later. Several have not been able to remit and have asked that their membership be discontinued for the present. Some eight declare that they never presented their names for membership.

Twenty-six, notwithstanding the fact that I have written them two and three times, have paid no attention to the communications. I do not understand it.

Assessment No. 2. I have received $3.00 each from W. O. Goode, J. A. Wiggins, J. D. Arnold, D. H. Comann, J. M. Downum, E. W. Fox, B. F. Hargett, W. I. Hughes, M. T. Steele. Total, $174.00.

Once more, the vote. I courteously requested the brethren to vote on the question submitted January last, on the admission to membership of members of the N. C. Conference. Of the 88 who have paid Assessment No. 1 only twenty-five have indicated their wish in the matter. How can anything succeed without a little interest? Shall I ask again of these brethren an expression of their desire?

H. F. Chreitzberg,
Secretary and Treasurer.
Monroe, N. C.

Rutherford's Commencement.

Bishop Candler will preach the Commencement Sermon on Tuesday morning, May 10.

Rev. W. W. Poole, of the North Carolina Conference, former president of the school, will preach the sermon for the Y. W. C. A. and Y. M. C. A. on Sunday evening, May 8.

In his personal letter accepting the invitation he writes as follows:

"At Rutherford's bright outlook, no one is more gratified than I. I thought it would come and now I know it. * * * Push it on. No greater need presents itself to the church today. We just must do something. Notwithstanding the difficulty with which a rich man may enter the kingdom of Heaven, I find myself wishing I were rich. If I missed the kingdom to get in by establishing there a great to get in y establishing there a great institution such as we need. It's coming.

"I pray that God will open up the way for greater things at Rutherford."

A great many other friends have been praying and are going to continue to pray. And even a panic cannot keep the Lord from answering the prayers of His people when those pray ers are for what would do his people the most good and bring the greatest glory to His name.

Yes, "It's coming." But let us not have to sigh, "How long?" Let's write Brother H. H. Jordan at Marion right now what we are willing to do for the old school. A. W.

District Conferences in Holston.

The District Conference season in Holston will open about the first of April. The first one will close on April the third and another will convene may 26th. As a dweller in the hill country of East Tennessee, I would prefer the district gatherings in June, July or August, when the hot weather makes shade trees and cooling springs desirable by the District workers.

In the Holston country with its many large country churches, the District Conferences, being eminently the laymen's meeting place, should be held in the country and not in towns or cities. To suit the country people, July and August are eminently suitable. City preachers who have, or wish to have a vacation could find rest for body and mind and also be useful in preaching to and mixing with rural Methodists. It would be a good time to select the best representatives, from the laymen, to the Annual Conference. J. R. Payne.

Married.

By Rev. W. L. Dawson, at the home of the bride, in Jamestown, N. C., on January 16, 1910, Robt. Irvin to Mary C. Adams.

By the same, at the parsonage, in Guilford College, N. C., on February 23, 1910, Luther A. Beeson to Flora Robertson.

By the same, at the home of the bride, in Jamestown, N. C., on March 6, 1910, Baxter Roberson to Sarah Gardner.

"At eventide there is light."

W. H. Cooper, one of the old veterans of the supernumerated preachers, is at his home in declining health, at Whittier, N. C. If any of his brethrent will write, address him at the above place. He will be glad to hear from any of them.

A. S. Raper.

Our Washington Letter.

The greatest sensation that has occurred in our national halls of Congress for many years was brought to a final finish Saturday afternoon after a two days' strenuous session, almost day and night, which resulted in the overthrow of Speaker Cannon as the Czar of that body by the combined efforts of the Democrats and insurgent Republicans. While "Uncle Joe" is allowed to remain as speaker (as long as he promises to be good) he is no longer on the committee of rules of the House which controls practically all legislation.

For the past two or three days Southern Methodism of Washington has been favored with the presence and influence of a number of the leading lights of our church, including Bishops Wilson, Atkins, Candler, and Hoss, and also the committee of laymen, Messrs. Sexton, Pepper, Mayo, and others composing the committee on the proposed new temple of worship for the National Capital. The committee has gone over the situation thoroughly and in a practical business-like manner and we are assured that a church of our faith and order will soon be erected in the heart of the city commensurate with the importance of the environments.

The bishops filled our several Southern Methodist pulpits yesterday both morning and evening and our people were favored with most excellent sermons. Indeed their mission has been a great blessing which will be remembered. Our Annual Conference convenes in Mt. Vernon Church next Wednesday and for the next ten days the spirit and influence of Methodism will pervade the religious atmosphere of this city.

Ey-Governor Glenn, of North Carolina, was in Washington again on Sunday one week ago and made two forcable addresses at Calvary Baptist and Metropolitan churches, in the interest of the temperance movement which is being conducted by the Anti-Saloon League.

W. F. Tomlinson.
The Hillside.

EGGS FOR SALE.

From thoroughbred White Leghorns and Silver Laced Wyandottes. Won first prize at Wilkes County Fair. 15 for $1.00. Rev. Z. Paris.
North Wilkesboro, N. C.

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville, Miss Edna Davis.
Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss John Starr.
Greensboro, N. C.
Morganton, Prof. I. B. McKay,
Rutherford College, N. C.
Mt. Airy. Rev. Z. Paris, North Wilkesboro, N. C.
Statesville, T. E. Lothery, Davidson, N. C.
Salisbury, Rev. E. M. Avitt. Jackson Hill, N. C.
Shelby, J. W. Culp, Gastonia. N. C.
Waynesville, C. E. Allison,
Waynesville, N. C., R. F. D
Winston, Rev. A. G. Lofton, Farmington, N. C.

The Epworth League headquarters during the conference in Asheville, will be Hotel Robinson, corner College and Woodfin Street. Rates to Leaguers $1.50 per day, providing each one remains three days. This hotel will be clean and neat. It will be very nice if all the Leaguers will go to the above hotel. If any desire to get cheaper board, they will be at liberty to do so.

* * * *

Place, Asheville, N. C., and date, May 10-13. Are you preparing to go?

* * * *

Prepare for the conference now. Don't wait till April. That may be too late.

* * * *

We are not able to give the program just as it will be printed at the last, but almost. There are a few persons to be heard from yet, but we expect a favorable reply. We print the program now hoping that it may inspire many and help them to decide to attend the conference. It will be worth our time and money spent to hear Drs. Palmore, DuBose, Mr. T. H. Yun and Bishop Candler.

We shall esteem it one of the greatest privileges that we shall ever have in this life to attend in May the General and League Conference.

* * * *

The Western North Carolina Epworth League Conference Program. Asheville, N. C., May 10-12.

Tuesday afternoon.

2.30 Devotional.
Welcome address, Geo. L. Hackney, Asheville, N. C.
Response, Rev. E. K. McLarty, Greensboro, N. C.
Song
"How to Organize and Conduct a Country League."
"The Holston Plan," H. G. Price, Knoxville, Tenn.
"The Pastor and His Young People," Rev. J. Frank Armstrong, Bessemer City, N. C.
An informal social meeting—A get-acquainted meeting.

Tuesday evening.

7.30 Song and praise service.
Solo.
8.00 "Out of the Shadows of the Night," Rev. W. B. Palmore, D. D., St. Louis, Mo.

Wednesday afternoon.

2.30 Song and praise service.
Scripture lesson.
(A topic on Junior work here.)
"The Epworth League, a training station for the New Laymen of the Church," Rev. E. H. Rawlings, D. D., Richmond, Va.
"The Epworth League, not a machine, but an organization which, in every way, is practical," Rev. C. S. Kirkpatrick, Brevard, N. C.
A departmental service. (1st department.)

Wednesday evening.

7.30 Praise and testimonial service.
Scripture and prayer.
8.00 Address, Mr. T. H. Yun, Korea.

Thursday afternoon.

2.30 Song and praise service.
Scripture lesson.
"The Pleasant Lover," Rev. M. T. Haw, Jackson, Mo.
Solo.
"The Epworth League and Literature," Rev. W. P. Constable, Durham, N. C.
"The Relation the Pastor Should Sustain Toward the Epworth League, and why," Prof H. A. Hayes, Winston-Salem, N. C.
"How to Make a League Go in the District," Rev. R. M. Taylor.

Thursday evening.

7.30 Praise and consecration service.
Scripture lesson.
8.00 Address, Rev. H. M. DuBose, Nashville, Tenn.

Friday afternoon.

2.30 Prayer and praise service.
"How to Maintain a League Under Various Circumstances," Rev. O. P. Ader, High Point, N. C.
"Personal Work," Rev. J. Allen Ray, Artesia, New Mexico.
Solo.
(A subject here on Junior work.)
"The Charity and Help Department," Rev. C. M. Pickens, Lenoir, N. C.
Business meeting.

Friday Evening.

7.30 Praise and consecration service.
Scripture lesson.
8.00 Address, Bishop W. A. Candler, Atlanta, Ga.

BOYS' DAY AT ZION.

Last Sunday was another great day for Zion, when we celebrated Boys' Day. After the usual exercises and the lessons we had the special songs and recitations by the boys, which were splendid. After that we had several exceedingly good adddresses by Brother Long, pastor of Spring Garden Church, Brother Sides of Spring Garden, Brother D. M. Lewis, of Walnut St. Baptist Church, Brother Ford of Centenary and Brother Taylor, the pastor. Everybody seemed delighted with the exercises.

J. W. Zink,
Superintendent.

CALL FOR PENITENTS.

We ought to call for penitents every time we preach. Some souls, touched by the sermon, may be ready to confess their sins and accept Christ as their Saviour. We should always call for penitents at the close of the Lord's Supper. I have seen souls saved that way. I hope the readers of these lines will hear of thousands of conversions in 1910.

A. D. Betts.

Greensboro, N. C.

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Hendersonville, J. W. Moore	4	
Old Fort, W. G. Malonee	1	
Weaverville Ct., Geo. L. Keever	2	
Hot Springs, C. R. Allison	1	12
CHARLOTTE DISTRICT		
Ansonville, P. L. Terrell	3	
Tryon Street, G. T. Rowe	1	
Dilworth, and B. Spring, A. L. Coburn	1	
Mt. Zion, J. W. Clegg	26	
Belmont, L. A. Falls	8	
Chadwick, H. H. Robbins	6	
Calvary, E. E. Williamson	1	
Lilesville, C. H. Clyde	18	
Weddington, J. H. Bradley	7	
Matthews, E. J. Poe	6	
Waxhaw, C. M. Campbell	17	
Wadesboro, J. H. West	4	
Morven Circuit, J. J. Barker	20	
Polkton Circuit, L. T. Cordell	3	
Pineville, W. S. Hales	4	
Trinity, A. W. Plyler	1	126
FRANKLIN DISTRICT		
Andrews, L. D. Thompson	1	1
GREENSBORO DISTRICT		
Rev. W. R. Ware	1	
Coleridge Ct., R. L Fruit	4	
Main Street, Reidsville, L. T. Mann	1	
Washington St., J. Ed Thompson	3	
Denton, H. V. Clark	2	
Uwharrie Circuit, J. A. Sharpe	1	12
MORGANTON DISTRICT		
Table Rock, Albert Sherrill	1	
Connelly Springs, E. G. Pusey	1	
Spruce Pine, J. B. Hyder	1	3
MOUNT AIRY DISTRICT		
Rev. R. M. Taylor	1	
Mt. Airy Station, J. F. Kirk	2	
Helton Circuit, R. L. Doggett	3	6
SALISBURY DISTRICT		
East Spencer, G. A. B. Holderby	1	
Jackson Hill, E. M. Avett	2	
Salisbury Circuit, J. T. Stover	3	
Woodleaf Circuit, Layman	1	
Mt. Pleasant, N. R. Richardson	4	
Central, Concord, Plato Durham	33	
New London, O. J. Jones	2	
Norwood, T. E. Wagg	5	53
SHELBY DISTRICT		
Main Street, Gastonia, G. D. Harmon	17	
West End, Gastonia, J. C. Harmon	12	
Ozark, Gastonia, H. C. Smith	5	
Lincoln Circuit, J. W. Strider	1	
Stanley Creek, B. Wilson	1	
Lowell, M. D. Hix	2	
Mt Holly, J. A. Bowles	9	
King's Mountain, D. F. Carver	1	
Maysworth, J. F. Harrelson	2	
Cherryville, James Willson	1	
Shelby Ct., E. N. Crowder	1	
Polkville Ct., W. M. Boring	1	
Shelby, First Church, C. F. Sherrill	1	54
STATESVILLE DISTRICT		
Hickory Circuit, P. H. Brittain	2	
Lenoir Circuit, J. O. Ervin	4	
Rock Springs, W. F. Elliott	1	
Granite Falls, W. F. Sanford	1	
Connelly Springs, E. G. Pusey	1	
Hickory, J. H. Weaver	2	
Newton, E. W. Fox	2	
Stony Point, T. B. Johnson	1	
Mooresville, R. M. Courtney	4	
Broad Street, Harold Turner	2	20
WAYNESVILLE DISTRICT		
Waynesville, J. H. Barnhardt	1	
Leicester Circuit, C. H. Curtis	1	
Canton, L. B. Abernathy	1	3
WINSTON DISTRICT		
Stoneville, J. H. Robertson	1	
Mocksville, B. Margeson	2	
Advance, L. L. Smith	3	
Cooleemee, W. Y. Scales	4	
Davie, P. E. Parker	1	
Lewisville, J. B. Tabor	1	12
Grand Total		302

Our Honor Roll

Those charges securing as many as ten or more subscribers by May 1st, are entitled to a place in our roll of honor. At present the roll is as follows:

Mt. Zion, Rev. J. W. Clegg, 26; Central, Concord, Rev. Plato Durham, 33; Morven, Rev. J. J. Barker, 20; Waxhaw, Rev. C. M. Campbell, 17; Main Street, Gastonia, Rev. Geo. D. Hermon 17; West End, Gastonia, Rev. J. C. Harmon, 12; Lilesville, Rev. C. H. Clyde, 18.

A good many more are on the borderland and no doubt will step over during the next week.

THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston Publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

THIS SPACE BELONGS TO

Robt. W. Murray

GENERAL

I-N-S-U-R-A-N-C-E

308 1-2 South Elm Street
GREENSBORO, N. C.
Phone 163

The Christian Life

WROUGHT INTO GOLD.

I saw a smile—to a poor man 'twas given,
And he was old.
The sun broke forth; I saw that smile in heaven
Wrought into gold.
Gold of such luster never was vouchsafed to us,
It made the very light of day more luminous.
I saw a toiling woman sinking down
Footsore and cold.
A soft hand covered her—the humble gown,
Wrought into gold,
Grew straight imperishable, and will be shown
To smiling angels gathered round the judgment throne.
Wrought into gold! We that pass down life's hours
So carelessly
Might make the dusty ways a path of flowers
If we would try.
Then every gentle deed we've done, or kind word given,
Wrought into gold, would make us wondrous rich in heaven.

—Selected.

HE "PURGETH" THE VINE.

Jesus must have had in mind a familiar custom in his day, the "bleeding the vine," when he said, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." "More fruit" is the ultimate test. Ever "more fruit," and yet more, and more, and more. And that through life there may be more and yet more fruit on the branch, more of the heavenly fruit ripening year after year into a similitude to Jesus Christ, the husbandman "purges," prunes, bleeds the vine.

McClintock and Strong, in their Encyclopedia, under the article, "Vine," say: "The purging of the vine is effected by making incisions in it with a knife, which requires to be done with great skill and delicacy, in this way the infected sap is drawn off, and the diseased vine, which otherwise would die, is preserved. This is what is called 'bleeding the vine.'"

"He purgeth it." It is necessary. Every vine-dresser knows it well. And we come to know it, too, if, with the fullness of the years the "bleeding of the vine" in us works out the fruits of holiness, of fruit which makes those who best know us think we have been with Christ, and are having his fellowship every day.

Blessed pruning! Blessed "bleeding of the vine!" Blessed discipline! Blessed pain! You are the little sisters of perfection. You are the helpers of a life that lived in the vine, even the heart-blood, the heart-life of our Saviour.—Central Christian Advocate.

HELPING WITH A WORD.

A young girl was passing an aged aunt one day when she suddenly stopped, laid her hand gently on the white head, and said: "How pretty your hair is, Aunt Mary!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quiver in the brief acknowledgment of the spontaneous little courtesy.

A young man once said to his mother: "You ought to have seen Aunt Esther today when I remarked, 'What a pretty dress you have on, and how nice you look in it!' She almost cried, she was so pleased. I hadn't thought before that such a little thing would please her so."

"I never expect to eat any cookies as good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words; for he remembered that he had not thought to speak for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.—The Young Evangelist.

MORMONISM TODAY.

Many people think that Mormonism has greatly changed of late. But few people know how mistaken that is better than do the workers of the Utah Gospel Mission, of Cleveland, Ohio. There is change, of course; but the same old beliefs are held by the system, though the people are very slowly receiving more light on the great truths of the Bible, and so are improving, and their future is more hopeful. The Mission workers go from house to house, living in and working from great gospel wagons the year round, traveling from place to place as necessary in their work. They cover a region about three times as large as Ohio, in which are over five hundred settlements, of which over four hundred have no local Christian work at all, and hear Christian teaching hardly oftener than these workers come around. During the past year they have made about 10,000 gospel calls, using carefully about a million pages of specially prepared literature; they held meetings in sixty-four of the seventy-nine places visited, with over 10,000 people present. The workers are self-denying enough to serve, as also do the eastern workers of the Mission, without salary, because of the Mormon prejudice; depending upon the gifts of friends everywhere for aid to meet the necessary expenses. The Mission also issues the most important literature on Mormonism at cost. The address is 1854 E. 81st Street, Cleveland, Ohio.

When the train stopped at the little Southern station the Northern tourist sauntered out on the platfrom. Under a scrub oak stood a lean animal with scraggy bristles. The tourist was interested. "What do you call that?" he inquired of a lanky native. "Razorback hawg." "Well, what is he doing rubbing against that tree?" "He's stropping himself, mister, jest stropping himself."—Success Magazine.

RHEUMATISM

may be completely cured by the new external remedy called LUX. This preparation is a soothing, healing tissue-nourishing liniment of great penetrating power causing not the least stain or irritation when applied. A proved remedy for both inflammatory and muscular rheumatism. Mrs. J. E. Hoxie, (75 years old) of Brockton, Mass., writes: "I have used it with great satisfaction. My rheumatism no longer troubles me and I feel that I am cured." Mr. Ben Jones, of Allemande, La., writes: "I was laid up three months with rheumatism of the hip. LUX cured me. Within three days after beginning to use it I was up loading cross-ties." LUX is a specific for all sub-surface inflammations. Takes the place of plasters and poultices. Ask your druggist for it or send One Dollar to the LUX Company, Box 507, New Orleans, and receive a bottle by registered mail.

WANTS OF THE WORLD.

AGENTS WANTED—Male and Female.

Big money easily made selling Grab's Keyless Basket Bank. Big demand, unlimited field. 44,000 sold in two towns in 60 days. Hurry. Sample FREE. Victor M. Grab Company, Dept. N, Ashland Block, Chicago, Ill.

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Patent Your Ideas. $100,000 offered for one invention; $8,500 for another. Book "How to Obtain a Patent" and "What to Invent" sent free. Send rough sketch for free report as to patentability. Patents obtained or Fee Refunded. We advertise your patent for sale at our expense. Established 15 years. Chandlee & Chandlee, Patent Attys, 959 F St., Washington, D. C.

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Song Poems Wanted for musical setting. Splendid contract guaranteed. Have written many hits. Honest and successful. R. A. Browne, 729 6th Ave., New York.

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THE C. S. BELL COMPANY, HILLSBORO, O.

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.



LITHIA WATER
"Nature's Sovereign Remedy"
For
Diseases
of the
Kidneys and Bladder.

This water can be obtained by sufferers everywhere, because it does not lose its medicinal value, no matter how far or how long from the spring.

Ask your druggist for it, if you are suffering from Stomach, Bladder, Kidney or Liver Troubles.

Write for booklet of testimonials from able physicians and relieved sufferers. They will convince you that there is none like it.

Harris Lithia Springs Co.
Harris Springs, S. C.

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Finest Guaranteed 1910 Models with Coaster Brakes and Puncture Proof tires, 1908&1909 Models all of best makes **$10 to $27**
$7 to $12
100 Second-Hand Wheels *All makes and models,* **$3 to $8**
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We **Ship on approval** *without a cent deposit, pay the freight* and allow **TEN DAYS' FREE TRIAL.**
TIRES, coaster brake rear wheels, lamps, sundries, *half usual prices.* Do not buy till you get our catalog and offer, *Write now.* MEAD CYCLE CO. Dept. M, 295, Chicago.

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And We Will Send Free, to Prove That it is the Most Effective External Cure for Rheumatic Pains and Aches, a Special

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MINARD'S "KING OF PAIN" LINIMENT

Confident that it will do for you what it has done for others, and that to use it is to praise it, as does the writer of the following grateful letter:—

"With muscular rheumatism I suffered to the extent that even to control the pen held in my right hand was impossible at times. On one such day I first used Minard's Liniment. No indorsement could come from a worse sufferer or more grateful heart than mine. G. W. D'Vys, Cambridge, Mass." Send a postal to Minard's Liniment Co., So. Framingham, Mass.

P. P. P.

P. P. P. will purify and vitalize your blood, create a good appetite and give your whole system tone and strength.

A prominent railroad superintendent at Savannah, suffering with Malaria, Dyspepsia, and Rheumatism says: "After taking P. P. P. he never felt so well in his life, and feels as if he could live forever, if he could always get P. P. P."

If you are tired out from over-work and close confinement, take

P. P. P.

If you are feeling badly in the spring and out of sorts, take

P. P. P.

If your digestive organs need toning up, take

P. P. P.

If you suffer with headache, indigestion, debility and weakness, take

P. P. P.

If you suffer with nervous prostration, nerves unstrung and a general let down of the system, take

P. P. P.

For Blood Poison, Rheumatism, Scrofula, Old Sores, Malaria, Chronic Female Complaints, take

P. P. P.

Prickly Ash, Poke Root and Potassium.

The best blood purifier in the world.

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Our Little Folks

THE LONESOME DOLLIES.

One morning Isabel didn't want to go to kindergarten.

"I know my dollies are so lonesome without me," she whined.

"Don't you think that they can get along better without you than the little kindergarten girls and boys can? They will miss you in their pretty games."

That was what mamma said.

Isabel shook her head. "My dollies want me to stay with them," she insisted.

"All right," mamma told her, "you may stay at home today, and see how you like it."

At four o'clock in the afternoon Isabel's dearest friend, Constance, came to see if she was sick.

"No," laughed Isabel; "my dollies were lonesome, so mamma let me stay home with them."

"O, you ought to have gone!" cried Constance. "Teacher taught us a lovely new game. We all stood up in a row, and teacher dropped candy into our mouths!"

"O-O!" gasped Isabel.

"We all had our eyes shut," Constance went on; "and we had to guess what the candy was flavored with. It was splendid candy. I had lemon and chocolate and sassaifras."

"O," said Isabel, "I'm going tomorrow."

"But what will your dollies do?" mamma asked, smiling.

"I—guess—they won't mind—much," answered Isabel, hanging her head.

The next morning Isabel trotted off to kindergarten with Constance; but there was no candy game that day, or the next, or the next. In fact, it was a long week before the new game was tried again. Then Isabel enjoyed it as much as anybody.

"I'm not going to stay at home from kindergarten any more," she said.

"Even if the dollies are lonesome," laughed her brother.

"I guess I wanted my dollies more than they wanted me," confessed Isabel shyly.—Emma C. Dowd.

THE MURRES.

On the steep cliffs that border many parts of the arctic shore and on the rocky islands lying off the coasts thousands of sea birds live and breed. Let us visit a murre colony in spring. What a sight is this bare rock rising above the dark waters! 'Tis almost as pretty as a flower garden, with its hundreds of eggs—pure white, blue, brown, cream color, and gray, some covered with splotches and traceries in darker shades and some without a speck. Perhaps you will give one of the eggs a little push for the fun of seeing it roll down the rock and tumble into the sea. There it goes. It rolls a couple of feet, then spins round, and stops. Nature in her wonderful care for all her children, knows the eggs are likely to be hit and tumbled about where there is so much crowding as upon the islands and the ledges; so she has formed the egg's tough shell in such a way that it can roll only a short distance and then stops.

If we come a few weeks later for our second visit to Murre Island, we shall have to clap our hands over our ears. The shrill screams of the baby birds and the hoarse cries of the parents are deafening. What a lively moving picture is spread before us! It is just breakfast time. Every moment the parent murres, with their neat dark suits and white waistcoats, are arriving with mussels or fish or clams held firmly in their long beaks. The instant a baby catches sight of a mother murre, he toddles, screaming, toward her. If it does not happen to be her baby, she rudely knocks it to one side and forces her way through the pushing, jostling crowd. Now she reaches her own child; and its father, who has been keeping guard in her absence, begins to elbow his way through the crowd down to the edge of the rock, where he will slip off into the sea. By the time that the murre baby has eaten all of the food his mother's beak will hold, his father appears with a second course; and so it goes, with very short intervals between courses, till the little murre is old enough to fish for himself.—Margaret W. Leighton.

HER MOTHER'S PARTNER.

A sturdy little figure it was, trudging bravely with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to remark: "You are a busy little girl today."

"Yes'm."

The round face under the broad hat turned toward us. It was freckled and perspiring, but cheery withal.

"Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"O, we have it in the cistern mostly, only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was a well-considered compliment; but the little water carrier did not consider it one at all, for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her to do things all the time. She hasn't anybody else. Mother'n' me are partners."—Selected.

FAIRY "I'LL HELP YOU."

A little fairy named "I'll Help You" came to live with little Jim; and where do you think he stayed? In his heart. One day Jim saw a poor little bird, which had fallen from its nest and had broken its wing, and fairy "I'll Help You" said: "Carry it home, mend its wing; and when it is well, take it back to its mother." Another day he was on his way to school. It was very cold, and he met a little girl whose hands were nearly frozen. She had no gloves to wear, and fairy "I'll Help You" said: "Give her your mittens; you are a great strong boy, and she is such a little girl." Off came the mittens, and soon the little girl's hands were warm and comfortable. Still another day Jim was hurrying home when in front of him he saw a poor old woman carrying a bundle. Jim's first thought was that it was too warm and that he was too tired to help her; but the fairy whispered: "She is an old woman and not as strong as you." At once Jim ran, and said: "Let me carry your bundle for you."

Would you like for this nice little fairy to come and live with you? She will come if you will let her; and next Sunday you may tell us how many things she has told you to do.—Our Young Folks.

GET THE RIGHT ENGINE ON FIRST PURCHASE

YOU don't want to experiment with an engine. It's too expensive. Buy right the first time and your power troubles are over—at once and for all. The engine question isn't a hard one to answer—if you investigate thoroughly. For you will find I H C engines far superior. Others cannot compare in efficiency, simplicity, economy and strength.

Profit by the experience of those who are discarding other engines for the I H C. Buy an I H C first—and save the cost of a "one year" engine.

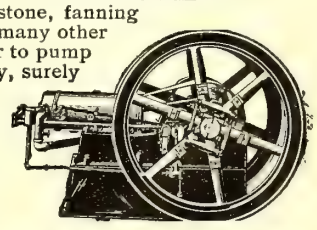
I H C Gasoline Engines

There is one to meet your needs exactly. For the I H C line offers wide choice. Ask the local I H C agent to tell you about these styles and sizes. I H C Vertical engines—made in 2, 3 and 25-horsepower; Horizontal (portable and stationary) in 4, 6, 8, 10, 12, 15, 20 and 25-horsepower; Famous air-cooled engines—in 1, 2 and 3-horsepower; Hopper-cooled—in 2, 2½, 3, 4, 6 and 8-horsepower; also sawing, spraying and pumping outfits.

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Whichever I H C engine you buy will save you a world of time, work and money. You can find no better power to run the cream separator, wood saw, feed cutter, churn, grindstone, fanning mill, corn sheller, thresher, shredder, and the many other machines on your farm. There is no better power to pump water. And the I H C does these things quickly, surely and cheaply. It's the engine that pays for itself—and pays the biggest dividend on its cost.

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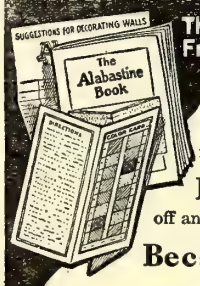


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Because Alabastine is better and much cheaper than wall paper—does not harbor insects nor disease germs like wall paper.

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Alabastine Company
451 Grandville Avenue
Grand Rapids, Mich.

Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

GOOD FRIDAY.

Oh, heart of mine, beat low—beat low!
The Son of God on earth below
Hath lived and died that He might show
How measureless His love.
Leave—leave thy life of sin, and rise,
By virtue of His sacrifice,
Thy sordidness above.

Oh, soul of mine, to prayer—to prayer!
The Eternal Son of God didst hear
Thy sins and thy transgressions there
Upon the accursed Tree.
For thee the Blood of Life He shed
Bowing in death His sacred Head
To set thy spirit free.

Oh, lips of mine, to praise—to praise!
To Father, Son and Spirit raise
Thy hymn of homage high;
In that when bond of sin and hell
Possessed man's soul with hateful spell
God sent His Son to die.

Oh, mind and heart and hand employ
The strength you have with zeal and joy
God's Kingdom to extend.
Lord, who hast died that I might live,
Here to Thy work my all I give,
My Saviour and my Friend!
—Carroll Lund Bates, Lake City, Minn.

IN THE CLARKSVILLE CIRCLE

By Edith M. Holston.

(Continued from last week.)

Miss Bright reported for the committee on Young Woman's work: "We have interviewed the girls personally, as far as possible, and fifteen have promised to become members if a society is organized. Mrs. Merryweather has consented to become their leader, and if this society approves, we will meet next Friday to organize." There was no question about the consent of the missionary circle, and the organization of a Young Woman's Missionary Society was assured.

The next few weeks were busy ones for the women of the Clarksville missionary circle, for they set themselves earnestly to the work before them. Of course, they met with discouragements. The woman who "had not time"; the woman who "did not believe in missions"; the woman who thought that "charity begins at home" were all there, just as they are in your church. But there were happy surprises, too. One timid little woman had only been waiting for some one to invite her and call for her; another thought that because she was poor and old and could give little and do less she would not be wanted; a shut-in, who had grown bitter and self-centred, because of her afflictions, was led to see that even she could have a part in the world-wide work through her prayers and her gifts. Mrs. Lovejoy had Mrs. Daniels on her list. Mrs. Daniels would gladly pay her dues, but though she longed to go to the meetings, she felt that until the little folks were older Mother's place was with them. Mrs. Lovejoy was disappointed. How she wished they might have this bright, attractive little woman in their meetings! It was Margaret Lovejoy who solved the problem by asking, "Oh, Mother, do you suppose Mrs. Daniels would let me take care of the children the afternoon of the missionary meeting?"

Thus the work went forward. On her knees each woman laid the matter before her Lord, and from the secret of His presence she went forth to win recruits for His work.

"No use to invite women to come to our meetings unless we can give them something worth coming for," quoth the chairman of the Program Committee. Forthwith she sent to the Literature Department at headquarters for books, maps, charts, pictures and leaflets, and before the Clarksville circle realized what was being done, they were launched out on the United Study of Missions. In this work also the workers advanced upon their knees, and prayer and preparation went hand in hand.

Come with me to the Clarksville missionary meeting three months later. Fifty women have come together to study and pray. Forty-five are now members. The business meeting is conducted with despatch, the program well prepared and full of life, the prayers earnest and direct, and the spirit one of hearty good-fellowship. The circle has taken as its aim: "One new member a month."

And shall we accompany Mrs. Lovejoy to the third meeting of the Young Woman's Missionary Society? Mrs. Merryweather will tell you of their plan: "The entire membership is divided into four groups. Each group serves one month in rotation as membership, program, social and literature committee. Each group seeks to excel in each phase of the work. In this way the girls all have something definite to do and are trained along all the lines of our various activities. The membership contest is nearly even so far. The first month's committee secured three, the next four, and this month we have three. We now have twenty-five members, and the girls are constantly on the look-out for new members."

Mrs. Lovejoy's eyes filled with tears as she repeated softly, "Prayer and pains, through faith in Jesus Christ, can do anything."

The Skin a Protection.

Did you know that your skin protects you againt germs? When your skin is broken, the germs enter the flesh and sometimes get into the blood, causing blood-poisoning (septicaemia). Every inbruises, old sores, chronic ulcers, carbunjury to the skin should be promptly treated. For festering wounds, cuts, cles, boils, poison oak, insect bites and all kinds of inflammation, Gray's Ointment is the most perfect treatment for man and beast. Its cure is quick and sure. Get a 25c. box at your druggist's or if you have never used it before write us for a small trial box which we will gladly send free, postpaid, to acquaint you with its merits. Address Dr. W. F. Gray & Co., 815 Gray Bldg., Nashville, Tenn.

Dr. Chas. R. Phelps, of Roberts, Mass., writes: "Gray's Ointment is my main dependence in cases of carbuncles and unhealthy granulations, ulcers and blood poisoning."

It is one thing to ask God to help us in our plans; it is quite another to ask God how we can be helped in His plans. Every man is glad to have God's help; only now and then is found a man whose first thought is how we can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life.—Selected.

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Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.



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Opposite Guilford Hotel
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Office phone 571 Residence 1345
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you ought to get the best there is.
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"I could not lie on either side, my heart fluttered, and I was so weak I could scarcely walk. Dr. Miles' Heart Remedy did wonders for me. I can sleep, eat, and do more work than I have in ten years."
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Short, quick breath—when going up stairs, singing, or when you are angry or excited means that your heart action is weak.

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Branch's Sanitary Glass Freezer
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

WHAT IF?

What if the sky is darkening,
What if the stars are dead?
I hear a voice now whispering,
There are brighter days ahead.

What if no sun is shining
And the days are full of dread?
Do not give way to pining,
There are brighter days ahead.

And ever down the pathway,
Where'er our steps have led,
Hope beckons ever onward,
There are brighter days ahead.

This voice so strangely calling
Hath e'er our spirits fed,
And bade us still look upward
For brighter days ahead.
Greensboro, N. C.

—Mrs. E. M. Anderson.

OFFICIAL NOTICE.

Annual Meeting of Woman's Board of Home Missions.

The Woman's Board of Home Missions of the Methodist Episcopal Church, South, will hold its twelfth annual session in West End Church, Nashville, Tenn., April 14-21, 1910. The opening session will be on Thursday evening of the 14th. Names of delegates and visitors should be sent promptly to Mrs. John H. Moore, 52 Polk Flats, Nashville, Tenn.

The Southeastern Passenger Association will in all probability grant its usual reduction in railroad fare, provided the required number of one hundred is in attendance. Persons coming from territory outside the Southeastern Passenger Association are advised to purchase tickets to the nearest point inside the Southeastern territory, and thence purchase tickets to Nashville, at the same time securing certificates of standard form.

Miss Belle H. Bennett, Pres.,
Mrs. Frank Siler, Rec. Sec.

The Chairman of the Southeastern Passenger Association gives the following notification:

"Interested lines have authorized rates as follows: Fare and one-third plus twenty-five cents for the round trip from all stations in Tennessee located on the lines of the Illinois Central Railroad, Louisville and Nashville Railroad, Nashville, Chattanooga, and St. Louis Railway, and that portion of the Tennessee Central Railroad west of Nashville. Fare and one-half plus fifty cents for the round trip from all stations in Tennessee located on the lines of the Cincinnati, New Orleans, and Texas Pacific Railway, Mobile and Ohio Railroad, Virginia and Southwestern Railroad, Southern Railway, and that portion of the Tennessee Central Railroad east of Nashville."

Mrs. Frank Siler, Rec. Sec.

EASTER MORNING.

Tomb, thou shalt not hold him longer;
Death is strong, but life is stronger—
Stronger than the dark, the light;
Stronger than the wrong, the right.
Faith and hope triumphant say:
"Christ will rise on Easter day!"

While the patient earth lies waking
Till the morning shall be breaking,
Shuddering 'neath the burden dread
Of her Master, cold and dead,
Hark! she hears the angels say:
"Christ will rise on Easter day!"
And when sunrise smites the mountains,
Pouring light from heavenly fountains,
Then the earth blooms out to greet
At times the best way to progress is to stand
And her countless voices say:
"Christ will rise on Easter day!"

—Philips Brooks.

SUBLIME MOMENTS.

To those who have "loved ones gone before" Easter has a deeper and holier meaning. Standing by the grave of a father, mother or perchance "one of these little ones" the grief, the sorrow is alleviated as we hear the grand Easter chant "life for evermore."

We need to believe it, we need to proclaim it, this is the happy Easter message. Since Jesus rose, we too shall rise. Since He is immortal, we too shall be deathless and sinless. With all confidence and joy, therefore, we keep the Eastertide, since Easter is the celebration of a redeeming grace, the prophecy of a heavenly perfection, the season when death and the things of death seem distant and unnoted,—a high day of joy, a festival of life.

Then too "We live again" was earth's first gospel to man. The first grass that crossed green spears in his springtime contended for this doctrine, for this triumph of life, even rising from the grave of transient death. The lilies foretold it to him. The bird that broke the first long winter silence had this for the inspiration of its song. These were nature's "institutive evidence" of immortality to him.

And so in the winter heart of man there are the chrysalis wings of another life, folded tight, beneath the hard fate of this life. Doubts, dishonor, strange philosophies, and heavy despair cover them deep. And they lie so still that often we go our way saddened, thinking them dead. But there comes a day at last, some Easter day of our own, when we feel far within the divine impulse. The sound of a child's voice, the sight of an open field, sweeps us "back across the years long vanished" to the fair innocency of our Eden days. The spell of our earth-darkness is broken. By some miracle of God the candles burn once more upon our altar. The wings we thought were dead unfold, and all in a moment we are free to make a prayer, to feel the light upon our faces. We have a tremulous sense of upward flight and are filled with heavenly gladness. We were not dead, then, only fallen. And now we have risen, we live again! We come out of our graves of grief and shame shriven. What matters the date? For us it is a divine Easter day.

The worst as well as the best of men have these resurrection moments, when they stand side by side with the saints, moments of sublime repentance when they see God and have a fleeting sense of being perfected in love. The beggar in his attic, no less than the monk in his cell, hears ever recurrent some far cry from heaven that calls him beyond the sterile reality of rags and dishonor to a fairer vision of life. It quickens for him also the poor wings that lie white and still beneath the weight of all his woes.

These are the Easter days that help keep alive the faith of the world. And so long as these impulses, however transient, come to men, nothing can defeat in them the conviction of immortality, neither philosophy nor experience. We have a sense of completeness that reaches beyond mortal life and confirms our faith in another. If we fall, we rise again to demand it. For, after all, it is founded upon a reality that conquers death in us and fills every grave with eternal hopes.

HOSANNA, THE CHRIST IS ARISEN!

Christ hath arisen, the Holy, the Lord,
Herald the tidings proclaimed in his Word;
Our Counselor, Comforter, Saviour adored;
Hosanna, the Christ is arisen!

Lo, lilies and hyacinths lavish their bloom
Where once lurked the terror and chill of the tomb,
Conqueror he o'er grim Death and its doom;
Hosanna, the Christ is arisen!

Hosanna, the Christ is arisen on high;
Even so shall we rise—even you, even I!
"Hosanna, hosanno!" the angels reply;
Hosanna, the Christ is arisen!

Hosanna, hosanna, the heavens proclaim,
Hosanna, hosanna, earth echoes the same,
All hail to his triumph, all praise to his name;
Hosanna, the Christ is arisen!

—C. L. Story.

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Again I am calling for the best salve I ever used. Enclosed find $2.50. Send me one-half dozen boxes of Tetterine.
N. J. Kipp.

Tetterine cures Eczema, Tetter, Ring Worm, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Itching Piles, Cankered Scalp, Chilblains, Corns, and every form of Scalp and Skin Disease. Tetterine 50c.; Tetterine Soap 25c. Your druggist or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

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Schedule Effective Sept. 5th, 1909

Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed — NO. 62
Chester.....Lv.	7 55 a m	1 15 p m	-----
Yorkville.....	8 42	2 40	-----
Gastonia	9 30	4 30	-----
Gastonia	-----	-----	-----
Lincolnton....	10 26	6 46	-----
Newton	11 05	7 40	-----
Hickory.....	11 55	8 35	-----
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	-----	5 35
Edgemont....Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	-----	7 15 a m
Mortimer	12 13	-----	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory	2 52	8 40	-----
Newtor	3 20	9 30	-----
Lincolnton....	3 57	10 18	-----
Gastonia	4 50	11 40	-----
Gastonia	-----	-----	-----
Yorkville	5 39	1 45	-----
Chester.....A .	6 25	3 20 p m	-----

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GASTONIA—Southern Railway.
LINCOLNTON—S. A. L.
NEWTON and HICKORY—Southern Railway.
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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.
7:10 a. m.—No. 8, daily from Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
3:45 p.m.—No. 132, daily for Sanford.
4:55 p. m.—No. 131, daily for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

E. H. COAPMAN, G. M.
S. H. HARDWICK, P. T. M.
H. F. CARY, G. P. A.
Washington, D. C.
R. L. VERNON, T. P. A.
Charlotte, N. C.
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Greensboro, N. C.

The Sunday School Lesson

FIRST QUARTER—LESSON XIII—MARCH 27, 1910

Quarterly Review.

Golden Text—Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sickness among the people. Matt. 4: 23.

John the Conscience of Israel.

The great preparation for Jesus was a moral preparation. John the Baptist was not simply a voice. He was a particular kind of a voice. He was the voice of conscience. Like a bugle blast his preaching stirred the slumbering moral consciousness of his hearers. Men came to hear him with idle curiosity. They left him with blanched faces, because he had forced them to face the evil in their lives. As men listened to him righteousness ceased to be an ideal or an abstract standard. They had thought of righteousness as an idea. John brought them face to face with righteousness as a power. They had thought of righteousness as something lofty, but somethng far away. John's words made them feel that righteousness was a fearful tempest ready to break upon every evil life. No man could listen to John without facing the moral meaning of life. No man could hear him and ignore the moral problem of his own life; and so the way was prepared for the coming of our Lord. For the thing most needful, if a man was to understand and appropriate what Jesus brought, was that the man himself came to the Master with eyes illuminated by moral struggle.

It is still true that men need to be prepared to hear the gospel. Before a man can appreciate Jesus he must have had a moral fight. With the scars of battle upon him and the stinging sense of failure in his heart, a man is ready for the deliverance which Jesus offers. The work of John the Baptist must be done over again for every age and for every man. The mighty voice of conscience must ring in every pulpit. The thunders of Mount Sinai must be heard by every human ear. After the experience thus brought to them, men will be ready to hear the message of the grace of Christ.

Jesus the Man.

With reverence and awe we realize that Jesus Christ was God incarnate, walking upon the earth. This fact has been in the background of all our lessons. There has been another fact of the utmost importance. Jesus was a real Man living a real man's life. One almost shrinks back from the story of the temptations of Jesus. It is like reading something we have no right to know. Why are we allowed to pentrate the very sanctuary of the life of Jesus and to see the storms which swept over His inner life? The answer is that we must know how near He is to us if He is to do the utmost for us; and so we are allowed to see Him fighting the battles which we have to fight. He is not one with us in sin; but He is one with us in temptation. The temptests which devastate our lives blew upon His life in all their fury.

The knowledge that the Son of God led a real human life means much to us as we remember it in our own day of struggle. God did not shut Himself away from our battles. He did not allow the beatific calm of His divine life to shut out the experience of the weary and woeful ways of human struggle. Jesus lived in the world as a fellow struggler. The world will always be a more wonderful place to us after we have come to realize that God Himself has led a human life.

Jesus the Teacher.

We have spent a number of Sundays in studying some of the teachings of Jesus. In the study several characteristics of Jesus as a teacher have been revealed. First, there is a passion for reality. The Master is utterly impatient with the religion of sham. He has only words of scorn for the piety of make-believe. To many men religion has been a garment. To Jesus it was the very blood of a man. It was the life itself. The underlying thought which comes to the surface again and again in the Sermon on the Mount may be put in a sentence. The citadel of religion is the inner life. This emphasis on the life within is a second characteristic of Jesus as a Teacher. He saw that men's motives must be mastered. The inmost intentions must be made one with the will of God. He was concerned about the activity of men; but His great desire was that their activity should be the expression of an inner life whose whole essential meaning was devotion to God. One other characteristic of the teaching of Jesus was the daring of His demands. Nothing was too great for Him to ask. His clear eyes see the vision of perfection, and He sets that before men as their goal. The confidence which set the challenge of perfection before men, and which believed that they would respond to it, seems almost like audacity; but that confidence justified itself. This ought not to surprise us. There is something in a man which responds to great demands. The leader who asks the most is likely to receive nothing at all. If this is true in many a human relation, it is supremely true in the matters of religion. We instinctively feel that much ought to be asked. It is only an imperial religion which can be a victorious religion. The fact that He asked everything of a man was part of the power of the teaching of Jesus to seize and to hold men's allegiance.

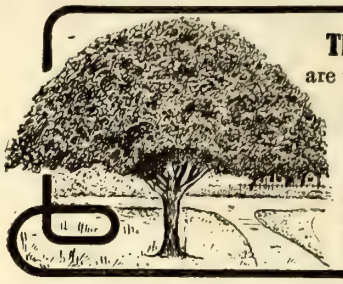
Jesus the Miracle-Worker.

The very fact that Jesus demanded men to accept such lofty standards had connected with it one danger. Some men were sure to regard such teaching as impracticable. They would see in the teaching of Jesus the exquisite dreams of a poet and not the practical grasp upon the hard facts of human nature which made it possible to take the teaching seriously. Such men would need to be startled into the consciousness that Jesus was no mere poetic dreamer, but one of such powr over even the hardest and least movable things of life, that He must be taken seriously. When He performed wonderful miracles of healing, when He calmed the raging storm-tossed sea, the hardest-headed men were confronted by a practical exhibition of power which they must take into account. You could not call a man a visionary at whose word diseases fled away, and who controlled a tempest as a horseman masters a fiery steed. A firm foundation and a solidity of structure were given to the teaching of Jesus in the thought of many by His exercise of supernatural power. His miracles made it impossible for those who felt their power to treat His teachings lightly. The wonderful works of Jesus were the outflow of genuine sympathy and eagerness to help needy people, but their great purpose was to authenticate the message. Miracles were open doors to deeper confidence in Christ.—New York Christian Advocate.

A Tonic

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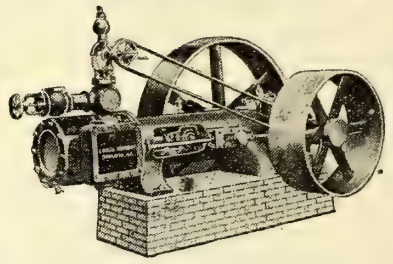
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The Farm and Garden

PREPARATION OF THE SEED BED.

Perhaps no where else is so little attention given to the preparation of the seed bed as in the South. This is probably due to the fact that our crops are largely those which are planted in rows or drills and that we have used much hand labor in their cultivation. Under such conditions the second of the two chief reasons for a thorough preparation of the seed bed stated in the next sentence is made less imperative. These two most important benefits from a well prepared seed bed are, (1) a better stand of more vigorous growing plants and (2) a reduction in the cost of cultivation after the crops come up.

Good Seed Bed Means Cheaper Cultivation and a Better Stand.

This latter applies more particularly when the harrow and the weeder are used for early cultivation instead of the hoe, as has been largely the custom in the South. In fact, a thorough preparation of the land before planting is absolutely essential if the most economical cultivation with the harrow, weeder and cultivator is to be practiced, instead of that most expensive of all tools for cultivating a crop, the hoe.

A thorough preparation of the soil before planting secures a better stand and the crop grows off more rapidly. Some of the reasons why this occurs are that all clods are broken, allowing the air and water to act upon the soil particles, setting free more plant foods; and permitting the roots of the plants to penetrate all parts of the soil and take up these plant foods. The finer soil particles settle more closely around the seeds, causing them to germinate more promptly and grow off more vigorously. When rains fall more water is absorbed by the soil and in subsequent dry weather less is lost by evaporation.

First Of All, Thorough Breaking, Good and Deep.

The first step in the proper preparation of the seed bed is a thorough breaking or plowing of the land. The subject of plowing has been thoroughly discussed in this series of articles, and at this time suffice it to state that a good seed bed, in the full meaning of that term, is only possible on a well-broken deep soil.

The question of when the breaking should be done has also been thoroughly discussed, but there is one condition we must insist on as essential to the preparation of a good seed bed; the breaking must be done long enough before planting to allow a proper settling and compacting of the soil. As a general rule we believe planting should not be done sooner than two weeks after breaking and preferably not until a good rain has fallen on the freshly plowed land. The soil must be properly firmed or settled, either by rain or the use of suitable implements.

All Land Broken at Planting Should Be Harrowed Same Day.

After the land has been broken the work of preparing the seed bed consists in compacting and pulverizing the soil. When considerable time has elapsed since the plowing was done the work is reduced simply to a thorough firming of the upper two or three inches of soil. If, however, the plowing is done in the spring, shortly before or at the time of planting, certain measures become necessary to prevent the formation of hard clods and too great loss of moisture. When the breaking is deferred until planting time the land is apt to be too moist and compact for pulverization with the plow and unless harrowed before the soil dries out too much hard clods form, which are difficult to pulverize. For this reason, all land broken at planting time should be harrowed the same day. If this harrowing is done at just the right time, when the soil is just dry enough but not too dry, it will pulverize easily.

For this reason it is usually best to stop plowing long enough before noon and night to harrow the land plowed during the preceding part of the day.—Dr. Tait Butler, in Progressive Farmer.

FARMING WITH FIRE.

During these early spring months, when the ground is getting dry enough to cultivate and the air begins to feel like planting time, the smoke from burning brush, grass, and leaves goes up from every farm in North Carolina. New grounds are burned off, fence corners and brier patches cleaned out, rotting stumps and logs disposed of, and old fields and pastures prepared for the summer grazing.

All this burning means the liberation and consequent waste of the most valuable part of the food of our growing crops, from material much of which might be put into the soil. All vegetable matter contains the three elements of plant food which we purchase in our complete fertilizers. By burning, the nitrogen (the most expensive of these materials) is liberated in the air, and is absolutely lost to the soil. The other two ingredients, potash and phosphoric acid, are left on the ground in the ashes; but even this plant food does not all get back into the soil, for it is quite soluble, and being also very light, it is readily washed off into the streams by the rains. But this is not the only loss. The leaves or the grass, if plowed in, add to the soil not only these plant foods but also humus, the ingredient that nearly all soils need and one which it is impossible to get even in commercial fertilizers. It is the lack of humus in the soil that impoverishes so many of our farms, even though commercial fertilizers are used heavily, and that causes the abandonment of so much land in all parts of the State.

In clearing land the leaves and small twiggs scattered over the ground should never be burned off, but should be plowed in and allowed to rot wherever possible. In order to accomplish this, only the coarsest brush should be piled, and this should be burned at a time when the leaves and other ground cover are wet and won't easily burn. In cleaning up fence corners and brier patches, fire can often be dispensed with altogether to great advantage. What material there is that is too coarse to plow under can be used profitably in stopping washes or filling gullies. Owners of land, in making contracts with their renters, should be careful to stipulate that no burning of grass should be done unless absolutely necessary.

But this is viewing the matter only on the side of the agriculturist. Every year nearly all of the most destructive forest fires are caused by the escape of fire from farmers burning brush or other material in the preparation of land for cultivation. In consequence of the dry weather which we so often have at this time of year, the grass and leaves become as dry as tinder, and it needs but a spark blown over by the high winds to start a very destructive fire. At this season of the year, when the sap is rising and the trees are beginning to put out into leaf, a fire in the woods does irreparable injury. Not only is the reproduction and the young growth killed, but often practically all of the standing timber is killed as well. Forest fires in North Carolina the past year were estimated to have destroyed at least $350,000 to $400,000 worth of property, not counting the permanent injury to the forests themselves. Out of a large number of answers from correspondents who reported to the State Geological and Economic Survey on the injury caused by forest fires in 1909, 13 per cent. of all the accidental fires were attributed to the farmers burning brush. Such fires not only cause the loss of timber and other property, but they make the farmer lose a great deal of time just when he can least afford to do so.

If the North Carolina farmers realized the great losses and serious risks caused by the thoughtless and careless burning of brush and grass in the spring, we should have much fewer forest fires and many more productive and paying farms.—Joseph Hyde Pratt.

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Our Dead.

MRS. LUCY P. COLE.

Resolutions adopted by the Woman's Foreign Missionary Society of Central Methodist Church, Concord, N. C., on the death of Mrs. Lucy P. Cole (relict of Rev. Hiram P. Cole) who fell on sleep at the home of her daughter, Mrs. C. A. Pamplin, Goldsboro, N. C., on February 13, 1910.

Whereas, Mrs. Cole was a loving wife, faithful mother, loyal friend and devoted Christian as one of the charter members of this society and who at all times and all occasions manifested the highest Christian character.

Be it resolved, That we will fondly cherish her memory and endeavor to imitate her beautiful Christian life.

Resolved, That we extend to her bereaved daughters our love and heartfelt sympathy and beg them to be comforted with the assurance that their mother who suffered so much pain and care is now free from all suffering for has not the Master said: "Blessed are the pure in heart for they shall see God?"

Resolved, That these resolutions be published in the Concord Times, the North Carolina Christian Advocate and spread on the minutes of our Society and a copy sent to the daughters of the deceased sister.

Mrs. W. J. Montgomery,
Mrs. T. W. Smith,
Mrs. J. A. Kimmons,
Committee.

Dearman—Burlie Emmett Dearman was born March 31, 1890, died February 25, 1910, age 20 years, 25 days. He professed religion and joined Mt. Bethel Church in early life and lived consistent, having the confidence of everybody who knew him. He was the sixth member of the family to die of that dreadful disease tuberculosis in a little over five years, leaving a father, two brothers and three sisters to mourn their loss. He was always at his place in Sunday School and church and his going away so early in life is so sad, but the Lord knows best and while we mourn for him and its so sad without him, yet he left behind him that assurance that "all is well" and while we mourn we mourn not as those who have no hope. We will see him again and when we see him it will be to say no more good-by. J. P. Davis, Pastor.

RESOLUTIONS OF RESPECT.

God, in His wisdom, has called from our midst one of our beloved members, Mrs. G. R. Winecoff. We, the members of the Woman's Home Missionary Society of Mt. Olivet M. E. Church, South, adopt the following resolutions:

Resolved, That our Society has lost a devoted member, and the community a good and useful woman.

Resolved, That our loss is her eternar gain.

Resolved, That we extend our sympathy to the sorrowing family and friends.

Resolved, That a copy of these resolutions be sent to the bereaved family, to the North Carolina Christian Advocate, and a copy be recorded in the minutes of our Society.

Katy Barnhardt,
Ola Johnston,
Ollie Stroud.

RESOLUTIONS OF RESPECT.

Whereas, God, in His infinite wisdom, has taken unto Himself and from our midst our beloved secretary, Brother Frank Beatty.

Resolved, That we, the members of Rehoboth Sunday School, deeply feel the loss of one whose beautiful life of humble, quiet devotion to every duty impressed all with whom he came in contact.

Resolved, That his true, meek, and child-like Christion life will be held always as a fit example for our Sunday School workers.

Resolved, That we extend to the grief-stricken family our sincerest sympathies and commend them to the loving care of our Heavenly Father.

Resolved, That these resolutions be recorded in the Sunday School record, that a copy be sent each of the county papers, and the North Carolina Christian Advocate with request for publication, and a copy be sent to the bereaved family.

W. F. Gabriel,
L. L. Sherrill,
Miss Anthea Bost,
Committee.

Bray—Elizabeth J. Bray, nee Mann, was born in Chatham County, N. C., November 27, 1823, and died near Coleridge, N. C., February 18, 1910.

Sister Bray was converted at the age of 8 years, early manifested leadership by working among her schoolmates and never ceased her efforts to get all converted with whom she came in contact. Her faith never faltered even at the trying ordeal of death. She died as she had lived, happy. She prayed earnestly if it was God's will she might be released from the earthly pain and sorrow. No purer, sweeter spirited Christian ever labored for the Master, none so submissive to His will.

Sister Bray was first happily married to Edwin M. Whitehead October 21, 1847, to this union was born four children, one of which preceded her to the home of the blessed. She was again married in September 3, 1865 to J. S. Bray, to this union one daughter was born. She was again made a widow July 3, 1894.

We laid her to rest in the cemetary at Concord Methodist Church to await the resurrection.

R. L. Fruit.

Byrum—Mrs. Agnes Henrietta Byrum, wife of J. W. Byrum, was born December 7, 1847, and died at her home near Waxhaw, N. C., March 10, 1910, age 62 years, 3 months, 83 days. She professed religion and joined the M. E. Church, South, at Wesley Chapel in Union County in the year 1864. She was married September 20, 1866 and became the mother of ten children, nine of them now living, one having died in infancy. This mother in Israel was a patient sufferer for many years, under the influence of physical suffering she grew in faith, patience and submission, and when the end of her journey was reached the triumph was complete through Jesus whom she had learned to love, and trust in her young life.

All of her children were at her side when the end came but one daughter. All are members of the Methodist Church. One boy called of God is now telling the world of the Saviour this mother taught him to love. Rev. Henry C. Byrum, a member of the Western North Carolina Conference. Truly it can be said the world is better by having this good woman to journey through it. We laid her body in the cemetary at Weddington to wait the Master's call to them who have done good to come forth to the resurrection of life eternal. God help the husband and children to follow her, as she followed Christ, to journey on in hope of seeing her face in peace, in the home of the blessed. See Rev. 14: 13. C. M. Campbell, Pastor.

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, N. C.

Second Round

Biltmore and Mt. Pleasant, Biltmore	Mch. 26-27
Mars Hill, Union Hill,	Apr. 2-3
Burnsville Circuit, Shoal Creek	April 9-10
Burnsville,	April 10
Bald Creek, Elk Shoals,	April 16-17
Hot Springs, Ottingers,	April 23 24
Marshall, Rector's,	April 30, May 1
Central,	May 8
Riverside,	May 8
Haywood Street,	May 15
Elk Mountain,	May 15
Bethel	May 22
North Asheville,	May 22

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder, Charlotte, N. C.

Second Round

Belmont Park,	March 27
Calvary,	March 27
Morven, Pleasant Hill,	April 2-3
Matthews, Indian Trail,	April 6
Weddington, Union,	April 7
Waxhaw, Bands Grove	April 8
Prospect, Carmel,	April 9-10
Polkton, Peachland,	April 15
North Monroe and Icemorlee,	April 16-17
Monroe,	April 17-18
Lilesville. Savannah,	April 23-24
Ansonville, Salem,	April 23-24
Wadesboro,	April 24
Mount Zion,	April 27
Unionville, Zion,	April 30, May 1

I trust the stewards and other laymen in each charge will help the pastor to secure at least ten new subscribers for the advocate during the months of March and April.

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N.C.

Second Round

	March 26-27
Robbinsville, at Robbinsville,	April 2-3
Andrews Station,	April 3-4
Murphy Circuit, at Peach Tree.	April 9-10
Murphy Station	April 10-11
Hayesville Circuit, at Sweet Water,	April 16-17
Hiawassee Circuit, at Martin's Creek,	April 23-24
Dillsboro and Sylva, at Sylva	April 30, May 1
Webster Circuit, at Webster,	May 7-8

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Second Round

Coleridge Circuit, Mount Zion,	March 26, 27
Randolph Circuit, Mount Vernon,	April 2, 3
Asheboro Circuit, Old Union,	April 3, 4
Randleman and Naomi,	April 3, 4, night
West Greensboro, Friendship,	April 9, 10
Greensboro, Carraway Memorial,	Apr 10, night
Liberty Circuit, Bethany,	April 16, 17
Pleasant Garden, Zion	April 17, 18,
Greensboro, Walnut Street,	April 17, night
Ruffin Circuit, Ruffin,	April 30, May 1
Wentworth Circuit, Bethlehem,	April 23, 24
Reidsville,	May 1, 2

Delegates to the District Conference will be elected this quarter.

Let every pastor be active in the Advocate Campaign. Who will send in the largest list of renewals and new subscribers?

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, N. C.

Second Round

Rutherfordton,	March 26-27
Green River, at Lebanon,	March29
Broad River,	March 31
Forest City,	April 2-3
Henrietta and Caroleen, atnight,	April 9-10
Cliffside,	April 9-10
Elk Park, at Banner Elk,	April 16-17
Spruce Pine, at Mount Vernon,	April 23-24
Bakersville, at Snow Creek,	April 30, May 1.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Second Round

Danbury Circuit, Sandy Ridge,	Mch. 26-27
Yadkinville, Boonville,	April 2-3
Laurel Springs, Transou.	April 9-10
Sparta, Cox's Chapel,	April-12
Helton, Helton,	April 16-17
Jefferson. Orion.	April 17-18
Creston, Sutherland,	April 23-24
Watauga,	April 27
Boone, Hopewell,	April 30, May 1

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Second Round

Cottonville Circuit, at Zion,	Mch. 26
Norwood,	Mch. 27-28
Linwood Circuit, at Center,	April 2-3
Lexington,	April 3-4
Woodleaf Circuit, at Cleveland,	April 9
Salisbury, First Church,	April 10
China Grove, at Harris, 3:30 p. m.,	April 10
Bethel, Big Lick, at Love's,	April 14
Mount Pleasant,	April 15
Concord Circuit, at Carmel,	April 16-17
Central,	April 17
West Concord, at Westford, 3 p. m.,	April 17
Jackson Hill,	April 22
Gold Hill Circuit, at Richfield	April 23-24
New London Ct., at Bethel, 3 p. m.	April 24
Kannapolis Circuit, at Union,	April 30, May 1

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

Bessemer, Concord.	Mch. 26-27
Shelby Circuit, at ElBethel,	April 2-3
King's Mt., King's Mt.,	April 2-3
South Fork, Zion,	April 9-10
Lowesville, Snow Hill,	April 16-17
Mt. Holly, Mt. Island,	April 17-18
Gastonia, Ozark,	April 22
Lowell, Bethesda,	April 23-24
McAdenville, McAdenville,	April 23-24
Mayesworth, Mayesworth,	April 25
Belwood, Palm Tree	April 30, May 1
Polkville,	May 7-8
Stanly Creek,	May 14-15
Lincolnton Circuit,	May 28-29

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, N. C.

Second Round

Lenoir Circuit, at Mortimer,	March 26-27
Maiden, at Pisgah,	April 2-3
Rock Spring, at Bethany,	April 3-4
Caldwell, at Cedar Valley,	April 9-10
Lenoir,	April 10-11
Hickory,	April 15-17
Hickory Circuit, at West Hickory,	April 16
Granite Falls,	April 17 18
Catawba, at Bethlehem,	April 23-24
Newton,	April 24-25
West Statesville, at Bethel,	April 30-31
Race Street,	May 1

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Second Round

N Haywood, Laurel Hill,	March 26-27
Jonathan, Delwood,	April 2-3
Canton,	April 9-10
Bethel, Liberty,	April 9-10
Sulphur Springs, Acton,	April 16-17
West Asheville,	April 16-17
Leicester, Western,	April 23-24
Brevard Circuit.	April 30, May 1
Mills River,	May 7-8
Spring Creek, Balm Grove,	May 14-15
Haywood, Davis,	May 21-22
District Conference, Canton,	May 25-27

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Second Round

Lewisville, Lewisville,	Mch. 26-27
West End,	Mch. 27-28
Farmington,	April 2-3
Advance,	April 3-4
North Thomasville, Fair Grove,	April 9-10
Thomasville, Main St.,	April 10-11
Davie, Hardison,	April 16-17
Mocksville,	April 17-18
Cooleemee,	April 17-18
Summerfield, Pisgah.	April 23-24
Stokesdale, Carmel,	April 24-25
Kernersville,	April 27
Burkhead,	April 28
Davidson, Centenary,	April 30, May 1
South Side,	May 1

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THE SECONDARY SCHOOL AND THE UNIVERSITY.

We allow no one to exceed us in appreciation of the larger school and its wonderful possibilities. The real college or university to us is almost holy ground, but yet we always remember that one great institution, however imposing its appearance and associations, cannot possibly accomplish as much for humanity as fifty smaller institutions—secondary schools—which might be built and maintained with the same expenditure. We repeat this, and with all possible emphasis, and in the face of any prejudice, and without any fear that we shall be discounted in the estimate of the thoughtful by the statement.

We would not be misunderstood or misrepresented. We would not weaken our Yales, our Harvards, our Vanderbilts. On the contrary, we would encourage their development in every possible way, but we would not fail to remember our long-established conviction as to their relative value. We think, also, that we may modestly claim to know something at least of every argument for their existence. And in the light of all, and in the fear of God, we unhesitatingly repeat that for the greater good to the greater number, the millions delivered upon the altar of the university were infinitely more forceful for God, and humanity if divided among a score of small colleges, scattered with all their light and life-giving power over a wide extent.

That they afford facilities impossible to the small college, is undeniable, but there are few, very few, comparatively, who need or desire these larger and better facilities. That they do give to the world many of its great scholars, is not questioned, but they also offer a home to and become the habitat of the degenerate sons of a pretentious money aristocracy and the breeding place of so-called athletes whose greatest glory is to jump a little higher, run a little faster or suffer a little more punishment in the barbarism of football than any others. They do sometimes discover a new comet or an insignificant planetoid, but they are very far off and altogether uninhabitable. They may sometimes give to humanity a genius whose glory is reflected back on them through the ages, but as a rule, the genius, if such, would sooner or later show himself to the world even if there were no university to hasten the day of his revealment. Generally our Peslas, our Edisons and others of that ilk are not the offspring of the great university, but if, indeed, they have an alma mater, it is apt to be little and unknown.

Thinking of this subject a day or so ago, we beheld (as in a vision) the millions gathered by the careful hand of the American operator, and delivered over, with a daughter, to the degenerate scion of dissolute France, with little more than a name. We beheld these millions crystalized into a stately palace, with elegant appointments and an army of menials, all for the purpose of gratifying the egotism of less than haiif a dozen persons of no more value to humanity than the denizens of the average cot. And then again, we saw these same millions transformed into a thousand cottages, with climbing vines and blooming flowers without and all the appliances of peace and comfort within; with thousands of happy children being trained up in the fear and favor of God, and a Christian civilization causing the wilderness and the solitary place to be glad.

We saw this in fancy and see it now and the one, with all its garish pretentiousness and costly elegance, is insignificant beside the real excellence and worth of the other.

All honor and praise to the noble spirits who have founded and fostered these great schools, whose history is in some sort a large part of the history of civilization. Their names are written on high, and for their noble charities, the world will ever give them honor. But never can a wise and appreciative soul cease to revere those who, depositing their gifts upon altars humble and unknown, have thereby commended themselves to Him who "seeth in secret" and ever recognizes unselfish devotion to the weal of humanity. For them no peans are sung nor plaudits shouted; no throbbing drum or sounding trumpet challenges the admiration of the world, and no current journal or more pretentious review tells their name or seeks for minute details of their history, with which to adorn its columns. They have only given thousands, or perhaps hundreds, where others have given millions, but it may be that the value of the one is greatly less than that of the other; not in the calculus that measured the widow's mite, but in real utility; for the one giant, born in some literary Bethlehem of Judea, is often worth all the annual output of the great schools of Gamaliel and Hillel!

Look after your minor colleges and academies. Be sure that there will always be those to remember the great school and add their millions to its plethora. Foster these smaller institutions, for these are the only hope of the masses, and here the toilers and sons of poverty must come, if indeed they come to any altar of learning. Help! Help! these little ones, for from the sturdy yeomanry of the land who are cultured here, will arise many a John Baptist, to proclaim the coming of his Lord and many a "son of thunder" to startle humanity with a message from God.—St. Louis Christian Advocate.

SELF-RENUNCIATION.

"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross." Phil. 2: 8. His answer to that diabolical suggestion, "Spare thyself," was the divine maxim, "Deny thyself;" and the true cross of our Lord Jesus Christ was not the wooden cross that He bore once for all, fainting under its burden, but that daily cross, invisible to man, the cross of self-renunciation,—utter, complete, final self-oblivion. It is very easy to talk about self-renunciation, but who of us knows anything about it?—A. T. Pierson.

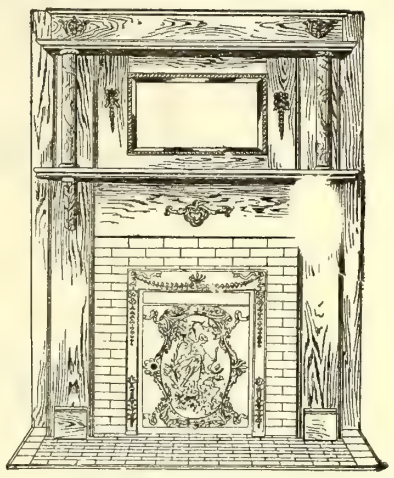
That land is henceforth my country which most needs the Gospel.—Count Zinbendorf.

The Lord will go before you and the God of Israel shall be your reward. Isiah 52: 12.

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THE CHINA.

Rob and Archie are spending a week at the seashore. Rob bought a sailboat in the village with the money his father had given him.

"Isn't it fine, Archie? Wait till the tide goes down a little more, and we will have fine fun sailing it in the gully."

Archie looked troubled. "I would like to have a sailboat too," he said, "but"—

"Well, get one. You have the same spending money I had. Yes; then we will play they are ocean liners. You can sail yours from New York, and I will sail mine from Liverpool."

But Archie still looked sober, and seemed to be thinking very deeply.

"What ails you, boy? Why don't you answer? Shall we go back to the toy store?"

"No," said Archie. "I'll tell you, Rob: I want to give a quarter to our Mission Band for the starving children in China. The sailboat would take my whole half dollar, and there would be nothing left to give."

Then it was Bob's turn to do some thinking. "Tell you what," he said suddenly, "we'll divide up. You give your half dollar to the Mission Band for you and me both. The sailboat shall be yours as much as mine. You can be at the Liverpool end of the line, if you went. We will name her 'The China.'"

"All right," said Archie. "Look down the beach. There, I see a gully! Let us begin to play."

The boys had a god time; and when it was time to go to the house, Rob said: "You carry 'The China,' Archie. I want you to feel it is as much yours as mine, because you are giving me a part in the mission money."

It did not rain one day that week, and the boys had delightful times, sending their boat on voyages across the gully.

One day another boy came to them. "Why do you give your boat such a queer name?"

Archie told him something about the famine.

"Here's a dime," said the stranger; "you may give that too."

Then Archie's mother said she would give forty cents, and so the boys had exactly one dollar to take to their Mission Band.—Sunshine.

HOW PAUL REVERE AROUSED THE FARMERS.

"Circumstances govern cases" is indeed a truthful saying. There's many a man who has been carried to the pinnacle of fame and fortune by mere force of circumstances, and there's many a fellow equally deserving who has been held in the abyss of obscurity, for the same reason.

Take, for instance, the case of our great ex-president, Theodore Roosevelt. The circumstances surrounding the lamentable death of Mr. McKinley, placed him in the presidential chair. Then again, let's take the case of Captain Hobson, the popular Alabama statesman who is now representing his district in congress. In a single night, he rose from obscurity to international fame, by sinking the collier Merrimac, in Santiago waters. It was through the circumstances of the Spanish-American war that Hobson found his opportunity. Had there been no hostilities, Hobson might today be still a little-known naval officer.

During the war of the American Revolution, Paul Revere, like Hobson, climbed the ladder of fame, in a single night. We have all read how at the approach of the British soldiers, this great patriot made his historic ride throughout the night, calling the farmers to arms in defense of our country. All night he rode over hills and dales, and at the break of day, the American "Minute Men" were ready for the fray.

Had the methods of the present day been then in vogue, the name of Paul Revere might not be known to this generation. What Paul Revere accomplished during the long hours of the night, could in our time be done in as many minutes. It was the circumstance of having no telephones that made Paul Revere's ride necessary.

The voice is swifter than the horse. Quicker than Revere aroused one single farmer, we could today, by using the 'phone, send a message throughout an entire countryside.

In the event of sudden illness in your family, or in any other emergency would you, Mr. Farmer, summon the doctor or call other help, by eighteenth century methods or would you do it in the twentieth century way? If you have not got a telephone on the farm, it may be because you do not know that you could have one for as low as fifty cents per month. The Southern Bell Telephone and Telegraph Co., 19 South Pryor St., Atlanta, Ga., will mail you free and postpaid, a booklet telling you all about it, if you will write them a postal card.

PROSPECTS OF NATIONAL LEGISLATION.

A Bill to Regulate the Interstate Commerce Shipment of Intoxicating Liquors.

While there is a universal cry going on, not only in our State, but in all other dry territory of the nation, against the protection that the Interstate Commerce Laws give the liquor traffic, the National Anti-Saloon League and other temperance organizations are hard at work to secure relief. There has already been introduced at the present Congress, the "Langley-Curtis-Anti-Saloon League Interstate Liquor Shipment Bill." Senate Bill No. 2486 and House Bill No. 5160.

The bill reads as follows: "To Regulate the Interstate Commerce Shipment of Intoxicating Liquors.

"Be it enacted by the senate and house of representatives of the United States of America in Congress Assembled: That any person, firm, corporation, common carrier, or any agency of interstate commerce who shall ship, express, or otherwise transport any distilled, malt, vinuous, or intoxicating liquor from any state, foreign country, territory or district of the United States to any other state, territory or district of the United States where such shipments or transportation of such liquor cannot legally be made from one point to another within such state, territory or district of the United States to which such liquor is consigned, or to any place in such state, territory or district of the United States to which such shipment or transportation of such liquor cannot legally be made from another point within the same state, territory or district of the United States, shall be guilty of a misdemeanor, and on conviction thereof shall be fined not less than five hundred dollars nor more than one thousand dollars for the first offense, and for the second offense not less than one thousand dollars nor more than five thousand dollars and imprisoned for a term of not less than six months nor more than two years."

This bill provides for the direct exercise of congressional power by prohibiting transportation of liquor from outside a state to points to which liquor cannot be legally transported from another point within the same state. It is calculated to apply to both prohibition states and prohibition territory in local option states. Its structure, it is believed, not only obviates the constitutional objection, but is manifestly in accord with a sound public policy. This bill was introduced in the House by Hon. John W. Langley, of Kentucky, who in faithful, sincere and zealous advocacy of temperance measures is second to no man in Congress, and in the Senate by Hon. Charles Curtis, of Kansas, a tried and tested friend of every reasonable temperance movement.

I believe that this bill is the thing for North Carolina and therefore, we desire to give all of our influence to aid its passage. We would advise those, who favor such measure, to send personal letters to their congressman and senators and ask them to use their influence to aid this legislation, giving them the name and number of the bill. We also advise our conferences, conventions, synods and other church gatherings to pass resolutions and reports asking for the passage of this bill. I believe if the forces of righteousness will put forth strenuous efforts for the passage of this bill, that it can be secured through the present congress, and if not in the near future.—R. L. Davis, Supt. N. C. Anti-Saloon League.

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The Doctrine *of the* Atonement of Jesus Christ *as held by the* Methodist People.—*By Rev. L. L. Nash, D. D.*

The doctrine of atonement assumes that sin has made a spiritual separation between God and the spiritual nature of man. The different systems of theology explain differently the method of reconciliation and therefore use the word atonement with different meanings. The early fathers generally stated the doctrine in the terms of Scripture, and it was not until the time of the reformation that the differences in philosophical statement were clearly marked. All the great evangelists have contented themselves with stating the gospel they preached in Scripture terms; and it has been the employment of the theologians to formulate theories of the atonement and endeavor to state the doctrine in harmony with their theories.

It is not my purpose to state these different theories in this short paper, but to state the doctrine as held by the Methodist people.

In the second article of religion in the books of discipline of the various Methodist Churches, the doctrine is stated in these words: "The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

In the 20th article of religion we have this further statement of the doctrine: "The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone." It seems that this statement of the doctrine is plain enough, and it is hard to say anything that will make it any plainer. The fact of the incarnation of the second person in the Godhead in the person of Jesus Christ is clearly stated; and that he suffered to reconcile God the Father to poor sinful men.

Richard Watson, the great Methodist theologian, states the doctrine as follows: "Atonement, the satisfaction offered to divine justice by the death of Christ for the sins of mankind, by virtue of which all true penitents who believe in Christ are personally reconciled to God, are freed from the penalty of their sins, and entitled to eternal life."

Dr. Thomas O. Summers gives this definition: "The atonement is the satisfaction made to God for the sins of all mankind, original and actual, by the mediation of Christ, and especially by his passion and death, so that pardon might be granted to all, while the divine perfections are kept in harmony, the authority of the sovereign is upheld, and the strongest motives are brought to bear upon sinners to lead them to repentance, to faith in Christ, the necessary conditions of pardon, and to a life of obedience, by the gracious aid of the Holy Spirit."

Dr. John Miley, while professor of systematic theology in Drew Theological Seminary, wrote a work on the atonement, and he gives this definition: "The vicarious sufferings of Christ are an atonement for sin as a conditional substitute for penalty, fulfilling, on the forgiveness of sin, the obligation of justice and the office of penalty in moral government.'

Dr. Summers and Richard Watson agree substantially in their definitions. Dr. Summers' and Dr. Miley's definitions reveal several points of difference. Dr. Summers calls atonement a satisfaction made to God, which form of expression Dr. Miley not only excludes from his definition, but carefully avoids and stringently opposes throughout his treatise, since he identifies the satisfaction theory with the Calvinistic scheme of commercial substitution, always calling this last mentioned doctrine the doctrine of satisfaction.

Dr. Summers gives the atonement relation to original as well as actual sin, as is done by our second, and twentieth articles of religion quoted above. This Dr. Miley's definition ignores, and his whole essay does not touch the question except when he glances at the relation of the atonement to infant salvation. Dr. Summers makes the atonement to consist of the entire mediation of Christ, especially of his passion and death, while Dr. Miley speaks only of his vicarious sufferings. He is in accord with Dr. Summers in the penal nature of the sufferings of Christ.

The importance of a correct conception of the doctrine of the atonement made by Christ cannot be overestimated, as this doctrine lies at the foundation of the Christian system, and will influence the thought and life of those who accept the doctrine for good or evil. The nature of the death of Christ is explained in the New Testament, by the manner in which it connects our justification with faith in the blood, the sufferings which Christ endured in our stead; and both our justification, and the death of Christ as its meritorious cause, with the righteousness of God. According to the testimony of the New Testament writers, the justification of man is an act of the highest grace, a manifestation of the great love of God to the world, and is at the same time a strictly righteous proceeding.

This doctrine is scattered through the New Testament, and is summed up in the explicit language of St. Paul, Rom. 3:24-26: "Being justified freely by his grace, through the redemption that is in Christ Jesus. Whom God hath set forth as a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus."

The argument of the Apostle is clear and strong. He mentions two methods of man's justification before God. The first is by his good works, and perfect obedience to the law of God, on the principle of an all righteous law that obedience secures exemption from punishment; or, as he expresses it in Rom. 10: 5: "For Moses discribeth the righteousness which is of the law, that the man which doeth those things, shall live by them."

He proves to the satisfaction of every man who ever made an effort to keep the law of God perfectly, the impossibility of obtaining justification in this way; and then he lays down the incontrovertable maxim, that, by the deeds of the law shall no flesh be justified," since "by the law is the knowledge of sin;" for which it can provide no remedy. The other method is justification by the grace of God, as a free gift; but coming to us through the atonement of Christ, as the price and only condition of our redemption and forgiveness; and received instrumentally by our faith in him. "Being justified freely by his grace through the redemption that is in Jesus Christ; whom God hath set forth, to be a propitiation;" to be the person through whose voluntary and vicarious sufferings he is reconciled to sinful man, and by whom he will justify all who "through faith" confide "in" the virtue of "his blood," shed for the remission of sins.

"The atonement is not a mere expedient of government: a point, as Watson says, to which Grotius leans too much. But, as the moral government of God is an expression of his moral character, Grotius did not deny that the atonement satisfied subjective qualities of the latter, as well as the objective principle of the former. He wished to steer between the Calvanistic "commercial" theory, which leads to Atinomianism, and the Socinian theory, which resolves it all into mere metaphor.

The atonement is an adequate compensation and full equivalent for the remission of punishment, not only because it maintains the honor of the divine law, while it gives free scope to the mercy of the lawgiver, but because it satisfies all the perfections, as Grotius allows. Gregory Nazianzen, however, seems to have no conception of the true propitiatory character of the atonement, which is the more remarkable as the fathers who preceded him, and who were not tainted with the Satan theory, recognized the essential satisfactory element."—Dr. T. O. Summers.

"But in Scripture the doctrine of forgiveness of sins, through the propitiatory sacrifice of Christ, is not only asserted to be a demonstration of the righteousness of God, in a case which might seem to bring it into question, but the particular steps and parts of this 'demonstration' are, by its light easy to be traced. For,

1. The law, the rule of the divine government, is by this means established in its authority and perpetuity. The hypothesis which rejects the doctrine of the atonement, repeals the law by giving impunity to transgression; for, if punishment does not follow offense, or no other term of pardon be required than one which the culprit has it always in his own power, at once, to offer, (which we have seen in the case of the repentance stated by Socinians as the only condition of forgiveness), then is the law, as to its authority, virtually repealed and the divine government, over rebellious creatures, annihilated. The Christian doctrine of atonement, on the contrary, is, that sin cannot go unpunished in the divine administration, and, therefore, the authority of the law is established by this absolute and everlasting exclusion of impunity from transgression.

2. Whether we take the righteousness or justice of God, for that holiness and rectitude of his nature from which his punitive justice flows; or for the latter, which consists in exacting the penalty rightcously and wisely attached to offenses against the divine law, or for both united as the stream and the fountain; it is demonstrated, by the refusal of impunity to sin, that God is this holy and righteous being, this strict and exact governor. On any other theory, there is no manifestation of God's hatred of sin, answering at all to that intense holiness of his nature, which must lead him to abhor it; and no proof of his rectoral justice as governor of the world. Mercy is, according to them all, administered on a mere principle of feeling, without any regard to holiness or justice whatever.

3. The doctrine which connects the pardon of the guilty with the meritorious death of Christ, illustrates the attribute of divine justice, by the

(Continued on fourth page.)

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The first appearance of Halley's Comet to the naked eye is expected this week. Many an eager eye will be turned toward the sky in order to catch a first glimpse of this wonder of the heavens.

* * * *

Mr. James F. Slate, of Stokes County, died last week. He left $1,000 to the Ministerial Education Fund of Wake Forest College. Some years ago Mr. Slate gave $1,000 to start this fund. Such men are the salt of the earth. Why do not hundreds of our well-to-do people follow his example? His estate is said to be worth only about $20,000. There are hundreds of the readers of the Advocate who ought to make some provision for a part of their estate to go to the help of benevolent and religious institutions.

* * * *

It is almost pitiful to behold the effort of some opponents of our State prohibition law to stir up a little breeze in favor of local option. By the leadership of one Mr. Self, of Hickory, they are endeavoring to exalt the principle of local option as the only thing consistent with democracy. When one recalls their late hostility to local option when that was a real issue it is funny to hear them cry out now in its favor. The real trouble with them is the fact that prohibition does prohibit, and State-wide prohibition is just a little more effective than local option. Wise people will not be led astray by Mr. Self's vaporings.

THE ORDER OF RECRUITS FOR THE MINISTRY.

The matter of filling up the constantly depleting ranks of the ministry as well as securing an army of recruits to meet the ever increasing demand of the enlarging field, is so important that we feel like giving line upon line on the subject. No one has command of the situation so thoroughly as our pastors, and they should constantly endeavor to keep in touch with the young men of their charges and do all in their power to get them interested in the matter of a personal call to the ministry. The pastor, without in any sense compromising his position, or neglecting his pulpit work can act the part of recruiting officer for this great army of God.

Referring to this subject the New York Christian Advocate says:

"If home influences no longer avail to turn the thoughts of the boy to the ministry of the gospel, there may be other currents of power which might be brought into the circuit if the proper key were touched.

"We take note of the way in which one young minister is reading his duty and opportunity.

"The Rev. G. E. Ross is a Presbyterian pastor in Charlottetown, Prince Edward Island. To this little island capital come many country boys, as the first step on their way to education or commercial life in the great world. Conceiving it to be his providential duty to help the lads in his congregation to choose wisely their path in life, one Sabbath evening after a searching sermon, he made an appeal to those who might be minded to do so to meet him the next evening to consider the claims of the Christian ministry upon their own lives. Eleven presented themselves at the appointed hour, with the result that every one of them prayerfully resolved to study for the ministry. The next year five more of the finest young men in his church made the same resolve, and now in the third year the number has grown to twenty-two—more than a score of young men in a single church being thus definitely pledged to become preachers; and they are zealously endeavoring to help each other and to persuade others to the same life-purpose.

"In this age nothing is done without charter and officers, so this church now has its Order of Recruits for the Ministry. They will cultivate a friendly fellowship through their period of preparation and in the years beyond. Once a quarter they will try to get together for mutual encouragement, and the pastor, who is the president of the Order, will keep in close touch with them. He would not need the injunction of a written charter to prompt him to do that!

"Here is a positive, vigorous and thus far highly promising endeavor to stem the current of the present generation, which some have accepted weakly as an irresistible tide. We do not know the arguments by which Mr. Ross has prevailed, but we do not believe that he held out any allurements of worldly emolument or promotion. When the Son of God goes forth to war, no really first class fighting man will follow in His train whose enlistment has been won by hope of large salary or promise of a pension."

NOTES AND PERSONALS.

—The Tarboro Methodists are preparing to erect a new and modern church building.

—Rev. L. T. Mann, of Reidsville, was a pleasant caller at the Advocate office on Tuesday morning.

—Rev. O. P. Routh, of East Bend Circuit, was in this city on Tuesday and made the Advocate a pleasant call.

—The Methodists of Clayton, the home of Mr. Ashley Horne, are moving for a new and handsome church building.

—Rev. R. A. Taylor, of Pleasant Garden, will assist Rev. C. M. Short in a meeting soon at Holmes Memorial, Salisbury.

—Rev. W. O. Goode, of Charlotte, will spend next week in Gastonia assisting Rev. J. C. Haman in a meeting at West End Church.

—Rev. J. D. Gibson, of the Mount Airy Circuit, preached for the Friends in their Easter service on Sunday evening in Mount Airy.

—Rev. R. M. Courtney, pastor of our church in Mooresville, is holding a meeting with his church this week assisted by Rev. R. G. Tuttle, of Elkin.

—Rev. O. I. Hinson, of Race Street, Statesville, says the Sunday School is steadily growing and that the Baraca Class has drawn in a large number of men.

—Married, at the residence of Rev. P. C. Battle, on Battle Ground road, Sunday morning, March 27, Mr. Thos. C. Apple to Miss Ella Webb, all of Guilford County.

—Rev. P. W. Tucker filled his regular appointment at Pine Grove Sunday. Brother Tucker is endearing himself in the hearts of our people.—cor. Stanley Enterprise.

—Mr. Whitehead Kluttz, of Salisbury, was the speaker at a meeting of the West End Church, Winston-Salem last Sunday night. His subject was "The Deathless Life."

—We acknowledge the receipt of an invitation, through the pastor, Rev. Frank Siler, to the opening exercises of the new Wesley Memorial Church, Atlanta, Ga., April 6th to May 1st.

—Rev. R. D. Sherrill, of Spencer, began a meeting in his church on Easter Sunday with the help of Rev. L. B. Abernethy, of Canton. The indications are good for gracious results.

—Rev. E. L. Bain, the new presiding elder of the Statesville District, has taken hold of the work like a veteran and he reports the work of the district in a prosperous and growing condition.

—Rev. Dr. L. L. Nash preached for the congregation of the First Baptist Church, this city, last Sunday morning in the absence of Rev. Dr. J. L. White, who was in Macon, Ga., assisting in a revival meeting.

—Rev. J. H. West, of Wadesboro, is doing the preaching this week in a meeting at South Main Street, High Point, and a good meeting is expected as Brother Ader has been laboring for many weeks getting everything in preparation for it.

—The Sumner township Sunday school convention will meet at Concord Church, in Sumner township, on next Sunday at 1 o'clock. The Sunday school workers and all friends are invited to be present. Prof. A. M. Fentriss will conduct the singing. Every member of the executive committee is especially urged to be present. Rev. H. M. Blair, editor of the North Carolina Christian Advocate, will deliver an address.

—Rev. O. J. Jones has recently organized Bible study classes at several of his churches and the Sunday School teachers have taken hold of the work with a zest. This is a very important work for it provides for the better equipment of the teaching force and better instruction as a consequence.

—The meeting at Grace Church, Winston, closed last Friday night. The Twin-City Sentinel says:

"Since the meeting started, there have been 64 conversions and it has resulted in great things in the spiritual uplifting of the congregation."

—The nineteenth annual session of the Woman's Home Mission Society, of the North Carolina Conference, was held in Elizabeth City, last week. This was declared to be one of the most successful and enjoyable sessions in the history of the society.

—Rev. T. E. Wagg, of Norwood, informs us that his people have undertaken the support of a foreign missionary in addition to their regular mission assessment. He has a live and loyal band to serve and they are ready to respond to every worthy cause.

—The Brevard correspondent of the Charlotte Observer on Saturday says:

"The Methodists are having a great revival in their church here. Great interest is being manifested and there has been a large number of conversions."

—Rev. N. R. Richardson has organized a congregation at Mount Ephraim a new point on the Mount Pleasant Circuit. Mr. E. T. Bost, a loyal laymen from that work, says that Brother Richardson is loved by all the people and has large congregations to preach to.

—The new church at Albemarle will be a credit to the county when completed. Work on it has been suspended for some months but the pastor, Rev. H. C. Sprinkle, is now planning to push it to a finish this year and has faith to believe that by next Conference the work may be done.

—The many friends of Mr. and Mrs. E. H. Kochtitzky, of Mount Airy, will be glad to know that Mrs. Kochtitzky, who was taken to Johns Hopkins Hospital for an operation some time ago, is reported to be doing as well as could be expected and that there is hope of a speedy recovery.

—The Trinity correspondent of the Asheboro Courier says:

"Rev. L. E. Stacey gave us a fine sermon Sunday evening on "For Me to Live is Christ, and to Die is Gain." The Trinity people hark back to old college days when they hear such sermons.

—Rev. J. W. Ingle, pastor of Walnut Street Church, Proximity, began a series of meetings in his church last Sunday morning. There was a good congregation present on Sunday morning and some good indications of an interesting and profitable meeting. Two services are held daily this week.

—Rev. Dr. S. B. Turrentine expects to begin a meeting in his church in Salisbury about the middle of April and will be assisted by the Rev. Dr. C. W. Byrd, of Nashville. A series of cottage prayer meetings is being held preparatory to the meeting. Dr. Byrd was many years ago the popular pastor of that church and a great meeting is expected.

—Edward C. Ashby, of this city and a student at Trinity College, at Durham, has been named as a delegate to represent his society at an annual meeting of college literary societies to be held in Washington, D. C., on Easter Monday. This is regarded as quite an honor and Edward's friends here congratulate him.—Mount Airy Leader.

—The World's Sixth Sunday School Convention will meet this year in Washington, D. C., May 19-24. This will be a great occasion and many people throughout this section will want to attend. The Southeastern Passenger Association which includes North Carolina will give a special rate of three cents per mile, plus 25 cents, for the round trip.

—The friends of Rev. R. H. Herring, pastor of the Baptist Church in Rutherfordton, sympathise with him in the death of his wife which occurred at the hospital in that town on Friday night, March 17. Brother Herring was formerly pastor of the Baptist Church at Silver City but was called to the church at Rutherfordton about one year ago.

—Mr. Henry Bryant, one of the leading citizens of Mecklenburg, died at his home in Providence township on last Saturday and his body was laid to rest in the Providence graveyard on Easter Sunday in the presence of a large company of sorrowing friends. He was the father of Mr. H. E. C. Bryant, of the Observer; Pegram Bryant, of the Statesville Landmark; Victor S. Bryant, a bright lawyer of Durham, and of Mrs. Dr. W. M. Robey, of Charlotte.

—Rev. Ira Erwin, of Brevard Street, Charlotte, expects to begin a protracted meeting in his church on April 10. It is gratifying to record so many meetings in contemplation so early in the year. It is far better to launch the revival campaign early and thus get the benefit of a gracious meeting all through the year.

—Rev. E. O. Cole, who several years ago transferred to the Montana Conference, is visiting his relatives in Charlotte and will remain in this State for some weeks. He spent last Sunday in Lilesville where he preached and delivered an address to laymen. Brother Cole is a bright and promising young man whom we regretted to lose from our Conference.

—There will be a joint meeting of the Board of Education of the North Carolina Conference and the Western North Carolina Conference at West Market Street Church, this city, on Wednesday, April 6th. On Tuesday night preceding Rev. Dr. John C. Kilgo, president of Trinity College, will deliver an address. The public generally is invited to hear this address.

—That a presiding elder is not only a traveling preacher but one who works a strenuous program is evidenced by the announcement made in last week's Lenoir Topic that Rev. E. L. Bain, presiding elder of the StatesvilleDistrict, would preach at Mortimer Saturday night, Sunday morning and night, also at Edgemont Sunday afternoon at 3.30.

—Rev. E. K. McLarty held services through the past week commemorative of the passion of Christ. The services were enlivened by a cantata on last Friday night, which was something a little new in our Methodism. We hope the large congregation that attended was edified. It was not the privilege of the editor to attend the services, but he is in hearty accord with all services that make much of the great doctrine of the atonement. For: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4: 10.

—Rev. J. C. Harmon, pastor of the West End and Franklin Avenue Methodist churches, has secured Rev. W. O. Goode, of North Charlotte, to assist him in a series of evangelistic services which will begin some time in April. The exact date will be announced later.—Gastonia Gazette.

Dr. W. I. Cranford, professor of philosophy in Trinity College, delivered two fine lectures to large congregations in Central Methodist Church last Sunday. Dr. Cranford is a great favorite with the Trinity boys. During his stay here he was the guest of Mr. Frank Armstrong.—Monroe Enquirer.

—Rev. Seymour Taylor, of Derita Circuit, has moved to Hickory Grove and is now occupying the splendid new parsonage which was built by the Hickory Grove congregation with a view a little later of being a station. This is one of the strongest and best country congregations in the Conference—alive to the interests of the church and loyal to the faith. They have on the church grounds a commodious arbor where an annual camp meeting is held. This would be a fine place for an annual picnic for the benefit of our Children's Home and we feel sure the good people there would be glad to rally to it.

—Our new Broad Street Church in Statesville is a work of art and a model for convenience too. The new auditorium with its handsome furnishings is one of the most beautiful places of worship we have seen, while the Sunday School room large enough for an average congregation can be utilized when the main auditorium is over crowded. There are, too, twenty class rooms besides pastor's study and ladies parlor. There are but two churches in the Conference that will compare with this great temple, which is a monument to the faith and loyalty of that splendid congregation. Rev. Harold Turner, the pastor, is highly regarded by his people and the church is steadily going forward under his wise leadership.

—The terribly destructive fire at Lilesville on last Saturday night swept away four blocks of buildings leaving only one store in the place. The residence section fortunately was separate from the business district and was saved. The loss is estimated at something like one hundred thousand dollars with not more than twenty thousand insurance. With no organized fire protection the people were almost helpless in the presence of the flames which raged for six hours until nearly every building in reach had been destroyed. The good people of Lilesville have our warm sympathy at this time while so many of them are overcome by this dire disaster. But they are a brave people and we trust that they may take new courage and build upon the ruins a greater Lilesville.

THE WORLD IN REVIEW

Now that the two men who claim to have reached the North Pole are pretty well discredited, one Sir Ernest Shakelton, a British explorer, announces his purpose of defeating the United States in the race for the South Pole. If he cannot succeed better than Cook and Peary in producing proof of discovering, it will hardly be worth the effort.

* * * *

General W. P. Roberts, of Gatesville, N. C., who bore the distinction of being the youngest brigadier general in the Confederate army, died at Norfolk, Va., last Sunday as the result of a fractured hip sustained in a fall at his home recently. General Roberts, who was 69 years old, commanded a brigade in the Southern army when he was 23 years old.

* * * *

Mount Aetna has been in an extra active state of eruption for some days and the inhabitants of neighboring towns are very anxious as to the outcome. It is also reported that Mount Vesuvius is on a ramp. It is a little remarkable that dense populations continue to inhabit sections where catastrophe after catastrophe have marked the centuries.

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At New Berne recently the mayor and about all the members of the board of aldermen were indicted for selling to the city, or contracting to do work for the city. The cases came up in the Superior Court last week and in the case of Alderman Weddell the facts were agreed on and the case sent to the Supreme Court. The decision of this and similar cases appealed in the State is awaited with much interest.

* * * *

Senator Daniel, of Virginia, has for some time been lying at the point of death at Daytona, Fla., where he was taken some time ago for the benefit of his health. The latest reports are that his condition is more favorable and there is hope held out for his recovery at least to the extent of his being able to be removed to his home in Virginia. There is really little hope that either he or Senator Tillman will ever be able to do any further service.

* * * *

Notwithstanding the agitation of world-wide missions under the inspiration of the slogan, "the evangelization of the world in this generation," there are some who persist in talking war with Japan. The two things are hardly consistent, for with such a war as this would mean it would hardly be possible for the church to carry out its inspiring propaganda. Is there not some way to stop the jingo spirit in this country?

* * * *

Ex-president Theodore Roosevelt is spending awhile about Cairo, Egypt, before taking his departure for other points of interest on the homeward journey. He seems to be very much in the limelight everywhere he goes, and they are already talking him for the next president. During a conversation between an educated Egyptian and correspondent of the Associated Press, the Egyptian declared that Colonel Roosevelt learned more about the Assiut American mission in two days than Lord Cromer had learned in 25 years.

* * * *

President Thompson, of the New Orleans cotton exchange, takes a sound view of the relation of the business carried on by the exchanges of the country to the country generally. He says that the claim of any business to be left alone when it vitally affects millions of people and sanctions some practices clearly against the public welfare cannot be granted. He favors sane but adequate action by Congress. The manipulator and the depreciated contract—the latter the grower's standing grievance against the New York exchange and a source of irritation and loss to the spinner as well—are given the denunciation which they deserve.

* * * *

The holders of certain repudiated bonds of the State of North Carolina are now trying to get them into the hands of the State of Nevada for collection. A news special dated March 22nd, says:

"Governor Dickerson has refused the tender of $145,000 worth of North Carolina bonds, made to the State of Nevada through him by representatives of a syndicate of Eastern bond speculators.

"A law was passed by the State Legislature in 1901 making it mandatory upon the Governor to accept such proffers, but Governor Dickerson declares that he not only will refuse to accept the proffer but will resist to the limit of his energy and the State's utmost resources any attempt to force the bonds upon the State through legal proceedings."

* * * *

Director of the Census Dana expects the census figures, completed as to total population by July 1, to show between 88,000,000 and 90,000,000 inhabitants in the United States.

The army of census takers for the 13th census of the United States will march upon the country April 15, their number being 75,000. Within 15 days after this date the cities will have been covered and within 30 days the rural sections will have been taken care of. It will require four months to attend to the manufacturing interests in all their multiplex features and then three years will be required to study over the figures and make a careful compilation of the statistics gleaned from this laborious task. The cost of this vast work is enormous, it being estimated that $15,000,000 will be required in taking this census.

* * * *

Justice David J. Brewer, of the United States Supreme Court, died suddenly at his home in the city of Washington last Monday night at 10.30 o'clock. The cause of his death was a stroke of apoplexy. Notwithstanding he had reached the ripe age of 73, yet he was hale and strong and had only complained of slight indisposition for a few days before his death.

Justice Brewer was born in Smyrna, Asia Minor, June 20, 1837, the son of Rev. Josiah and Amelia Field Brewer. He was a nephew of the late Justice Stephen J. Field, and was graduated from Yale University in 1858. He came to the Supreme Court of the United States from the Federal court in Kansas. He was the second oldest member of the court, Justice Harlan only being his senior. He was regarded as the most democratic of all the members of the court, most affable, approachable and accommodating. He was the one man on the bench who had proof copies of his opinions prepared for the newspapers and this he did consistently.

* * * *

And now they say the war is not over in Bolivia, as was thought several days ago. It is reported that new life is to be given the cause of the insurgents by the aid of Bornilla, the Hondurian, who was deposed as president through the war waged on him by Zelaya two years ago. Referring to this one of our exchanges has the following significant inquiry:

"If it be true, as is stated by both sides, that Bonilla is on his way to New Orleans with money for the insurgent junta wherewith to purchase war supplies and recruit Estrada's army, what will the administration at Washington do? Our government sympathizes strongly with the insurgents, but can it afford to wink at such violation of international law and American statutes? It will be in an awkward position if the aid to the Estrada faction is too openly given upon United States territory."

* * * *

The movement to have agriculture taught in the country schools in a practical way should be encouraged by every possible means. This we understand to be the object in view on the part of the Farmers' Union in advocating the establishment of farm schools. The fact is that the failure to make farm life attractive and to hold out to the boys of the country any hope of adequate remuneration for their toil, have caused the exodus of the young men of the country to cities and to the far West in the hope of finding something better than they could expect here. Nearly all education, both in country and city schools, is still of an impractical nature, and, unless there is a change of system it would be better to reduce the time given to school work by at least one-half and put the children to work of some sort during the other half. America will never retain her place as a great nation if we persist in keeping our children on nothing but theoretic training from six years of age to eighteen or twenty. The old field school or four or five months, with the remainder of the year given to work, is preferable to the city or country graded school eight or ten months, with nothing but theoretic training.

THE DOCTRINE OF THE ATONEMENT OF CHRIST.

Continued from first page.)

very act of connecting and binding it with the attribute of love, and the exercise of an effectual compassion. At the time that it guards with so much care, the doctrine of non-impunity to sin, it offers impunity to the sinner; but then the medium through which this offer is made serves to brighten the impression of God's hatred to sin, and the inflexible character of his justice. The person appointed to suffer the punishment of sin and the penalty of the law for us, was not a mere human being, not a creature of any kind, however exalted, but the Son of God; and in him divinity and humanity were united in one person, so that he was God manifest in the flesh,' assuming our nature in order that he might offer it in death a sacrifice to God. If this was necessary, and we have already proved it to have been so in the strictest sense, then is sin declared by the strongest demonstration we can conceive, an evil of immeasurable extent; and the justice of God is, by a demonstration of equal force, declared to be inflexible and inviolable. God "spared not his own son."—Watson's Institutes.

The only possible medium for the reconciliation of the sinner and God, is through the atonement of Jesus Christ. Men may be moved to reform their lives from other considerations, but there can be no condition of acceptance with God, but faith in His Son. Hence the declaration in Acts 4: 12. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." From this statement, as well as from the whole tenor of the New Testament, we are shut up to faith in the atonement of Christ, or to suffer in ourselves the penalty of sin. For it is true that out of Christ "our God is a consuming fire."

SHALL RIGHT YIELD TO OPPOSITION?

By Mary Helm.

"The women may expect opposition to their effort to secure the full rights of the laity in the church," said a brother, kindly but firmly.

Of course we do. Has not every good thing, every advance movement been opposed since the world began? Noah was in a small minority when he built the ark, and Moses met with serious opposition when he led the chosen people of God out of Egypt. The Lord Christ himself was driven by the opposition of the Jewish priesthood even to the cross. Protestantanism was cradled amidst papal opposition. Wesley and his methods excited immense opposition in the Church of England. The Magna Charter of personal liberty was won on a bloody battle field. Our forefather's fought seven years to establish the great principle of "No taxation without representation." The temperance cause has had a hand to hand fight all these years.

The M. E. Church, South, came into existence through a life and death struggle, and all of its advance movements have come to pass notwithstanding the opposition of many of its leading men. The granting of representative rights to the laity in Annual and General Conferences, the organization of the Woman's Missionary Society and the institution of the office of deaconess—all met with opposition, yet wisdom has been justified in her children. The life of the church has been enriched and her work so enlarged by them that now all past opposition seems to us unreasonable and all are agreed that if it had been successful it would have robbed the church of much energy, influence and money.

Let us consider the matter for which we may expect so much opposition and see if that opposition is so reasonable that we should yield to it and give over our contention as needless and unwarranted by the facts in the case.

Yet once again, we women honestly believe, the church is asked to take a forward step by extending to its women the same original rights it gives to the laymen of the church which were granted about 40 years ago, to its great gain. That this movement will also bring to it increased efficiency no one can doubt who has noted the capability of Methodist women in serving the church as missionary societies, missionaries and deaconesses.

The church has felt the bad effect of a restrictive law that forbade the selection of its lay officials and representatives from two-thirds of its membership thus leaving it the legal right to fill these responsible positions from only one-third of its membership. That restrictive law which draws the sex line in our church ignores mental and spiritual qualifications, for it has disqualified women possessing these simply because they are women and qualified men who did not possess them simply because they were men. Has not this defrauded the church of its right to use its best in numberless instances?

On every side we hear the lack of spiritual life in the church deplored. We also hear the assertion that women are more spiritual, more devout than men. Can we fail to put two and two together and find our answer? Is not something left out that Christ intended to be in the management and councils of His church when the spiritual female element of that church is excluded from its directing and controlling offices and councils? Is there not a strange contradiction in describing the church as the bride of Christ and at the same time robbing that church in large measure of the female element?

God meant something more than man's animal life when he said, "It is not good for man to live alone," and made a "help for him." Woman must be a help meet for the "living soul" that God breathed into man and she must share with him his higher life if she would bestow upon the world sons and daughters possessing and giving to the world that higher life. And so it is in the Church of God.

The women of the church have contributed largely to its resources, not just from the funds given them by their husbands, or fathers, but from woman-earned money thousands of women are paying the church assessment who have not only no legal status themselves, but have no male representative. They have for love's sake consented, in hundreds of instances, to do its official work without the legal sanction of the church. In thus evading the law the women of the church have not set for the men a high moral standard or taught them better official efficiency by leaving to them the privileges of the office while much of the work was done by others. It has been said that if women are granted the legal right to hold office the men of the church will do less. Why? Are we to understand that men are holding office in the church simply for the sake of official position—or to keep women out?

The dread has been expressed that if women were members of the Annual Conference or General Conference they might have to serve on "scandalous trial" committes. Of course only clerical delegates can serve on committees of trial for preachers, but the whole body of the conference votes on the committee's report. Since woman's "sphere" is said to be the home and she is continually denominated "the guardian of the purity of the home" she has the right to know and to say who are fit or unfit to enter it in the intimate relation of a pastor—the religious teacher and guide of the sons and daughters of that home.

Another brother says "The women themselves are not all of the same mind on this subject, some of them do not want the rights of the laity."

Of course, all women do not think alike. They differ just as men do, but that furnishes no argument that touches the merit of the cause or the desirability of the legislation asked for. All women do not want to be Christians, all Christian women do not want to be Methodists, all Methodist women do not want to join the missionary societies—do we find here a reasonable argument against any of these things? It may be that many women do not know or appreciate the need of the rights we ask for because they lack the experience some of us have had. They have never had to serve as stewards or in any other official capacity illegally, or, refusing to break the law, have seen the affairs of the church they loved mismanaged by incompetent persons.

As a general thing it is the women who have been doing the work of the church in its different branches who are urging the repeal of a restrictive law they are so often asked to break "for the good of the church." A law that is not "for the good of the church is a bad law for the church and the church through its General Conference would do better to honestly repeal it than to dishonestly encourage its members to evade or break it.

Before I can have any joy in being alone with God I must have learned not to fear being alone with myself.—G. H. Knight.

LORD'S DAY WEEK.

April 3rd-10th, 1910.

For thirty-two years societies seeking to exalt the Lord's Day in Europe and America, have asked God's people to observe one week in April as Lord's Day Week.

Because we are in the greatest crisis of the history of the Sabbath in America, both in the United States and Canada, the International Federation of Sunday Rest Associations of America ask with increased emphasis that April 3d to 10th, 1910, be observed as Lord's Day's Week. The liquor and other powers of evil, knowing that if "the Sabbath be destroyed, Christianity will perish," are attacking this divine gift as never before.

In twelve or more states efforts have been made to legalize Sunday sports, mainly Sunday ball games. The wild craze for amusement which always comes on the crest of great national wealth, continues its debasing influence, notwithstanding all laws of God or man. It is planned to make this attack still more vigorous the coming year. Hence we appeal to all lovers of God and humanity to rally at once to the "help of the Lord against the mighty."

But first we must praise God for His gift of one day in seven to shut out ordinary work and worldly pleasure and let God have full possession of the inner life; for the defeat of most of the efforts to legalize Sunday sports; for the co-operation of Roman Catholic Bishops, especially in New York and Canada and all Protestant authorities in fighting Sunday sports; for the assurance of the Secretary of the Navy that he will check the Sunday ball games of the Navy; for the passage in South Dakota by a popular vote of a very strong law forbidding Sunday sports; for the hearty co-operation in Canada of the authorities of the provinces for the enforcement of law; for the reorganization of the American Sabbath Union as the Lord's Day Alliance of the United States with plans to secure auxiliaries in every state; and for victories over Sunday lawlessness in the United States and Canada wherever there has been organized persistent effort to that end.

Will each one prayerfully ask himself the following questions: 1st—Do I appreciate the value of the Lord's Day to body, mind and soul and so spend it as that its cleansing and quickening power beautifies my home, social and business life, my relations to my employees or my employer and gives me power to put down evil in my community and win the perishing Christ?

2nd—Do I realize the cruelty of driving many to Sunday toil in order to give others amusement on that day, in view of the soul ruin of Sunday sports and Sunday toil as proven by the reports of criminologists and others who have made a close study of this question, and all testify that Sunday sports so weaken the moral fiber of those who give even a part of the day thereto as to make them a more ready prey to temptation to other crimes?

3d—Am I doing all in my power to better Sabbath conditions in my own community?

Such careful self examination will prepare for the effective prayer and labor.

Prayer without self-sacrificing labor according to opportunity is mockery and labor without wrestling prayer is ineffective. Let us prepare for a year of effective service in behalf of God's holy day and the millions defrauded of it by toil and sport.

Pray and labor especially: 1st, that all Christians may make the whole Sabbath a holy day of joy to young and old, and their homes free from Sunday newspapers and social functions.

2nd. That all employees may be secured a full rest day each week.

3rd. That the nations may be awakened so to study history and criminology as to realize the serious peril of allowing Sunday sports.

4th. That the Christian forces of each community may federate for kind, persistent work, 1st, to educate all, especially non-church goers, by public meetings, use of the press, and frequent distribution of leaflets in every home, as to the purpose and value of Sunday laws; 2nd, to induce every citizen to obey Sunday laws and the proper civic officers to see that they are obeyed.

Rev. T. T. Mutchler, M. D.,
Philadelphia, Pa.
President of the International Federation of Sunday Rest Associations of America.

Rev. W. G. Hanna, Ontario, Canada, Secretary.

Our Children's Home Department

Edited by Supt. H. A. Hayes

TAKE HEED.

"Take heed that ye despise not one of these little ones; for I say unto you that in Heaven their angels do always behold the face of my Father which is in Heaven."

Again: "Whosoever shall receive one such little child in my name, receiveth me."

COMPENSATION.

There are gains for all our losses, if we but appropriate them. The great law of compensation holds sway in the spiritual as well as in the physical world.

The service to which we have been called by the Church sometimes brings us embarrassment and pain. To hear the cry of helpless and destitute children and be unable to give relief is indeed a grievous experience.

During the past few months we have suffered keenly over the failure of our Methodist people to furnish the means for the support of our little orphanage. We suffered—suffered in silence, because we were determined to give our folks time and opportunity to manifst their loyalty to this institution of the Church. We were not exactly silent either, for in every possible way we endeavored to keep the claims of our Children's Home before our people. But we were silent as to the pitifully small amounts being contributed, until necessity forced us to make the facts known.

Now we are being repaid for what we have suffered. Our mail is laden with expressions of loving sympathy and the means of support. How glad we are! What a comfort it is to know that thousands of good men and women are strong in the sentiment expressed by a brother who sent a handsome check: "Our Children's Home can be and must be supported."

The truth is, we never have been afraid. We knew that when the people called Methodists learned our needs they would hasten to supply them. Besides, this is the Lord's work; it cannot fail. We believe that no one can spend an hour in our Children's Home without recognizing the hand of God in what is being done.

CHILD SAVING.

Child saving as a practical science, and as God's greatest agency for the redemption of the world, is only in its infancy. Three great fundamental truths we are coming to see more and more clearly.

1. That a little child has more important interests crowded into a few brief years than is true of any other period in its existence, or of any other being in the universe of God.

2. That the child of poverty, or even a child of sin, may become just as valuable to the world as your child and mine, if given an equal chance in the race of life.

3. That God has revealed in his word a definite plan or system of education, which, if properly applied, will result in the saving of the child for God, and in the development of all that is noblest and best in its nature.

COLLECTIONS FOR FIFTH SUNDAY IN JANUARY BY H. A. HAYES, SUPERINTENDENT.

Report for Week Ending March 23, 1910.

Main St. Sunday School, Salisbury, $7.90; Central Church Sunday School, Concord, $4.70; Rocky Mount Sunday School, Troutman's Circuit, $.57; Wesley Chapel Sunday School, Farmington Circuit, $.65; Ansonville Sunday School, $1.91; Bethel Sunday School, Connelly Springs Circuit, $5.00; Leaksville Sunday School, $6.85; Main St. Sunday School, Gastonia, $5.57. Total, $33.15.

Previously reported for fifth Sunday: Collecntions, $783.59; amount received to date, $816.74.

Collection for General Fund.

Rev. J. H. Brendall, Walnut Cove, $7.13; Rev. D. M. Litaker, Greensboro, $4.50; L. L. Hardin, Gastonia, $23.78; Rev. J. E. Woosley, Ramseur, $2.50; Rev. J. E. Abernethy, Winston-Salem, $28.82; Amos Gregson, Spero, $10.00; Rev. J. O. Erwin, Lenoir, $5.75. Total, $82.48.

Supplies Received.

Mrs. H. C. Byrum, Kernersville, coop of ten hens; South Main St. Church, Salisbury, box bedding, clothing, dry goods, etc.; W. H. M. Society, Epworth Auxiliary, box of canned fruit; John A. Young, Greensboro, lot of fruit trees and shrubbery; J. Van Lindley Nursery Co., Pomona, lot of fruit trees and shrubbery.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING MARCH 19, 1910.

Paid on Former Subscriptions.

Dr. L. W. Elias, Asheville, $6.25; Miss Janie Edney, Henrietta, $2.00; L. Lee Marr, Bryson City, $6.00; Mrs. M. B. Goodwin, Morganton, $25.00; R. N. A. Parker, Mocksville, $1.00; Miss Maggie Treloar, Charlotte, $25.00; G. B. Baber, Henrietta, $1.00; L. H. Yandle, Matthews, $5.00; W. D. Shumaker, Charlotte, $1.00; Miss M. Pearle Weaver, Fairview, $5.00; Miss Sallie Bethune, Charlotte, $5.00; S. J. Asbury, $50.00; W. W. Peeler, Randleman, $1.25; O. M. Bundy, Jamestown, $3.00; Mrs. C. W. Corriher, Landis, $1.00; Miss Willie Cherry, Henrietta, $5.00; Mrs. Cornelia Atkins, Norwood, $10.00. Total, $152.50.

GEORGIA LETTER.

Rev. Geo. G. Smith, D. D.

I was seventy-three years old, in December of last year, I am what men call an old man and an invalid. I suppose I am one. I have no use of my left arm, or right leg, and cannot of course walk a step. I have to be lifted to bed and lifted out of bed, and when I go out to ride I have to be lifted in the carriage and out of it. My eyes are somewhat dim and my hearing by no means acute. I have sundry other ailments, so reckon I will admit I am on the invalid list, and I cannot deny my age, but I do not feel like one inside.

I am always asking the question is there any work I can do to help my fellow men? I never took the priests office for a piece of bread. The idea of being compensated for my ministry, never entered into my head before I began it. I expected a hard time and have had a much better one than I looked for, and now I am not willing to be a mere beneficiary, receiving all and giving nothing. As I can no longer preach I write. I do not expect pity, and am glad to have the privilege of talking to plain folks in a plain way through the columns of the papers, and on Sundays, before I rise I generally find a message to send to somebody which I hope will do them good. Some word of good cheer to the tried, some word of comfort to the sorrowing. Perhaps I can do no better service today than by encouraging the faint hearted, by a mere detail of personal experience as a helpless invalid. I have heard so many say "if I am ever helpless I will want to die. Life would not be worth living if I was dependent." Perhaps I have spoken this myself, but now I should speak differently if a man is helpless who is as I describe myself. I find much to make life worth living, and while I try to be always ready for the Master's call, I find no spirit of discontent.

Let me count up my blessings and see how gratifying they overbalance all. Why discomforts? God has no poor children. There are many of them who have no worldly goods in sight, but when they have God they have all. The power to believe that in Him we live and have our being, that he loves us, cares for us; to wake and find Him near. The most awful fate which ever befell a man was to be without God, and without hope, and the most fearful temptation which ever assails any of us, is that God has forsaken us. When we can feel the sweet assurance that He is with us we are independent of all other comforts.

When with child-like faith we can walk with Jesus and feel that he ever lives to make intercession for us, and that he will never leave nor forsake us, that he is our Saviour, Brother, Friend, that his merits prevail for us, and when in our hearts is the glow of the Holy Spirit as he sheds God's love abroad in our hearts, then we forget all our ills, and while the outward man suffers, the inward man is unmoved. These blessed assurances are for all.

The humblest home on seashore or mountain can have the light of the Lord—all the time. True we may have conflict and clouds, but we can cry out for help and light and it always comes. The inward life is the true life, and it is for all. We are oftentime, when we look at ourselves, discouraged, but when we look to Jesus the skies always brighten. "If ye being evil give good gifts to your children how much more will God give his Holy Spirit—to them that ask him. I would despair if I trusted in my own merit but when I remember Him who said "He that cometh to me I will in no wise cast out," I feel that I can trust Him. Then I have my Bible. As I grow older and feebler, it is more precious to me. I learned much of it by heart when I was a child and now I lie awake repeating psalms and chapters in the Gospel, and epistles. I have it brought to me every morning, and my first visitor is this messenger from the skies. These hours of morning meditation and devotion are not always free from disturbing features. My own sense of unworthiness oppresses me.

The condition of the country is alarming, and the condition of things in our beloved church is very unsatisfactory, but I remember God has promised to keep me from the evil one, that He is over all, and the gates of hell shall not prevail against this well-founded church. Then there is the blessed promise of prayer, when we can take all to God and trusting in Him can cast all upon Him. Then, too, he has provided for us so many temporal comforts. The food that nourishes, the drink that refreshes, has never failed me or mine. When I am going from my bed room into my study there is a good fire in the stove, my writing table is adjusted to my rolling chair, my newspaper brings me in contact with the outer world, my magazines take me everywhere. My dear old books are as kind as old friends could be, and I take my pencil in hand to talk through its aid with friends in Texas, in Oklahoma, in Virginia, in North Carolina, in South Carolina. If I ever had ambition its fires are burned out; if I have an enemy I am not conscious of it. God has spared me suffering of body, and distress of mind and given me so much, that I do not feel I could ask for more.

That I have my cares goes without saying. All have them and all need them, but they are all blessings. The world almost frightens me with its whirl, and its fearful Godlessness terrifies me. I wonder how long God will bear with its wickedness, but my heart is gladdened and astounded by what He is doing everywhere. Great convulsions have been in days gone by. The very hill on which I write shows traces of a great upheaval, in ages past, and evidences that a great ocean once lashed it, long before a man's foot had ever been planted on the earth and I know all things cannot continue as they are. These cataclysms will come again but I know God will carry out his plans.

I have simply written this to cheer some anxious, apprehensive one. All you dread may come, but you will not be deserted or helpless. Your heart may grow sad, your steps may be slow, but God will never leave you nor forsake you. The trial of your faith is precious. There may be darkness at noon, but at even time it shall be light. If you trust in wealth it will fail you, if health you will lose it, if honor it will fade, but if you trust in God all is safe.

GOLD DUST.

"If at the close of each day we would review the blessings God is bestowing upon us, we would surely be ashamed of our selfishness in rendering unto him the poor returns we do."

* * * *

To be a strong hand in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.—Hugh Black.

* * * *

The hand that holds an offering is better than the tongue that says, "I wish you well." A sack of flour is a good accompaniment to a hearty "God bless you." It bestows the blessing which it invokes.—United Prebyterian.

* * * *

Our business is now to make the most of this great and beautiful experiment of living—to leave behind us flowers for beauty and fruit for use—to make our life a harmony, our sending a serenity, and our awaking an eternal joy.—John Page Hopps.

* * * *

Be generous with smiles and kindly words this fresh new year, if with nothing else. That which costs the least is often most valuable in this strange world. And kind words and gentle acts of sympathy have a way of reflecting that many and many a time has rewarded the giver a thousandfold. It is a great thing to remember peacefully at eventide that some burdened heart has blessed you during the day for a timely word of cheer or glint of encouragement.—Christian Work.

From the Field

Correspondence, Reports, Etc.

WANTED.

At once, a preacher for Rural Hall Circuit. Salary $500. Address, with references, R. M. Taylor, P. E., North Wilkesboro, N. C.

BIBLE FOR SALE.

An American Revised Bible; Alaska Seal binding; leather lined; silk sewed; Divinity Circuit. A regular $7.50, used only a few months. Will take $3.50 to make quick sale. Address Rev. R. L. Andrews, Glenville, N. C.

Joint Meeting of the Boards of Education of the Western North Carolina and North Carolina Conferences of the Methodist Episcopal Church, South, to be held in West Market Street Church, Greensboro, N. C.

Tuesday, April 5, 8 p. m.

8.00 Address: "Relation of the Church School to the Government," by Pres. Jno. C. Kilgo, M.A., D.D., LL.D.

Wednesday, April 6, 9 a. m.

9.00 "Conditions and Resources of Our Schools."

10.30 "What Can We Do to Further Increase the Patronage of Our Schools." Discussion led by Rev. G. T. Rowe, S. T. D.

Afternoon.

2.30 "How Can We Secure a Larger Endowment for Our Schools." Discussion led by Rev. S. B. Turrentine, D.D.

4.00 "What Can Be Done to Supply Better Equipment for Our Schools." Discussion led by Rev. J. M. Rhodes, D.D.

8.00 "How Can We Avoid Discrimination Against the Educational Collection." Discussion led by Rev. L. T. Mann.

9.00 "Consideration of Educational Policy for State-wide Methodism."

A MILLION SOULS FOR CHRIST.

Korea's Great Campaign for a Million Converts in a Year.

By George T. B. Davis.

Korea is in the midst of an evangelistic campaign which is stirring the country to its center, and which may well astonish the world. On the ninth of October, 1909, the General Council of Korean missionaries, assembled in Seoul, decided to pray and work for a million converts in Korea in a year's time.

This without doubt constitutes the most daring and courageous forward movement undertaken by any country in the history of the Christian Church. And it is strangely significant that such a conquest should be attempted in a nation where the first mission was opened only a quarter of a century ago; and where the people have had the New Testament in their own language for less than a score of years. The splendid faith of the Korean missionaries is seen even more clearly when it is known that today the number of church members and catechumens in the country is only about 80,000, and the total adherents about 200,000.

The great movement for a million souls originated in prayer and the study of God's Word. About six months ago a little group of missionaries in Songdo felt keenly the need of more power in their own lives and in the lives of the Koreans around them. They called for a week of prayer and each day they studied God's Word to find out how to pray. On the evening of the fourth day the meeting was prolonged until midnight, but three of the missionaries remained in prayer until 4 a. m. At that time God's Spirit descended upon them in power, and they were filled with a great peace and love, and an intense desire to pray through to victory.

A few days later these same three missionaries,—Dr. W. T. Reid, Rev. M. B. Stokes and Rev. F. K. Gamble,—met together for an entire day of prayer. Suddenly, as they prayed, the Holy Spirit seemed to fill the room, while Mr. Gamble seemed to see Christ standing over Korea with hands outstretched in blessing. Following this these three young men and two other Songdo missionaries spent several days in prayer in a temple on a near-by mountain, and then went forth filled with a consuming passion for souls.

As Mr. Stokes went through the country villages he asked the Koreans in a certain district whether they would work and pray for 50,000 souls in a year. They went to work so willingly, that the matter of asking God for a great multitude of converts was brought up at the Annual Conference of the Methodist Church, South, held in Seoul. They adopted as their watch-word for the ensuing year: "Two-Hundred-Thousand Souls for Christ." Dr. Reid reported to the General Council of Evangelical Missions the action of the Methodist body, and a committee was appointed to consider whether all the missions working in Korea ought not to unite in a similar plan. After prolonged prayer and careful consideration the committee recommended that all the missionary bodies should unite in asking God for million souls the following year. The Council, after earnest prayer for guidance, at length adopted the plan, and thus was inaugurated the most remarkable gospel campaign in history; the attempt to Christianize in a year's time one million of the thirteen million inhabitants of a heathen land.

From the beginning of the movement the blessing of God has rested upon it in a signal manner. Within a few hours after the Council has passed the motion, Dr. J. Wilbur Chapman and Mr. Charles M. Alexander and their party arrived in Seoul, in the course of their tour of the Orient, to conduct a series of special meetings for the missionaries and Koreans. For five days they conducted a conference which was a source of untold blessing to all who attended it. The atmosphere of heaven was in the meetings and everyone gained new faith and courage for the great work before them. Mr. Robert Harkness, the pianist and composer of the Chapman-Alexander party, became so enthusiastic over the million campaign that he set it to music by writing a special hymn entitled "A Million Souls for Jesus." It was at once translated into Korean, and is being sung in churches and homes throughout the land. The chorus is:

"A million souls for Jesus,
Lord, grant our heart's desire;
A millon souls for Jesus,
Lord, spread the gospel fire."

Another contribution of the Chapman-Alexander party to the movement was the Pocket Testament League which was adopted by the General Council as one of the methods of winning the million souls. Mr. Hugh Miller, Agent of the British and Foreign Bible Society, was placed in charge of the work in Korea.

The million movement was born of faith, and it is by faith that it is being carried forward. At the close of the Chapman-Alexander conference a call was sent to the churches for two weeks of united prayer; and the missionaries are now asking Christian people throughout the world to unite with them, and with the Korean Church for a great out-pouring of God's Spirit upon the land.

When I asked Dr. Horace G. Underwood of Seoul, who is one of the founders of the Korean Church, having been there for a quarter of a century, for his opinion of the million movement, he said:

"The prayer for a million souls for Christ in Korea this year, is not as impossible as the prayer offered at the first watch-night service held in Korea on the last day of December, 1885. There were then less than ten missionaries in Korea, including the women and children. The first prayer offered was for souls for Christ in Korea the coming year. It seemed impossible that such a request should be granted in Korea, the 'Hermit-Land,' the last of the nations to open its doors to the gospel. In Japan they had to wait six years before they baptised their first convert, and twelve years before they had six members with which to organize their first church; while in China they had to wait nearly a score of years for their first convert.

"Weak indeed was our faith, but we plead with God to strengthen it. We baptised two converts that year. At the next watch-night service we were led to ask for a score of souls, and before the end of 1887 there were 23 baptised believers. With strengthened faith the next year we plead with God for a hundred, and before the end of the year there were 125 professing Christians. And now with the number of missionaries in Korea; with the strong church; with the organized body of personal workers; I believe it will be more than a million before the end of the year.

"China and Japan and Russia have all acknowledged that Korea is the strategic point of the Far East. We can well believe that it is also the strategic point religiously; and to win Korea now means to win the Far East."

It is said that the prayers of one woman in Texas started the great revival which has been sweeping over South China. Will not Christian people everywhere unite in crying earnestly to God for the million souls in Korea. The following are some suggestions for prayer:

1. Form little prayer-circles or groups among your friends, and each day both with others and alone plead with God for a million converts in Korea by October 9, 1910.

2. Pray that the Korean Christians, church officers and leaders, and the missionaries, may be so filled with the Holy Spirit that they may have power to win the heathen to Christ.

3. Pray that the hearts of the heathen may be prepared by the Holy Spirit to receive the truth and be saved.

4. Pray that God's Spirit may be poured out upon the land so mightily that the entire nation may speedily turn to God, and thus the prophecy be fulfilled of a nation "born in a day."

In another article I hope to tell how the Korean Christians and missionaries are praying and working with thrilling heroism to win "a million this year."

SOUTHERN METHODISM FOR 1909

We have just finished compiling the statistics of Southern Methodism for the year 1909.

The total number of members is now 1,812,717, showing a net gain for the year of 55,895.

The total number of traveling preachers, not including supplies, is 6,338; local preachers, including supplies, 5,015. There were admitted on trial 331. Number of locations, 54. Number of preachers who have died, 76.

There was paid for domestic missions $296,771—a gain of $10,823; for foreign missions, $360,770—a loss of $4,171; Church extension $160,969—a gain of $12,389; Woman's Foreign Missionary Society, $230,716—a gain of $26,654; Woman's Home Mission Society, $572,985—a gain of $96,041.

Paid for bishops, $62,926; presiding elders, $530,367; preachers-in-charge, $3,927,254; Conference claimants, $258,350. On the last item, there was a gain of $17,263.

Sunday School officers and teachers, $120,861; Sunday School scholars, 1,258,467. Total, 1,379,328—a gain of 57,881.

Epworth League members, 141,928—a gain of 3,386.

The Southern Methodist Handbook for 1910 will be out in a few days. This being General Conference year, and the year closing the first decade of the century, the Handbook will be of unusual interest and value. There will be much matter pertaining to the General Conference. It will contain the only list of delegates with postoffice address. There will be a number of fine views of points at and around Asheville. The review of Southern Methodism for the decade will be a most interesting and useful summary. All in all, the 1910 Handbook will far surpass in fullness and merit any of its predecessors—Raleigh Christian Advocate.

RESOLUTIONS.

The following resolutions were unanimously adopted at the meeting of the Second Quarterly Conference for the Franklin Station, on March 22, 1910:

Whereas, God in His wise providence has removed from our midst our beloved brother and fellow-laborer, William A. Curtis; and

Whereas, he was a faithful, consistent Christian man of great worth to the Church and community, and a leading citizen of integrity and uprightness of character; therefore be it

Resolved, That we sustain a great loss in his death; that we appreciate his faithful, systematic work in every sphere of activity, and that his bereaved companion and children have our prayers and sympathy.

Resolved, That copies of these resolutions be sent to the North Carolina Christian Advocate and the Franklin Press, and that the same be spread upon our minutes.

M. F. Moores, P. C.,
F. L. Siler,
J. A. Porter,
W. B. McGuire,
W. W. Jones,
W. W. Sloan,
T. J. Johnston.

EGGS FOR SALE.

From thoroughbred White Leghorns and Silver Laced Wyandottes. Won first prize at Wilkes County Fair. 15 for $1.00. Rev. Z. Paris.
North Wilkesboro, N. C.

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville, Miss Edna Davis.
Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss John Starr.
Greensboro, N. C.
Morganton, Prof. I. B. McKay,
Rutherford College, N. C.
Mt. Airy. Rev. Z. Paris, North Wilkesboro, N. C.
Statesville, T. E. Lothery, Davidson, N. C
Salisbury, Rev. E. M. Avitt. Jackson Hill, N. C,
Shelby, J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison,
Waynesville, N. C., R. F. D
Winston, Rev. A. G. Lofton, Farmington, N. C.

Just a little over thirty days and we shall be off for the conference in Asheville. Let's have a large delegation.

* * * *

One of our most loyal and enterprising Leaguers writes us under date of March 21st these cheering words: "I am planning to attend the conference at Asheville and hope to have other representatives from our League."

* * * *

We hope every League will see that they have a representative at the conference. Go, and see that some one else goes with you. If we fail to have a good delegation at the coming conference, we shall not only "lose out" as a League Conference, but shall discourage the work for a half decade. Make a sacrifice and go to the conference. There are some who will not attend unless we urge them to go. They do not know what is in store for them. You will do some one a very great kindness, if you will persuade them to attend the conference. While we are encouraging others to attend let's be ready to go ourselves when the time comes—do not fail. Do not let anything but providence prevent your going.

* * * *

Facts About Sister League Conferences.

The Holston League Conference pledged last year for the support of a missionary in the coal field of West Virginia, $950.00.

* * * *

The Florida League Conference has 144 pastoral charges and 142 Epworth League chapters.

* * * *

The treasurer of the Holston League Conference collected during the year ending June 15, 1909, of dues and pledges for the expenses of the conference, $920.26.

* * * *

The 142 League chapters in the Florida Conference has a membership of 4,748. They raised for missions last year $714.05, and for other objects $3,695.18.

* * * *

The slogan for the Holston League Conference is: "Hold on to and maintain the one hundred and forty-five Leagues we now have, increasing their membership and their usefulness to our church. The establishment of either a Senior or Junior League in every charge in Holston, and the consecrating ourselves to be ready to do any work for the Master we can, under the direction and guidance of our pastor."

* * * *

There is quite much for us to accomplish in the Western North Carolina Conference. We have 223 pastoral charges and only 105 Epworth League chapters. Let's resolve, now, to gain during the next twelve months 50 per cent. in membership and League chapters. The enrollment is too small. Let's devote some time in enlarging the membership.

* * * *

The Full Answer.

The full answer to any criticism of the Epworth League during "the past twelve years" is that it has increased nearly thirty-three per cent. in membership during that time. It has also in the same period developed an additional thousand strong and healthy chapters, doubled its contributions to missionary causes and evangelism, sent possibly fifty young men and women to the mission field, and added not fewer than four hundred young men to the ministry of the Church. Twelve years ago the Epworth Era had forty-seven or eight hundred circulation, and during a number of years since its circulation has stood above twenty thousand. Twelve years ago it never paid expenses at any time. In recent years it has often paid all expenses, and during the past quadrennium has made an exceptional record. In addition to the matters above recited, the League has opened a number of summer assemblies that have restored the spirit of old-time Methodist evangelism, to which has been added a regiment of true Christian culture. Best of all, the League in this time, as it did before, has greatly heightened the tone of spirituality in the lives of our young people. It long ago shed the gewgaw and ineffectiveness of parade and hurrah and has settled down in faithful living and serving.

* * * *

Our good friend, Dr. S. A. Steel, is not in close touch with the Epworth Leagues. He does not know the real situation. Quite much of what he says in the Nashville Christian Advocate of February 11th is true, but in some respects he is, doubtless, in error. He is in another realm and really does not know the present condition of the League. It has been but a short while when we heard him say after reading the General Secretary's report in the Era concerning the success of the Era: "I am surprised. I do not see how he (Dr. DuBose) has done it. I am surprised."

The Epworth Era is only keeping step with the Epworth League movement. The noble Epworthians throughout the Church are reading the Era. Reread the item above titled: "The Full Answer."

* * * *

Will all Leagues that have not arranged for sending a delegate to the conference do so at once? Please send the conference 5 cent assessment per member to Miss Bessie Aiken, Hendersonville, N. C. We shall be in need for this fund real soon.

Holiness is not a rapturous triumph away up somewhere in vague heights of glory, steadfast and splendid like a sun. It is just a poor heart that makes room for Jesus.—Mark Guy Pearse.

"Thou has given much to me;
Give me one thing more—a grateful heart
Not thankful when it pleaseth me,
As if Thy blessings had spare days,
But such a heart whose every pulse may be Thy praise."

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Fruit Trees

Last Call for Spring 1910

Trees are yet in fine condition for planting but with next warm weather will begin to bud out. Shonld be planted at once. Order to-day.

JOHN A. YOUNG,
Greensboro, N. C.

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L. H. PHILLIPS :: Newton, N. C.

Weak Hearts

"I was terribly afflicted with my heart. At times it seemed to miss every other beat. I took Dr. Miles' Heart Remedy until my trouble was all gone—it has never returned." R. R. PENN, Springville, Iowa.

One person in every four has a weak heart. Some are born weak, some become weak from disease, others by over-exertion. If you have palpitation, fluttering, irregular pulse, short breath, oppressed feeling in chest, smothering or faint spells, you may know your heart is weak. There is nothing better for a weak heart than

Dr. Miles' Heart Remedy.

It has brought relief to thousands, it should to you, even in cases of long standing.

The first bottle will benefit; if not, your druggist will return your money.

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To any reader of this paper who writes immediately and encloses 2-cent stamp we will mail a set of five most beautiful post cards you ever saw. Ten very finest Floral, Birthday and Motto cards, all different, in exquisite colors, silk finish, beautifully embossed, etc., for only 10 cents. Thirty cards, all different, 25 cents. With each order we include our plan for getting 50 choice cards free. Address The Art Post Card Club, 703 Jackson St., Topeka, Kan.

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THE LIQUOR HABIT

Combined medical and hygienic treatment for home use exclusively. Slight cost. No absence from business. No publicity. Improves the general health. Cure guaranteed. Write for particulars.
The Biggs Sanitarium, Home Dept., Asheville, N. C.

The Christian Life

THE MINISTRY OF SUFFERING.

It is a helpless task to minister to hearts sore with suffering unless we, too, know pain; but if our own souls have passed under the rod, then we know the language of the land in which the broken-hearted dwell. A crowded sleeping car on a transcontinental train was disturbed through the night by a walling child and the awkward attempts of the father to quiet it by walking up and down the aisle. Finally an irascible passenger thrust his head between the curtains saying, "Why don't you give the child to its mother and let us get some sleep?" to which in broken voice came the reply, "The child's mother is in her casket in the baggage car." It need not be added that, as quickly as garments could be assumed, motherly hands ministered to the motherless; for there were those there who knew. Ah, if we only always knew—if we were never severe in our estimates of others. Our softening ministry of pain will increasingly bring us close in sympathy to all others in the fellowship of suffering.

Out of these truths comes the fact that suffering rightly met gives men power. Am I broken with keen anguish? Give me for my helping one who has trodden the winepress of this testing before me and who has come forth glorified by what he has passed through. If you have such an one among you, send him to me; but unless you would intensify my pain, keep from me that well-meaning soul who out of a shallow life chatters empty nothings. Am I sorely pressed by sin, almost overborne by temptation, send to my relief one who on his knees and through bitter tears has come off more than conqueror. Power to minister to other men healingly comes only to him who has himself suffered and in suffering gained the secret of conquest.

Still more; all earth's sufferings rightly met are fitting us for the fellowships of the larger life yet to be, for companionship with God. Will it seem irreverent if I venture the suggestion that God, our Father, knows suffering? With the tenderness which "so loved the world" he has known the sinning of the centuries. With perfect conceptions of life and love he has observed human death and hate. What of pain is measured in the gift of the only begotten Son by which the Father was reconciling the world unto himself. Measure it all by your own sacrifices and sorrows and then venture if you will to estimate the agony-glory of an eternal atonement for sin. In the light of it all tell, if you dare, how much suffering the centuries of sin have meant to Infinite Holiness; and our pain makes us more like him.

For companionship with other souls who have also been perfected through sufferings. Let us suppose for a moment that life is done, the earth is past, and we look off over that great and innumerable company—who are they?

These came up from invalid's chairs, from beds of anguish, from long, sleepless night of watching—came up in great fiery chariots of physical pain; these came up from business disasters, financial losses clouded their lives, the skill that accumulates seemed to be denied them; perhaps because they were not always wise, perhaps, too, because they were sometimes too true to profit by opportunities which would not bear the light. Their lives were gridironed by care and disappointment, they died poor, but unstained. These came up through domestic inharmonies, a thoughtless or conventional marriage, or the disloyalty of another; an ill-assorted union, and the years dragged on with bitter testings, with no relief but death—for souls of this rank do not often resort to the divorce courts. Only God knew what it all cost, but the end is here and these redemmed souls are in the Father's house. These, all, came up through great tribulation and washed their robes and made them white through the blood of the Lamb. Your suffering is fitting you for worthy fellowship with all that awaits you when earth is past.

In the last century in France there was a military uprising. A certain high official, with his wife, for political reasons, was compelled to flee immediately, leaving behind an infant daughter. If the insurrection were put down the daughter would in time enter upon a royal inheritance; but years might pass, the child might grow to womanhood, powerful considerations would strive to obliterate all knowledge of her and to separate her from her family—all this bore with crushing burden on the souls of the fleeing parents. In final, heartbreaking embrace, the father bared the infant's arm to the shoulder, drew his keen sword in an ugly, ragged gash from shoulder to elbow and left the screaming child in the ministry of those behind. Cruel you say? Perhaps!

Years did pass, the child did grow to womanhood, efforts were made to effectually lose her identity by placing her among peasants and allowing her to grow up as a peasant child. But finally the awful carnage was over, when up and down all France wandered a scarred, battle-stained soldier, loking for one whose face and very name he knew not. Often with courteous gentleness he asked young women to bare their arms that he might look for a scar, but all in vain. One day a peasant lass attracted him, and as she bared her strong arm, a ragged token of the cruel gash from shoulder to elbow filled his eyes with tears and the father had found his child. Brothers! we live in a land where contests wage. Some of the gashes on our souls seem to have been made by a Father's hand. But this war of things will soon be over; be not afraid; we shall not be forgotten. God, our father, will know us by our scars.

"Let thy gold be cast in the furnace,
Thy red gold, precious and bright;
Do not fear the hungry fire,
With its caverns of burning light;
And thy gold shall return more precious,
Free from every spot and stain;
For gold must be tried by fire,
And a heart must be tried by pain.

"In this cruel fire of sorrow
Cast thy heart, nor faint, nor wail;
Let thy hand be firm and steady,
Do not let thy spirit quail.
Wait, thou, till thy trial passes;
Take thou, then, thy heart again;
For as gold is tried by fire,
So the heart is tried by pain.

—Rev. Fayette L. Thompson.

LADIES, If you have superfluous
HAIR ON THE FACE
send for new information how to remove it easily and effectually without chemicals or instruments, (only safe way).
Correspondence confidential in plain sealed envelope.
MRS. M. N. PERRY, 88 Box 412, Long Beach, CAL.



A Noted Southerner.

"I have no patience with inefficient people, because it is so easy to learn," says Mr. Eugene Anderson, President of the Georgia-Alabama Business College at Macon, Ga., whose picture appears above. "Opportunities are abundant. In fact the demand for capable people far exceeds the supply. Employers unanimously agree that incompetent help is expensive at any price, and they are willing to pay high salaries to those who show ability.

Corporations and other business concerns are constantly writing me for office assistants, and I find not the slightest difficulty in placing into lucrative positions, graduates of the Georgia-Alabama Business College. We have, in fact, worked out a plan by which we keep qualified students employed for life, and they often earn more than the course costs them, while they are still at our school. For students who cannot come to Macon personally, we maintain a special department in which courses are taught by mail."

ESTABLISHED 1858
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THE C. S. BELL COMPANY, HILLSBORO, O.

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

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FROM YOU
And We Will Send Free, to Prove That it is the Most Effective External Cure for Rheumatic Pains and Aches, a Special
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MINARD'S
"KING OF PAIN"
LINIMENT
Confident that it will do for you what it has done for others, and that to use it is to praise it, as does the writer of the following grateful letter:—
"With muscular rheumatism I suffered to the extent that even to control the pen held in my right hand was impossible at times. On one such day I first used Minard's Liniment. No indorsement could come from a worse sufferer or more grateful heart than mine. G. W. D'Vys, Cambridge, Mass."
Send a postal to Minard's Liniment Co., So. Framingham, Mass.



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After your plume feather or tip has been worn awhile, it loses its beautiful lustre, begins to droop, and to look old and shabby.
Send it to us, and we will carefully clean it, brighten it up, and make it look like new; or if you wish to give it a new color, we can dye it satisfactorily for you.
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Our Little Folks

DAFFODOWNDILLY.

Your pretty gown of yellow hue,
Dear little garden fairy,
I'm sure is much too thin for you,
It's made so light and airy.
Why did you leave your winter furs—
You knew the winds were chilly—
May Pussy-Willow lend you hers,
Dear little Daffodilly?
—Mary Wilder Pease.

HOW SIN HARDENS.

A weakness of the heart produces more misery, more both to self and others, and is more severely chastised, than a deliberate wickedness. * * * My only solution of the mystery is this. The hardening effects of sin, which save from pain, are worse judgments than the sharpest suffering. Anguish is, I am more and more sure, corrective; hardness has in it no hope. * * * Agony and anguish—O, in these, far more than in sunshine, I can read a meaning and believe in infinite love.—Frederic W. Robertson.

THE MESSENGER.

Little brown bed, your coverlid white
Melted away in the rain last night.
What do I see just peeping through?
Crocuses yellow, white and blue!
Up above in a leafless tree
A little bluebird sings to me:
"Don't you know when I'm on the wing
What to expect? The happy spring!"

THE BOY NEXT DOOR.

The boy next door was walking in the back yard. Norton spied him and ran across the room.

"I'm going to get acquainted with him," he told his mother, as he rushed by her.

The boy next door had moved in two days before, but this was the first time Norton had had a chance to be neighborly.

In three minutes Norton was back in the house, his face dark and scowling. "Nice boy he is!" was the indignant exclamation. "I climbed up on the fence, and said 'Hullo!' and he threw up his hand and wriggled it, and then I said, 'Come on over and play!' and he never answered a single word! Guess I shall run after boys that won't speak to me!"

"Perhaps he is bashful," Mrs. Wilcox said. "I'd try again if I were you."

"Well," Norton replied, "perhaps he is. I didn't think of that."

In the afternoon Norton came by the house as the boy next door was going in. Norton said, "Hullo!" in a most friendly way; but at first the other did not notice him at all. Then he turned his head and waved a greeting.

"I thought he was going to be decent this time," Norton afterward told his mother; "but he just stood there like a dunce wriggling his hand, and never answered a word when I asked him if he was going to my school. I never saw such an impolite boy. I'm not going to speak to him another time. I don't want to stand there and talk to him just to be grinned at."

"It is certainly very strange," Mrs. Wilcox said, "I don't understand it."

After that Norton always walked straight past the boy next door with his head held high.

"I'm not going to be snubbed by him," he told his mates.

Thus it went on for nearly a week. Then a neighbor came in to visit with Mrs. Wilcox. Norton was in the room.

"I called on Mrs. Mansfield yesterday," said the neighbor. "She is a very pleasant woman. I think we shall all like her. And the boy Jasper is a sweet little fellow. You must get acquainted with him, Norton. It is a pity that he is deaf and dumb, isn't it? O, didn't you know it? Yes, he cannot hear a sound. His mother thinks he may be taught to talk, but he is not strong enough to go away to school yet. He could hear as well as anybody when he was little; but, just as he was beginning to talk, he had this dreadful sickness, and it left him totally deaf. So that ended his talking. He is very lonely, having had to leave his mates. They lived away up at the north end of the city. His mother says she hopes he can get acquainted with the children around here, but of course they can't talk with him and it makes it bad. He talks fast enough with his fingers. Dear me, how he makes them fly!"

Mrs. Wilcox turned to where Norton had been sitting, but he was not there. After the visitor had gone, his mother found him crying.

"To think I should have been so mean to him!" Norton sobbed.

"But you didn't know," his mother said soothingly.

Norton started up, and brushed away his tears.

"I'm going straight over to see him!" he cried.

From that hour the two were fast friends, and in time Norton learned to "wriggle" his fingers almost as fast as Jasper himself.—Emma G. Dowd in Sunday School Times.

"Am I on the road to Scramtown?" asked a lady of a man who was weeding a patch of ground near the road. "You be, ma'rm," he replied, surveying her with mild curiosity. "Well, am I half way there?" "Why, as to that, ma'am, it would seem as ef 'twould make a difference where you started from."—Youth's Companion.

"I have seen a snwdrop thrust itself through three inches of macadam. How is that? It did not believe in environment. And if, when God puts this power into the bulb, it can thrust itself through three inches of macadam, and look at the blue sky, and get the kiss of the sun, do you think God will give you an environment which will shut you out from the higher world and higher life?"—Selected.

That happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we possess. He who wants little always has enough.—Zimmerman.

Created Newspaper Comment.

The remarkable cure in two extreme cases of opium and concaine addictions that had been made at Dr. Woolley's Sanitarium in Atlanta, Ga., were freely commented upon by the Atlanta Constitution, the leading paper in that city. The Atlanta Constitution said: "These were extreme cases, using both morphine and cocaine, each using from forty to sixty grains of morphine and from twenty to twenty-five grains of cocaine, hypodermically, in twenty-four hours. Their vital forces were impaired, they were emaciated, and were seriously in doubt about ever being cured by any method of treatment; their whole bodies almost a mass of sores as a result of the puncture of needles. Both of these patients were discharged after thirty days' treatment, neither of them taking any medicine the last 15 days. The sores of their bodies had healed, they could sleep, there was no insomnia, no loss of appetite and no material suffering. They progressed nicely from the first dose of medicine and gained strength and flesh rapidly." Those interested can have without charge a copy of Dr. Woolley's book on these habits and their cure by addressing, No. 26 B Victor Sanitarium, Atlanta, Ga.

THE BIBLE MODE OF BAPTISM

(Published Mar. 1, 1910. Sample copy for 16 cts. in stamps.)

THE LATEST AND MOST CONVINCING BOOK OUT.

Immersion Delusions Completely Exploded by Facts Taken from the Only Bible in Existence During the Days of John and the Apostles. Presented in a Way that all Can Understand. Terse, Clear and Concise.

QUESTION SETTLED—For all of those who have any regard for Ancient Divine Authority, even that which John had when he baptized, the question of the mode of Baptism is forever settled. Those who are fond of divisions can find many things on which to differ with others, but there is now no further excuse for differences as to the mode by which Baptism was performed in the days of Christ and the Apostles.

AN UNUSUAL DEMAND—Never before has there been such a demand for this exact information as there is today, Methodists and others who have all the while practised **The Bible Mode of Baptism** have seriously neglected to inform the people on this subject. Immersionists, including Mormons, Adventists and Campbellites, give it no rest day nor night. Many of the present generation know little except from that side, and much of it is based on the grossest of falsehood.

$525.00 IN PRIZES For Bible Readers, Old and Young

FIRST.—In order to encourage Bible study, I offer $25.00 in prizes for the best answers to a list of questions on the subject of Baptism. I will send the questions free to any address. Get all the help you want from any source, and if you will enclose 16 cents in stamps, I will mail you a copy of **The Bible Mode of Baptism** from which all of the answers may easily be learned. Send for book and questions at once.

SECOND.—I offer a prize of $500.00 to any one who will furnish the references where the following words occur in the Greek New Testament the number of times which it is claimed that twenty Baptist Standard works say they occur, namely, *rantizo*, 62 times; *ekkeo* 152 times, and *louo*, 139 times. Get all the help you wish from any Greek scholar, lexicon, or concordance, and let me hear from you.

A MOST LIBERAL PROPOSITION—At the request of hundreds of people I have just published a revised and enlarged edition of **The Bible Mode of Baptism,** 3,000 copies of which are mailed out this week, and letters from the Atlantic to the Pacific, including Cuba and Mexico, indicate that at least a million copies are needed right now. I am taking steps to furnish them, and with the co-operation of preachers and people, it can be done within the next few months. Let every pastor, S. S. Supt., teacher or other church officer, please let me know at once, how many he can use at $1 per dozen; $8 per 100. You send no money until books are sold. Retail price, 15 cents a copy. AGENTS WANTED IN EVERY COMMUNITY.

REMEMBER: It is not a cheap little tract that I am offering. (Send 16 cents for sample and see what it is.) It consists of three parts: (1) The Bible Mode of Baptism. (2) The Church and Children. (3) Immersion Delusions Exploded. If you are not satisfied, return it and get your stamps back.

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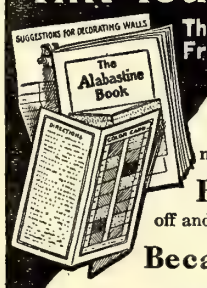
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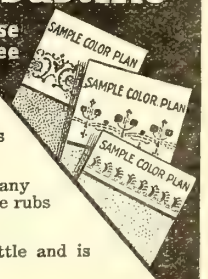
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

PRAISE GOD!

"Our finanacial goal reached!"

"Total receipts for fiscal year $16,000 and 35 over!"

We cannot refrain, dear sisters, from echoing this note of triumph from our faithful treasurer, though her own lips shall voice it to you more fully.

Truly "God is able to do exceeding abundantly above all that we ask or think." Blessed be His holy name.

THE ANNUAL MEETING.

The annual meeting of the Woman's Foreign Missionary Society will bt held in Reidsville, N. C., June 2-6.

We beg that the minds of our constituency turn thoughtfully and prayerfully to this meeting. Little has been planned as yet, and any suggestions for the interest and profit of the occasion will be gladly welcomed. We shall avail ourselves of any visiting help procurable, but the most important thing is that we come together really in "business for the King," prepared in heart and mind to hear His voice, to follow His leading, to do what He shall direct. Two monthly meetings still intervene. At each of these let earnest, united prayer be made for the presence of the Holy Spirit in power.

AN INTERESTING LETTER.

We are always glad to have good tidings from our scholarship abroad. The young people of Centenary Church, Greensboro, who are supporting Mary McNairy Taylor will be glad to share the following letter with us.

Dear Mrs. Crawford:

Perhaps you would enjoy hearing once more from your little girl "Isabel Sotolongo" (Mary McNairy Taylor).

We hope great things from this dear little girl who comes to us from a family who are, and have been, noted for their bright minds. Isabel has a sister in our school who has a wonderful memory. She really surprises us often.

Little Isabel is not in the least stupid, but she is suite young and timid. She is a dear little girl and we believe if we can keep her a few years with us, she will be one whom we may well be proud of.

Our school is doing well. You know, perhaps, that Cuba is not yet any too nuiet, and the people are restive in that way that tells on all school work.

I have been told none of the schools are just what they would be if the country was only settled. What the future of Cuba is, no man can know, but we all hope for the very best.

Miss Carson has some fine girls who have been with her several years as they lived with her in Havana. We need to help these dear girls into a Christian life that will give them strength to help others when they leave us.

Cuba needs today earnest Christian workers, and if we can only teach our girls so they may teach their own people later, then we have done our work well. But we need your help. Do, dear sisters, help us by your prayers. After all we are all joined as one worker in this great work of helping the world to know Christ. We regret so much that Cuba would have lottery brought back again.

It certainly does drag the moral of the people down, and in this way the people cannot want a better life as they would without lottery, bull fights and cock fights. The people love to live on these excitements.

Please pray for us, and for dear little Isabel Sotolongo. I am writing for Miss N. G. Carson.

Your friend,

M. O. Marvin.

89 Independencia,
Cienfuegos, Cuba.
January 30, 1910.

FROM THE TREASURER.

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost."

This is the song my heart is singing as I close the financial report for the fourth quarter, and sum up the total contributions for the year. For the first time in the eight years I have been treasurer, we have met in full our Conference Pledge. The growth of the Woman's Foreign Missionary Society in these eight years I have known it, has been phenomenal. We have paid $16,000 the past year more easily than we paid $6,000 eight years ago. Surely the hand of God is with us and we are his witnesses.

Our success last year is largely due to the prayer and faith of those women with a larger vision than I had had; for I must confess that I went home from the Annual Meeting at Mt. Airy, thoroughly discouraged, saying to myself "we never can do it, and what is the use to try." Results have proven that it is always worth trying.

When I counted up the year's work and found that we lacked just $21.70 of reaching that $16,000 goal, I phoned at once to the Secretary of Greensboro District. She is a wonderful woman and has never found out there is such a word as "can't." She said "Greensboro will never desert you. We will make it up." And then "Aunt Jennie" said that was not Methodist measure, or at least it was not Light Bearer measure, that it must be "pressed down, and running over," so she sent $33.00 more, making our year's total receipts $16,033.05.

From the bottom of my heart I thank the women of the Western N. C. Conference, and especially the Auxiliary Treasurers, for their faithful work and their fine reports sent in promptly and correctly. Only two auxiliaries in the Conference failed to report the fourth quarter.

And now lets have an April praise and plan meeting all over the Conference, praise for the past, plans for the future; we do not rest here. Remember to elect a delegate to the Annual Meeting which will be held in Reidsville, June 2-6. Send some one who will get enthusiastic, and do great things next year.

Mrs. P. N. Peacock, Treas.

Now it is the great work of nature to transmute sunlight into life. So it is the great end of Christian living to transmute the light of truth into the fruits of holy living.—A. J. Gordon.

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Report of W. N. C. Conference, W. M. S., M. E. Church, South for Quarter ending February 28, 1910.

NAMES OF DISTRICTS	Dues	Pledge	F. Bumpass Memorial	Bible Women	Scholarships	Circle of Thirty	Birthday Circle	Conference Ex. Fund	Retirement Fund	Total
Asheville	$ 93.40	$ 864.65				$ 13.00	$ 2.00	$ 20.75	$ 3.55	$1027.35
Charlotte	163.79	645.45	$ 7.15			207.80	12.00	16.02	22.51	1074.73
Franklin	6.50	25.00								31.50
Greensboro	175.93	660.60	7.35		$ 50.00	287.50	100.00	26.35	13.20	1320.45
Morganton	36.80	34.25			40.00	61.65		2.00	.60	173.70
Mt. Airy	21.55	111.91				50.00	28.20	7.00	2.80	221.46
Salisbury	95.70	703.64		$ 15.20			21.00	9.50	3.00	848.04
Shelby	81.80	240.05	1.95			37.50	10.00	7.50	3.95	382.75
Statesville	64.25	102.64		120.00		25.00	5.15	9.23	2.35	329.22
Waynesville	18.50	58.85							.20	77.55
Winston	62.45	431.68	3.15			42.50	8.75	8.50	.30	557.33
Total Adult	$ 820.58	$3878.12	$9.70	$ 135.20	$ 90.00	$ 754.35	$ 187.10	$ 106.45	$52.56	$6044.06
YOUNG PEOPLE										
Asheville	$ 31.50	$ 111.83					$ 3.00	$ 5.45	$ 1.05	$ 152.83
Charlotte	58.35	294.00	$ 2.00			$ 200.00	5.00	7.85	5.85	573.05
Greensboro	67.90	622.92			$ 80.00		5.00	6.70	3.75	786.27
Morganton	9.60	31.00						.95	.30	41.85
Mt. Airy	29.80	39.95								69.75
Salisbury	40.43	121.96						.80	.10	163.29
Shelby	5.20	54.75						1.10		61.05
Statesville	13.65	52.57								66.22
Waynesville	4.70	8.00								12.70
Winston	5.95									5.95
Total Young People	$ 267.08	$1339.98	$ 2.00		$ 80.00	$ 200.00	$ 13.00	$ 22.85	$11.05	$1935.96
Adult	$ 820.58	$3878.12	$19.70	$ 135.20	$ 90.00	$ 754.35	$ 187.10	$ 106.45	$52.56	$6044.06
Young People	267.08	1359.98	2.00		80.00	200.00	13.00	22.85	11.05	1935.96
Light Bearers	239.56	661.19			240.00	12.50		16.30	2.29	1171.84
Total	$1327.22	$5879.29	$21.70	$ 135.20	$ 410.00	$ 966.85	$ 200.10	$ 145.60	$65.90	$9151.86

RECEIPTS	
Dec. 18—Conference Fund in Treasury	$ 64.23
F. Bumpass Fund in Treasury	13.60
Bible Women Fund in Treasury	30.00
Collected for Bible Women	135.20
Collected for F. Bumpass Memorial	46.40
Collected for Conference Expense	145.60
Collected for Scholarships	410.00
Collected for Retired Missionaries	65.90
Collected for General Work	8348.76
	$9259.69

DISBURSEMENTS	
Conference President	$ 4.70
Conference Treasurer	2.00
Supt. Literature	8.00
Supt. Young People	7.00
Asheville District Sec.	5.21
Greensboro District Sec.	6.03
Salisbury District Sec.	10.00
Treas. Retirement Fund	65.90
General Treasurer	8938.76
Bible Women Fund in Treasury	45.20
Conference Fund in Treasury	166.84
	$9259.69

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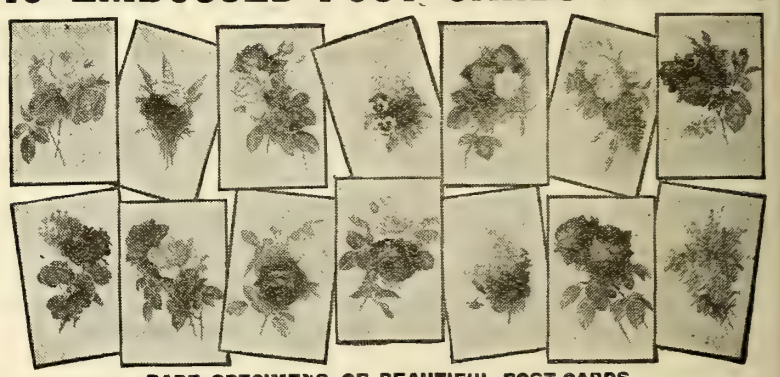
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

OFFICIAL NOTICE.

Annual Meeting of Woman's Board of Home Missions.

The Woman's Board of Home Missions of the Methodist Episcopal Church, South, will hold its twelfth annual session in West End Church, Nashville, Tenn., April 14-21, 1910. The opening session will be on Thursday evening of the 14th. Names of delegates and visitors should be sent promptly to Mrs. John H. Moore, 52 Polk Flats, Nashville, Tenn.

The Southeastern Passenger Association will in all probability grant its usual reduction in railroad fare, provided the required number of one hundred is in atttndance. Persons coming from territory outside the Southeastern Passenger Association are advised to purchase tickets to the nearest point inside the Southeastern territory, and thence purchase tickets to Nashville, at the same time securing certificates of standard form.

Miss Belle H. Bennett, Pres.,
Mrs. Frank Siler, Rec. Sec.

The Chairman of the Southeastern Passenger Association gives the following notification:

"Interested lines have authorized rates as follows: Fare and one-third plus twenty-five cents for the round trip from all stations in Tennessee located on the lines of the Illinois Central Railroad, Louisville and Nashville Railroad, Nashville, Chattanooga, and St. Louis Railway, and that portion of the Tennessee Central Railroad west of Nashville. Fare and one-half plus fifty cents for the round trip from all stations in Tennessee located on the lines of the Cincinnati, New Orleans, and Texas Pacific Railway, Mobile and Ohio Railroad, Virginia and Southwestern Railroad, Southern Railway, and that portion of the Tennessee Central Railroad east of Nashville."

Mrs. Frank Siler, Rec. Sec.

ANNUAL MEETING.

The Woman's Home Mission Society of the Western North Carolina Conference will hold the ninth annual session in Waynesville, N. C., May 14-18, 1910. All names of delegates and visitors should be sent to Mrs. M. J. Branner, Waynesville, N. C.

Mrs. T. F. Marr,
President.
Mrs. Plato T. Durham,
Recording Secretary.

THE MEMORIAL.

The Memorial to the General Conference asking that the women of the Church be granted the privileges of the laity is growing in favor with the public. The women of the church already do a large per cent. of church work, so the Memorial does not seek to increase the amount of work. It does seek to make much that is done legal and to give them a voice in shaping their own work. Could anything be more reasonable? Petitions are being prepared by many auxiliaries asking that the movement be carried, while Annual and District meetings of the Woman's Home Mission Society are framing Memorials.

The Quakers, the Baptist, the Methodist Episcopal Church and others give their female membership a right to have a voice in their work, why not let Southern Methodist women have the same privilege?

OPINIONS OF PROMINENT MEN.

The fact that I cheerfully permit my wife to continue her work as president of the Woman's Home Mission Society in the Alabama Conference is the best answer I can give of my attitude toward the memorial.

Thos. D. Sanford.
Opelika, Ala.

I am heartily in favor of the memorial for laity rights for the women of our Church, and have been for years. I have seen times in the Church when it was necessary to use women in official positions, and yet our law forbade it. When used any way, they sometimes stir the Church as never before stirred. Rev. N. B. Henry.
St. Louis Conference.

I have no hesitancy in saying that I am with the women in the campaign they are waging in behalf of the women of the Church. I think nine times out of ten they have more energy, wisdom, and certainly more religion than we men, and the work they have done in the Church for the last twenty years proves it.

M. M. Davies.
Foote & Davies, Atlanta, Ga.

To be straightforward and frank about it, I am for the memorial. I do not think it will make our women unwomanly to give them position and responsibility. I see nothing in it to work to that effect.

Rev. David Sullins, D. D.
Holston Conference.

I believe our failure to grant women the rights of the laity would do violence to the spirit of Christian freedom. Rev. Frank Siler.
Atlanta, Ga.

BREVARD INSTITUTE NOTES.

The meeting at the Methodist Church is still in progress, with sustained interest. Study hall is still kept in the afternoon and practically all the students are attending regularly.

The besket ball field is in use a large part of the time when school is not in session, and some of the girls are becoming quite expert. It should be possible to select strong teams for the inter-society contest. It is expected that the tennis and baseball players will do vigorous practice within the next two weeks.

This society contest is a struggle for a solid silver cup, which is to be awarded to that society which, for three consecutive years, wins the greater number of contest points. Points are offered for excellence in scholarship, in deportment, in attendance, in the various special departments, in recitation, debate and composition, and in athletics. As the Adelphian society was victorious in 1908 and the Lanier society last year, the decision at the coming commencement is awaited with great interest.

(Continued on fifteenth page.)

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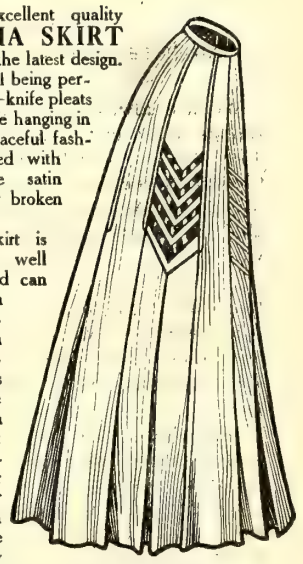
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The Sunday School Lesson

SECOND QUARTER—LESSON I—APRIL 3, 1910

The Power of Faith.
Matt. 9: 18-34

Golden Text—All things are possible to him that believeth. Mark 9: 23.

Wonderful Works.

The opulence of the power of Jesus stands out in today's lesson. One bewildering miracle succeeds another until the land is filled with the wonder of it. Blind eyes are seeing, the dumb speak, and death itself surrenders its prey at the command of Jesus. The forces of disease and death beat a hasty retreat at His approach. He moves through the world like a very lord of life, because He is the Lord of life. The quality which most impresses us as we follow Him through these days of wonder is this absolute mastery. We feel not so much that He knows the secret springs of life as that He is the secret spring of life. With noiseless power He reshapes facts, whose adamantine solidity left other men helpless. In the presence of the forces of nature—of disease, of death itself—His voice is not mere speech. It is power. No hollow echo of impotence comes back after He has spoken. The physical world is His slave, instantly responsive to His will.

It ought not to be hard to see that all this is necessary in the One who is to be the world's Saviour and the center of its worship. Jesus is making no spectacular show of His power. But He knows that the Son of God must show Himself Godlike. He whom men are to worship must do the deeds of God. His revelation would have been incomplete, it would have lacked a certain firmness and stability, had He not shown Himself the complete master of the physical world. There are no stubborn facts which are too much for Him. There are no stubborn forces which can thwart His will. He is not merely one who has lived in the physical world. He is master of the physical world. All this was made clear in the wonderful works of Jesus.

Faith.

One is likely to feel that such power as Jesus possessed is a dangerous kind of power; and it would be dangerous, indeed, were it held by one whose interest in the morally good was not supreme, and whose use of it was not always conditioned by the highest motives and by perfect knowledge.

Jesus was always making even miracles a matter of morals. Often they were "parables in action." They revealed deep moral truths. They revealed the divine sympathy, and they made moral demand. When Jesus performed a miracle, He tried to do it in such a way that it resulted not only in new physical well-being but in the upbuilding of character. To the woman who was healed He points out the efficacy of her faith in order that she may not be deluded into thinking that she was cured by the magic of a touch, and in order that her personal confidence in Him may further grow. He asks the blind men about their belief in His power, aiding them to take that leap of personal faith which will make their healing a moral experience as well as a physical benefit. Jesus felt that faith was a morally creative force and that a man's whole life would have new meaning as he gathered his personal powers into a great outreaching act of trust. So over and over again a miracle was the occasion of the renewing of the very springs of a man's personal life.

The Church may well remember the method of the Master, and strive to make every service of physical helpfulness a ministry to the character as well. To help a man in such a fashion that while his physical needs are met, at the very same time he is made a stronger and better man, is the highest achievement of Christian philanthropy.

The Excited Multitudes.

Everybody was talking about the miracles of Jesus. A contagion of astonishment was going over the whole country, and the character of much of this excitement was just this: It felt the wonder of the works of Jesus, but it did not see their moral meaning at all. Because so much of the astonished praise which His works called forth was unethical and unwholesome Jesus put forth vigorous efforts to discourage it. He asked those who had been healed to keep the miracle secret. But His efforts were unavailing. Those who had been cured did not feel able silently to contain their joyful gratitude, so the excitement was growing rather than abating. It is important to remember that it is possible to be very much excited without being morally stirred. Enthusiasm does not always solidify into conviction, and emotion does not always crystallize into character. The distaste of Jesus for excitement which has no moral root must be kept a fundamental attitude of the Church. There is a noble emotion which is the expression of a life stirred to the depths, and capable of the greatest moral outcome in the deposit it leaves in the character and in the deeds which it inspires. It is always to be distinguished from the emotion which is a substitute for earnestness rather than its expression, and which leaves the life poorer when its surging billows have subsided.

The Malignant Accusation.

There was another danger in the excitement of the multitude. Cold and critical eyes were watching every movement of Jesus. Sooner or later a crisis must come. His enemies were becoming more bitter as His popularity increased. And there was danger that this wave of popular enthusiasm would precipitate the crisis. Jesus knew that He had come to die. When the day of sacrifice came He would be ready to be the victim. But ere that day He had work to do, and He desired to have completed the work of His ministry before the crisis which would bring life to an end. How deep and unreasoning that hatred was which followed Him day by day is seen by the malignant accusation of the Pharisees when they were confronted by miracles which they could not deny. "True, He has done these things," they said, "and He has been able to do them because He is in alliance with the devil." It was the kind of deadly venomous utterance which could come only from evil hearts, hearts set like flint against the winning power of the tenderest love which ever sought to enter the lives of men.

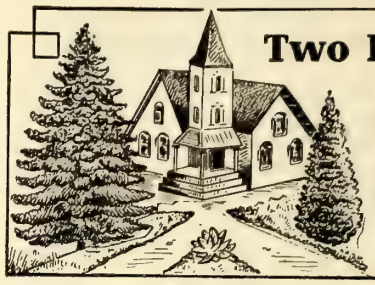
It is not pleasant to believe in the presence of malignant evil in human lives. But the man who faces all the facts of life must admit that besides that misconception and ignorance and prejudice which accounts for much of the evil in the world, there is a darker wickedness like that of the Pharisees who so misinterpreted the deeds of Jesus. That such malignant evil can find a place in human hearts is the most terrible fact of life.—New York Christian Advocate.

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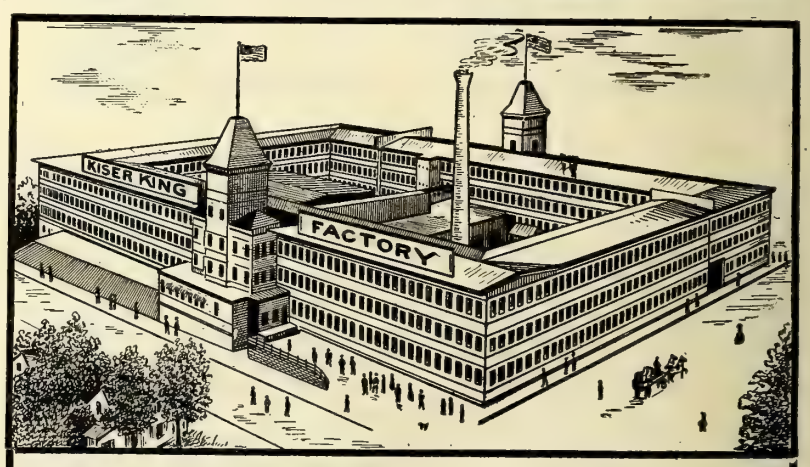
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The Farm and Garden

THE APPLE ORCHARD.

How many of them do not pay and the weather, the soil and the caterpillars get the blame. Here is an instance in which the real blame was definitely fixed, and doubtless there are many others of like character. A man in Ohio, who lived near the Ohio Agricultural College was about to cut down an apple orchard as a cumberer of the ground because it bore little fruit. Officers of the college then secured from him the privilege of taking an acre of this orchard for a year and giving it scientific treatment, which meant little more than careful pruning and spraying. The result was a net return over all expenses of $175. What a little applied intelligence did for this orchard might readily be done for thousands of others now given over to the ravages of insect pests and diseases.

Thousands of farmers get poor crops of fruit and other things merely for want of a little scientific knowledge. Our agricultural stations are doing much good for the farmers and that means for all classes for we are all dependent on the farm.

HOW TO GROW PROFITABLE CORN CROPS.

It is not the purpose or the method of those engaged in farmers' co-operative demonstration work to try to get large yields by the heavy application of commercial fertilizers, as some farmers seem to think. We do not advocate excessive use of fertilizers, but want to make the best use of the amount used. Dr. Knapp's idea is not only to make large yields per acre but to grow them as cheaply as possible. The great thing is to use such methods of farming as will permanently build up the soil so that it will make large, profitable crops. Of course, we advocate the use of all stable manure, lot scrapings, leaf mold and things of that character, for the purpose of supplying humus to the soil.

Our records of costs of making the corn crops are not yet sufficiently completed for publication, except in individual instances, but we believe we can safely say that they are about half of the average cost of producing corn. Several of the records already in, run from 20 to 30 cents per bushel and some of them as low as 10 to 12 cents per bushel.

For the benefit of those not in touch with the work, we will say that the large yields being reported are due mainly to three things:

1. A deep, well pulverized seed bed, with as much humus as possible.
2. Sound, well-improved seed to plant.
3. Proper cultivation.

It is impossible to grow a full crop of corn on three or four inches of soil. There is not enough plant food nor enough moisture in that depth to make a large yield. We must have 6 or 8, or even 10 to 12 inches of soil in most cases, if we are to grow big crops profitably. The deep breaking of the soil is one of the principal factors in the big yields made this year. As a general rule, we advocate doing this deep breaking in the fall, or in the early winter before the soil becomes too wet from the winter rains. The air, sunshine and freezes all help to pulverize the soil and make plant food available, and they are much cheaper than commercial fertilizers. Winter cover crops are advocated wherever it is practicable to grow them.

Clods are rocks and they should be pulverized in order that what plant food they contain may be used by the plant and so that they will help in holding moisture.

An average sized stalk of corn will use as much as 300 pounds of water in making its growth. If this supply is not present, and we do not have the proper amount of rainfall at the proper time, the yield is cut off accordingly. It is impossible to have enough soil moisture for, say, 15,000 stalks to the acre if the soil has no humus and has not been broken for more than three or four inches deep.

Right in connection with the supply of moisture we recall that a pound of vegetable matter in the soil will hold seven times as much moisture as a pound of sand and hold it three times as long: That a pound of vegetable matter will hold three times as much moisture as a pound of clay and will hold it twice as long. Of course the vegetable matter furnishes plant food also, and is necessary for the growth of the bacterial organisms which do so much good for the farmer. Stable manure is one of the best agencies for supplying these organisms as well as for furnishing humus.

Good seed plays no small part in producing profitable crops, often increasing the yield from 10 to 50 per cent. and sometimes 100 or more per cent. over scrub seed.

By proper cultivation we mean simply the "frequent and shallow stirring of the soil around the growing plant." Sometimes, however, it is advisable to let the first cultivation be rather deep, provided it is done before the plant roots get out into the soil. Care should be exercised in this since the plant roots grow several times as fast in length as the corn stalk grows in height. After the corn gets up considerable height the cutting or breaking of these roots is like pulling an animal's teeth and then expecting it to hustle for the food it needs. Some times farmers cut off the yield of their corn crop from 5 to 10 bushels per acre by deep cultivation, thinking that only "elbow grease" is necessary to make a good corn crop. Frequent and shallow cultivations also help to retain the moisture that should be present in the soil to carry the corn crop through a drought.

A deeply broken soil, therefore, well pulverized, filled with humus, planted to good seed, and properly cultivated ought to make a big yield of corn for any farmer.—C. R. Hudson, North Carolina State Agent Co-operative Demonstration Work, in Progressive Farmer.

The teacher had been reading to the class about the great forests of America. "And now, boys," she announced afterwards, "which one of you can tell me the pine that has the longest and sharpest needles?" Up went a hand in the front row. "Well, Tommy?" "The porcupine, ma'am."—Chicago News.

Tetterine Conquers Poison Oak.

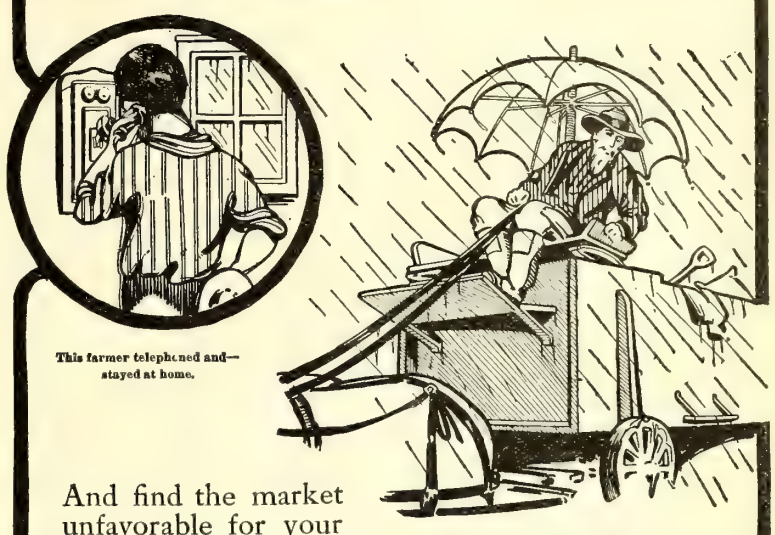
I enclose 50 cents in stamps for a box of Tetterine. I have poison oak on me again, and that is all that ever has cured it. Please hurry it on to

M. E. Hamlett.

Montalba, Tex., May 21, '08.

Tetterine cures Eczema, Tetter, Ring Worm, Itching Piles, Old Itching Sores, Dandruff, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c.; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

DO YOU DRIVE TO TOWN?



This farmer telephoned and—stayed at home.

This farmer went to market.

And find the market unfavorable for your produce? The farmer who has a telephone in his home can telephone first. The useless trips thus saved are worth the cost of service.

Under the plan of the Bell System the service costs but a trifle; the farmer owns the instrument and the equipment.

Write to nearest Bell Telephone Manager for pamphlet, or address

Farmers' Line Department

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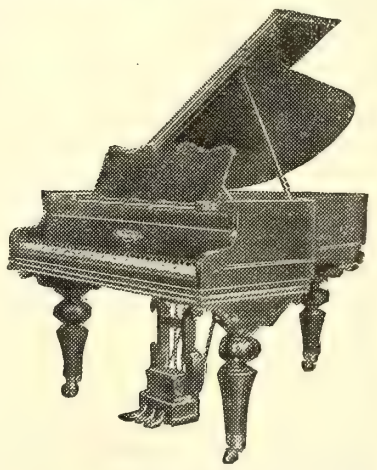
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PARKER-GARDNER CO.,
CHARLOTTE, N. C.

Our Dead.

Clark and Adcock—Adam Clark was born to Rev. William Clark, an earnest local preacher and Charlotte Clarke, January 22, 1827, in Lilesville Township, Anson County, N. C. He was married to Miss Elizabeth Cox, of same community, January, 1860. This union was blessed with 8 children, 2 boys and 6 girls, all of whom outlived their parents. His wife preceded him to the better world 7 years and he was follwed by his youngest daughter, Mrs. Ida Adcock, March 5, who was taken sick 4 days after her father's burial and never improved. Uncle Adam, as he was familiary called, joined the church, having made a clear profession of faith in Christ, soon after his marriage, and led a quiet, consistent, Christian life thereafter. His daughter like her father was a quiet, unobtrusive character, joining the church in early lift and walking uprightly before God and men, passed quietly into the next world with no demonstration, but without fear. Thus pass two of God's children, not much noise and show but, as always, we know where to find them.

"Uncle Adam" was laid to rest at Forestville by the side of his wife and the daughter at Shady Grove beside her husband and her only child, a little girl, dying in childhood. The writer, their pastor, conducted both funerals.

C. H. Clyde, P. C.

Brannon—Henry F. Brannon was born in Henderson County, January 6, 1890. Joined the church in the year 1901, went to Oklahoma in the spring of 1909 and was stricken with pneumonia and died March 9, 1910.

His remains were brought to Canton and laid in Locust Field Cemetery on Sunday, March 13, 1910. Henry had shown a strong Christian spirit from his early years and every letter to the family breathed a strong hope of future life.

L. B. Abernethy.

Edwards—Sister Rachel D. Edwards (nee Hipps) passed to her heavenly home Friday, February 18, 1910. The transition took place about dawn. Her husband who had watched by her side nightly for weeks, upon inquiry about five o'clock that morning, was told by her that she was a little cold. When he had made her comfortable, she insisted that he lie down to rest. Rather to please her than hoping to sleep he laid down across his bed. After awhile he fell asleep, but was wakened he thought by his wife's voice calling him. He arose instantly. It had been just thirty minutes since he had laid down. She was gone.

The summons had not come unexpectedly. For three years she had resisted with the resolution of an uncommonly strong will and high intelligence the inroads of tuberculosis, but steadily lost. She knew the inevitable and accepted it bravely. Her heart clung to her little ones, but she was resigned to God's will and did not doubt that for them as well as herself all would be well.

She suffered intensely at times, but she did not complain. God's grace never failed her. She had been a Christian all her life perhaps, making an open confession of Christ at the tender age of thirteen and uniting with the Methodist Church.

In the good providence of God she was called to share the trials and blessings of the Methodist itinerancy, having been married to Rev. J. J. Edwards in 1894. And here as everywhere the quality of the woman was displayed. Once when the appointment was an unusually hard one and her husband felt baffled and almost ready to give up, a lucrative offer being made him in the commercial world, it was the unerring counsel and courage of this brave woman which conquered.

The five children are old enough to have received the impress of her lofty character. They will hold her fast in their affections. From the oldest, fifteen, to the youngest, six, deference, obedience and love were naturally rendered to such a spirit as their mother's.

Although Sister Edwards had been unable to take an active part in the work of the church at Troutman or to mingle in the social life of the place, yet her influence for good was strongly felt. The esteem in which the community held her was attested by the large congregation at her funeral and burial.

The funeral exercises were conducted by the Rev. E. L. Bain, assisted by the Revs. J. D. Rankin, Harold Turner and T. B. Johnson, from the Methodist Church and her remains were interred in the Troutman cemetery.

So there passed from earthly scenes at the comparatively young age of thirty-five, this wife, mother, Christian, but the sum of human goodness and happiness is greater because she lived. Surely her Lord greeted this heroine of the parsonage, "Well done, good and faithful servant!"

P.

Ware—Mrs. Julia Rhea Ware was born near King's Mountain, November 1, 1873, being a daughter of William and Sarah Rhea. She died in the home of her mother on the night of November 19, 1909, having just passed her thirty-sixth year. At the age of twenty-one years she was happily married to Mr. C. D. B. Ware, a well known and prosperous farmer of the El Bethel section of Cleveland County. This union was blessed with a single child, Dixie, whose father died about the time of his birth 15 years ago.

Mrs. Ware was, from childhood, a member of our church at El Bethel and was prominent in every good work, serving as organist, Sunday School teacher and Epworth League officer. She was also for years an efficient public school teacher. Her going was unheralded but she had lived well and her sunset was peaceful.

Former Pastor.

Siceloff—John Philip Siceloff was born November 2, 1820, and died March 4, 1910, aged 89 years, 4 months and 2 days. Brother Siceloff was twice married—first to Miss Maria Haines, and after her death, to Miss Susan Rebecca Beard. In all, twelve, children were born to him. His grandchildren, living and dead, are twenty-eight in number; great grandchildren, twenty-five.

He made a public profession of Christianity when a boy, and he has lived a long and useful life. He greatly loved the services of his church and was faithful to her calls when possible. He leaves a place unfilled in his home, his church, his community. "Uncle Philip," because of his true devotion to Christianity, has won for himself a worthy name wherever he was known, and he has stamped the impress of his noble character upon many lives in his community. "He being dead yet speaketh."

J. T. Ratledge.

5—Everblooming Roses Free—5



Five Choice Hardy Everblooming Rose Bushes. Each of these roses are of a different color and variety and with ordinary care will bloom the first season planted. They are the kind which bloom every month of the growing season, producing great masses of large beautiful flowers, exquisite in form and delicious perfume. Don't miss this grand opportunity to have five of the finest roses grown, blooming in your garden this summer.

We will send these **Five Choice Hardy Everblooming Rose Bushes** to you absolutely free, delivery charges all paid when you send us $1.00 received from giving away **FREE** 4 packages of 12 beautiful Art Floral post cards with each one year subscription you secure to Home Life magazine at 25 cents a year. Home Life is the best family magazine published for 25 cents a year and contains latest fashions, popular music, instructions in fancy needle work and crocheting, interesting short and serial stories, money saving cooking department and editorials of unusual importance by men who know, together with many other instructive and interesting departments.

Rose Bushes ready for planting. Guaranteed to reach you in healthy condition.

Description of Roses.

Rhea Reid—This new rose is considered one of the finest of all roses of late introduction, growing vigorously and rapidly and producing long graceful branches. It has no equal for out door planting being perfectly hardy and almost impervious to the attacks of disease or insects. Great masses of large, double flowers of rich velvety red are produced the whole blooming season.

White Maman Cochet—This is a rose for everybody, succeeding under the most unfavorable conditions. It is excellent for open ground culture, growing rapidly and vigorously, quickly forming a shapely bush covered with beautiful clean cut foliage of a dark green. The blooms of pure snow white are beautiful in form from bud to open flower and unsurpassed in size or quality by any other variety.

Mlle. Francisca Kruger—A peerless rose in every respect. It is distinct in habit of growth, thriving under very adverse conditions. A fine grower of compact bushy habit, having a wealth of beautiful dark foliage. The flowers when in full bloom are of immense size and perfectly double, unequaled in beauty by any other rose of a deep rich coppery yellow.

Pink Maman Cochet—A rose to excite the envy of everyone. For out door planting this rose stands first as a strong vigorous grower, rapidly producing a large shapely bush, densely covered with deep green foliage. It is extremely hardy, thriving in any climate, producing such great masses of beautiful flowers as to almost hide the bush. The large superb flowers are perfectly formed, delicately tinted a silvery rose, touched at the center with a golden yellow.

Blumenschmidt—A winning rose, capturing the first prizes wherever exhibited. For general planting, it has no superior; growing vigorously and rapidly, soon forming a healthy compact bush, which blooms steadily through the season. The flowers when in full bloom are of immense size and perfectly double, unequaled in beauty by any other rose.

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In addition to the Five Choice Hardy Everblooming Rose Bushes offered above we will also send free Four Hardy Shrubs and Vines: Hydrangea Alba Grandiflora; Spiria Van Houteil; Althea; Honeysuckle Hall's Japan, when you send us your club of 4 one year subscriptions to Home Life with 25 cents for each subscription.

A Garden of Roses for You **Hardy flowering shrubs—beautiful climbing vines** all ready for planting and delivered free in a healthy growing condition. Have beautiful flowers blooming in your garden all summer with exquisite healthy vines climbing your porch or over the fence. Don't fail to take advantage of this offer. We want everyone who reads Home Life, together with their friends to have these beautiful plants. This is not a seed offer, but gives you free, hardy growing plants ready to put into the ground. Don't delay. Plant early. Get the best results. Most perfect bloom. Sweetest flowers.

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An external remedy for Croup, Colds and Whooping Cough in Children—Colds, Soreness in Chest and Cold in head in Adults. Physicians prescribe it and get the best of results.

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It's a Big Money Maker.

Write for circulars and particulars.

Manufactured only by
COLUMBIAN IRON WORKS,
Chattanooga, Tenn.

WOMAN'S H. M. SOCIETY

(Continued from 11th page.)

FROM STATESVILLE DISTRICT.

The wide-awake and vigilant secretary of the Statesville District sends us the report of a new auxiliary which she recently organized at Davidson. The officers are as follows:

President, Miss Sue Armour; First Vice-President, Mrs. T. F. Lathery; Second Vice-President, Mrs. Anna Brown; Third Vice-President, Mrs. Otho Stiles; Recording Secretary, Miss Minnie Bratton; Corresponding Secretary, Mrs. R. E. Atkinson; Treasurer, Mrs. Holt Armour; all of Davidson.

This auxiliary starts off with a membership of twenty-eight and a good list of subscribers to "Our Homes." Mrs. England reports these women to be enthusiastic and willing to be used by God in furthering His work. We give them a glad hand of welcome and hope they may do us good. We trust they will have a representative at Waynesville.

From the President comes the gratifying news that Mrs. R. W. MacDonell, our General Secretary will be with us at Waynesville and she hopes to secure other General Officers. We hope every officer and District Secretary in our Conference Society can be present and that every auxiliary will have one or more representatives. Plan now to make this the largest and best meeting in our history. Above all, pray much that God's Spirit may be there.

At times the best way to progress is to stand still. An ocean steamer, caught in a fog in a dangerous channel, wisely drops its anchor and waits. To every life come times when it should simply stand still and wait. To go backward is needless; to go forward is rash. Just to be still and see what God will do, is often highest faithfulness, as it is always the hardest duty. Waiting is a severer test of faith than working.—Selected.

Wherever souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for his temple.—Phillips Brooks.



Don't Forget:—
Order Now
Pansy Plants
Fine Variety Large Plants
50c. per Dozen,
Post Paid.
SUMMIT AVENUE GREENHOUSE
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SPOTLESS READY MIXED PAINT AT ONLY $1.07 Per Gal.

BUY direct and save the dealer's profit. We sell $1.75 quality at only $1.07 per gallon.

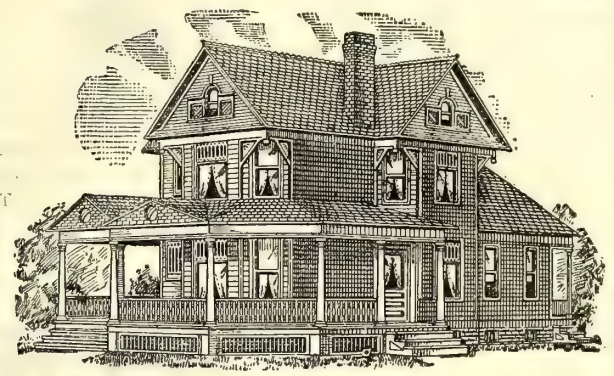
Spotless Ready Mixed Paint is sold under the strongest guarantee ever offered. Our free trial plan and five-year guarantee give you **absolute** protection.

We make every shipment under our binding guarantee that you may open and use any three gallons of paint you wish, putting it to the hardest test, and if you find that we have not shipped you a paint of as high quality as you can buy *anywhere regardless of price*, just ship back the unopened paint and we will not charge you for the three gallons used, but will refund all your money and freight charges. *You must admit that this is a fair offer.* We make it because *we know* that Spotless Paint is the *best that can be made.*

HERE IS OUR PAINT BILL FOR
THIS BIG TWO-STORY HOUSE
Two coats. Size 25x40 ft. 20 ft. eaves.

ONLY $13.51

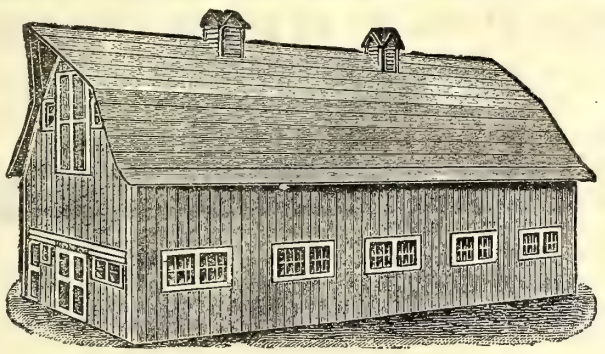
10 gallons Spotless House Paint, at 1.03	$10.30
3 " for trimmings, at 1.07	3.21
Total cost	$13.51



DO YOUR OWN PAINTING WITH SPOTLESS READY MIXED PAINT

Our paints are **perfectly mixed** by the best machinery so that any boy or farm hand can apply them perfectly. You select just the colors you wish. No mixing! No reducing! No matching!

Costs only $9.86 to paint this barn



A large, modern barn like this, painted with our Spotless-Weather Proof Mineral Barn, Roof and Fence Paint two coats for $9.86.

This large barn, measuring 30 feet wide by 50 feet long and 22 feet in height, will require

12 gallons for body, 10 gallons at 69 cents per gallon,	$6.90
2 gallons at 74 cents per gallon	1.48
2 gallons for trimming, at 74 cents per gallon	1.48
	$9.86

of our Spotless-Weather Proof Barn, Roof and Fence Paint, the most durable mineral paint made, guaranteed to wear five years.

HOW TO CALCULATE YOUR PAINT BILL.

One gallon of our Spotless paint covers 250 square feet of service with two heavy coats that will last. It can be spread over 300 square feet or more, but we think the best results will obtain if well brushed out on 250 square feet, two coats.

To determine how much paint you will need for your building, multiply the number of feet around it by the height of the walls. This gives the number of square feet of surface to be painted. Divide the product by 250 and the result will be the number of gallons of paint required to paint the building with two good substantial coats of *Spotless ready mixed house paint.* Thus:

Feet around house, or length of front rear and both sides, 100 feet
Multiply by height of walls, 20 feet

2000 square feet
Divide by 250. 250)2000(8 gal. for 2 coats
2000

Eight gallons then is the amount needed for this building. We guarantee full measure and weights and that our paint will cover 250 square feet of surface with two heavy coats.

The above rule is correct except in the case of white paint, which should have three coats instead of two. Add 25 % to your quantity in ordering white, as this will give you enough for a third coat and will assure you a dead white surface.

If you cannot calculate your paint bill, send us the dimensions of your building, and we will make the calculation for you at once without any charge.

WRITE FOR FREE COLOR-CARD TO-DAY.

FILL OUT THIS COUPON---NOW

THE SPOTLESS COMPANY, 115 ***Shockoe Square, RICHMOND, VA.:***

Gentlemen—Please send me your free color-card, paint catalogue and full particulars about your guarantee of Spotless Paint.

Signed.....

Address.....

FITS CURED NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. **German-American Institute, 964 Grand Ave., Kansas City, Mo.**

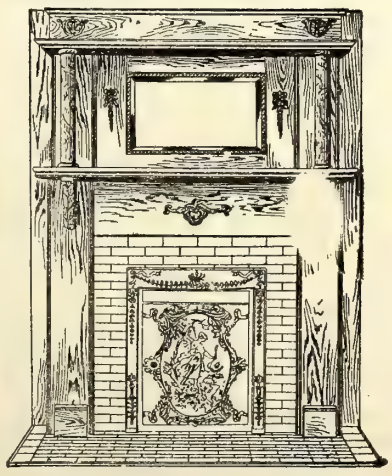
AGENTS



Drop everything else and write to me. G. F. Bible made $10.00 a day.

Commence work in your own town. No capital required. I furnish you with a complete working outfit. Build an independent business of your own. No experience necessary. I give you successful methods and selling plans. After establishing a business in your own town additional territory will be assigned Work suitable and profitable to men and women. Position permanent. In this business you will not earn big money in two hours and then nothing more for a week but will have a profitable regular income of $5.00 to $10.00 a day, every day. Hustlers always make the most money. I want hustlers. Be your own boss backed by a high class long established legitimate business concern. Only one representative wanted in each district. Write to-day. Secure your territory and start at once. Money made the first day.

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THAT PLEASE
Grates and Tiles
THAT HARMONIZE

Get Our Catalogue. Free to those who are interested.

Odell Mantel Co.,
(Owned by Odell Hardware Co.)
GREENSBORO, - - - N. C.

"THE HEIR OF A KING."

"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6: 33. Jesus was sitting over against that treasury to see, not how much, but "how," in what spirit, the people gave their gifts. The rich gave of their "surplus," she of her "lack;" she had not enough for the next meal, but she gave it all. Do you say it was cruel of Christ to receive it? Christ judged dicerently. This widow offered her gift with faith in God, doubtless thinking in her heart, "The providence which gave me those two mites and has provided for me until this hour will care for me tomorrow and next week and for all the future, because I am God's child." She was no spendthrift, but the heir of a King.—H. C. Mabie.

Write for this Booklet Today.

If you value your health you will be more than interested in reading a little booklet which is being distributed free, by mail, by the Harris Lithia Springs Co., Harris Springs, S. C. It contains letters from eighteen of the most prominent and successful physicians in the South, including the Editor of our leading Southern Medical Journal and the President of one of our oldest and most honored Medical Colleges.

The free booklet gives the experiences of these physicians and others in the use of Harris Lithia Water for the cure of those diseases that are related to uric acid, viz—rheumatism, sciatica, gout, gall stones, urinary calculi, cystitis, diabetes, Bright's disease, and catarrh of the stomach. Uric acid is a powerful poison but is readily dissolved from the tissues and eliminated through the kidneys and skin by Harris Lithia Water.

Augusta, Ga.
Harris Lithia Springs Co.,
Harris Springs, S. C.

For the past seven years I have prescribed Harris Lithia Water with the most satisfactory and gratifying results in the treatment of the following diseases and disorders. Acute and Chronic Nephritis, Renal Calculi, Uric Acid Diathesis, Acute and Chronic Gastritis and Disorders in Pregnancy.

In my judgment there is no alkaline water to equal Harris Lithia Water.

Yours sincerely,
A. C. Wade, M. D.

THE TEST.

"But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen the brethren." Luke 22: 32. There are those (I think this is the idea beneath our Lord's words) who when they come under the power of Christ ought for some time to test themselves in some humble and obscure obedience. They ought to make sure of their own sincerity in some form of Christian life or service which, though it is private will test them and try them. By this means they will soon learn whether they have begun to build upon sand or upon a rock; or, to use another advice of our Lord, they ought to sit down upon some lower seat, so that when the Master enters He may say, "Friend, come up higher."—J. A. Hutton.

How to Make Pastry.

"It is quite a study, this cooking proposition," recently said the manager of a big Southern hotel. "Of course, when it comes to plain, everyday dishes, we can get cooks galore, but the pastries are what worry us. That's where our trouble starts. Traveling men, to a great extent, are epicures. They will pay good rates but they demand something in return, and that means principally something good to eat. It goes without saying that a great hostelry like ours buys the very best meats in the market. Almost any chef can prepare a nice chop, steak or roast, but when it comes to the dessert, that is very different. The table we set is judged almost entirely by the toothsome morsels. Some of the best pastry cooks in this country are French and we now have a Parisian who gets a very big salary. This fellow knows his business to a nicety. This very morning one of the guests, a commercial traveling man, complimented us on our excellent pastries, asking me for a few recipes to send home to his wife. Here are several that I got from Alphonse, the pastry man. You can copy them if you wish:

Sponge Caks. 6 eggs, 1 cupful of four, 1 cupful sugar, 1 teaspoonful Sauer's Lemon Extract. Beat the yolks and whites of the eggs separately. When the yolks have become very light, add the sugar, and beat for five minutes; add the flour, beat for five minutes more; add Sauer's flavoring extract, and lastly, the stiffly beaten whites of the eggs. Beat again, and bake in tins lined with buttered paper.

Easily-Made Angel Cake. 1 cupful of flour, 1½ cupfuls of sugar, 12 eggs (whites only), 1 teaspoonful of cream of tartar, 2 teaspoonfuls of Sauer's Vanilla Extract. Sift the flour five times, adding the cream of tartar during the last sifting. Beat the whites of the eggs very stiffly; add the sugar, sifting it well; then add the flour and Sauer's flavoring extract. Bake in a new tin, if possible. If not, use one that is neither buttered nor floured.

Favorite Drop Cakes. ½ pound of butter, ¾ pound of flour, 3 eggs, ½ cupful of currants, 1 teaspoonful of baking powder, 2 teaspoonfuls of Sauer's Orange, Lemon, or Vanilla Extract. Cream the butter and sugar; add the other ingredients, Sauer's flavoring extract last. Mix thoroughly, and drop upon pans that have been lined with buttered paper.

Plain Cake. 1 cupful sugar, 1 cupful of sweet milk, ½ cupful of butter, 2 teaspoonfuls of soda, 1 teaspoonful of cream of tartar, 1 teaspoonful of Sauer's Lemon, or Vanilla Extract. Cream the sugar and butter; add the other ingredients; bake in well-buttered tin.

By the way, don't forget to tell your wife this: 'Alphonse says that Sauer's are the only extracts that will give such excellent results, because,' he says, 'they are not alone pure, but contain the best ingredients, as well.' "

THE MYSTERY.

"The wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John 3: 8. Befort Jssu had talked long with the aged citizens of Jerusalem, Nicodemus began to use the great adverb "how," a word which springs spontaneously to the lips of every man who thinks. And Jesus at once informed him that there was no answtr to his question. Certain things are simply because they are. They are not to be philosophized about until they have been acted on. A man must be born of the Spirit. If you ask the question, How? the answer is, He must be born of the spirit. If you say it is a mystery, the answer is, You speak truly, but the world is full of mystery.—Charles E. Jefferson.

The time is short: If thou wouldst work for God, it must be now.—H. Bonar.

Never fear to bring the sublimest motive to the smallest duty.—Phillips Brooks.

BOSTON CRYSTAL GELATINE



Makes a perfect dessert for the children. At parties and lawn fetes Crystal jellies are a great favorite with the little folks. They could eat nothing purer or more healthful.

Crystal Gelatine is very economical, one package making two full quarts. Tasteless and odorless-assimilates perfectly with milk or cream. You don't know how tender a jelly can be until you try Crystal Gelatine.

Ask your grocer. If he does not keep it, send us his name and we will send you a free sample package.

CRYSTAL GELATINE CO.
121A Beverly St.,
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SPHINX



PURE MIXED PAINT

DEFIES TIME & WEATHER — BEST FOR THE SOUTH

Look for the trade-mark bearing the words Lemoco Quality. It is your surest guarantee of satisfaction and your protection against cracking, scaling and peeling.

"SPHINX" PAINT IS MADE FOR SOUTHERN PINE.

Made in white, black and forty-five beautiful tints and colors. All ready mixed. If your dealer cannot supply you write for free color cards and prices.

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North Carolina Christian Advocate

H. M. BLAIR, Editor
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EDITORIAL

THE NESTING PLACE OF CRIME.

In almost every county in the State there are certain sections where crimes, more or less flagrant, are of almost daily occurrence. These communities make a record of shame for the counties in which they are situated and furnish a breeding place for the lawless spirit, and as such are a constant menace to the peace and happiness of the whole county.

In Guilford County, for instance, Sumner Township seems to furnish a large proportion of the capital offenses, notwithstanding it is remote from the sections in which large numbers of laborers are employed on public works. Two murder cases, of a notoriously flagrant nature have come up from that section within the last few months.

It is significant that in each of these cases liquor has figured conspicuously, and we believe, as a rule, almost all these disorderly sections where crime is rampant are nesting places of crime and disorder for the reason that a large portion of the people are all the time dabbling with liquor. The blockade distillery flourishes and turmoil and disorder flourish with it. In many cases we fear the distillery is operating in bold defiance of the law, the better element suffering in silent intimidation, while the sheriffs wink at disorder and lawlessness that they should nip in the bud.

There is but one wise course open to the better and law-abiding element in such communities, and that is to get together and, trusting to God to vindicate them in the right, serve notice on these offenders that they will not stand for their protection by silent acquiescence. Then let them get after the sheriff and his deputies making it hot for them if they fail to do their duty.

One thing can be relied upon with certainty, these whiskey bummers are an essentially cowardly set, and while they are great on a bluff and will not scruple to do private injury by way of revenge, they will not abide long when they find a strong public sentiment organizing itself against them. Let the good people of these crime-ridden communities get together, and proceed against these nesting places of crime and it will not be long before the record of their disgrace will be blotted out. It is a well-established fact that no community can rid itself of crime and disorder, as long as the woods are full of illicit distilleries.

THE TURNING OF THE TIDE.

With the dwellers in the country in easy shape financially while the people who have cast in their lot with the townspeople are, many of them, without employment and all working on short time and low wages, it would seem that the conditions are ripe for turning the tide back to the country again.

Why should it not be so? Every consideration of health and the possibilities of a competency as well as happiness, point toward the country home. The artificial glare and glamor of the city may attract for a time, but for solid comfort and pleasure in living as well as prosperity commend us to the country.

While all this is true, we doubt if many who have abandoned the country home for a dwelling place in the city will ever return, yet we hope something can be done to persuade others who contemplate such a move to abandon it and be content where they are. Much is being written these days about the ravages of hookworm and other diseases among country people. As a layman, with perhaps no right to express an opinion on such matters, we venture the assertion that this will not compare with the ravages of tuberculosis among girls who have been carried to the towns and shut up to toil long hours in factory and shop instead of having the pure and wholesome air of the country to breathe.

The common plea for breaking up the country home and removing to town is to get better educational opportunities. This objection to the country is now largely eliminated, however, as under our new system good school houses have been built in almost every community and the schools have been greatly improved. It is doubtful whether our large city graded schools of today offer any real advantage over the country schools so far as the common school course is concerned, and as far as the moral tone is concerned there is everything to be said in favor of the country school. For moral considerations it is still true that men with families are making Lot's mistake and pitching their tents toward Sodom. While the average country school may not be a model of moral purity, it is nevertheless true that the chances of immunity from moral contamination are greatly in favor of those who spend their tender years in the country school. It would be immensely wiser in men who have good country homes to spend some money and give some time and labor to co-operative effort in building good churches and schools in the country and in maintaining them, than to start on the uncertain errand of searching for these things in the town or city.

There are indications that the country is entering upon an era of prosperity and thrift, that she is coming into her own and we hail this change with genuine delight.

A WEEK FOR THE ADVOCATE.

We feel constrained to ask those pastors who have done little or nothing for the Advocate to give at least one week during April to this work. There are not less than 2500 families, who formerly received the paper under the special dollar proposition, that are not receiving it now. So the contention that there is no material to work on cannot be accepted. Brother pastor, while you have been hesitating the list has been gradually slipping away from us. The only help for the situation is a rally in every charge. Will you not make this rally now? Give at least one week to this work, or at least sufficient time to secure ten new subscribers from your charge. Meantime see that your people do not neglect to renew. Ten new subscribers from each charge would give us an increase of more than 2,000 and would save at least $600 on our advertising income for the year besides all the good we can accomplish by the circulation of the Advocate. Since each member of the Conference is equally interested in the success of the Advocate, knowing its sacred relation to the church, is it not folly to be indifferent toward it? We will gladly mail new lists to any pastor making the request.

"TAKE NO THOUGHT."

This admonition of our Lord is sometimes regarded as extreme. In fact the teaching of Jesus, unlike that of any of the great teachers of the world, antagonizes the selfish tendencies of human nature to such extent as to startle the unthinking. However, the expression, "take no thought for your life, what ye shall eat, etc.," does not seem in such startling contrast to all our reasoning faculties when we read it, "Be not over-anxious, etc.," which is really what our Saviour means.

At a time like the present when many who work for wages and see the wage reduced from month to month while the prices of the very necessities of life continue to soar, it is difficult for one to maintain a tranquil state of mind, and it is not reasonable to expect that there should be no thought given to the economic conditions which may be responsible for it. Nevertheless, it is plain to every one capable of reasoning that excessive anxiety only aggravates the evil, for "which of you by taking thought (by anxiety or worry) can add one cubit unto his stature." It is useless and foolish, because it is utterly unprofitable.

On this subject a recent number of the Pittsburg Christian Advocate says:

"A great multitude of men, women and children in this and other lands are now going over, in the current Sunday School lessons, the teaching of Jesus. Some of these are making a real study of his words. Is it possible in such a time as this to follow his teaching when he says to us: 'Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?' Dare we in this day be other than Gentiles, heathen, who 'seek after all these things?' Must we not indeed double our diligence in seeking them, if we are to keep up with the prices, or get even with the trusts who control them? If there ever has been a time when this saying of his could be obeyed, surely it is not now. On the contrary, it will be found that these very words of Christ are the words we most need to hear today, and now is the fit time to emphasize the sanity, admonition and practical directness of his teaching on this subject. It would be a great mistake at this time, as it has always been, to read into the teaching of Jesus found in the sixth chapter of St. Matthew the counsel that we are to be careless and content whether we have a loaf, a half-loaf or no bread at all, and that we are to tamely submit to the imposition of those who control the markets, looking to the world to come for justice, compensation and fullness. What he actually does counsel us to do is to put primary matters first, and he plainly tells us what matters are primary. 'Seek ye first the kingdom of God and his righteousness.' Whether it costs much or little, whether it is luxurious or simple, a living is a secondary matter, and all questions relating to it are secondary. The matters of prime importance to us are the kingdom and righteousness of God, which we may not only seek but attain. This is another way of saying that the primary questions relate to life, which is 'more than meat'—more than a living. It is not comfortable or luxurious living, much less is it high living, which Jesus covets for us; but life which is life indeed, life which has standing and character. It is only when we are in 'the kingdom of God' that we have high standing. In his kingdom we have personal fellowship with him, and his holy will of love becomes the law of our conduct. He bestows 'his righteousness' upon us, we are counted among the righteous who inherit the kingdom by one whose word there is none to dispute, and in that position we become like him, we gain character.

"Now, our Heavenly Father, who wants us to have life, to have standing and character, to share his life, to become like him and to be with him forever, 'knows' that we 'have need of all these things' which Gentiles seek, and 'all these things shall be added' to those who put the primary things first. Jesus knew the relative importance of the questions we ask and the matters we are discussing in this day, but he makes all of them secondary, and shows us how to attain the things of primary importance, the standing and character which give meaning and worth to human life. 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

Our tasks are so many, and our time is so brief, that we cannot afford to pause in the work to which we are God-appointed until our little day ends. But we can work better, and are more likely to endure the stress of worthy toil until life's eventide, if we insist on keeping our tempers calm. The overwrought work spirit is nearly as bad as idleness. The "fussy" worker is never the best workman. Neither is he in whom "hustling" is a half-mania. Yet we must not slumber while the day lasts. Restfulness in work, the outgrowth and proof of the peace of the mind that is stayed on God, is the true rule.—Sunday School Times.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL NOTES.

Two important pamphlets have just come to our table from our publishing house at Nashville, Tennessee. These pamphlets are each entitled, "A Call to Preach," and for many reasons should be largely circulated just at this time. One of these pamphlets is by Rev. W. F. Tillett, D. D., Dean of the Theological Department of Vanderbilt University, and is a very plain and practical statement of the subject from the Methodist standpoint. The editor of the Advocate recalls very distinctly the years in which he would have been very thankful indeed for such a treatise to have fallen into his hands. It will help any young man who has ever had any serious thought of entering the ministry, or even a vague impression that he ought to preach the gospel, to get this pamphlet and read it carefully and prayerfully.

The other pamphlet is by Rev. John H. Nichols, of the Tennessee Conference. Of course those who know Brother Nichols will recall his "Grub Ax," "Pump," "Furnace, etc." These are all written in the form of a colloquy with a Campbellite and this new pamphlet is on the same style. We advise pastors to be on the lookout for young men who might be helped by these pamphlets and put them in their hands. The price is ten cents each. Address Smith & Lamar, Agents, Nashville, Tenn.

* * * *

The General Conference of the Methodist Episcopal Church, South, will convene in Asheville, on Wednesday, May 4th, and will be in session about three weeks. This is the legislative body of our church, which is composed of representatives from all the annual conferences, there being an equal number of clerical and lay members from each annual conference. The Bshops are, ex-officio, chairmen of the General Conference, and preside in turn, alternating from day to day as they may agree among themselves. This is the first time that North Carolina has been honored by a meeting of this great body within her borders, and the Western North Carolina Conference is particularly pleased to be permitted to be in the attitude of host to the same. We trust that many of the readers of the North Carolina Christian Advocate will take advantage of this opportunity to look in on this representative body of Southern Methodist leaders. The railroads will give special rates, also special rates can be secured at hotels and boarding houses in Asheville.

MEETING OF BOARDS OF EDUCATION.

As we go to press, Tuesday afternoon, the members of the North Carolina Conference and the Western North Carolina Conference Boards of Education are gathering in Greensboro for a joint meeting of the Boards at West Market Street Church. The meeting begins on Tuesday evening with an address by Dr. John C. Kilgo, and will continue through Wednesday with a program of interesting discussions on interesting and vital questions affecting the educational work of the Church and the State. The local public is cordially invited to attend these meetings and they may be assured that the public addresses will be entertaining and instructive.

THE DAILY CHRISTIAN ADVOCATE.

The next session of the General Conference, Methodist Episcopal Church, South, will be held at Asheville, N. C., beginning on Wednesday, May 4, and will be in session about three weeks. A Daily Advocate will be published under the editorial management of Dr. J. M. Moore, assisted by skillful and experienced stenographic reporters. Besides the verbatim reports of the speeches, the Daily will also contain everything of interest pertaining to the business of the General Conference. The approaching General Conference will have before it the election of all connectional officers, including a number of new bishops, and is the law-making body of the Church. Every one interested in what Methodism is doing should subscribe for the Daily Advocate so as to get at first hand the news of what the General Conference is doing. If you intend taking the Daily, do not delay sending in your subscription, but send it at once, with $1, to Smith & Lamar, Agents, Nashville, Tenn., as it is important that the mail list be made up at Nashville during this month, and it is a good idea to have your order in as early as possible.

NOTES AND PERSONALS.

—Rev. W. M. Biles is at New London this week assisting Rev. O. J. Jones in a revival meeting.

—Rev. H. C. Byrum, pastor of our church in Kernersville, was a pleasant visitor at the Advocate office last week.

—The pastor of Carraway Memorial Church, Rev. S. E. Richardson, reports that his congregation has paid over the entire amount of their Foreign Mission assessment.

—At the home of the bride's father, Mr. Thomas Ross, of Mill Spring, N. C., on the 13th of March, Miss Lizzie Lee Ross was married to Mr. Albert Waldrop, Rev. W. S. Cherry officiating.

—We call attention to a change this week in the presiding elder's appointments for Shelby District, Lincoln Circuit. The quarterly meeting will be held on May 14-15 instead of May 28-29.

—Now as Rev. J. R. Scroggs has announced the meeting of the Shelby District Conference on July 28-31, which embraces the fifth Sunday in July, we sincerely hope that all will not jump at the same date. Let us have the dates scattered a little, please.

—Mrs. Harriet C. Walker, mother-in-law of Rev. J. M. Price, of Catawba, died at the home of Rev. Mr. Price, at Catawba, on Thursday morning, March 31st. The body was carried to her old home in Mecklenburg County for burial. The bereaved have our sympathy.

—The Marshville paper, Our Home, March 29th, says:

"Miss Caroline Olson, a lady evangelist, will conduct services at Gilboa next Sunday at 11 o'clock a. m. and will assist Rev. L. T. Cordell in a meeting at that place the week following."

—The men of Trinity Church, Charlotte, will give a banquet in honor of their pastor, Rev. A. W. Plyler, on Thursday evening of this week in the parlors of the church. There are to be about two hundred guests, this being about the number of men in the membership of the church.

—The Mooresville Enterprise, of March 31st, says:

"The special services at the Methodist Church are well attended and the sermons by the Rev. Mr. Tuttle are much enjoyed. The services will continue over Sunday and part of next week."

—Mrs. Mary Ferree Higgins, died at St. Peter's Hospital, Charlotte, on Friday morning, April 1st. Mrs. Higgins was a daughter of the Late Joseph Ferree, a well known Methodist minister. The greater part of her life she spent in Morganton, leaving there only a few years ago for Randleman.

—Rev. W. M. Biles, pastor of Burkhead Institutional Church, writes us that new circular pews will be installed in their church very soon. Eight persons were received on Easter Sunday, most of these coming in as the result of their recent revival services.

—The senior editor had the pleasure of preaching last Sunday morning to the congregation at Rehoboth on the Pleasant Garden Circuit, Rev. R. A. Taylor, pastor. In the afternoon at 3 o'clock, he addressed the Sumner Township Sunday School Convention, at Concord, Friend's Church. Large congregations gathered at both places, and the services were interesting.

—Dr. Dean, president of Weaverville College, preached a most excellent Easter sermon at the Methodist Church, Sunday morning and spoke on the "Laymen's Movement," at night, Rev. Moore being at Weaverville conducting a revival. Dr. Dean's discourse would be a credit to almost any preacher, although, he is only a good layman.—Hendersonville Hustler.

—A very successful meeting is in progress at Carraway Memorial Church, at White Oak. The pastor, Rev. S. E. Richardson, is being assisted by Mr. G. W. Fink, a lay evangelist of Charlotte, who has done all the preaching. Up to this writing, Monday, there have been about seventy-five professions including a number of reclamations, and the meeting is expected to continue several days.

—We are glad to find in the daily papers this cheering note with reference to the town of Lilesville, which suffered from a disastrous fire on the night of March 26th:

"Lilesville, the entire business section of which was destroyed by fire Saturday night, is to be immediately rebuilt and better buildings will result. This time the town will require that all buildings will be either of brick or metal. Material is being placed on the ground now for the new buildings. The vault of the Bank of Lilesville has been opened and everything found intact. The people, while they have had a tremendous loss, are not discouraged, but will immediately go at the work of making a new and better town."

—On Wednesday, March 9, Mrs. Blevin Smith Ingram, wife of John Ingram, who lives five miles east of Albemarle, breathed her last. The burial took place on the following day at Stony Hill Church, funeral services conducted by Rev. P. W. Tucker. Mrs. Ingram was conscious almost to the last, and sang one of her favorite songs shortly before her death. She is survived by a husband and four children, one an infant of three weeks. She was all of wife, mother, and neighbor that a devout Christian could be, and has but gone to a rich reward. She was a daughter of Mrs. Adelaide Smith and of the late F. H. Smith, and a sister of Mrs. E. M. Avett, of Jackson Hill. Much sympathy is felt for the bereaved relatives.—Stanley Enterprise.

—Mr. Reuben R. Alley, for many years a faithful and devout member of West Market Street Church, passed away at his home on West Gaston street, this city, on Sunday, March 27th, after a long and painful illness. The funeral was conducted from West Market Street Church, on Monday afternoon, by Rev. E. K. McLarty, the pastor, who paid a beautiful tribute to the deceased. Mr. Alley was a man of guileless nature, and one who endeavored to cultivate a vital religious experience. His friends were as numerous as his acquaintance, for he enjoyed the love and confidence of all who knew him. He was 56 years of age, and was born in Petersburg, Va., coming to this city with his parents when a boy. He leaves a wife and two children who have the sympathy of a large circle of friends. Mrs. Alley is a prominent worker in the Missionary Society of the church and many readers of the Advocate will deeply sympathize with her in this sad hour of bereavement. By an oversight this notice was overlooked last week, which the editor very much regrets because Mr. Alley was numbered among his personal friends. May the Lord greatly comfort the bereaved ones and keep them safe till they all meet the loved ones gone before.

—The following note of interest is taken from the Charlotte Observer of Sunday morning: "Education day will be celebrated in Mecklenburg County, April 26, and the program of this event will be climaxed by an address by Dr. J. C. Kilgo, president of Trinity College, to be delivered at Tryon Street Methodist Church on the night of the 26th. This movement originated with the Methodist Church, South, and has for its benignant purpose a general revival of interest in the cause of education in this section of the country. It is aimed to have all the Methodist churches of the city and county unite on this day in conference to be held at the Tryon Street Church at which time laymen as well as ministers will come together to enter into a general discussion of the theme.

"Dr. Kilgo, who will bring the conference to a close with a lecture in the evening, is one of the most distinguished scholars in the South and he will doubtless be heard here by a large crowd."

—On Thursday evening of last week, Mr. and Mrs. F. S. Lambeth, of Thomasville, entertained some two hundred and fifty of their friends from Thomasville and neighboring towns at a housewarming, this being the celebration of the completion and occupancy of their splendid new home which they have christened "Arlam," abbreviating the two names Arnold and Lambeth. We congratulate these good people on their good fortune and trust they may have many happy years in this beautiful home till they go from this into the house not made with hands eternal in the heavens.

REVIVAL SERVICES IN BREVARD.

Brevard has just passed through a season of great spiritual refreshing, having recently closed a better meeting than has been here for several years. On March 10th, the pastor, Rev. C. S. Kirkpatrick, began a two days' meeting in Brevard Institute. In the two days he held five services with seven conversions and reclamations. The next Sunday night he preached an evangelistic sermon in the church and found the revival spirit strong there, so he felt compelled to announce services for the next evening. The meeting continued to run in just this way for two weeks, Brother Kirkpatrick announcing on one night at the close of the services that there would be preaching the next night but not seeing further ahead than that. At every service the spirit of God was present, convicting and converting, so it was out of the question to think of closing the meeting. In all there have been about forty converts, a large part of whom are young men.

From the first it has been a young men's meeting. Several of the boys who were converted in the first days banded themselves together as a personal worker's league, holding meetings in the day time and just before evening services each day, mapping out their work and advising and encouraging each other. They brought unsaved young men to the church and to their own meetings. They did personal work during the services and took part in the altar work. They are now preparing to organize in some permanent form to do active work through the spring and summer. It is probable that the preachers of the town will conduct evangelistic services each Sunday evening and that these young men will continue the great work they have begun.

The preaching was done altogether by the pastor, who was sent to this work last fall. He had already visited all his people and made many warm friends throughout the community and had the situation well in hand before the services came upon him. He preached strong, convincing sermons, not being afraid of the old-fashioned truths however unpopular they may be in some quarters at this time. There has been absolutely nothing sensational and the whole meeting has gone through quietly and without excitement. It leaves things in an ideal condition, the hearts of the people all turned toward the new pastor, who will be able to nourish the work that has been done. It is expected that the revival spirit will continue and that the cause of Christ will steadily grow from this time. The meeting has evidently been under the direction of the Holy Spirit throughout and it seems that He may continue to bring results. Since the beginning of the present pastorate four months ago, there have been thirty-one additions to the Methodist Church, twenty of whom were on profession of faith.

After the close of the meeting, the members of the various churches united in a pounding, administered to the pastor. Judging from his expressions and statements, it was truly appreciated, and there is a most cordial feeling between him and his people that promises richly for the future.

C. H. Trowbridge.

PUBLIC DEBATE.

There will be a debate in the Grand Opera House, this city, on Thursday evening of this week between representatives of Washington and Lee University and the University of North Carolina. Following is the program:

Query: Resolved: That all corporations doing an interstate commerce business should be required to take out a Federal charter on such terms as Congress may by law prescribe. Constitutionality granted.

Affirmative, Washington and Lee, W. L. Cozart, and C. O. Dunn. Negative, University of North Carolina, W. R. Edmonds, and H. E. Stacy. The public is cordially invited to attend and it is expected that the discussion will be quite interesting. The judges are B. F. Dixon, Plato Durham, and W. I. Cranford.

Truth is the apostle before whom every cowardly Felix trembles.—Wendell Phillips.

* * * *

"One secret of successful labor is being found in the right place at the right time."

* * * *

Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—Geikie.

THE WORLD IN REVIEW

The American Institute of Electrical Engineers held its annual meeting in the city of Charlotte last week. This organization is greatly interested in the development of hydro-electric power plants in the Piedmont section of the Carolinas, which it is conceded, is one of the greatest electrification areas in the world. There can be no doubt that we are just entering an era of development never dreamed of in this section.

* * * *

Tom Watson, of Georgia, the famous political iconoclast, keeps whining about Foreign Missions, and Rev. Dr. W. W. Pinson, Assistant Secretary of the Board of Missions of the Methodist Episcopal Church, South, goes after him in a recent number of the Nashville Tennesseean. Dr. Pinson shows that the men who are doing most to help the heathen abroad are the men who are doing most for the people of the home land.

* * * *

The cotton plant is the wonder of the vegetable world. As a factor in the economic conditions of the world no plant that grows will compare with it. It is now believed that the cottonseed meal which only recently was considered a mere by-product of the cotton crop will yet become an important item in the bread supply of the world. It is said that the bread has the appearance and very much the flavor of the ordinary brown bread. The samples of raisin cake and fruit cake, it is claimed, cannot be distinguished, either in appearance or taste from the production of wheat flour. This has been proved by a number of tests. Parties who have sampled both bread and cake were inclined to be incredulous when informed that they were the product of cotton seed.

* * * *

President Taft will attend the launching of the big battleship Florida at the New York navy yard on May 12. The Florida is one of the superdreadnaughts of the navy and will have a displacement of 21,000 tons. She is the first big ship built at the New York yard since the 18,000-ton Connecticut was turned out there.

* * * *

It would be something remarkable if Dr. Cook should yet establish his claim to have discovered the North Pole. On authority of Capt. B. F. Osborn, one of the most active supporters of Dr. Cook, it is announced that about $175,000 has been guaranteed toward a fund to help Dr. Cook prove his claim. "A prominent Western man," Captain Osborn says has pledged $100,000 of this sum. Captain Osborn says that he is in correspondence with the explorer and that he expects the doctor home by the latter part of the present month.

* * * *

According to advice sent out from Boston on March 30 fifty per cent. of the spindles in Southern cotton mills are idle, according to statistics which have been assembled by The American Wool and Cotton Reporter.

The figures show that the curtailment now in progress, not only in the South, but in all sections of the country, both North and South, is more extensive and drastic than has ever been known in the history of the trade, even taking into consideration the panic year of 1907.

The greater curtailment comes among the yarn mills, although restriction of production among weaving mills is greater than ever before. Mill after mill is closing down entirely until new cotton arrives or market conditions improve, while, with the maority of others the amount of curtailment varies from 20 to 100 per cent. with many mills running on orders only.

* * * *

The United States Government is now making some show of vigorous prosecution of the Standard Oil Company. It will be a pity if the death of the late Justice Brewer will in any way interfere with the proceeding or cause the decision to be delayed. It is expected that the decision of the Supreme Court will settle the question as to whether this huge corporation can exist as an entity under the present laws of the United States. The brief for the Government sets forth that the enormous earnings of the company are sufficient proof of its monopoly. The Standard Oil Trust and the Standard Oil Company have an investment of $69,024,480.50, which is all that has been put into the business, except what has been put in out of its own surplus earnings. Up to 1906, the profits upon this $69,000,000 capital totalled the enormous sum of $838,783,783.15. If we add to this the profits of 1907 and 1908 we have substantially $1,000,000,000 in twenty-seven years as profits upon an original investment of $69,000,000. This is an average profit for each year of $37,000,000, or over fifty per cent. per annum upon its capital. Referring to this the Christian Guardian says:

"Not so long ago the company would have been disposed to ask the public what business it was of theirs how much profit they made as long as they gave an honest gallon and paid their debts. But to-day men are beginning to realize that the public has rights, and the company which uses its monopoly privileges to unduly increase the price of its product need expect scant mercy from that public if once that public secures the power to attack its oppressors. The Standard Oil is not the only sinner, but it seems a typical one, and if it were dissolved tomorrow there would probably be few mourners outside of its small circle of shareholders."

* * * *

And now it is Mr. Roosevelt's turn to give the Holy Father of the Vatican an opportunity to show the world that modern Catholicism is essentially the same as it was in the middle centuries. While at Gondokoro in February last, Mr. Roosevelt wrote to Ambassador Leishman, saying that he would be glad of the honor of an audience with King Victor Emanuel and the Pope. The audience with the King was promptly arranged. Before an arrangement could be reached relative to an audience with the Pope, several telegrams were passed, and the negotiations were ended by Mr. Roosevelt refusing in any way to be limited as to his conduct, and announcing that an audience with the Pope, under the circumstances, was now impossible. While at Cairo, Mr. Roosevelt received the following telegram from Ambassador Ieishman, dated March 22: "Mgr. Kennedy, rector of the American Catholic College in reply to an inquiry which I caused to be made, requests that the following communication be transmitted to you: 'The Holy Father will be delighted to grant an audience to Mr. Roosevelt on April 5, and hopes that nothing will arise to prevent it, such as the much-regretted incident which made the reception of Mr. Fairbanks impossible?'" Replying by cable to Ambassador Leishman on March 25, Mr. Roosevelt said: "Please present the following to Mgr. Kennedy: 'It would be a real pleasure to me to be presented to the Holy Father, for whom I entertain high respect, both personally and as the head of a great Church. I fully recognize his entire right to receive or not receive whomsoever he chooses, for any reason that seems good to him, and if he does not receive me I shall not for a moment question the propriety of his action. On the other hand, I, in my turn must decline to make any stipulation or submit to any conditions, which in any way would limit my freedom of conduct. I trust that on April 5th he will find it convenient to receive me.'" On March 28, Mr. Roosevelt at Cairo received a cablegram from Ambassador Leishman giving a message from Mgr. Kennedy, which concluded by saying: "The audience cannot take place except on the understanding expressed in the former message." The following day Mr. Roosevelt sent another message to the American ambassador, saying: "The proposed presentation is of course now impossible."

* * * *

The foregoing was taken from a press dispatch sent out from Rome, April 3rd. The dispatch further says: "As a matter of fact Mr. Roosevelt, while declining to accept any conditions in connection with his audience with the Pope, had neither directly nor indirectly, before, during, or after the negotiations, made or considered any engagements in Rome except those of an official character."

* * * *

If the friends of the Pope will just let him alone and he continues to have such splendid opportunities to exhibit his spirit of absolute intolerance toward protestant religious sects he will pave the way for the complete and final disestablishment of this effete and decaying form of religious propagandism in all lands. Such methods will never abide in the light of modern intelligence. Let the good work go on.

GEORGIA LETTER.

Rev. Geo. G. Smith, D. D.

If one could reproduce the Corinth of 2000 years ago and its people, he would see a picture so different from any presented in this Southern land, that he could detect no resemblance anywhere. The splendid temple of the Goddess of Love, the great fleets of small ships, coming and departing by the Gulf at Corinth, the merchants busy on the quays, the hundreds of slaves, black, white and brown, who were engaged in heavy work, the long robed philosophers in their schools, the heathen priests in their temples, and a body of scattered Christians some Jews, some Gentiles, in their upper chambers at a love feast, when there was strange confusion oftentimes, and then transports himself to North Carolina, to Raleigh or Charlotte, he would find it difficult to suppose a letter to the Corinthians had anything in it for the North Carolinians, but when he looks beyond the accidents and environments, he sees the same kind of men in this Western land that there was then in the East. He sees the same passions and tempers and weaknesses among them as he has seen among us, and finds the word of counsel given to them just such as we need.

The apostle was saddened over what saddens every true minister now the disposition of church people to talk about each other unkindly—whisper and backbite. Alas, it is as common today as it was then, and every devoted pastor feels a pang as he thinks of the injury resulting from it.

Sometimes the evil speaking is born of malice. Christianity is a brotherhood, but alas brothers are not always loving. There are diversities of interests and diversity of views, which sometimes produce assimosities, and tend to an effort to injure those who are obnoxious. The exultest wounds are inflicted by the tongue, when it is brought into use by the malignant heart.

Sometimes it is born of partisanship. There is no personal grievance but the person aspersed does not belong to our sect, to our church, to our political party, therefore it is by no means improper to say anything harmful about him.

Sometimes it is pure thoughtlessness—we talk about people mainly to be interesting, to pass the time, to fall in with a current. We have no personal ill-will, no malice, no resentment, but we enjoy a titbit of gossip. If we thought it would do harm, if we thought it would give pain, we might hesitate but we have heard an interesting story, and we give it wings.

Sometimes these whisperings deal in absolute falsehoods. They are pure inventions and are designed to inflict deadly wounds. Pious frauds are bad enough when they are designed to do good, but detestable beyond degree when under pretence of truth, a cruel lie is told, and yet how often it is done. Sometimes when you investigate you find there was not a single particle of evidence to support the charge. I was once on a station, in which one of my predecessors was the object of most injurious gossip. I went to one of his friends, I said, "Do you believe these charges?" He said, "Yes, I am sorry to say that I do." I said, "Tell me why?" "Well," he said, "Mrs. ——, who you know is a reliable woman, and who had every opportunity to be acquainted with the facts, says she saw convincing proof of the charge."

I got in my buggy and rode to her house. I said, "Sister, I do not want to compromise you nor to bring you before the public, I want you, if the statement made is true, to say nothing. If it is false to deny it." I then told her what I had heard. "Why," she said, "Brother Smith, it is all false, I never saw anything improper in my life between these people."

I heard a body of preachers discuss a certain brother under suspicion. The statement was plainly made, "Brother K, told Brother J, that he got it from headquarters, the father of the young lady involved." I said the evidence is direct, but the statement is not true. The man may be a knave, but he is not a fool, and no father, if it were true, would reveal it as this man is said to have done." And sure enough the charge was basely false.

I heard a preacher in Tennessee say: "Bishop Hargrove said these friends of Kelly, must be taught a lesson, and to do it, he would degrade Kelly's chief friend, Haynes." I went to Bishop Hargrove. He said it was not true, I said it, or thought it, I did the very best for him I could do.

Sometimes there is ground for a charge but when it is looked at carefully, and all the facts are considered, the conclusions reached are exceedingly unjust. A good man, pastor af a church in Savannah, many years ago, feeble in body, and very susceptible to the influence of wine, took a glass too much, and was condemned as a drunkard. He admitted he was intoxicated, and took the penalty imposed. He was not a drunkard, though he had been drunk. All the circumstances were not considered.

Sometimes only a half truth is told. The faults are paraded, the virtues hid from view. I knew a body of men discussing a famous preacher. They said "he was money-loving, fond of shows and frivolous and coarse." I said, "All you have said is true, every one of these charges can be sustained, but very much is true you have not said. You have not said he is brave, tender, untiring in trying to do good, that he is generous, and hospitable, a kind father, a tender husband, a true friend and a man of prayer and sympathy. His faults are inseparable from him. He is like a knotty oak, if you cut out the knots, you will kill the tree."

I knew a man who was almost untrustworthy when making a trade, who was pernicious to an alarming extent, he was greedy for gain, but I knew that man to deny himself almost necessary food and clothing, that he might bring up and educate ten children, five of whom had no blood of his in their veins—who childless himself lived in poverty, that he might care for these orphaned ones.

Baptists are not bigoted because they are close communionists, Episcopalians are not unbrotherly because they don't ask us into their pulpits, Catholics are not idolaters because they reverence the Virgin, and Presbyterians don't believe infants are damned for Adam's sin. All of us have faults, and few are entirely without virtues. All need kind judgments, and whispering and backbiting never remedy any faults.

Macon, Ga.

FROM OLD VIRGINIA.

J. M. Rowland.

Have you ever felt like a dog? For some time I have felt like old Tip. Tip was a dog of other days that had a habit commendable or objectionable as per your viewpoint. It was the cat habit. He would run cats or die. He had done it all his life and to the end of his canine pilgrimage he tottered down the path gray and blind with less love than ever for Tom and Tab. His master pensioned him for what he had done and his last days were spent lying by the fire roasting his rheumatic toes. In his sleep he would get visions of cats and wiggle his legs and growl. If you said "scat" or "meow" he would open his half blind eyes and charge across the room. It was thought his death was caused by hearing a midnight wail from the back fence. Being unable to get there he had a hemorrage of the brain and passed into the shades of dogdom.

The reason I have felt like Tip is because in the childhood days on your hills the teacher in the Sunday School showed us the deadly serpent in the wine glass and pointed out to us Jerry Thomas, who in a drunken rage (he was kind when sober), knocked his little girl senseless and pursued his wife, who fled through the freezing night, half clad with her babe in her arms. Since then when these friends and defenders of the liquor traffic—the black cats of the breweries and the bars, have scaled the back fences of society, making the night hideous as they spat in the face of freedom's children, their rum-born wails like Tip I've been bound to show my teeth and take a hand, and like Tip every scratch in the face and every passing year only adds to that raging passion in my soul to make fur fly. Like Tip I wiggle my toes in my sleep and bark at these black cats of society, when they prowl down the alleys wailing "Prohibition don't prohibit," "Local self government," "Personal liberty," "Revenue," Tips blood rises in me, and I have a burning desire to chew something. Like Tip I can stand any other wail that comes from the alleys better than I can that. The wail of the screetch owl is not sweet; the howl of a hound at night is bad enough; the bray of a donkey is not restful—but of all the discordant notes under the sun—is the wail of these black cats of the drunkards' brigade, that flash their lustful eyes at you in the dark, and plead for the arch enemy of "mother, home and Heaven."

For several nights these drunkards making cats have been wailing in the State House in Richmond. I sat and wondered why the Legislature and citizens of this great State would take their time to listen to these criminal producers and pauper makers, disgrace those sacred halls by arguing why they should not be allowed to go on unmolested in their home-bloating, crime-producing, hell-filling business? Why did not these lawmakers order the signs torn down and the last one of these outlaws consigned to the place where they belong, in the cells with the criminals they have made? Why did not they rise up with the whip of justice in the hand of the law and drive from the temple the money changers—who change marriage certificates, women's smiles, children's laughter, into blood-stained gold to satisfy their greedy souls? I know a man is howled down for writing thus. This is the penalty for living ahead of your time. A hundred years from now we will be looked upon as biased blockheads for punishing the drunkards instead of the barkeepers. I've been criticised by preachers and people for being too hard on this enemy. All I have to say is that many times I have felt a deep longing to be schooled in a language not spoken on this earth in order to find words strong enough to condemn, to my satisfaction, the modern liquor traffic. I am a crank. We all are. It is just a question as to whose crank we are? Are we turning and what is turning us?

All kinds of cats were there—wild cats from Kentucky, black cats, bewhiskered cats and pole cats. They wailed, bristled, growled and spat as cats will do, when you molest their kittens. Their noses got there before they did. (I have read that big noses spoke of intellectuality, and beastiality) and stomachs—it seemed as though some of them had not seen their feet in ten years. God pity the man that waxes so fat on greed that he can't see his own feet or other people's souls. I wondered where they got their pant patterns. Under the chafings of our Gospel they mopped Budweiser beads from their brows and drank water as though their constitutions and by-laws were going dry. The lawmakers listened and when the test came the majority of the Senators sided with the rum cats. This was caused by a political situation space will not allow me to explain. But at heart Virginia is dry—in reality almost and next year we propose to join the decent States.

There were a number of us at those meetings who felt like Tip and we were on the lookout for cats. As we came out one night, some fellow, claiming to be a Tarheel, wailed out some wet villification of North Carolina, about how much was drunk down there. Now the sorest spot almost on my pumpkin is that one, and I holler every time you touch it. I know how North Carolinians came to defend Richmond and died in the trenches here. My sires were with them. I know how North Carolina by a tremendous vote drove the rum cats from her premises. I was there, thank God, and one of the greatest honors my dear old State has ever conferred upon me was letting me lift up my voice in prayer on the polls as they opened that morning, and thank God for the work of the day when the sun went down.

Now I am ashamed when I see how Virginia has opened her back yards to these stray cats you drove away. It pains me to see Virginia show her gratitude for your aid in the war by feeding and harboring these cats, and assisting them play upon you in the night. Until my tongue is palsied in my mouth and my arm limp at my side will no man vilify North Carolina without hearing from me, and when he balled out, Tip's nature in me boiled over and I went for him, followed by my friends, we chased old Tom.

A legislator came down the steps cussing preachers and swearing he did not come there to represent preachers. We thought of Tip and half a dozen of us started for him. We informed him we had rather represent preachers than brewers. He said there were too many preachers, and he wished there were fewer of them. (The church is praying for more preachers, the devil is praying for fewer preachers.) I told him I was a preacher, a poor one and didn't amount to much, but when I thought of the many great good men that were in the ministry who had so greatly benefitted the world, and both of us, it pained me to hear a man make a remark like that. His answer was he belonged to a church that didn't pay preachers anything. We left him in the hands of a friend and went home like Tip and slept sweeter because we had chased another cat.

Another night, a bar man who had spoken wonderfully and had been cheered by a female human who sat by him, fell in with me as we came out. He was cussing everybody, when you outargue the

devil he always cusses. We had our pack of Tips on hand and we chased him into the bar of the Hotel Richmond, as he disappeared to quench his thirst, we told him we proposed to work in this matter so we could say our prayers undisturbed, and to vote so we could look his crowd in the face at the Judgment unashamed, and like Tip we went home and slept better because we had barked again.

But the wailing cat of the whole pack was a big bewhiskered black-maned Thomas from Kentucky, Col. Daniel Morgan Smith, counsel for the Model License League. Like many folks who try to cover up their own meanness, he claimed a strain of Virginia true blue blood. His speech was sacreligious, indecent, brazen, far-fetched botch, and we stayed till we could tell them so. I had for long desired to come in contact with this model gang who proposed to reform that den of rattlesnakes in your back yard, that have already killed one of your children by keeping the arm of the law from killing them and watching to see how good they will be. This league, after it is entirely pickled in alcohol, ought to be preserved in the Smithsonian Institute, so future generations can see what freaks Kentucky can produce. After hearing him, it seemed that my future happiness and health depended upon delivering myself on the Model License League, and ere I slept I had barked out the following for the Virginian next day. It's not much but it put me to sleep. All of this may go to the waste basket, so no one may read it, but I have barked long and loud, and I feel better. My desk is full of work, I can turn to it and do more than if I hadn't barked. When you feel bad and blue, bark at the cats.

"Oh, that Kentucky colonel of the Model License League came into Old Virginia with the liquor men's intrigue. How he mixed his many figures, as the bar man mixes gin, as he plead for whiskey barrels and their advocates of sin. How he jabbered for the master that feeds his body well as he tried to reform the business that's sending men to hell. He forgot the cries of mothers coming up from many homes as he plead for Old Kentucky where the Robert Portner foams. Oh, the model, model, model, the model license band. That plead for greedy brewers who curse our native land; who have already read their fate in writing on the wall. That breath upon our homes this soul-destroying breath. Oh, you model man with model mouth, and model wares, model crowd, model work, and model mills of hell, to sell. Go back to Old Kentucky where brewers can hear you bleat. We do not need such model chaps to help us run our State."

(In my other article, the printer made me say, "blasted brewers." I wrote "bloated brewers." I didn't intend to cuss.—J. M. R.)

THAT WASHINGTON CITY CHURCH.

The National Building Committee of leading laymen charged by the General Conference with the erection of a great church at Washington, D. C., met at the Raleigh Hotel of that city, March 18th. The following organization was effected: President, John C. C. Mayo, of Paintsville, Ky.; Vice-Presidents, Gen. Julian S. Carr, of Durham, N. C., and R. A. Schoolfield, of Danville, Va.; Secretary, J. Adger Stewart, of Louisville, Ky. The other members of the committee are Gov. Geo. W. Donaghy, of Arkansas; R. S. Munger, of Alabama; J. E. Wall, of Florida; Asa G. Candler, of Georgia; John P. Scott, of Louisiana; Murray Carleton, of Missouri; J. L. Dantzler, of Mississippi; T. P. Howell, of Oklahoma; H. P. Williams, of South Carolina; John R. Pepper and R. B. Davenport, of Tennessee; Jesse H. Jones and J. W. Slaughter, of Texas; and John P. Branch, of Virginia.

Among those present to participate in the deliberations of the building committee were Bishop Candler, of Atlanta; Bishop Wilson, of Baltimore; Bishop Hoss, of Nashville; Bishop Atkins, of Waynesville; Rev. W. F. McMurry, of Louisville, Ky.; Rev. E. G. B. Mann, of Lexington, Ky.; the writer, and Rev. Geo. S. Sexton, of Houston, Tex., who was appointed to direct the whole movement. Dr. Sexton, laboring under difficulties about which the church at large will never know, successfully raised more than $200,000 for St. Paul's Church at Houston.

A site for the proposed building has been purchased, opposite the Carnegie Library at the intersection of Massachusetts Avenue and K and Ninth Streets, Northwest.

While no architects plans were submitted yet the committee at its first session Friday morning, examined specimens of several types of architecture, including Gothic, pure classic Greek, Graeco-Roman and various modifications of them. While the new church will follow standard architectural lines, it will be designed, above all things, to typefy the American spirit of progress.

It luncheon at the Raleigh Hotel, Saturday afternoon, $130,000 of the necessary $300,000 was pledged. Dr. Mann gave $500.00 on behalf of some friends of his in Kentucky; the writer handed in $500.00 from some of the leading laymen of Macon; three members of the Building Committee gave sums of $1,000, $5,000, and $10,000, respectively; the Baltimore Conference pledged $25,000; and the old Mt. Vernon Place Church which is to be assimilated pledged $75,000.

The National Building Committee drafted an earnest appeal to the members of the M. E. Church, South, for contributions for the proposed church. After outlining the need for the proposed edifice and stating that at least $300,000 must be raised, the appeal says it would be cowardice to draw back from the undertaking.

Before adjournment the Bishops present, endorsed their appeal in the following statement:

"We, the undersigned, bishops of the Methodist Episcopal Church, South, have attended the meetings of the National Building Committee, having charge of the erection of our representative church in Washington. We cordially concur in the statement of the case, as made by the committee, and heartily approve the appeal sent forth in behalf of this great interest. Being fully acquainted with all the facts, we affirm that the committee has not overstated the importance of this enterprise, and their appeal deserves the most generous and prompt response from all our people. Considerations of both sacred duty and wise policy impel us to carry this work to completion. A good beginning has been made, and perfect success is within comparatively easy reach. Let all the members and friends of our beloved church give earnest support to the devoted men who have been charged with the oversight and direction of this movemnt, which is the concern of us all. While many interests, both local and general, engage our attention at this time, we sincerely believe there is none more important than this, and none that should take precedence of it."

A. W. Wilson,
W. A. Candler,
E. E. Hoss,
James Atkins.

To our regret an engagement took Bishop Wilson back to Baltimore Saturday afternoon, but we had great preaching. Bishop Hoss gave us a message of power and I heard high things of Bishop Atkins' discourse. At Mt. Vernon Place Church, Bishop Candler preached a never-to-be-dsecribed and never-to-be-forgotten sermon on Christ weeping over Jerusalem. In intellectual massiveness and might I always associate Bishop Candler with Webster and Beecher, and he has the literary quality of Kipling,—how he can hit off a man, a movement, an institution or an age with one lightning phrase, and he has a strange mystical gift of grace like Joseph Parker and Cannon Liddon, Bushnell's thought power, Dr. South's electric wit, and back of all a prodigious personality. The sermon was an appeal to place the spiritual above the material. The Master wept not because the people were poor or sick or had bad government, but because they were without God. As the Bishop set forth the supernatural history of Israel, how the nation had been chosen to give the world the supreme revelation of God, and how Israel had failed in this at the time of Christ, how the Master had twice cleansed "His Father's House," and now as He weeps over the doomed city He calls it "their house left to them desolate," the "Father's house" no more,—a magnificent shining spectacle, made gorgeous by all that treasure could confer, but "the light that never was on land or sea" had faded forever,—God was gone!—the vast congregation sat spellbound, awe-struck, and in tears.

The Bishop closed with an appeal for at least one house of God at the National Capital in keeping with the other great public buildings.

It was good to be there, a thousand hearts were strangely warmed, and historic old Mt. Vernon Place Church was indeed the house of God and the gate of Heaven at that hour.

J. E. Wray.

Macon, Ga.

"There is only one unconquerable sin, and that is the sin you are not trying to conquer."

AMERICA'S ANSWER TO HER WORLD-OPPORTUNITY.

By J. Campbell White.
General Sec'y. Laymen's Missionary Movement.

The most important thing in American history this year is the changing conviction of the nation concerning its religious obligations to mankind. In this process the very character of American Christianity is being radically changed. When a man or a nation becomes conscious of world-relationships and responsibilities, a new life has begun.

From Maine to California, at seventy-five main conventions and thousands of related secondary meetings, American Christian men of all churches have been rising up to endorse a comprehensive and adequate plan for making Christ known to the whole world in our generation. The men of every State in the union have expressed themselves on this issue with a unanimity and depth of conviction that could never be called forth apart from a tremendous cause, and the mighty working of the spirit of God. There has not been a note of failure in the entire National Missionary Campaign. With scarcely a single exception, the seventy-five main conventions have brought together the largest and strongest assemblies of Christian men ever gathered for any purpose in these cities. The addition of some millions of dollars annually to the missionary treasuries of the churches will not be the only or chief result. This is but one evidence of altered life-purposes on the part of multitudes of men.

The National Congress, May 3-6.

With only another month intervening until the National Missionary Congress meets in Chicago (May 3-6) it is most important that a great volume of prayer be poured out continuously for overwhelming blessing upon that gathering. Without doubt it will be the most representative and potential convention ever assembled on this continent. The forty-five hundred available seats in the Auditorium have been allotted to the evangelical churches of the United States in proportion to their membership and missionary contributions, thus guaranteeing a proportionate representation from every church and from every part of the nation. It will be the privilege of a lifetime to be a member of this Congress. All desiring to attend should apply first to the Secretary of their own Foreign Missionary Board. In case the seats allotted to that church have all been taken, application may be made to F. J. Michel, Executive Secretary of the Congress, at 108 LaSalle St., Chicago, in case any church fails to use all the seats allotted to it. Applications should be sent in at the earliest possible moment. Tickets of admission will be transferable, in case delegates are unavoidably hindered from attending.

A National Missionary Policy.

Special railway rates of one fare and one-half have been granted from all parts of the country.

Not only will the leading missionary speakers of North America be heard at the Congress, but more important than that in many respects will be the framing up and adoption of a worthy National Missionary Policy. It is already clear that the churches of North America are responsible for reaching about sixty per cent. of the non-Christian world. The National Missionary Policy adopted at this Congress should mark a new era in the history of Christianity.

The Association quartette, which sang with such acceptance at the Canadian National Missionary Congress, and at the Student Volunteer Conventions, will sing at each session of the Congress. The concluding feature of the Congress program will be the "Hellelujah Chorus" rendered by the Apollo Club of Chicago.

Prayer for the Congress.

In view of the vast issues involved, will not pastors and Christian people everywhere make this Congress an object of habitual prayer during the next few weeks, that the will of God for the Church of our day may be both clearly understood and completely obeyed. A conquering Christianity abroad will be the surest guarantee of a dominant and regnant Christianity at home.

The only helpless people in the world are the lazy.—General Armstrong.

* * * *

Dost thou love life? Then do not squander time; for that's the stuff life is made of.—Franklin.

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Shelby District, Gastonia, July 28-31.

Laymen's Meeting.

The vice-presidents of the Laymen's Movement of the districts of the Western North Carolina Conference are hereby called to meet in a conference at Statesville, N. C., in the First Methodist Church on Tuesday, April 12th, at 10 o'clock. The presiding elders are also most cordially invited to meet with us at that time.

C. H. Ireland, President.
M. D. Stockton, Secretary.

Weaverville.

Rev. W. E. Poovey, pastor of our church at Weaverville, writes:

In your comment on the death of Brother Smiley in a recent issue of the paper the statement was made that he declined to go to his appointment and afterwards became unbalanced.

I should like for you to correct the statement in regard to his declining to go to his charge. He had his goods already at the station and was preparing to go to Shelby on the following day when he suddenly collapsed.

We are in the midst of a series of meetings. We have already had several conversions and the revival spirit is growing at every service. Rev. Jno. W. Moore is doing the preaching for us and his sermons are of unusually strong spiritual power. Will write as to results later.

I intend to make April "Advocate month."

To the Pastors:

By a change in his plans, Rev. E. C. Glenn will have the first Sunday in May and nine days following open for a meeting. If any of the pastors would like to secure his services let them write him at once. Letters addressed to him at Greensboro will be forwarded to him.

Appeal for the Lord's Day Alliance.

The following appeal is made by the undersigned, in behalf of the Lord's Day Alliance:

"To the Citizens of North Carolina:

"The Lord's Day Alliance of North Carolina, an inter-church organization for the purpose of promoting Sabbath observance, desires, through its Executive Committee, to make a statement and an appeal to you.

"The Alliance was organized in Greensboro, about three years ago, after untiring efforts on the part of Rev. W. H. McMaster, who is now our Field Secretary, whom we cordially commend to the confidence and cooperation of the good citizens of the State. The growth of the organization has been encouraging, and its roll of members includes some of the most active workers in our churches.

"The aim of the Alliance, as stated, is the preservation and observance of the Christian Sabbath, and its desire is to bring this about by the creation of a healthy public sentiment, and by securing the enactment and enforcement of such wholesome laws as will protect the God-given right of every citizen of our State to enjoy his Sabbath rest. You can readily see the need for such effort, as you see the growing disregard for the sanctity of the Lord's Day. Every church, every Christian, and every citizen, in our State, should be vitally interested in this question.

"To conduct the work of the Alliance and enlarge it this year, as should be done, call for a larger expense. The voluntary contributions, as made in the past to our Field Secretary, are not sufficient, and the Executive Committee feels constrained to call on you for additional help. The plan which has been adopted to meet necessary expenses is this:

"1. To appeal to individuals for private donations in any amount.

"2. To solicit new members for the Alliance to be enrolled on payment of a membership fee of one dollar a year.

"3. To appeal to individual congregations to contribute five dollars or more per year, and include this amount in their expense budget.

"We appeal to you to interest yourself, your church and your friends in this great question, and report at once to our Field Secretary, Rev. W. H. McMaster, Raleigh, N. C."

S. B. Turrentine,
Byron Clarke,
R. L. Motley,
For Executive Committee.

Belmont Park.

Since there have been several notices in the Advocate concerning my recent sickness, I've thought to ask you to say that I have about recovered and am now at my post of duty. Although not strong yet, my health apparently seems to be perfect.

Belmont Park Charge is in a healthy condition. Our congregations are large, the Sunday School is one of the very best, and we have as live an Epworth League as can be found. This league has been organized nearly twelve months and still grows more enthusiastic with each succeeding meeting. All the departments of the league are in active operation. Our Woman's Foreign Missionary Society is a live member; these good women are going to raise $100 this year and ask for their own missionary. Aside from this the congregation will ask for a missionary besides the regular collection. This church will more than double its last year's contributions for missions. Another $100 was added to the pastor's salary, and this all being done while a new church is being built. We are now using the Sunday School room and hope soon to complete the main auditorium. The building when completed could not be duplicated for $8,000. We think we have a very pretty building, and well suited for the modern demands of church work. Brother Sherrill says the Advocate must have a cut of the building soon. I am indebted to Brothers Boger, Smith, Harrison, Sherrill, Nicholson, Goode and Page for supplying my pulpit while I was unwell Very truly,

Lee A. Falls.

Dilworth and Big Spring.

We had a good meeting at Dilworth. Brother Troy Maners did the preaching and did it well. He had with him his singer, Brother Newsom. He is not only a good singer but a good worker in a meeting. A number were converted. Backsliders reclaimed and much good work was done. God bless these young men wherever they may go. My dear wife's condition is not improved but she is happy in the Lord and we have so much to praise him for. Lovingly,

A. L. Coburn.

TRIBUTE TO A FRIEND.

It is a pleasure to write a word of appreciation and to pay a tribute to the memory of one in whom you had sincere confidence.

When I was the pastor at Henderson, some twenty years ago, W. T. Cheatham, Jr., was a young man just entering upon the serious duties of manhood. Quiet and unassuming in manner, he nevertheless had the firmness and decision of which true and noble men are made. "Will," as we all called him, had no wild oats to sow. His quietness of character never meant in his case that he was a negative man. A daring act at Oxford some years ago showed the spirit of the man. This is the account given at the time in the papers.

"A Narrow Escape."

"Postmaster W. G. Cheatham performed a brave and noble act yesterday in saving the lives of two children from being run over by a train at Oxford. But for his wonderful presence of mind and the heroic deed of rushing across the track only a few feet in advance of the rapidly moving engine and shoving the little girls backward, just as they were endeavoring to cross; unconscious of the presence of the train swiftly bearing down upon them, a horrible accident would have certainly been the result. It was indeed a narrow escape for all of them. Mr. Cheatham barely clearing the rails when the train passed. For a moment the hearts of those who witnessed the affair sank within them, and to many the awful suspense was not over until after the cars had passed. The engineer was seen to throw up his hands and look backward, certain that all three had been crushed beneath the cruel wheels."

This noble deed ought to be told to his children's children. Will had been a member of the Methodist Church from his boyhood. For 27 years he had been a steward, assuming the obligations of that office when he was but 20 years of age. His town, paper, "The Gold Leaf," said most truly: "He was a loyal and consistent member of his church, a devout Christian and a true friend. Quiet in disposition, not demonstrative in manner, he was a man of sterling integrity and true worth, and it was only those who knew him best that esteemed him most highly."

Many memories come crowding on me, as I write this tribute to dear Will. His father was first to meet me, as at about 11 o'clock at night, 20 years ago, I came a stranger to dear old Henderson. He took me to his home and "stood by his preacher" for four years of earnest work.

There comes also the vision of his gentle, patient mother, as I saw her wither as a flower and then laid to rest by a people who knew her and loved her. I saw his good wife's father pass away as a tired man goes to sleep. And I remember so well Will's courting days and that on Jan. 23, 1889, it was the privilege of this writer to join in sacred wedlock two congenial souls, Wm. T. Cheatham, Jr., and Miss Maggie Thomas. They have walked together in love all these years and in parting, please God for a little while, he said to his dear wife: "It's the most peaceful day I ever spent." Two loving sisters and his faithful wife were with him day and night till the silver cord loosened and the spirit returned to our merciful God.

Their marriage was blessed by three children, one daughter and two sons. May the Lord grant that the quiet, gentle, true life of a dear, departed father may ever be an inspiration to them. May they ever be the joy of a mother's heart and fill a noble and useful place in life. And now, God's blessings upon old friends and old memories. Will's good wife in writing says: "There are some of the best people in the world in Henderson." I said amen, as I read the names of the pall-bearers.

May it ever be so. The ranks are being rapidly thinned. May the Lord keep us true. J. D. Arnold.

OUR WASHINGTON LETTER.

The 126th annual session of the historic Baltimore Conference of the Methodist Episcopal Church, South, was held at Mt. Vernon Church, in this city, March 23 to 29, 1910, Bishop A. W. Wilson presiding, assisted by Bishop Hoss who was present a portion of the time. Among the connectional officers who were present and took part in the deliberations were Drs. Collins Denny, H. P. Hamill, E. B. Chappell, W. F. Murry, and Ed. F. Cook, also a number of other distinguished divines were in attendance.

The sessions were interesting and the best of feeling and harmony prevailed with the exception of a proposed change in the charter of the Randolph-Macon colleges which elicted considerable controversy pro and con, but the question was referred to the General Conference for final decision. Reports showed that the church was in a healthy spiritual condition and had made large gains in membership, and also that full payment of all assessments was general rather than the exception.

This Conference has 310 preachers, 225 traveling and 85 local, 195 charges with 59,692 members; 622 Sunday Schools with 53,378 scholars, 248 Epworth Leagues with 10,320 members. There are 668 local societies and 600 houses of worship which are valued at $2,048,313, and 166 parsonages valued at $420,120 and five of the seven districts have parsonages valued at $26,000. The total amount paid preachers in charge $140,012, and presiding $12,845.

Rev. C. D. Bulla, a former Washingtonian, was chosen editor of the Baltimore Southern Methodist at a salary of $3,000. The paper was reported clear of debt.

The following were elected delegates to the General Conference which meets in Asheville, N. C., in May next, clerical: Revs. Drs. Collins Denny, F. J. Prettyman, E. V. Regester, and H. P. Hamill; lay: Messrs. A. B. Pugh, Washington, D. C., T. T. Fishburne, Roanoke, Va., M. L. Walton, Winchester, Va., and L. W. Davis, Baltimore, Md.

Rev. Allen H. Whisner, of the Western North Carolina Conference, was received on transfer and placed on the supernumerary list. Rev. John F. Edwards, aged 23 years, a native of North Buncombe in the Asheville District, joined this Conference and was appointed to Springfield, Md., as junior pastor.

With two exceptions the appointments for this city remain as last year, Rev. F. J. Prettyman, presiding elder; Mt. Vernon, Rev. J. Howard Wells; Mt. Pleasant, Rev. P. W. Jeffries; Epworth, Rev. J. W. Smith; Marvin, Rev. H. L. Hout; St. Paul, Rev. W. E. Henry; Calvary, Rev. J. L. Kibler; Emory, Rev. C. M. Hesser; and Clarendon, Rev. Jos. J. Rieves, formerly of Asheville. The next Conference will be held at Clifton Forge, Va., in 1911. W. F. Tomlinson.

The Hillside.

And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah.

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville, Miss Edna Davis.
Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss John Starr.
Greensboro, N. C.
Morganton, Prof. I. B. McKay,
Rutherford College, N. C.
Mt. Airy. Rev. Z. Paris, North Wilkesboro, N. C.
Statesville, T. E. Lothery, Davidson, N. C.
Salisbury, Rev. E. M. Avitt. Jackson Hill, N. C.
Shelby, J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison,
Waynesville, N. C., R. F. D
Winston, Rev. A. G. Lofton, Farmington, N. C.

Asheville, May 10-13. For $10 Leaguers can go from almost any part of the conference and remain through the entire conference.

* * * *

The strength of the League, now, is 141,923 members.

* * * *

We have an interesting letter from the Ozark League, Gastonia, which we shall print next week. The letter from the president to the League of the conference has unavoidably taken, this week, most of the space.

* * * *

It will be necessary for us to have between $50 and $75 to defray all the expenses of the coming conference. If all the Leagues in the conference will send to Miss Bessie Aiken, Hendersonville, N. C., the 5-cent assessment we shall have ample means to run the conference—we shall have more than $100. It is positively necessary for us to have $50 or $60.

* * * *

An Open Letter.

Dear Epworthians:

It gives me much pleasure to announce the progress the Epworth Leagues are making in our conference. In 1908, we gained in membership 289 Seniors and 268 Juniors; and for all purposes raised $977.16 more than we raised in 1908. In 1908, there was but little interest taken in District League Conferences. In 1909, the plans for a Conference League Conference did not materialize, but there were held three District League Conferences with some degree of success.

Since our last Annual Conference there have been organized a number of strong Senior Leagues and a few splendid Junior Leagues. The League is taking on new life in our conference. We hear encouraging reports from every quarter. The discouraged and disorganized Leagues are readjusting, reorganizing, looking forward to the future, and planning and praying for great things. The present League cabinet is full of hope for the future. There has been a more hearty response to every call, of late, than ever before. The editor of the League columns is receiving much more news than in 1909. Much of it without solicitation. Last year much of the news that appeared in the columns was solicited. The outlook for a great year is quite flattering—very propitious. Every district this year will doubtless have, in a measure or in some form, a District League Conference.

The Conference League Conference which convenes in Asheville, May 10-13, will be one of the greatest that has been held since the League was first organized. A number of the speakers on the program are recognized as some of the eminent men of our nation. The influence of this conference will be inspiring, instructive and commanding. Large plans will be discussed and laid. Leaguers and pastors all over the conference are earnestly praying for guidance and power—for the Holy Ghost to lead. These prayers are being answered in a measure now. The horizon is becoming clearer, the vision broader, and the forward march of the Leaguer is with a quicker and steadier step. In our conference at Asheville we shall be permitted to confer with those who have matured plans and great thoughts. Let's meet in the beautiful little city of Asheville and get a whiff of the salubrious air, drink a supply of ozone, be filled with each other's company, and launch an enterprise that will not only beget within every Leaguer greater zeal and unbounded enthusiasm, but when fully materialized in a future day and generation, will produce an abundant harvest for our God and King.

We must be more aggressive—go forward. We must keep step with the century. It is very important that we have some special work or duty—a task of our own. This is necessary to growth and life.

Some are asking: "What shall we do? What can we do?" My dear Leaguers, what is it that we cannot do if we try? We do not know our strength. If we concentrate our energies upon any one thing, we can perform it, however heavy the load, and difficult the task. We only need to begin in a body—as one Leaguer—and keep at it, and any task we might undertake would most surely be performed.

We need, now, enthusiasm. We need a great wave of enthusiasm—a wave that will break the drifts and barriers which have so long and largely accumulated. This much needed wave will begin at the conference next month. It will increase as the District League Conferences are held, it will rise higher at the Annual Conference, but it will not roll and rise to its greatest height till we place one in the field, (our conference) as secretary. One whose duty it would be to go over the conference and encourage and help the Leaguers by teaching, conducting League services, holding League Institutes and District League Conferences, and organizing City League Unions, etc. Along this line we can surely succeed. Others are succeeding by the above means—they are accumulating force and becoming very active. May not we? Let's utilize that which others have tested and found not only profitable but quite essential.

If we are to accomplish anything worth while, we must depart from accustomed methods and plans—get out of ruts and grooves. We must make some sacrifices. If we make no sacrifices we shall not amount to much, nor do much. If any must deprive themselves of some comforts in order to go to the conference in Asheville—suffer for a while, sacrifice a little, and go. He who does, will be richly rewarded in both mind and soul.

Hoping to meet a very large delegation at the conference, and with best wishes, I am,

Very cordially,
R. E. Atkinson, Pres.

They need no other rosary whose thread of life is strung with pearls of love and thought.—Persian.

Why—

Some few people still buy soda crackers in a bag is hard to say.

But it is easy to understand why increasing millions of a Nation's people keep on getting and eating more and more

Uneeda Biscuit

(Never Sold in Bulk)

5¢ *a Package*

NATIONAL BISCUIT COMPANY

Rutherford College Commencement, 1910.

Sunday, May 8, at 8.00 p. m., Y. M. C. A. and Y. W. C. A. Sermon, Rev. W. W. Peele.

Tuesday, May 10, at 11 a. m., Annual Sermon, Bishop Warren A. Candler.

Wednesday, May 11, at 11 a. m., Literary Address, Rev. Plato Durham.

Wednesday, May 11, at 3.00 p. m., Alumni Address, Rev. Jno. W. Jones.

Tetterine Cures Ringworm.

Wysacking, N. C., June 2, 1908.
Enclosed you will find $1.00 for which please send me at once Tetterine. It is a dead shot on ringworms. W. S. Dudley.

Tetterine cures Eczema, Tetter, Ring Worm, Itching Piles, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from The Shuptrine Co., Savannah, Ga.

CAMPAIGN FOR NEW SUBSCRIBERS

Report to April 5th.

ASHEVILLE DISTRICT		
Burnsville Station, A. P. Ratledge	4	
Hendersonville, J. W. Moore	4	
Old Fort, W. G. Malonee	1	
Weaverville Ct., Geo. L. Keever	2	
Hot Springs, C. R. Allison	1	12
CHARLOTTE DISTRICT		
Ansonville, P. L. Terrell	4	
Tryon Street, G. T. Rowe	1	
Dilworth, and B. Spring, A. L. Coburn	1	
Mt. Zion, J. W. Clegg	26	
Belmont, L. A. Falls	8	
Chadwick, H. H. Robbins	6	
Calvary, E. E. Williamson	1	
Lilesville, C. H. Clyde	19	
Weddington, J. H. Bradley	7	
Matthews, E. J. Poe	6	
Waxhaw, C. M. Campbell	17	
Wadesboro, J. H. West	4	
Morven Circuit, J. J. Barker	20	
Polkton Circuit, L. T. Cordell	3	
Pineville, W. S. Hales	4	
Trinity, A. W. Plyler	1	128
FRANKLIN DISTRICT		
Andrews, L. D. Thompson	1	1
GREENSBORO DISTRICT		
Rev. W. R. Ware	1	
Coleridge Ct., R. L Fruit	4	
Main Street, Reidsville, L. T. Mann	1	
Washington St., J. Ed Thompson	3	
Denton, H. V. Clark	2	
Uwharrie Circuit, J. A. Sharpe	1	
Spring Garden, J. W. Long	1	13
MORGANTON DISTRICT		
Table Rock, Albert Sherrill	1	
Connelly Springs, E. G. Pusey	1	
Spruce Pine, J. B. Hyder	1	3
MOUNT AIRY DISTRICT		
Rev. R. M. Taylor	1	
Mt. Airy Station, J. F. Kirk	2	
Helton Circuit, R. L. Doggett	3	
Wilkes Circuit, J. W. Kennedy	1	7
SALISBURY DISTRICT		
East Spencer, G. A. B. Holderby	1	
Jackson Hill, E. M. Avett	2	
Salisbury Circuit, J. T. Stover	10	
Woodleaf Circuit, Layman	1	
Mt. Pleasant, N. R. Richardson	4	
Central, Concord, Plato Durham	33	
New London, O. J. Jones	2	
Norwood, T. E. Wagg	5	
Spencer, R. D. Sherrill	1	
Forest Hill, W. L. Hutchins	3	64
SHELBY DISTRICT		
Main Street, Gastonia, G. D. Harmon	17	
West End, Gastonia, J. C. Harmon	12	
Ozark, Gastonia, H. C. Smith	5	
Lincoln Circuit, J. W. Strider	1	
Stanley Creek, B. Wilson	1	
Lowell, M. D. Hix	2	
Mt Holly, J. A. Bowles	9	
King's Mountain, D. F. Carver	1	
Maysworth, J. F. Harrelson	2	
Cherryville, James Willson	1	
Shelby Ct., E. N. Crowder	1	
Polkville Ct., W. M. Boring	1	
Shelby, First Church, C. F. Sherrill	1	54
STATESVILLE DISTRICT		
Hickory Circuit, P. H. Brittain	2	
Lenoir Circuit, J. O. Ervin	6	
Rock Springs, W. F. Elliott	1	
Granite Falls, W. F. Sanford	1	
Connelly Springs, E. G. Pusey	1	
Hickory, J. H. Weaver	2	
Newton, E. W. Fox	2	
Stony Point, T. B. Johnson	1	
Mooresville, R. M. Courtney	4	
Broad Street, Harold Turner	6	
Race Street, O. I. Hinson	7	33
WAYNESVILLE DISTRICT		
Waynesville, J. H. Barnhardt	1	
Leicester Circuit, C. H. Curtis	1	
Canton, L. B. Abernathy	1	3
WINSTON DISTRICT		
Stoneville, J. H. Robertson	1	
Mocksville, B. Margeson	2	
Advance, L. L. Smith	3	
Cooleemee, W. Y. Scales	4	
Davie, P. E. Parker	1	
Lewisville, J. B. Tabor	1	
Kernersville, H. T. Bynum	1	13
Grand Total		331

Our Honor Roll

Those charges securing as many as ten or more subscribers by May 1st, are entitled to a place in our roll of honor. At present the roll is as follows:

Mt. Zion, Rev. J. W. Clegg, 26; Central, Concord, Rev. Plato Durham, 33; Morven, Rev. J. J. Barker, 20; Waxhaw, Rev. C. M. Campbell, 17; Main Street, Gastonia, Rev. Geo. D. Hermon 17; West End, Gastonia, Rev. J. C. Harmon, 12; Lilesville, Rev. C. H. Clyde, 19; Granite Quarry, J. T. Stover, 10.

The Christian Life

MY FATHER LEADETH ME.

O God, I must press on
The way I do not know;
Implicity I look to thee
Thy purposes to show.

The source of joy I have
Is that which comes from thee—
That thou to all art merciful,
That thou hast love for me.

I do not understand
The burden that I bear;
The Holy Spirit whispers now;
"Thy burden he will share."

Forgetting, Lord, the past,
Just leaving it with thee,
I move straight on with confidence—
My Father leadeth me.

I know the mist will rise,
The clouded sky will clear;
The providence, not understood,
In beauty will appear.
—Rev. R. J. Craig in The Watchman.

HOW CAN LIFE BE TRANSFIGURED.

Life is strong and peaceful if whatsoever we do is done unto God. Life connected with God is sublimely beautiful and inspiring. Human applause or dissent should die away below ones feet. It is a splendid thing to detach oneself from all bondage to men, submitting himself constantly to God. The life of a Christian will be transfigured in proportion as the apostolic injunction is heeded, living not with eye-service as men-pleasers, but in singleness of heart unto Christ; this brings life into living touch with the great fountain of all life. A man-pleasing life is servitude and brings corroding care and chafing anxiety. Living in constant fellowship with God and committing one's work unto Him, brings an abounding and an abiding peace, and a precious assurance that the life "flows on in endless song." Such a life is transfigured, and in its influence will be a benediction to all whom it touches. Paul declared: "For me to live is Christ." That was his purpose and goal. It transfigured his life.

Human life has a Godward and a manward relation. When its deep under-current flows Godward, it lends dignity to all other relations, and it becomes sublime; even in its lowliest phases, service will not be menial or common or desecrating. All phases of life are under the transfiguring power of grace and the illuminating influences of the Holy Spirit. All is on God's altar and is sacred unto the Lord, so that the whole life is sacramental. This thought and experience gives to the most ordinary life divine honor and permanent rest and delight, as well as permanent value. Every service becomes royal, and every deed noble, and every influence inspirational.—Selected.

SHOALS.

I couldn't understand why our captain acted so stupidly. We were cruising round the lake and, because rough weather was inevitable, it was announced that we were going to run into Michael's bay.

Of course I was on the look-out, and pretty soon the beautiful little bay hove in sight. There was a neat little entrance between the islands, but no, we didn't turn in. And then some one spied a fine broad channel a little farther on.

We could have turned our vessel's bow right then, and in no time been safely anchored in the calm waters of Michael's bay, but our captain was such a strange man. What did he do but steam right out into the lake, and for a while it looked as though we were bound to run into the very teeth of the storm.

Then slowly and deliberately our good ship came round, and choosing the very outer side of the broad channel, we made our way to shelter.

The first chance I had, I questioned our captain as to the why of so strange a procedure—it really seemed as though some one should take him to task.

"Yes," he said slowly, "it would have been quicker to follow your short cut, but do you know where we would have been if I had?"

"In Michael's bay, I suppose," I answered.

"No, we'd have been at the bottom of Lake Huron, and," he added with a twinkle, "that would have been a fine drop."

And then of course I had to know the whole story, and when it was all told it resolved into one word—"Shoals."

It appeared that the entrance to Michael's bay was full of rocks, and only a safe, cautious pilot dared feel his way among them.

"The longest way round is often the shortest way home," said our captain, and I'm thinking that it was the truth he spoke.

Running away from life's storms brings often the temptation to take a short, easy cut to shelter. Get-rich-quick schemes—small lapses from the straight line of truth to fit other people's lax views—all of these things stand for the short cut. The way round is slow and tedious, and the calm waters just beyond very alluring; but there are worse things than trials and battles.

You can't guess what?

Let us put it in one big, blazing word—SHOALS!—Donald McGregor, in Onward.

RESIST TEMPTATION.

You may make of your loss not a disablement, but an equipment. You have learned a new, great lesson. Henceforth you should be more competent for that finest, most delicate ministration, sympathy toward those in trouble. A new temptation has come to you, a drawing toward the self-absorption of sorrow. Resist it bravely; let your loss be not a barrier, but a tie with other lives. And, O my sad-hearted friend, just so surely as behind yonder clouds the sun is shining, so certain will there issue out of this trial of yours, if only you will meet it as best you can, a good to yourself and to others greater than you now can think.—James F. Merriam.

Blood Poisoning and Erysipelas.

Both of these diseases are produced by germs. How often you hear of a trivial injury, a mere scratch, causing death. The skin protects us against germs so that every injury ought to be promptly treated. For festering wounds, cuts, bruises, old sores, chronic ulcers, carbuncles, boils, burns, poison oak and all inflammation "Gray's Ointment" is the quickest, surest remedy. Get a 25c. box and have it ready on your medicine shelf, or if you have never used it before write for a small trial box which we will gladly send free, postpaid, to prove its merit. Address Dr. W. F. Gray & Co., 815 Gray Bldg., Nashville, Tenn.

Mr. B. G. Worth, Wilmington, N. C., writes: "I have been extolling Gray's Ointment for over fifty years. I am now 86 years of age and would not be without your Ointment for anything."

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Stieff Piano

you get what you pay for, and pay for what you get. Experienced buyers know that this constitutes the only bargain you can count on---all other bargain forms are gambles, and the purchaser is usually the loser. Honesty may not be the **best policy,** but years of practice convince us that **it is good enough.** If you contemplate the purchase of a piano, don't fail to examine the Stieff. A showdown is our delight.

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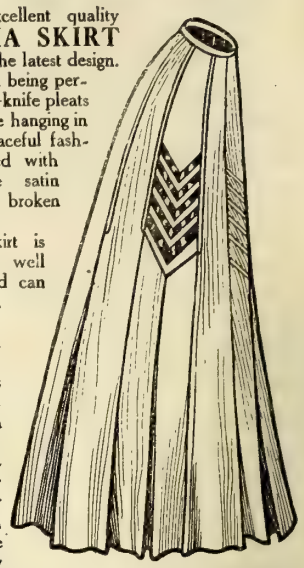
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This excellent quality **PANAMA SKIRT** is made in the latest design. Front panel being perfectly plain—knife pleats on each side hanging in the most graceful fashion—finished with high grade satin bands over broken pleats.

This skirt is particularly well tailored, and can be worn with a dressy effect on all occassions. It is the same style of a skirt that sells everywhere for $5.00. Our price—fora short while—of only **$2.69** **Prepaid** for this handsome garment-is made as a special inducement to get new customers. We guarantee a perfect fit and entire satisfaction.

After you have tried on this skirt and it don't fit, or if you are not satisfied with it in every way, send it back to us at our expense, and we will return you **$2.69,** just as quick as the the United States mail can bring it to you—you have all to gain and nothing to lose—send your order today. Sizes 22 to 30, length 38 to 44. Colors black, blue and brown. Be sure to state plainly the size, length and color desired.



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Last Call for Spring 1910

Trees are yet in fine condition for planting but with next warm weather will begin to bud out. Shonld be planted at once. Order to-day.

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you ought to get the best there is.

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is the one that puts the plant down to its proper depth and gives it half a tea cup of water or liquid fertilizer right at the root and then scoops the dirt up around the plant, all done at the one operation, without any stooping whatever. Write today for price and full particulars.

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DELICIOUS ICE CREAM.
Branch's Sanitary Glass Freezer
NO LABOR, freezes without turning. Price $1.25 direct or through your dealer. Write,
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2 South 14th Street, Richmond, Va.

Our Little Folks

THE CHEERFUL SONG SPARROW.

Among the first spring voices to greet us as we stroll afield is that of the enthusiastic little song sparrow. He does not wait for the sunshine to lure him forth. You are just as liable to run across him on a rainy day; and you may hear his "Olit! olit! olit! cher wis, wis, wis!" right in the midst of a drenching downpour.

Upon the topmost branch of a leafless tree you will discover him, his little throat athrob with ecstacy, the rain dripping from his feathers, his jubilant outburst seeming to declare: "God's in his heaven; all's well with the world." I have sometimes thought that this little bird's song is sweetest when the sky is overcast.

The song sparrow freshens up his wardrobe for the spring campaign with the rest of the feathered tribe; and although he always sings in brown that has seemingly been to the dye house; and the black fleckings of his gray breast are as fresh and pronounced as is the little white button at his throat, which is his distinguishing characteristic.

Migrating in November, he is with us again in March; indeed, there are some that remain with us all winter, braving the stormy blasts with the woodpeckers and the chickadees, and with them often seeking food at our doorsteps. There is not a surer herald of spring than the song sparrow, the flight of wild geese through the air not being more dependable.

The song sparrow's unexpected outpouring of melody on some cold, bleak day, when the trees are bare and the ground is covered with snow, fills us with keen delight. At midnight, too, when the days are long we may hear him; and at dawn, when he is close second to the chirping sparrow. Indeed, there is not a month in the year, a day in the week, or an hour in the day that we may not hear the merry lilt of this cheery little comrade if we will but listen for it.

He is not shy, and does not seek to elude us like some other of our sweet singers; but in full view upon some conspicuous perch in serene unconsciousness of his audience he warbles over and over again his sweet refrain.

The nest of the song sparrow is as likely to be flat on the ground as anywhere, and is made of strips of bark, leaves, and grass, and lined with finer grasses and hair. The eggs are graying white, with splashes of lavender and various shades of brown. These friendly little birds show a fondness for moist woodland thickets; but their nests are often found very near our dwellings.

The song sparrow is often seen flying downward, pumping its tail as it flies to gain greater speed. These thrifty little birds sometimes raise three broods in a season; yet, notwithstanding so many family cares, they find time to pour forth their cheery songs from every available bush and tree, and are worthy examples for us to imitate.—Helen M. Richardson.

A ROSE THAT CHANGES COLOR.

The Chinese, Japanese, and Siamese are said to be peculiarly skillful at botanical feats, the most wonderful achievement of which is known as the "changeable rose." The bloom of this unique effort is white in the shade and red in the sunlight. After nightfall or in a dark room this curiosity of the rose family is a pure waxy-white blossom.

When it is transferred to the open air, the transformation immediately takes place, the time of the entire change of the flower from white to red depending on the degree of sunlight and warmth. First the petals take on a kind of washed or faded blue color, and rapidly change to a faint blush of pink. The pink gradually deepens in hue until one finds that his lily-white of an hour before is as red as the reddest peony that ever bloomed.—The Christian Endeavor World.

PUFFINS.

Such queer fellows as the puffins are! To see them sitting upright on their rocky headlands, gazing out to sea or bowing to each other, you might think that you were looking at a company of clowns. Some of them wear long, light curls and others have curious horns. Their heads are small and set close to their bodies without any apparent necks. But my, their great beaks! It seems as if they must have put them on for fun, the way that you don false faces. And, indeed, it is something like that, for they wear them only during the warm weather. These beaks are of the brightest flame color and yellow, and are almost as large as the puffins' heads. They are very strong, and their owners make good use of them to bite open mussel shells or as weapons of defense.

A naturalist who visited a puffin settlement and wanted to see how the eggs looked thrust his arm down into a burrow where a hen puffin was sitting. He felt as if his hand was caught in the jaws of a steel trap, and before he could loose it he had to dig out mother puffin and pry open her jaws. His finger was cut to the bone. While he was examining it the lady dove into her burrow and prepared for a second attack; but the naturalist thought he had had enough egg-hunting for one day, and contented himself with taking some snap shots of Puffin Town to carry home with him.—Margaret W. Leighton.

Keep your faces beautiful if God has made them so. All pleasant, good-natured boys and girls have pleasant faces. But most of all, keep your soul beautiful; keep it filled with pure, loving thoughts; then there will be no room for wicked, sinful thoughts to spoil God's workmanship within. If we think and feel aright, our words and acts will be pure and lovely and will be well-pleasing to God.—S. S. Messenger.

RHEUMATISM

may be completely cured by the new external remedy called LUX. This preparation is a soothing, healing tissue-nourishing liniment of great penetrating power causing not the least stain or irritation when applied. A proved remedy for both inflammatory and muscular rheumatism. Mrs. J. E. Hoxie, (75 years old) of Brockton, Mass., writes: "I have used it with great satisfaction. My rheumatism no longer troubles me and I feel that I am cured." Mr. Ben Jones, of Allemande, La., writes: "I was laid up three months with rheumatism of the hip. LUX cured me. Within three days after beginning to use it I was up loading cross-ties." LUX is a specific for all sub-surface inflammations. Takes the place of plasters and poultices. Ask your druggist for it or send One Dollar to the LUX Company, Box 507, New Orleans, and receive a bottle by registered mail.



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DO NOT BUY *a bicycle or a pair of tires from anyone at any price* until you receive our latest **art catalogs** illustrating every kind of bicycle, and have learned our *unheard of prices* and *marvelous new offers.*

ONE CENT is all it will cost you to write a postal and everything will be sent you **free post paid** by return mail. You will get much valuable information. **Do not wait, write it now. TIRES, Coaster-Brake rear wheels,** lamps, sundries at *half usual prices.* **MEAD CYCLE CO.** Dept. M295, **CHICAGO**

Windows of Heaven No. 8

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and we claim it is the best so far. 20 cents a copy, $2 per dozen.

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We want 250 men right away. Must have them and will pay good money—$3.00 to $5.00 a day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, sample outfits, etc. All free. G. H. GROUNDS, Manager 1427 W. Adams Street, Dep. 5888, Chicago, Ill.



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308 1-2 South Elm Street
GREENSBORO, N. C.
Phone 163

Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE GREAT.

Great is he
Who uses his greatness for all.
* * * happy is he
Of whom (himself among the dead
And silent), this word shall be said;
That he might have had the world with him,
But chose to side with suffering men,
And had the world against him.
—Elizabeth Barrett Browning.

TIDINGS FROM OUR FRANCES BUMPASS MEMORIAL ARE GOOD.

My dear Mrs. Crawford:

No doubt, you have felt you should have had a letter from Korea long since, reporting the work of your Bible woman on the Fannie Bumpass scholarship. I was given charge of the Bible women in Seoul last November, and had fully made up my mind to get a letter to each one whose noble efforts are carrying forward God's work in Korea.

You have been supporting Lois so long and have had a number of detailed letters concerning her, therefore preliminary remarks would be only repeated information. Lois is the oldest Bible woman we have and is like on old war horse. She knows her field and is one who comes out conquerer when she determines to do anything.

Her executive ability is unusual. She can manage and carry on more work than any of her people whom I have seen. She believes God's word without a question and when He promises that faith and prayer will heal the sick, she does not hesitate to take days and nights for it. In my class not long since, we had a reference to Christ's having prayed all night and I asked the women if any among them spent their nights in prayer. Lois said nothing but the woman who works for us lives with her and she said, "Lois has spent much time at night on her face before God." She goes all day and her enthusiasm gives her many souls for her hire.

We are grateful to you for granting us means for her and trust you may have abundant blessing as a result. I know our Conference Secretaries are very busy people and time is a hard thing to find, but I would be so glad if you or one of your ladies would write me and let me be of any service I could to you. Perhaps there are many questions you would like to ask, if so do not hestitate. It will be my pleasure to do anything to advance your interest in the work.

Sincerely yours,
Martha Ivie Batey.

Seoul, Korea.

AN INTERESTING LETTER.

We are always glad to have good tidings from our scholarship abroad. The young people of Centenary Church, Greensboro, who are supporting Mary McNairy Taylor will be glad to share the following letter with us.

Dear Mrs. Crawford:

Perhaps you would enjoy hearing once more from your little girl "Isabel Sotolongo" (Mary McNairy Taylor).

We hope great things from this dear little girl who comes to us from a family who are, and have been, noted for their bright minds. Isabel has a sister in our school who has a wonderful memory. She really surprises us often.

Little Isabel is not in the least stupid, but she is quite young and timid. She is a dear little girl and we believe if we can keep her a few years with us, she will be one whom we may well be proud of.

Our school is doing well. You know, perhaps, that Cuba is not yet any too quiet, and the people are restive in that way that tells on all school work.

I have been told none of the schools are just what they would be if the country was only settled. What the future of Cuba is, no man can know, but we all hope for the very best.

Miss Carson has some fine girls who have been with her several years as they lived with her in Havana. We need to help these dear girls into a Christian life that will give them strength to help others when they leave us.

Cuba needs today earnest Christian workers, and if we can only teach our girls so they may teach their own people later, then we have done our work well. But we need your help. Do, dear sisters, help us by your prayers. After all we are all joined as one worker in this great work of helping the world to know Christ. We regret so much that Cuba would have lottery brought back again.

It certainly does drag the morals of the people down, and in this way the people cannot want a better life as they would without lottery, bull fights and cock fights. The people love to live on these excitements.

Please pray for us, and for dear little Isabel Sotolongo. I am writing for Miss N. G. Carson.

Your friend,
M. C. Marvin.

89 Independencia,
Cienfuegos, Cuba.
January 30, 1910.

A MISSIONARY'S PRAYER.

From Her Line-a-Day Book.

By Florence Rumsey, Himeji, Japan.

"O God, I desire earnestly the spiritual gift of faith that removes mountains, the faith in which all things are possible, the faith which overcomes the world, the faith of one Samaritan leper to whom Jesus said, 'Arise and go thy way, thy faith hath made thee whole.' The faith that appreciates and receives, remembering that Jesus said, 'How much more shall your Heavenly Father give the Holy Spirit to them that ask him?' The faith of that Gentile woman who in appreciation said, 'Yea, Lord, even the dogs under the table eat of the children's crumbs,' and to whom Jesus replied, 'For this saying go thy way, the disease is gone out of thy daughter.' O God, grant me this gift, that I may pray for others, that I may secure thy benefits for them, that for these girls I may lay hold on those spiritual blessings which thou bestowest. God bless these girls' hearts, bless them every one."

THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston Publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.



Rheumatic Pains

and stiffness in joints or muscles; neuralgia; backache; tired, painful, aching feet; sore hands; sprains and bruises; sore throat and chest, due to colds or grippe; in fact, all the common aches and pains that occur in any family from day to day, yield almost instantly to a good rubbing with

Minard's Liniment.

It does not stain, it is neither sticky nor oily—it is just a delightfully smooth, aromatic cream that feels good on the skin and rubs right in and stops inflammation like magic. Minard's Liniment ought to be on every family medicine shelf, because it is so useful in emergencies and so prompt in giving relief.

We guarantee it to be just as we represent—should you find it otherwise, we will refund your money on request. Sold by all druggists in three sizes, price 25c., 50c. and $1.00.

FREE. If you have never tried it, and wish to test its merit, write us to-day for a free trial bottle.

MINARD'S LINIMENT MANUFACTURING CO.,
South Framingham, Mass.

MINARD'S "KING OF PAIN" LINIMENT

HER DUTY

"I feel it my duty," writes Mrs Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? *Get Cardui at once.* All reliable druggists sell it.

$525 in Prizes For Bible Readers
Open to Old and Young

IN ORDER to encourage Bible study, I offer **1st.** $25 for best answers to questions on baptism. Send for list (furnished free), get all the help you wish from any source, and if you will enclose 16 cts. in stamps, I will mail you a copy of **The Bible Mode of Baptism** from which you can learn the answer to every question. **2nd.** I offer $500 for the references where *rantizo* appears in the Greek New Testament 62 times; *ekkeo*, 152 times, and *louo*, 139 times, as claimed by Baptist scholars and writers. Consult any Greek scholar, lexicon, or concordance and let me hear when ready.
Rev. J. E. Mahaffey, Box 315, Clinton, S. C.

REGISTERED JERSEYS AT AUCTION
May 5, 1910

I will sell my entire herd of Jerseys without reserve. There has never been such a chance offered to the public of the South to stock up with pure bred registered Jerseys, Golden Lads and St. Lamberts of the richest breeding.

Wish to sell privately to reliable party, milk route on which I sell $8000.00 worth of milk at 10c per quart and cream 20c per pint, yearly. Demand not supplied. Also dairy wagons, etc.

Have several farms for sale, from forty acres up. Reasonable terms. Reference, Bradstreet. Address,

JOHN A. YOUNG, Greensboro, N. C.

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Write for Catalogue
Piedmont Business College.
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Girls Free. This beautiful Gold Watch with standard movements together with Watch Pin given away absolutely Free for a few hours of your time. Send us 40c for a sample of our latest Household Novelty to take orders with. Send us in the orders you take and the Watch and Pin are yours. Address,

H. B. TAYLOR CO., Grimes, Ga.

GALL STONES or any LIVER
or Stomach Ailment Cured. AVOID AN OPERATION

Have you Pain or Distress in Pit of Stomach, Pains 2 hours after meals, Right-side pains or Backache? Spells of Indigestion, Sick Headache, Biliousness, Colic, Jaundice, Blues, Constipation, Piles, Soreness, Fullness or Oppression over Liver or Stomach? If you have any of these symptoms you need the "SECRO-SOLVO-TONE" Treatment. Write for FREE Booklet. **GALLSTONE REMEDY CO.**, Sole U. S. Agts, Dept. 50 225 Dearborn Street, CHICAGO, ILL.

Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

EVERYDAY RELIGION.

When all is said and done at last and creeds have warred with creeds,
When men have coined new terms to clear the ground of verbal weeds,
When systems change and doctrines clash and some put off the old,
To don new faiths that seem to them a clearer light to hold;
Although it may be silly, yet its back for you and me,
To the everyday religion that was taught at mother's knee.

The new fads have their beauty, and well-grounded thought may bring
A comfort to believers who enlist beneath their wing;
The ologies and isms and the abstract and the new,
For those who seek adventure in soul-comforting may do;
But there's nothing quite so filling in aught that I can see,
Like the everyday religion that we learned at mother's knee.

Some criticise the Heaven of the Bible and some smell
A little too much brimstone in the old-time Bible hell,
This one thinks creation wasn't scientific, quite,
And the one's half convinced that he has seen another light,
But when they've passed opinions and the choice is left to me,
Mine's the everyday religion that we learned at mother's knee.

Just plain and sweet and simple, with its creed of faith and trust,
In golden rules of brotherhood, in life beyond the dust,
In joy and song eternal, if in this life we've seen fit
To obey the ten commandments and that's all there is to it,
No fancy frill or trimming; but its good enough for me,
The everyday religion that we learned at mother's knee.

—From the Baltimore Sun.

ANNUAL MEETING.

The Woman's Home Mission Society of the Western North Carolina Conference will hold the ninth annual session in Waynesville, N. C., May 14-18, 1910. All names of delegates and visitors should be sent to Mrs. M. J. Branner, Waynesville, N. C.

Mrs. T. F. Marr, President.
Mrs. Plato T. Durham, Rec. Sec.

From the President comes the gratifying news that Mrs. R. W. MacDonell, our General Secretary, will be with us at Waynesville and she hopes to secure other General Officers. We hope every officer and District Secretary in our Conference Society can be present and that every auxiliary will have one or more representatives. Plan now to make this the largest and best meeting in our history. Above all, pray much that God's Spirit may be there.

OFFICIAL NOTICE.

Annual Meeting of Woman's Board of Home Missions.

The Woman's Board of Home Missions of the Methodist Episcopal Church, South, will hold its twelfth annual session in West End Church, Nashville, Tenn., April 14-21, 1910. The opening session will be on Thursday evening of the 14th. Names of delegates and visitors should be sent promptly to Mrs. John H. Moore, 52 Polk Flats, Nashville, Tenn.

The Southeastern Passenger Association will in all probability grant its usual reduction in railroad fare, provided the required number of one hundred is in attendance. Persons coming from territory outside the Southeastern Passenger Association are advised to purchase tickets to the nearest point inside the Southeastern territory, and thence purchase tickets to Nashville, at the same time securing certificates of standard form.

Miss Belle H. Bennett, Pres.,
Mrs. Frank Siler, Rec. Sec.

The Chairman of the Southeastern Passenger Association gives the following notification:

"Interested lines have authorized rates as follows: Fare and one-third plus twenty-five cents for the round trip from all stations in Tennessee located on the lines of the Illinois Central Railroad, Louisville and Nashville Railroad, Nashville, Chattanooga, and St. Louis Railway, and that portion of the Tennessee Central Railroad west of Nashville. Fare and one-half plus fifty cents for the round trip from all stations in Tennessee located on the lines of the Cincinnati, New Orleans, and Texas Pacific Railway, Mobile and Ohio Railroad, Virginia and Southwestern Railroad, Southern Railway, and that portion of the Tennessee Central Railroad east of Nashville."

Mrs. Frank Siler, Rec. Sec.

Mrs. Marr, Conference President, reports great activity in the Winston District. Not only are the older auxiliaries increasing in faith and works but new ones are springing into being. She sends reports of two which were recently organized.

Grace Church, Winston: President, Mrs. T. L. Pitts; First Vice-President, Mrs. L. C. Oakley; Second Vice-President, Mrs. Stipe; Third Vice-President, Mrs. C. M. Cain; Corresponding Secretary, Mrs. H. S. Dalton; Recording Secretary, Mrs. H. S. Dalton; Treasurer, Mrs. W. M. Robbins; Local Treasurer, Mrs. George Stanley. Number of members, seven.

Young People's Home Mission Society, West End Church, Winston: President, Miss Josie Rawley; First Vice-President, Miss Lillian Hitchcock; Second Vice-President, Miss Ada Snow; Third Vice-President, Miss Easley Burke; Corresponding Secretary, Miss Georgie King; Recording Secretary, Miss Lucy Hanes; Treasurer, Miss Estelle Hinshaw. Number of members, sixteen.

Both these auxiliaries make a promising start and we are glad to have these new accessions to our Home Mission ranks in W. N. C.

THE MEMORIAL.

The Memorial to the General Conference asking that the women of the Church be granted the privileges of the laity, continues to grow in favor. Below are printed some of the "Reasons Why" the women ask for these rights. We hope the article in last week's N. C. Christian Advocate, "Shall Right Yield to Opposition?", had a very wide reading both among the men and the women.

REASONS WHY.

These Home Mission Workers Want Laity Rights in the Church.

Man and woman are not alike. They do not think alike. The Church needs the woman's mind as well as the man's mind in making plans for the salvation of the world.

Belle H. Bennett,
Pres. Woman's Board of Home Missions.

I believe the Memorial should pass because the Church has all to gain and nothing to lose, and because the present status of woman in the Church is that of a minor child while she has already demonstrated that she is of age and of mature judgment.

Mrs. L. P. Smith,
1st V.-Pres. Woman's Bd. of Home Missions.

The women constitute the larger part of the membership of the Church and do the greater part of the work. In order to secure the best results they ought to have a voice in framing the policy of their own work. As the law now stands they have no legal status in the Church, and when they serve as trustees, stewards, Sabbath School superintendents, presidents of Leagues, they actually violate Methodist law. For these reasons I believe the policy should be changed and the women be given equal rights with the men in the Church.

Mrs. R. W. MacDonell.

The forward movement of the women for larger privileges is only righteous impatience over the limitation of their efforts to bring in the kingdom of righteousness and their scorn of using indirect influence as a substitute for direct power, which is the God-given privilege of every human being.

Mabel Head,
Asso. Sec. Woman's Bd. of Home Missions.

The large share which women have in the life and activities of the Church argues the justice and wisdom of giving them a voice in the guidance of interests committed to them. Now when the slogan of Protestant Christianity is "The evangelization of the world in this generation," it is high time that every gift within the possession of the Church should be stirred up and find its full expression.

Emily Allen Siler.
Rec. Sec. Woman's Board Home Missions.

The Church that places on men and women equal obligation of service and financial support, should in common justice grant them the same rights.

Mary Helm.
Editor "Our Homes."

After twenty-five years' experience it has been proved the women can manage financial affairs quite as well as the men—but on a much more economical basis. Therefore they should have a voice in money matters also.

Mrs. J. H. Yarbrough,
Supt. Supplies Woman's Bd. Home Missions.

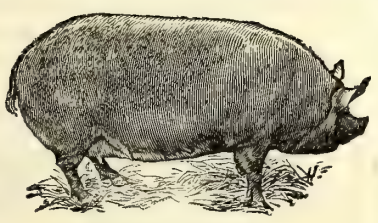
The government of our Church has always been in the hands of the men, who have given of their best for the extension of God's Kingdom on earth.

The women of the Church have had years of traning in enterprising and governing that part of the work committed to them.

I believe the time has now come when these two should come together in the councils of the Church and form a stronger combined force than either can possibly be alone.

I believe the Memorial should be favorably passed upon by our next General Conference in order that all the Church may have a voice in a matter of such vital importance to the whole Church.

Mrs. Luke Johnson,
Supt. Dept. Literature Woman's Board of Home Missions.



ESSEX SOW
Winner of Grand Sweepstake Prize at Minnesota State Fair.
Property of Alva C. Green & Sons.

Hog Profits

depend on your success in keeping your hogs in healthy condition. To avoid disease, to stimulate the appetite, and to get the best results in pounds of salable pork, we recommend the regular use of Black-Draught Stock Medicine. You can mix a regular dose of the medicine, with the daily feed, and get the result of this splendid tonic at about ¼ the cost of a prepared "food."

Note this letter from A. C. Green & Sons, the well-known breeders of Essex Swine, Buff Turkeys and White Leghorn Poultry:

We have used Black-Draught Stock & Poultry Medicine and think it is one of the best remedies, for diseases most common to hogs and poultry, that we have ever used. We have given it to a number of Essex pigs and buff turkeys with good results."

ALVA C. GREEN & SONS, Winchester, Ind.

BLACK-DRAUGHT STOCK & POULTRY MEDICINE

Sold by All Reliable Druggists and Dealers. P7

The Sunday School Lesson

SECOND QUARTER—LESSON II—APRIL 10, 1910

The Mission of The Twelve.
Matt. 9: 35-10; 15: 40-42.

Golden Text—Freely ye received, freely give. Matt. 10: 8.

The Apostolic College.

Simon Peter, mentioned first, was a fisherman of Bethsaida, and was brought to Jesus by Andrew, his brother. His character, generous, impulsive, brave, made him the leader of this little band of religious students. His generosity and impulsiveness outran his caution; and when it arrived the situation was often painful, as when he attempted to walk on the sea. Yet his very inconsistencies were endearingly human. His character-name was "The Rock."

Andrew was summoned by the Sea of Galilee to leave his nets. On only two occasions is he prominent in the gospel narrative, and both times it is in connection with Philip. When Philip with cool, unimaginative calculation estimated the amount of money necessary to feed five thousand, Andrew led the attention of Jesus to the lad's lunch. The second was when some Gentiles wished to see Jesus, and Philip was in doubt as to its propriety, Andrew suggested that the request be referred to Jesus himself. He was a man of quiet forcefulness, whose judgment his company respected. The world has need of many such men as Andrew.

James the son of Zebedee may have been a cousin of Jesus. He was the business partner of Andrew and Peter. His daring, explosive temper was the origin of his character-name of "the Son of Thunder." He became the first martyr of the new faith.

John, the brother of James, and the "beloved" disciple, was gentle and retiring, as usually are great thinkers and seers. In the history of Christianity he stands next to Jesus for spiritual vision. John lived a hundred years, outliving all the other apostles.

Philip of Bethsaida was so practical that he very slowly comprehended the portent and intent of Christ's teachings.

Bartholomew's name appears upon all the lists of the apostles, and yet nothing is certainly known of him. Jesus, however, thought him worthy of a place among the chosen.

Thomas, whose character-name was "doubting" Thomas, was the pessimist of the Twelve. Yet he stood by Christ in the final horror of seeming defeat. Thomases are necessary to keep the overhardy and impetuous Peters in equilibrium. They are the investigators.

Matthew (Levi), the hated tax-collector of the overland port of Capernaum, gave up a paying business to follow Christ as a poor man.

James is another unknown. He was the son of one Alpheus, and perhaps Matthew was his brother, but nothing is certain.

Thaddeus, the son of James, also unknown, whose other name was Judas (Jude).

Simon Zelotes, whose name Zelotes indicates a sect whose object was the freedoh of Judea and the maintenance of its institutions. Champions of such a cause were almost necessarily enthusiasts and idealists. They were something ilke the socialists of Russia.

Judas Iscariot, of Judea, the only city man. He carried the purse, and stole the company's little funds. He betrayed Jesus, and then hanged himself in remorse. He must have been a man of fine presence and naturally good, for the disciples never suspected him of fraud. Our Lord chose him, and it is probable that he was not a bad man then. He must have been potent for much good, for his place seems to have been filled by Paul. He fell, no one knows how—but the insanity of his remorse, was it entirely against him?

One-fourth of the Apostolic College are only remembered names. They wrote no books, their works are unrecorded, the time of their death was unnoticed, but Christ thought them important to his cause.

The Baccalaureate Sermon.

The disciples had now finished two years of training by example and lecture, after the Platonic method. They had won their degree of Apostles, and were to be sent out on their first independent work; they were graduating, although there was to be another year of postgraduate work. It was a very short time in which to equip world teachers, but they had been tutored by the Master Mind of the universe. The baccalaureate address is contained in the lesson chapter from the fifth to the forty-second verse. The twentieth century college president is apt to dwell upon the difficulties overcome in the four years' course of study, and pictures the delights of achievements and appreciation to which the students are going forth, with the sorrows and sacrifices of life-battle just sufficiently dark to put success into strong light. What general ever sent his soldiers to war predicting utter rout and defeat and pain and loss and death? The appeal is to victory and martial glory and civic pride. Only a Garibaldi could so impress his spirit upon his followers that he could say to them: "Come with me to hunger and rage and outlawry, and perhaps defeat, but we will give life to save Italy." What is the career which Christ holds up to his stalwart men in the prime and strength of their years?

The first division of the sermon was "the charge to the students." The good teacher knows how far the preparation has fitted his men for any given position. Jesus knew that the apostles were yet too narrow to be trusted with foreign missionary work; so he would not have them attempt to work with the Gentiles or the Samaritans. They shall use the first recorded text of John the Baptist, which was also his own first text—verse 7. They shall have the power of their Master to work confirming miracles. They doubtless used the gift, but it was only an incident in the schemes of the main object, which was conversion, and so not many of the miracles were recorded. The work was to be one of intense concentration. They were not to be troubled with impediments, but they were to trust for food and clothing and shelter. That is all any of us are entitled to trust for—"Give us this day our daily bread."

The second division of the sermon is summed up in this verse of Mrs. Browning's:

"World's use is cold; World's love is vain;
World's cruelty is bitter bane;
But pain is not the fruit of pain."

The Great Teacher sees that all new ideas are born with agonizing birth-pains. He would not mimize the sacrifice. We get nothing for nothing in this life. There is a price attached to every achievement, whether physical or moral. These men are to go forth as sheep among wolves—verse 16. They shall be scourged; they shall be imprisoned; their teaching shall bring death to some and fierce family hatred. They themselves shall be hated; they shall be fugitives from city to city; and finally they shall be overtaken by death. "Fear not them who kill the body, but are not able to kill the soul."

O little band of students! Did ears ever hear such a graduating discourse? No honors, but dishonors for you. No easeful success and twilight quiet of children and home for you. No neighborly respect and the serene setting in of the dark. These are not for the followers of the Galilean. Men sent from God were they. Such embassies are needed now—men of compelling faith and strong hand; men with the old order of sacrifice, "who endure as seeing him who is invisible."

The third division of the sermon was the reward. But what and where is it? What Jew could see any reward in being "confessed" by Christ in a life unknown and vague? "Take my cross:" 'lose your life." And what shall men receive? "ME." O world, break out in laughter? These men are fools and blind. Will they travel such a perilous road for a madman's whim? Dear heart of the world, listen! Carrying the frankly spoken knowledge of what shall await them, these men dauntlessly go forth with their class emblem the malefactor's cross—and this is the miracle of miracles!—Pittsburg Christian Advocate.

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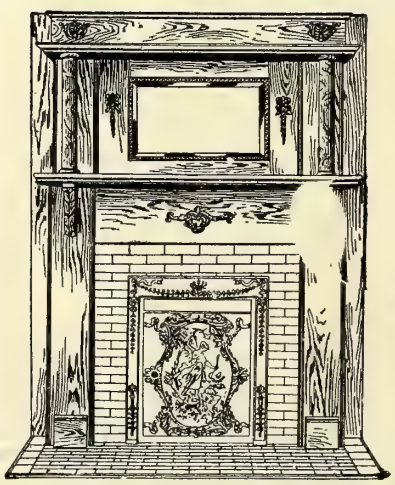
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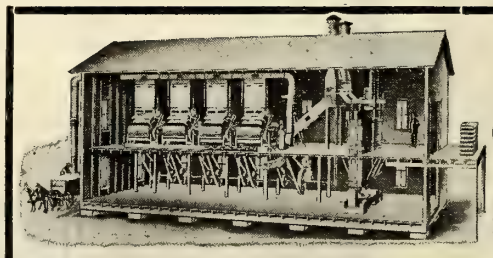
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The Farm and Garden

FOUR YEARS' EXPERIENCE WITH SHEEP.

No Other Stock on the Farm Have Paid Nearly so Well for the Time and Money Expended in Their Care.

Messrs. Editors: There are now numerous factors operating to stimulate Southern farmers to engage in the sheep business:

The coming of the boll weevil, the scarcity and unreliability of our labor, our vast area of rough and cheap land, and the thousands of acres of worn and gullied cotton fields, a sight which is enough to make a farmer's blood run cold when he ponders over the future prosperity of his bright-faced boys and girls.

I believe one of these days when a movement sets about in earnest to reclaim our exhausted cotton farms, and we get better educated in all lines of live stock production in the South, and our lawmakers abate some of their jealous love for our dogs, we will find sheep one of our best helpers.

I commenced four years ago in February, with twelve ewes and one ram of common sheep. They cost me just $17.25, and a year later I bought 27 more for $54. These were very common sheep, and I selected eleven of the best ewes and sold the rest for cost at once. The eleven I kept cost me $22. At this time I exchanged rams and got a grade Shropshire, used him two years and bought a pure bred Shropshire for $10. In the four years I have sold wool to the amount of $218.30, sold sheep and mutton to the amount of $364.95, used some 15 or 20 lambs for mutton in our own family not counted, and now have 25 good young ewes bred to a pure bred Shropshire ram. This bunch of ewes is easily worth $100; in fact, I would not take that for them. This will make my gross income $683.25, and the lambs consumed will easily put the figures to $700.

The investment from first to last is only $49.25. I am safe in saying the $218.30 received for wool and the manure will pay all cost of keeping this flock, and leave $364.95 and the 25 head of ewes as a net profit for the four years. This will figure a little over 235 per cent. gain.

The manure has been no small item. I have penned them in summer on acre lots, and these lots are rich enough now to make one and one-half bales of cotton, or 200 bushels of the Lookout Mountain Irish potatoes.

In winter, I pen them in a large open shed, well bedded with leaves or rough hay, and they make manure faster than any other stock. I give them the run of the stalk fields in winter and they are such hustlers and will eat so many different kinds of weeds and briers that but little feed is needed to keep a small flock. But I feed my ewes a little cottonseed meal and hulls, peavine and sorghum hay, from December until spring opens. It makes a heavy flow of milk and gives the lambs a fine start for early market.

I find Bermuda grass and Japan clover the best summer pasture for sheep. I shift them around in my hog lots in summer to eat down all weeds and such grass as the hogs don't like, which is a great advantage and is a very good change for them.

I have never been troubled with dogs killing my sheep, and I hope no other man in the South is more favorably blessed with prowling dogs than I am. I can count 67 dogs in a radius of one mile, and they are all of the most popular and up-to-date breeding—"negro dogs."

We are trying to get enough farmers interested in raising sheep here to have a car load of June lambs. This, I think, will be the best way to market our lambs.

In conclusion, will say that most any land owner can keep 25 to 50 head of native ewes at a net profit of $100 to $200 per year. I have been raising some good horses and mules, good cattle, and have a herd of as popular bred Poland China hogs as you can find south of the Ohio river, but never have realized such profits from any of them as I do from this small flock of sheep.—H. G. McMaffey, in Progressive Farmer.

CARE OF HARNESS.

If the harness is wet, it should not be put away until dry and supple.

After all dust has been removed, a soft cloth should be used to insure the removal of all dirt.

When the harness is thoroughly clean it should be handled until supple and then a light application of some good harness oil should be made.

If a set of harness is used daily, it should be washed each week.

When washing harness, take a tub of water and make a good soapy mixture. Do not have the water too warm. Place all parts of the harness in this preparation, excepting, of curse, the padded parts.

After a good cleansing rinse thoroughly and hang up to dry in a moderately warm room.

When the harness begins to dry, it should be worked constantly to prevent it becoming hard and stiff.—Southern Agriculturist.

At the Mercy of the Flames.

They, who live in cities, towns and villages, are reasonably safe from the dangers of fire, thanks to organized fire companies in these communities. But with the farmer, whose home is isolated, it is very different. When fire breaks out in his house or barn, he and the hired man are too busy saving life and movable property, to effectively fight the flames.

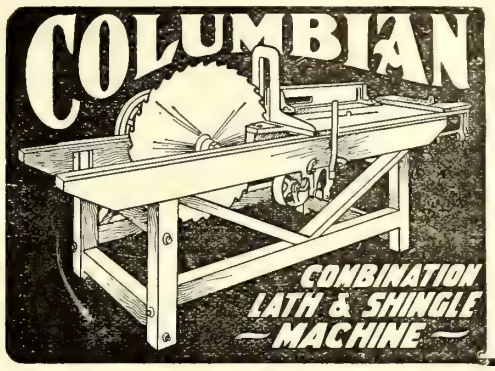
His only salvation is in getting help, and the one and only way to quickly summon the neighbors, is by telephone. The 'phone also comes in mighty handy when you want to ascertain the price of cotton, calling the doctor in case of sickness, and in a hundred and one more ways.

Maybe you have no telephone on the farm because you don't know how cheap the service really is. Costs only 50 cents to $1 per month. A little booklet explaining all this, is waiting for you. If you will write to the Southern Bell Telephone & Telegraph Co., 19 South Pryor St., Atlanta, Ga., it will be mailed to you, free.

Teddy had learned to spell a word in a way that was wrong, and every time he came to it he wanted to spell it that way.

"It's pretty hard to know all these things, isn't it, Teddy?" said his aunt.

"But it's a good deal harder to unknow 'em after you once get 'em crooked," said Teddy.—Exchange.



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Our Children's Home Department

Conducted by H. A. Hayes

OUR CHILD.

"Little life from out the life divine,
Little heart so near and dear to mine,
Little bark new-launched upon life's sea
Floating o'er the tide to mine and me,
Little comer on our shores of Time,
Little ray from out God's great sublime,
Little tarveler from eternity,
May my love protect and shelter thee."

REPORTS EASTER COLLECTIONS.

Our matter for the Advocate has to be prepared more than a week before publication. At this writing we have receipts for three days after Easter Sunday. The indications are that there was a fairly general response to our request for an Easter collection for the Children's Home. Many of the collections reported indicate on the part of the brethren a clear recognition of their privileges in contributing to the support of the latest and best enterprise of our Church.

A FAILURE, AND HOW IT CAME ABOUT.

A good brother, one who dearly loves the Children's Home, when he came to take the Easter collection just "passed the hat." (It is possible that there are others.) It was a rich congregation. Of course such a collection secured only some loose change, aggregating a few dollars and thirty-nine cents. This good brother's heart is all right, but his perspective needs to be enlarged. He would never think of taking up his collection for missions by passing the hat.

SUCCESS, AND ITS CAUSE.

Another brother, with a small and poor congregation, took a "regular Methodist collection," and secured nearly one hundred dollars. He writes: "Brother, we love your cause, and we are going to do our best for you."

THE BEST YET.

The best report yet received comes from our dear friends "at home." The Easter collection at Reidsville amounted to over $130.00. Our people there are not rich in this world's good's, but their hearts are better than "fine gold."

We hope to receive reports of larger amounts from some of the larger churches. A good brother writes that one of his small congregations made an offering equal to twenty-five per cent. of the pastor's salary. But it will be difficult to make us confess that any report is better than that from Reidsville. Comparisons are invidious, we know, but we are sure that no one will blame us much for some leaning towards these old friends whose love and loyalty are so dear to us.

GRATEFUL.

Yes, we are glad and grateful too, as the money comes in to feed our precious children; grateful for all gifts, large and small. And our hearts grow warm and tender as we read the messages of love and sympathy that come with the gifts.

"Before us, even as behind,
God is, and all is well."

"WE SHALL NOT WANT."

"Where there is faith there is love,
Where there is love there is peace,
Where there is peace there is God,
Where there is God there is no need."

HOME NOTES.

It looks and feels a little springy in this community.

* * * *

Welcome, Sir Robin, you are a gentleman, the prince of the bird world.

* * * *

Winter clothing feels a bit heavy, and the children are begging to go barefooted. Only a few days more and we shall be doctoring stone bruises and stubbed toes.

* * * *

Our lawns are turning green. The trees are whispering to each other in the warm spring breezes. It is evident that they are discussing spring styles. We are sure that for each one the conclusion will be:

"The bonnet may be what it may,
Worn by the lady gay,
But still of green, only green,
The gown must be of green."

* * * *

The building season is on in earnest. The sparrows are scrapping for choice locations. And large quantities of material are being accumulated "in the tree tops."

* * * *

Early in the mornings our boys begin to dig in the ground. This is an instinct as old as the race. Our grounds are being beautified. The rough places are being made smooth. Flowers and shrubbery and fruit trees and garden truck are being planted and cultivated.

"Some sweet day" we shall "sit under our own vine and fig tree," and eat of the fruits of our toil, and be glad thereof.

* * * *

Our girls are at work, too. The little ones are keeping house on an extensive scale out of doors. Mud pies, sand puddings and other dainty dishes are prepared in large quantities.

The older girls are sewing, and ironing and cleaning house.

But there are play times. What a happy crowd we are! Swings, jumping ropes, bats and balls, and many other things too numerous to mention but known and loved by all of us, for all have been children, these are the simple materials that fill the play hours full of rich enjoyment.

Your Final Opportunity!

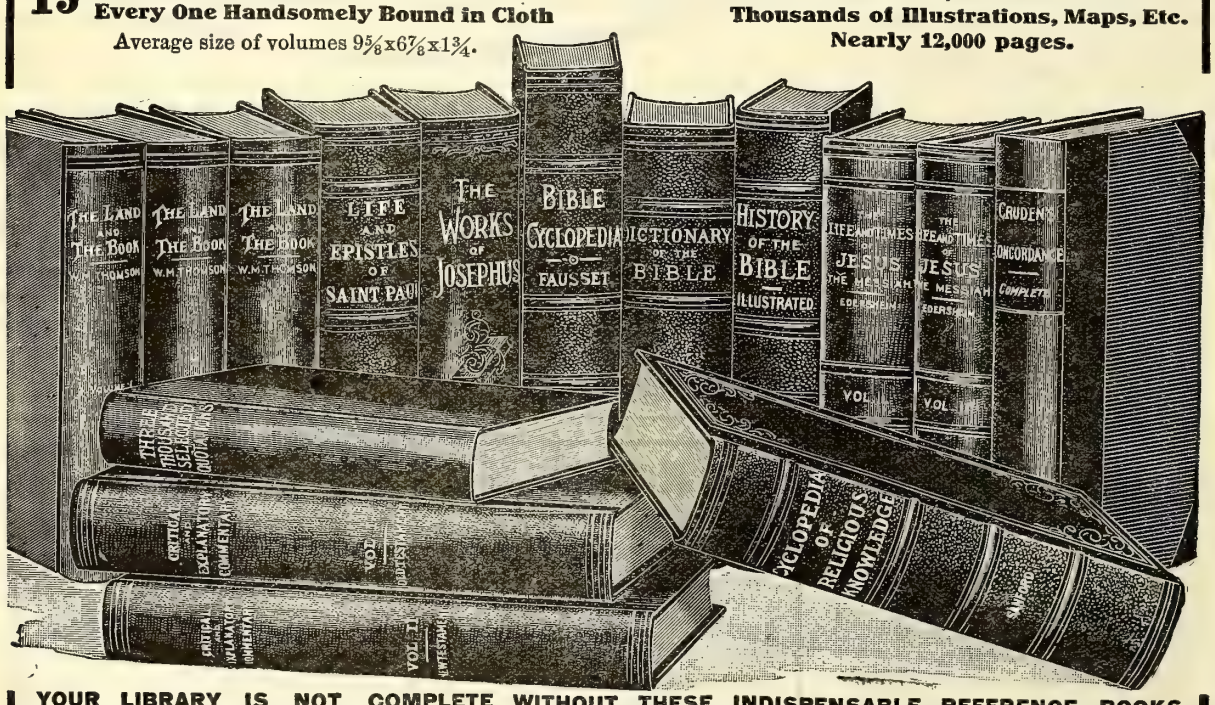
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Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it to be simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

REPORT OF H. A. HAYES, SUPERINTENDENT FOR WEEK ENDING MARCH 29, 1910.

Cash.

Lewisville Church, $7.00; Doub's Church, Lewisville Circuit, $4.00; New Hope Church, Lewisville Circuit, $1.40; Unknown Friend $1.00; W. J. Shields, Tryon, $5.00; Unknown Friend, $5.00; A Friend, Main St. Church, Reidsville, $5.00; Miss Edna Lindsay, Winston-Salem, $1.00; W. H. M. Society, Charlotte, $5.00; Mrs. W. T. Barber, Reidsville, $1.00; Bethel Church and Sunday School, Morganton Circuit, $5.35; Stoneville Church, $12.45; Bille Bates Phifer, Monroe, $1.00; Prospect Sunday School, Monroe, $5.00; Prospect Circuit, Monroe, R. F. D. No. 4, $5.00; Ozark Church, Gastonia, $3.00; Burkhead Church, Winston-Salem, $3.56; Ramseur M. E. Church, $8.06; Pisgah Sunday School, Catawba, $1.70; Stokesdale Sunday School, $5.00; Connelly Springs Sunday School, $2.35; Monroe Central Church, $57.37; Monroe Central Church, $5.00; Mount Zion Church, Cornelius, $13.19; Salem Church, Albemarle, $10.00; Cliffside Church, $1.00; Franklin Church, $15.17; Leicester Church, $7.05; Leicester Sunday School, $2.85; Forest Hill Church, Concord, $30.00; High Shoals Sunday School, $3.30; Asbury Sunday School, Candler, R. F. D. No. 4, $4.00; Mt. Harmony Church, Connelly Springs, Circuit, $3.40; Hopewell Sunday School, Catawba, $1.14; Canton Church, $17.23; Acton Church, $2.10; Leaksville Church, $30.00; Hiddenite Sunday School, $1.90; Friendship Sunday School, Newton, $2.20; Horse Shoe Sunday School, $3.16; Cliffside Sunday School, $5.00; Flint Hill Sunday School, Alexander, $1.00; Farmington Circuit, $33.33; Sandy Ridge Church, North Wilkesboro, $8.00; Snow Hill Church, North Wilkesboro, $1.00; Linwood Circuit, Lexington, $10.75; Dillsboro Church and Sunday School, $3.75; Ctawba Sunday School and Church, $1.93; Murphy Station, $11.29; Valle Crucis Sunday School, $4.65; Bakersville Sunday School, $1.65; Turnersburg Sunday School, $3.10; Monbo Sunday School, $2.36; Sherrill's Ford Sunday School, $1.19; Marion Church, $13.00; Forest City Sunday School $3.45; Pleasant Grove Sunday School, Forest City, $2.85; Sunshine Sunday School, Forest City, $2.30; Bessemer City Church, $4.00; Lenoir Church, $37.00; Cottonville Circuit, Norwood, $8.00; Morganton Church, $30.00; Centenary Church, Winston-Salem, $55.07; Carmel Church, Prospect Circuit, $5.38; Mt. Zion Church Sunday School, Franklin, $5.20; Union Sunday School, Franklin, $.92; Union Sunday School, Weddington Circuit, $1.87; Bethlehem Church, Reidsville, Wentworth Circuit, $5.46; Mt. Carmel Church, Reidsville, Wentworth Circuit, $4.54; New Hope Sunday School and Church, Morven Circuit, $3.00; Antioch Sunday School, Rutherfordton, $2.00; Rutherfordton Circuit, $21.05; J. T. Lambeth, Moffit, $2.50; Bethel and Big Lick, Harrisburg, R. F. D. No. 4, $3.09; U. B. Church, Randleman and Naomi Charge, $1.18; Naomi Sunday School, $3.76; Naomi Sunday School, $2.40; Mt. Holly Sunday School, $2.48. Total, $617.43.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING MARCH 26, 1910.

Subscribed.

Winston-Salem: Mrs. Laura Huls, $5.00; N. D. Dowdy, $5.00; Fred R. Hackney, Liberty St., $5.00; R. H. Shelton, $10.00; H. A. Tatum, $10.00; C. W. Snyder, $20.00; W. L. Thornton, 707 13th St., $10.00; T. C. Goff, 616 Hickory St., $10.00; Jno. R. Elkins, $5.00; Miss Viola Doub, Belo House, $5.00; I. W. Grubbs, 642 13th St., $15.00; Archie C. Johnson, Box 404, $5.00; S. F. Riggs, 1025 White St., $5.00; Alex. McGalliard, N. Liberty St., $5.00; J. W. Byerly, $10.00; J. H. Grubbs, 1300 N. Liberty St., $5.00; T. L. Walker, $10.00; R. E. Carmichael, $10.00; L. T. Long, N. Liberty St., $5.00; J. W. Futrell, 945 Liberty St., $20.00; Dr. J. E. Dowdy, $5.00; M. L. Lancaster, $10.00; Rev. W. M. Biles, $10.00; J. W. Snyder, N. Liberty St., $20.00; Frank A. Stith, $25.00; W. C. Langley, 229 10th St., $4.00; Cleveland Hicks, $1.00; D. H. Tillotson, $2.50; H. L. Langley, 924 Chestnut St., $10.00; J. S. Young, $25.00; R. W. Hedgecock, $100.00; Rev. and Mrs. J. P. Rodgers, $100.00. Greensboro: Mrs. Daisy Harison, N. Cedar St., $25.00; Mrs. Emma Poezolt, $5.00; Miss Lizzie L. Perkins, Odell Hdw. Co., $25.00; B. H. Taylor, $10.00; G. S. Ferguson, Jr., $10.00; Mrs. J. H. West, 209 N. Cedar St., $10.00; Hoyle Howell, 615 Walker Ave., $25.00; Mrs. Mary T. Wilson, $1.00; Mrs. F. L. Reid, 127 Church St., $5.00; Miss Florence E. Cain, Y. W. C. A., $10.00; Miss Fannie Armfield, $5.00; M. M. Boyles, $10.00; A. E. Fordham, $12.00; J. N. Richardson, $10.00; Miss Lochie Stover, $12.50; Mr. and Mrs. W. J. Halladay, Greensboro Paper Co., $10.00; Dr. W. J. Richardson, $20.00; Prof. W. F. Alderman, $5.00; Miss Lottie Phillips, 308 W. Gaston St., $10.00; Miss Carra Scarborough, 521 W. Gaston St., $10.00. Pomona: J. L. Daniels, $10.00; G. S. Boren, $50.00; W. C. Boren, $100.00. Pine Hall: W. H. Gibson, $1.00. Mt. Airy: J. R. Paddison, $2.00. Total, $882.00.

Cash.

J. R. Paddison, $2.00; W. H. Gibson, $1.00; D. H. Tillotson, $2.50; Mrs. Emma Poezolt, $5.00; L. T. Long, $5.00; N. D. Dowdy, $5.00; Miss Fannie Armfield, $5.00; Dr. J. F. Dowdy, $5.00; Rev. and Mrs. J. P. Rodgers, $10.00; Mrs. Mary T. Wilson, $1.00; Prof. W. F. Alderman, $5.00. Total, $46.50.

Paid on Former Subscriptions.

Dr. J. S. T. Baird, Asheville, $5.00; W. P. Young, Spencer, $10.00; Wm. H. Pickard, Randleman, $5.00; H. B. Slack, Greensboro, $1.00; W. D. Meacham, Asheville, $5.00; Miss Alma Mastin, N. Wilkesboro, $5.00; Frank D. Hackett, N. Wilkesboro, $5.00; J. D. Ross, Asheboro, $5.00; V. M. Spencer, Greensboro, $1.00; Miss Lula Miles, Greensboro, $1.00; H. T. Smithdeal, Advance, $2.00; Mrs. W. M. Jackson, Asheville, $6.25; Mrs. S. S. Moore, Spencer, $6.50; Mrs. J. D. Owen, Spencer, $1.00; Miss Annie Ross, Greensboro, $5.00; Dr. McG. Anders, Gstonia, $25.00; Cash, Winston-Salem, $5.00; Stamey Fitzgerald, Linwood $1.00; Miss Blanche Meacham, Linwood, $2.00; T. B. Powers, Charlotte, $3.00. Total, $99.75.

It is a true discrimination that recognizes the presence of God in men, the saints that are in the world not by the miracles they work, but by the miracles they are, by the way in which they bring the grace of God to bear on the simple duties of the household and the street.—Phillips Brooks.

EGGS FOR SALE.

From thoroughbred White Leghorns and Silver Laced Wyandottes. Won first prize at Wilkes County Fair. 15 for $1.00. Rev. Z. Paris.

North Wilkesboro, N. C.

Blessed is he who has found his work; let him ask no other blessedness; he has a life purpose.—Thomas Carlyle.

POISON IN STOMACH

Dangerous Gases Arising From Undigested Food, Endanger Lives.

DIGESTIT DESTROYS STOMACH GASES.

Thousands of people all over this broad land are being slowly poisoned. They eat rich foods, drink strong drinks and keep late hours. Food lies undigested in their stomachs, causing poisonous gases to arise from masses of fermenting food. These gases slowly poison the blood, deaden the nerves, weaken the heart, clog the brain until the whole system is affected.

Digestit relieves the stomach almost instantly by digesting all the food that the overburdened stomach cannot handle alone. It not only digests this food, destroys all poisonous stomach gases, but creates a healthy appetite—makes the stomach hungry for more. Digestit is a natural remedy. It makes the stomach digest its food in a natural way and assimilate the strength of this food to the famished body.

Digestit costs 50 cents a package at druggists, or by mail prepaid from W. L. Brown Co., Jackson, Miss.

You Want a Clean Attractive Home

Of course you do. And you want to safe-guard the health of your family too. Then look after your walls and ceilings and see that they are cheerful looking and sanitary.

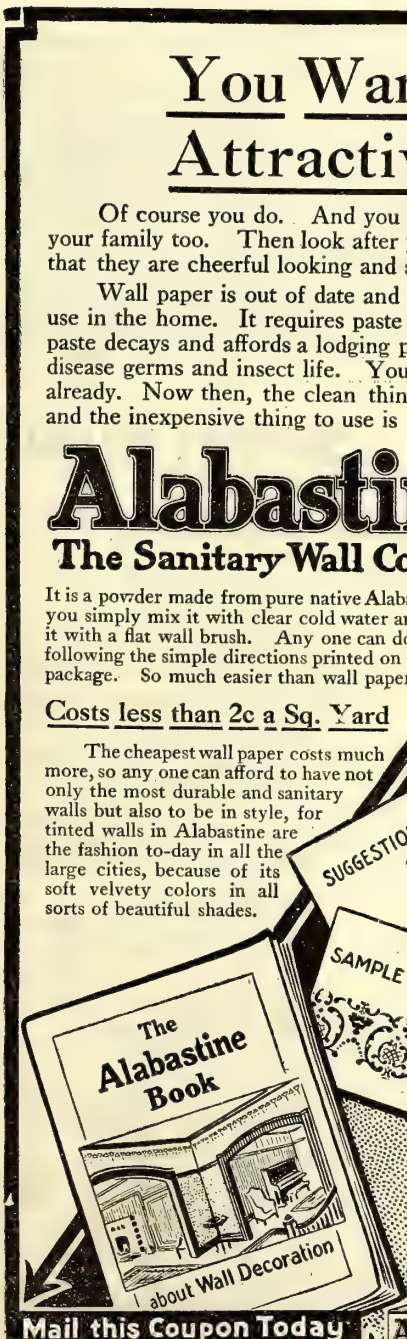
Wall paper is out of date and is neither clean nor safe to use in the home. It requires paste to make it stick and that paste decays and affords a lodging place for all kinds of disease germs and insect life. You probably know that already. Now then, the clean thing, the beautiful thing and the inexpensive thing to use is

Alabastine
The Sanitary Wall Coating

It is a powder made from pure native Alabaster, and you simply mix it with clear cold water and apply it with a flat wall brush. Any one can do it by following the simple directions printed on each package. So much easier than wall paper.

Costs less than 2c a Sq. Yard

The cheapest wall paper costs much more, so any one can afford to have not only the most durable and sanitary walls but also to be in style, for tinted walls in Alabastine are the fashion to-day in all the large cities, because of its soft velvety colors in all sorts of beautiful shades.



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341 Grandville Ave.,
Grand Rapids, Mich.

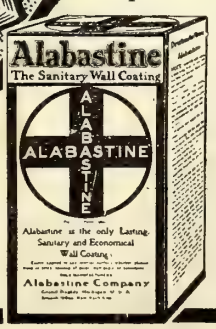
Please send me your free helps and tell me about your special offer of free color plans and stencils as advertised in.....

Name .....

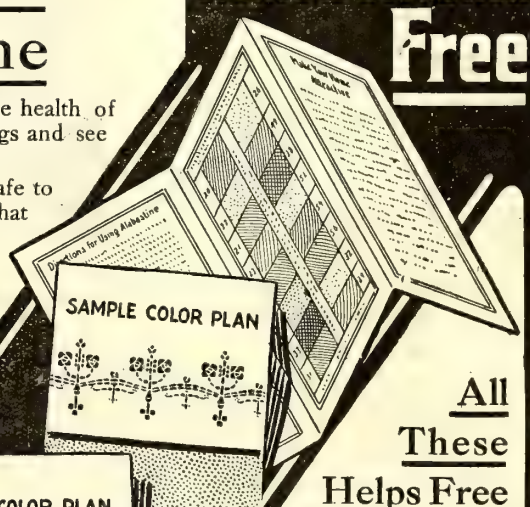
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County .....

State .....



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All These Helps Free

Send us the coupon today (or a postal card will do) and we will mail you the Alabastine book full of useful ideas. Color cards. Samples of Alabastine decoration. Then we will tell you about our

Special Offer

How, for a limited time, we will furnish our friends absolutely ***Free*** complete color plans for the walls of every room, and assist you in making the home look its best. We will also tell you about how we furnish free stencils to help you do artistic work. This is a special and unusual offer and every woman should send for it. Remember, we do not want to ***sell*** you a thing—you buy Alabastine from your dealer.

Do Not Confuse Alabastine With Kalsomine

People do not like kalsomine because all kalsomine is mixed with glue to make it stick, and when the glue rots the kalsomine comes off—on your clothes and on the floor. Alabastine is altogether different and adheres to the wall of its own cementing qualities. It requires no dirty glue or paste.

Alabastine comes in packages with the trade-mark printed in red. Be careful not to accept anything else or you surely will not get genuine Alabastine.

The Alabastine Company
341 Grandville Ave., Grand Rapids, Mich.

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, N. C.

Second Round

Burnsville Circuit, Shoal Creek ..... April 9-10
Burnsville, ... April 10
Bald Creek, Elk Shoals, ... April 16-17
Hot Springs, Ottingers, ... April 23-24
Marshall, Rector's, ... April 30, May 1
Central, ... May 8
Riverside, ... May 8
Haywood Street, ... May 15
Elk Mountain, ... May 15
Bethel ..... May 22
North Asheville, ... May 22

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder, Charlotte, N. C.

Second Round

Weddington, Union, ... April 7
Waxhaw, Bands Grove ..... April 8
Prospect, Carmel, ... April 9-10
Polkton, Peachland, ... April 15
North Monroe and Icemorlee, ... April 16-17
Monroe, ... April 17-18
Lilesville, Savannah, ... April 23-24
Ansonville, Salem, ... April 23-24
Wadesboro, ... April 24
Mount Zion, ... April 27
Unionville, Zion, ... April 30, May 1

I trust the stewards and other laymen in each charge will help the pastor to secure at least ten new subscribers for the advocate during the months of March and April.

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N.C.

Second Round

Murphy Circuit, at Peach Tree. ..... April 9-10
Murphy Station ..... April 10-11
Hayesville Circuit, at Sweet Water, ... April 16-17
Hiawassee Circuit, at Martin's Creek, ... April 23-24
Dillsboro and Sylva, at Sylva ..... April 30, May 1
Webster Circuit, at Webster, ... May 7-8

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder. Second Round

West Greensboro, Friendship, ... April 9, 10
Greensboro, Carraway Memorial, Apr 10, night
Liberty Circuit, Bethany, ... April 16, 17
Pleasant Garden, Zion ..... April 17, 18,
Greensboro, Walnut Street, ... April 17, night
Ruffin Circuit, Ruffin, ... April 30, May 1
Wentworth Circuit, Bethlehem, ... April 23, 24
Reidsville, ... May 1, 2

Delegates to the District Conference will be elected this quarter.

Let every pastor be active in the Advocate Campaign. Who will send in the largest list of renewals and new subscribers?

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, N. C.

Second Round

Henrietta and Caroleen, at night, ... April 9-10
Cliffside, ... April 9-10
Elk Park, at Banner Elk, ... April 16-17
Spruce Pine, at Mount Vernon, ... April 23-24
Bakersville, at Snow Creek, ... April 30, May 1.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Second Round

Laurel Springs, Transou. ..... April 9-10
Sparta, Cox's Chapel, ... April-12
Helton, Helton, ... April 16-17
Jefferson. Orion. ..... April 17-18
Creston, Sutherland, ... April 23-24
Watauga, ... April 27
Boone, Hopewell, ... April 30, May 1

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Second Round

Woodleaf Circuit, at Cleveland, ... April 9
Salisbury, First Church, ... April 10
China Grove, at Harris, 3:30 p. m., ... April 10
Bethel, Big Lick, at Love's, ... April 14
Mount Pleasant, ... April 15
Concord Circuit, at Carmel, ... April 16-17
Central, ... April 17
West Concord, at Westford, 3 p. m., ... April 17
Jackson Hill, ... April 22
Gold Hill Circuit, at Richfield ..... April 23-24
New London Ct., at Bethel, 3 p. m. ..... April 24
Kannapolis Circuit, at Union, ... April 30, May 1

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

South Fork, Zion, ... April 9-10
Lowesville, Snow Hill, ... April 16-17
Mt. Holly, Mt. Island, ... April 17-18
Gastonia, Ozark, ... April 22
Lowell, Bethesda, ... April 23-24
McAdenville, McAdenville, ... April 23-24
Mayesworth, Mayesworth, ... April 25
Belwood, Palm Tree ..... April 30, May 1
Polkville, ... May 7-8
Stanly Creek, ... May 14-15
Lincolnton Circuit, ... May 14-15

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, N. C.

Second Round

Caldwell, at Cedar Valley, ... April 9-10
Lenoir, ... April 10-11
Hickory, ... April 15-17
Hickory Circuit, at West Hickory, ... April 16
Granite Falls, ... April 17 18
Catawba, at Bethlehem, ... April 23-24
Newton, ... April 24-25
West Statesville, at Bethel, ... April 30-31
Race Street, ... May 1

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder. Second Round

Canton, ... April 9-10
Bethel, Liberty, ... April 9-10
Sulphur Springs, Acton, ... April 16-17
West Asheville, ... April 16-17
Leicester, Western, ... April 23-24
Brevard Circuit, ... April 30, May 1
Mills River, ... May 7-8
Spring Creek, Balm Grove, ... May 14-15
Haywood, Davis, ... May 21-22
District Conference, Canton, ... May 25 27

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C. Second Round

North Thomasville, Fair Grove, ... April 9-10
Thomasville, Main St., ... April 10-11
Davie, Hardison, ... April 16-17
Mocksville, ... April 17-18
Cooleemee, ... April 17-18
Summerfield, Pisgah ..... April 23-24
Stokesdale, Carmel, ... April 24-25
Kernersville, ... April 27
Burkhead, ... April 28
Davidson, Centenary, ... April 30, May 1
South Side, ... May 1

Carolina & North-Western Railway Com'y AND Caldwell & Northern Railroad Com'y.

Schedule Effective Sept. 5th, 1909

Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed — NO. 62
Chester.....Lv.	7 55 a m	1 15 p m	-----
Yorkville.....	8 42	2 40	-----
Gastonia	9 30	4 30	-----
Gastonia	-----	-----	-----
Lincolnton....	10 26	6 46	-----
Newton	11 05	7 40	-----
Hickory.....	11 55	8 35	-----
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	-----	5 35
Edgemont....Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	-----	7 15 a m
Mortimer	12 13	-----	7 26
Lenoir	1 28	7 00 a m	9 40
Hickory	2 52	8 40	-----
Newton	3 20	9 30	-----
Lincolnton....	3 57	10 18	-----
Gastonia	4 50	11 40	-----
Gastonia	-----	-----	-----
Yorkville	5 39	1 45	-----
Chester.....A .	6 25	3 20 p m	-----

CONNECTIONS.

CHESTER—Southern Ry., S. A. L. and L. & C.
YORKVILLE—Southern Railway.
GASTONIA—Southern Railway.
LINCOLNTON—S. A. L.
NEWTON and HICKORY—Southern Railway.
LENOIR—Blowing Rock Stage Line and C. & N.

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Makes a perfect dessert for the children. At parties and lawn fetes Crystal jellies are a great favorite with the little folks. They could eat nothing purer or more healthful.

Crystal Gelatine is very economical, one package making two full quarts. Tasteless and odorless-assimilates perfectly with milk or cream. You don't know how tender a jelly can be until you try Crystal Gelatine.

Ask your grocer. If he does not keep it, send us his name and we will send you a free sample package.

CRYSTAL GELATINE CO.
121A Beverly St.,
BOSTON, MASS.



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"Soldiers of France! Forty centuries look down upon you!"

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"Sphinx" Pure Mixed Paints *Lemoco Quality*

The Paint that lasts. *Best for Southern pine.*
Take no substitute.



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Leland Moore Paint & Oil Co.
Charleston, S. C.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.
7:10 a. m.—No. 8, daily from Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
3:45 p.m.—No. 132, daily for Sanford.
4:55 p. m.—No. 131, daily for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

E. H. COAPMAN, G. M.
S. H. HARDWICK, P. T. M.
H. F. CARY, G. P. A.
Washington, D. C.
R. L. VERNON, T. P. A.
Charlotte, N. C.
W. H. McGLAMERY, P. & T. A.
Greensboro, N. C

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To any reader of this paper who writes immediately and encloses 2-cent stamp we will mail a set of five most beautiful post cards you ever saw. Ten very finest Floral, Birthday and Motto cards, all different, in exquisite colors, silk finish, beautifully embossed, etc., for only 10 cents. Thirty cards, all different, 25 cents. With each order we include our plan for getting 50 choice cards free. Address The Art Post Card Club, 703 Jackson St., Topeka, Kan.

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Clocks that will run, and a large assortment of fine Pocket Books, Cut Glassware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

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North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CH, SOUTH

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In Advance

ESTABLISHED 1855 GREENSBORO, N. C., APRIL 14, 19[illegible] VOL. LV.—No. 15

Reading Room
Trinity College
Durham, N. C.

EDITORIAL

SANITARY SUNDAY.

This perhaps sounds new and strange. It means simply that the physicians of the country who have joined hands in the effort to promote sanitation or greater precautions for the promotion of health, have joined in a request that all ministers bring the matter before their congregations on Sunday, April 24th. The object is to draw public attention to the fact that the ravages of disease, especially that of tuberculosis, can be greatly reduced by a careful observance of the rules of cleanliness and open-air living. While the saying, "Cleanliness is next to Godliness," is not a quotation from the Bible, it is, nevertheless, an easy deduction from Bible teaching, and is sound Scriptural sentiment.

If any preachers need to offer an apology for observing the day in the interest of sanitation and health, Methodist preachers should be absolved from any such duty for the reason that Mr. Wesley, our great founder, was the author of this expression and set us the good example of teaching the people the principles of cleanly and hygienic living. So there need be no hesitation on the part of Methodist preachers preaching the gospel of sanitation and health on the fourth Sunday of April or any other Sunday as for that. We plead, however, for the observance of this special day in order that special emphasis may be given to the present movement for a great awakening on the subject of disease and its eradication.

Jesus Christ gave emphasis to the relief of the physical ills of the race, and in all the history of the church the effort to plant the gospel has been accompanied by the effort to relieve the physical sufferings of the people. Today, in China and all the East, the sick and suffering are coming in multitudes to the missionaries, and by ministering to their physical sufferings a sure way of approach is being made for the gospel of healing to the soul. So it will ever be, and in preaching the gospel in the home land we must not forget that to be saved from sin is to be saved from filth and filthy habits. Thus the gospel in all its fullness brings emancipation from sin and with it emancipation from filth, and in large measure immunity from disease and suffering.

Of course we do not say that there is the possibility of complete immunity from disease in this life but there is no doubt that cleanly habits and the strict observance of sanitary laws will remove a vast amount of suffering to which the race is now subjected. Therefore let the gospel of health and sanitation be accorded its place in the system of teaching which the pulpit is giving the people of our day, and let the sick have some part in the comfort of that message our Saviour gives to a suffering world when he says: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

AN ERROR CORRECTED.

Editor North Carolina Christian Advocate:

From the leading editorial of your issue of April 7th, I clip the following:

"In almost every county in the State there are certain sections where crimes, more or less flagrant, are of almost daily occurrence. These communities make a record of shame for the counties in which they are situated and furnish a breeding place for the lawless spirit, and as such are a constant menace to the peace and happiness of the whole county.

"In Guilford County, for instance, Sumner Township seems to furnish a large proportion of the capital offenses, notwithstanding it is remote from the sections in which large numbers of laborers are employed on public works. Two murder cases, of a notoriously flagrant nature have come up from that section within the last few months.

"It is significant that in each of these cases liquor has figured conspicuously, and we believe, as a rule, almost all these disorderly sections where crime is rampant are nesting places of crime and disorder for the reason that a large portion of the people are all the time dabbling with liquor."

While I am sure that it was unintentional on your part, I am equally certain that in the article referred to you have done Sumner Township a grave injustice in that you have held the township up to public condemnation for occurrences for which neither it nor its people were in any manner responsible.

The two homicides to which you evidently refer were both of a revolting character, and both it seems were the result of liquor; but the fact is that neither homicide occurred in Sumner Township and so far as is known no resident of Sumner Township had anything to do with either case.

I do not claim that Sumner Township or Sumner people are perfect, but on the other hand I think an investigation will show that they measure well up to the general average of this or any other county. Certain it is that in the present instance Sumner has been held responsible for the sins of others.

I dislike a controversy but as I was born and raised in Sumner and am still in close touch with its people I felt it my duty to defend them.

I would, therefore, thank you either to make an editorial correction of your error, which as I said I feel sure was unintentional, or else to publish this letter.

Respectfully,

S. A. Hodgin.

Greensboro, N. C., April 7th, 1910.

We regret this case of mistaken identity which we discovered too late for correction. The two cases, to which we made special reference, occurred in Greene Township. The murder of Miss Newman, which occurred some time last year, did occur in Sumner and is still shrouded in mystery. What we wrote was certainly not intended to reflect upon the good people of any community or to hold them up to public scorn, but rather to commiserate them. The fact that we made a mistake and put the cap on the wrong head does not in any way affect our proposition that in almost every county we need greater diligence on the part of the officers in breaking up lawlessness.—(Editor Advocate.)

EDUCATIONAL POLICY.

Gradually the whole church is coming to realize the necissity of a fixed and settled policy with reference to our educational work. The status of the institutions of the church and their relation to each other must be defined, so that there may be uniformity of curriculum and unamunity of action in promoting their stability and growth.

At present it is apparent that in many places the very uncertainty as to what is to be the attitude of the Church in its organized capacity causes hesitation and paralysis where otherwise there should be aggressive, energetic effort.

One thing as the outcome of the joint meeting of the Boards of Education in Greensboro last week was the appointment of a commttee conssting of members of both Conferences who shall prepare an outline of policy for the management of the Methodist educational institutions in North Carolina to be presented to each of the Conferences at their next session. We sincerely hope this committee may be able to work out a plan that will commend itself to the intelligent judgement of our people, and that will make it possible to make the most out of every institution we have.

We want to suggest to this committee that perhaps the most important thing to do is to find a man, broad enough in the scope of his vision to see the needs of the whole field, and with that peculiar power of enthusiasm which will enable him to become the very incarnation of the movement. We doubt very much if we can ever have a perfect correlation of all our educational institutions and have all work together as one harmonious whole, unless we can find a man who, without being the representative of any one institution, shall become the evangel of Christian education and the advocate of a system which will look as carefully to the maintainance and efficiency of the smallest as of the largest institution under our direction.

Boards of Trustees must not be left to feel that they are to act independently and alone. Within certain limitations they should of course feel free to act, but when it becomes necessary to go before the church at large, they should feel that they have the moral support of the whole church and not of a mere faction. Otherwise we shall always have friction and that of a hurtful nature.

THE METHODISTS AND ROME.

It is now a well established fact that Rome has a special grievance against the people called Methodists. Those who speak for the Pope say that he is not in any sense disturbed by the presence of any of the other sects that have established work in Rome. It is only the Methodists that have made themselves offensive.

Now when the facts are known it will appear that the Methodists in Rome are following the same methods of work that they are in America and in all other parts of the world. So that this singling out of the Methodists may well be regarded as a tribute to their aggressiveness in pressing the matter of personal salvation. However, we are inclined to think that the mere incident of Mr. Fairbanks being there with an engagement to speak to the Methodists and being himself a Methodist had much to do with making Methodism the target of Rome's criticisms. These other Protestant denominations have been making themselves felt and the Protestant world may well be assured that Rome has no love for Protestantism whether it comes in the form of Methodism or else. The fact is that the two things are essentially antagonistic, incapable of reconciliation, and it is well that something should occur just at this time to cause the Protestant world to review the situation and face the fact that the Roman Catholic Church has not changed its attitude in the least toward other forms of Christianity.

We warn all our people to accept with a good deal of allowance these stories that Methodism has gone to Rome to plant itself under the shadow of the Vatican by a propaganda of abuse. In the first place this is not like Methodism, and in the second place it is not to be believed that a great church like the Methodist Episcopal Church in America would endorse such a manifestly unwise policy anywhere. Dr. Tipple who, for some time has been in charge of the work in Rome, has for years been a leader in his church and there is no reason to doubt that the cause of his offense is the strength of leadership which he has displayed as the head of his mission.

SAYINGS OF BISHOP SMITH.

You want better preachers; then send up better men to make preachers of. Our ministry is made by the laity. The laity recommend the man to the Annual Conference, and out of such material as the laymen send up, the Conference ordains its ministers and sends them back to the laity.

* * * *

You laymen have the power to pay your preacher or to starve him; you can make any minister succeed or you can make him fail. He cannot win without you. He is in your hands, with all that implies, to have a year of victory or a year of wretched defeat. Which are you going to give him?

NORTH CAROLINA CHRISTIAN ADVOCATE

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TRINITY COLLEGE CATALOGUE.

The catalogue of Trinity College for the year 1910 has just come from the press, and is now ready for distribution. The typographical work is of a high order and the volume of 187 pages presents a most attractive appearance. Trinity offers three groups of studies leading to the degree of Bachelor of Arts. Excellent opportunity is offered to those who wish to study Electrical, Mechanical, or Civil Engineering. The Department of Education offers a number of courses designed for those who expect to become teachers. A statement of the three years' course of study leading to the degree of Bachelor of Laws is given.

The catalogue shows that during the year ending February 1, 1910, 1,903 bound volumes and 1,211 pamphlets were added to the Library.

The total attendance in Trinity College and Trinity Park School for the current year is 543, with the total number of teachers and officers 49.

This catalogue may be secured by addressing D. W. Newsom, Registrar of Trinity College, Durham, N. C.

DR. KILGO'S ADDRESS.

The address delivered at West Market Street Church on Tuesday evening of last week by Dr. John C. Kilgo was one of remarkable interest and power. Dr. Kilgo is always interesting and never fails to go deeply into any subject he discusses, but this time he was exceptionally happy in the manner of his treatment of the subject which he discussed, showing conclusively that the church college is the great conservator of the moral strength of the nation.

His plea for the Bible and its rescue from the hand of destructive criticism was overwhelming in effect, and one could but thank God for this stalwart advocate of orthodox Christianity in a day when so many men at the head of educational institutions give forth an uncertain sound. The Greensboro Daily News, in reporting the speech, says:

"He stood squarely for orthodox Christianity and asserted the fact of sin inherent in humanity in opposition to an evolution theory that regarded it as an undeveloped condition of the race. The pardon of sin, he asserted, was a fact of conscious experience and the regeneration of human nature by the spirit of God was a necessity to save man from sin in this life. He showed that education without religion did not save, and pointed to the failure of simply secular training to save the people of the United States."

NOTES AND PERSONALS.

—Rev. J. E. Gay, the Presiding Elder of the Franklin District, has been assisting Rev. L. D. Thompson in a meeting at Andrews.

—Plans are being made to build a large modern church in East Winston by the Grace Congregation, of which Rev. W. M. Robbins is the pastor.

—Rev. W. A. Lambeth, of West End, Winston, will preach the Annual Sermon at the close of the Asheboro Graded Schools on Sunday, May 1.

—Mr. J. A. J. Farrington, of Epworth Church, Concord, was sent by the Sunday School as a delegate to the State Sunday School Convention held in Wilson last week.

—Rev. R. A. Taylor is doing some good faithful preaching this week at Holmes Memorial M. E. Church and good sized congregations are attending these services.—Salisbury Post.

—Rev. P. C. Battle has removed his residence from Battle Ground road where he has been living since last October, to Piedmont Heights. His post office address is Greensboro, Piedmont Station.

—Rev. N. M. Watson, formerly of the North Carolina, but now a member of the Holston Conference, has been assisting Rev. Dr. Chas. W. Byrd in a meeting at West End Church, Nashville, Tenn.

—Crawford Penland, of Asheville, is seventeen years old and has not missed a day in Sunday School in thirteen years. He joined the Sunday School when four years of age and has been present on every Sunday since.

—A pleasant caller at the Advocate office on Thursday morning of last week was Mr. J. P. Cook, the promoter and constant and enthusiastic representative of the Stonewall Jackson Training School, Concord, N. C.

—Rev. Dr. Chreitzberg preached the commencement sermon at Wesley Chapel Sunday, and yesterday the annual address was delivered by Dr. B. F. Dixon, State Auditor. Other exercises are in progress today.—Monroe Journal, April 6th.

—Leila Robey, the little daughter of Mr. and Mrs. J. A. Claywell, Jr., of Morganton, died suddenly on last Thursday. She was less than two years old and her sudden passing away will carry sadness to the many friends of the family.

—Dr. Thos. E. Anderson, of Statesville, is not only a first-class physician and loyal Methodist but also an accomplished speller as was proven last week when he was victor in a spelling contest against some of Statesville's best scholars.

—Rev. C. D. Bulla, of the Baltimore Conference, who at the recent session of his conference was appointed editor of the Baltimore Methodist, is a North Carolinian, having gone from Randolph County where he has many friends and relatives.

—The Second Quarterly Meeting of the West Greensboro Circuit was held at Friendship last Saturday. The financial report was very fine, the presiding elder stating that so far this is the best report made in the Greensboro District this quarter.

—The Stanley Enterprise says that Rev. W. M. Biles is assisting Rev. O. J. Jones in a meeting at New London and Mr. J. F. Shinn, one of our lay leaders, was engaged to speak to our people of New London, on last Sunday on the Laymen's Movement.

—Mr. W. M. Barber, for some sixteen years editor of the Greensboro Patriot, left with his family last week for Dinuba, Cal., where he expects to reside in the future. Mr. and Mrs. Barber had a host of friends here who greatly regret to lose them as neighbors.

—Rev. F. L. Townsend, of Loncolnton, visited relatives in Wilson last week and filled the pulpit of the Methodist Church, Sunday morning and night, April 3rd. Passing through Greensboro he stopped over Tuesday and Wednesday for the meeting of the Board of Education.

—Rev. W. M. Biles, of Winston-Salem, arrived in New London on Monday evening to begin a series of meetings at the Methodist Church. Mr. Biles is well known to the people in New London and a good meeting is confidently expected.—New London correspondent Stanley Enterprise.

—Dr. E. A. Burton, a well known dentist of this city, and a son of the late Rev. Dr. R. O. Burton, of the North Carolina Conference, died at his home on South Mendenhall Street, last week. Dr. Burton is survived by a wife and three small children for whom great sympathy is felt.

—We are glad to note that the meeting at Holmes Memorial Church, in Salisbury, has resulted in great good to the church and the conversion of many souls. Rev. R. A. Taylor has rendered fine service in the meeting. Rev. C. M. Short, the pastor, rejoices in the good accomplished.

—Rev. S. E. Richardson has been engaged in revival work at his church, Carraway Memorial, for the past week. A good interest has been manifested and we hope he will report the meeting for the Advocate. He was assisted in the meeting by Mr. J. C. Fink, an earnest lay preacher from Charlotte.

—Dr. S. A. Steele, who is assisting the Rev. J. E. Abernethy in the protracted services in Centenary Church, Winston, preached his first sermon on the subject of revivals on Sunday morning and at night spoke on "the old time Methodist Circuit riders." Large congregations are attending upon the services, and good interest is being manifested.

—Mrs. Thompson, wife of Rev. J. B. Thompson, of the Durham Circuit, North Carolina Conference, died at their home in Durham, on Friday morning of last week. She was forty years of age and before her marriage was Miss Lorenda Riley, of Randolph County. Brother Thompson and all the bereaved ones have great sympathy in this hour of bereavement.

—Mr. John B. Sherrill, editor of the Concord Times, and Secretary and Treasurer of the North Carolina Press Association, has bought the Concord Evening Tribune. Mr. Sherrill will continue publishing the Evening Tribune as at present, and will merge the semi-weekly Tribune with the Concord Times. We wish Brother Sherrill every success. He deserves it.

—Large congregations are attending the revival meeting being conducted at Southside Methodist Church, of Winston-Salem. Rev. T. R. Wolfe, the pastor, is being assisted by Rev. L. P. Bransford, of Danville, Va., who is one of the most successful evangelists in the South. His sermons are making a fine impression and much interest was manifested in the meeting.

—Rev. W. L. Hutchins, of Forest Hill, Concord, has the hearty co-operation of his loyal people in every good word and work. They are preparing to paint and otherwise improve the parsonage, and on Easter Sunday they responded to the call for help for the Children's Home by laying on the plate the full assessment which is on the basis of ten per cent. on pastor's salary.

—Rev. W. L. Dawson, of West Greensboro Circuit, assisted Rev. E. Myers, of Taylorsville, recently in a meeting at that place. He reports a good meeting with seven professions before he left, the meeting being still in progress when he came away. From that place he went to Sandy Ridge in Stokes County, where he assisted Rev. D. A. Binkley in a meeting of several days, with good results.

—Rev. J. J. Eads, of China Grove, has entered upon his work there with much to encourage him and we bespeak for him a year of great success. His people love him and appreciate him as a consecrated, useful man. We are glad to note that Mrs. Eads, who has been sick and confined to her room since December, is improving and it is hoped the genial spring weather will aid her to complete recovery.

—A Citizens Dinner Conference is announced to be held at the Banner Warehouse on West Market Street, this city, on Friday evening, April 15th, at seven o'clock. This occasion is expected to help forward the movement for a Y. M. C. A. building. Dr. C. Alphonso Smith, of the University of Virginia, Mr. M. B. Abbott, of Spartanburg, S. C., and Mr. G. C. Huntington, of Charlotte, are to be the guests of honor.

—Mr. Odell Walker, of Landis, who was recently injured seriously by a flying shaft, died as a result of the injury and was buried at Landis last week. The funeral, which was conducted by his pastor Rev. J. J. Eads, assisted by a former pastor, Rev. J. A. J. Farrington, was attended by an immense congregation. Mr. Walker was a good man and faithful Methodist. He leaves a widow and five children and many friends to mourn their loss.

—A Winston-Salem special dated April 6th, says: "Another fine church edifice is to be built soon probably in East Winston, a committee having been appointed by the quarterly conference of Grace M. E. Church to devise plans for a new structure to be built on the site of the present edifice. The building will be of brick and will cost from $8,000 to $10,000. The seating capacity will be about 500. The necessity for larger quarters has brought about the plan, which will no doubt be rapidly pushed to fruition."

—A special correspondent of the daily press writing from Durham, April 6th, says: "The congregation of Carr Church, East Durham, is passing through a great revival, conducted by Rev. J. C. Wooten of Trinity College. The preaching of Mr. Wooten caused the church machinery to come up last night and promise greater effort in the work of the future. The pastor, Rev. J. A. Dailey, is assisting and thinks he is receiving the greatest assistance in Mr. Wooten. This revival follows two notable ones that ended last week."

—In the debate between representatives of the Washington and Lee University and the University of North Carolina at the Grand Opera House in this city last Thursday evening, the North Carolinians won the decision in favor of the negative. The four young men acquitted themselves with great credit, but it was very evident that the Virginia representatives were clearly outmatched. The Advocate is particularly pleased to hear on all sides the favorable comment bestowed upon young H. E. Stacy, son of Rev. L. E. Stacy, of our Conference. He is evidently a young man of exceptionally fine promise.

—Rev. J. S. Hiatt is assisting Rev. W. Y. Scales in a meeting at Cooleemee.

—The Senior Editor is absent this week attending the meeting of the Board of Trustees of Davenport College, in Lenoir, N. C.

—Our Woman's Foreign Missionary Conference will hold its annual session in the Reidsville Church this year and already the good people there are making preparation for it.

—Dr. Plato Durham, the brilliant pastor of Central Church, Concord, has been suffering from nervous dyspepsia for some weeks. It was on account of this trouble that he was prevented from filling his recent engagement at Hartford, Conn. We trust he may soon be fully himself again.

—The meeting at Carraway Memorial still continues with increased interest. A large number made profession at every service, and the meeting is likely to continue throughout this, the third week.

—Rev. L. T. Mann, of Reidsville, is planning for a revival meeting in his church to be held within the next six weeks. The new parsonage in which he is domiciled is one of the prettiest homes in Reidsville and is a credit to the splendid congregation which he serves.

—The committee appointed at the last session of the Conference to formulate a home missionary policy for the Conference, especially with reference to the remote rural sections and the cotton mill districts, met in Charlotte last week to do this work. Rev. G. D. Herman, of Gastonia, chairman. The members of this committee are: I. F. Craven, of Ramseur; Rev. W. M. Robbins, of Winston-Salem, and Rev. W. O. Goode, of North Charlotte. This committee will make its report to the mission board of the Conference at Asheville, May 10.

—Rev. A. L. Stanford, announces services for next Sunday in an advertisement this week. His theme in the morning will be the last of a series of sermons which he has been preaching on the subject of "The Ideal Church." In the evening he will preach on the subject of "Why People Live in Sin." The Methodist Church has received 30 additions to its membership since Christmas. An order has been placed for a pipe organ, for which the congregation has been working sometime.—Davidson Dispatch.

—Dr. S. A. Steel preached two powerful sermons at Centenary Church Winston, last Sunday, to large congregations. At the morning service he discussed the evidence in favor of the doctrine of a future life in a masterful manner, concluding with an eloquent appeal to his hearers to live more in accordance with their belief along this line. At the evening service he spoke especially to young men on the subject, "The Young Man at the Forks of the Road." It was a powerful appeal to young men to make the right decision at the critical point in their lives and to live in accordance with high ideals.

—Mrs. Mary E. Ardrey, widow of the late Capt. W. E. Ardrey, of Mecklenburg County, died at the Presbyterian Hospital, in Charlotte, on Thursday morning of last week. Wednesday she underwent an operation from which she rallied. Later in the evening her condition grew worse and did not improve. Mrs. Ardrey had been in frail health for three years. It was realized that her condition was rapidly growing more critical. She was taken to the hospital Tuesday and it was as a last hope that the operation was performed. She was 46 years old. She was a devoted member of Harrison Methodist Church. It was just after Christmas that she had moved to Charlotte to make her home with Mrs. Tuttle.

COMMITTEE ASSIGNMENTS, WESTERN NORTH CAROLINA CONFERENCE DELEGATES.

The following are the General Conference Committee assignments for the Western North Carolina delegation, the assignments being made in the order of election.

Episcopacy	J. H. Weaver.
Itinerancy	T. F. Marr.
Revivals	J. C. Rowe.
Publishing Interest	H. K. Boyer.
Education	G. H. Detwiler.
Church Extension	W. L. Sherrill.
Missions	W. D. Turner.
Boundaries	J. L. Nelson.
Temperance	F. M. Weaver.
Sunday Schools	W. R. Odell.
Epworth League	C. H. Ireland.
Finance	F. S. Lambeth.
Colportage	F. M. Weaver.
Appeals	H. K. Boyer.

THE WORLD IN REVIEW

The United States census enumerators begin their work tomorrow, the 15th inst. It is important that all people give answers to their questions accurately and without reserve. Information given is not for the public and no one need fear that information given the enumerators will be divulged.

* * * *

Near Gaffney, S. C., on Friday night, April 1st, a terrific explosion, accompanied by a blinding flash of light, occurred when something like a meteor appeared in the heavens and fell to the earth, tearing a hole in the ground fifteen by twenty feet in width and about six feet deep. It is thought that this was caused by the great comet which is now visible.

* * * *

The bill for the construction of two more great battleships of the Dreadnaught type has passed and our nation will continue her preparation to kill and destroy. The millennium is not yet in sight, nor will it be till Christian nations cease to prepare more and more deadly implements for destroying human life and property. A thousand times better put these millions into good roads and institutions for the moral and intellectual elevation of the nation.

* * * *

It seems now to be an open question as to what effect the new committee on rules in the House of Representatives will have on Cannonism. A contemporary, commenting on this claims that Mr. Cannon is as thoroughly entrenched behind this new committee as he was when backed by the one he appointed himself. There is reason to expect legislation to go on very much the same as it has heretofore. Mr. Cannon's defeat may not turn out in the end to have in any effective sense dethroned the Czar of the House of Representatives. He is a wiley politician and though past seventy is not yet ready to be Oslerized.

* * * *

A special from Memphis, Tennessee, dated April 10th, says: "Losing control of a Curtiss biplane which he was operating at a height of 75 feet, J. C. Mars plunged downward with terrific speed into the infield of the aviation course here late today, alighting on top of a touring automobile in which were seated three women and two children. The canopy top over the touring car saved the lives of its occupants, only one of whom was slightly injured. The biplane smashed into bits and Mars was caught under the wreckage. but escaped with slight injuries. The accident brought to a close Memphis' first aviation meet in a thrilling manner." Thus ended a great piece of Sabbath desecration and it is to be hoped that next time these sporting adventurers will try their experiment on some other day of the week. If such things are tolerated what is to become of our Christian institutions.

* * * *

Under the recent acts of Congress declared constitutional by the Supreme Court, Attorney General Wickersham is proceeding against the bucket-shops in what promises to be an effectual way. The Washington Post, referring to this under the caption, "Last Days of the Bucket-shop," says: "Attorney General Wickersham, it is announced, will not stop with the stocks, cotton, and grain gamblers, but will next attend to the case of the bucketeers whose specialty is mining stocks. For that matter, the dragnet will spare no description of the illicit business. The campaign is to cover all the territory, and the results will be thorough. The movement is viewed with great satisfaction by men engaged in legitimate business. The regular exchanges have long endured the odium resulting from a quasi-connection with the offending element, but were powerless to shake the structure of crooked speculation. Anticipatory of the question why the government did not act sooner, it is explained that the law under which the conspiracy indictments were returned in the District was not enacted until March a year ago. Its validity was questioned in the first case brought to trial under its provisions—the cotton report conspiracy case—and it was not until February of this year that the Supreme Court declared it to be constitutional. Whereupon the legal machinery was set in motion to bring the bucket-shop men to book."

In his speech before University students at Cairo, Mr. Roosevelt said some things that stirred the ire of the natives. However, in this country he is thought to have preached some good doctrine as the following extract will indicate: "Some foolish persons believe that the granting of a paper constitution, prefaced by some high sounding declarations, in itself confers the power of self-government. This was never so. Nobody can give a people self-government any more than it is possible to give an individual self-help. You know the old Arab proverb, 'God helps those who help themselves.' Man is slow in the growth of character. The final determining factor in the problem with a people—any people possessed of the essential qualities—is to show no haste in grasping power, which it is only too easy to misuse. The slow, steady, and resolute development of those substantial qualities, love, justice, fair play, the spirit of self-reliance, and moderation, alone will enable a people to govern themselves. In the long, tedious, and absolutely essential process I believe your university takes an important part. Do not forget the old Arab proverb, 'God is with the patient if they know how to wait.' This spirit condemns every lawless act, evil, envy, and hatred, and above all, hatred based on religion or race."

* * * *

In Chicago, Governor Walter Roscoe Stubbs of Kansas in an address, "put his foot on the necks" of those who maintain that absolute prohibition would bring commercial ruin to a community. He cited the experience of Kansas as showing how State-wide prohibition precluded "race suicide" and encouraged savings banks accounts. "Prohibition in Kansas is not a result of atmospheric conditions," said Governor Stubbs. "The climate had nothing to do with it. Reason was at the bottom of it all. As a result the people of Kansas today are better fed, better clothed, have finer homes, larger families and bigger bank accounts. The cry of anti-prohibitionists that wiping out saloons would bring about stagnation has been utterly refuted. "It was said three years ago that the wiping out of Wichita's forty-seven saloons would ruin the town. Today, with no saloons, that town has doubled its population, more than doubled its bank account, has better people, less crime, more schools and more intelligence." Governor Stubbs offered to escort a delegation of Chicago business men over Kansas to prove his contentions.

* * * *

The World Missionary Conference which is to meet in Edinburgh, Scotland, June 14-23, 1910, is the third of the series. The first general Missionary Conference was held in London in 1888, and the second in New York in 1900. The initiative for the third Conference was taken by the joint action of the Scotch and American Foreign Missionary Societies and led to the formation in June, 1907, of an Executive Committee representing the societies of Great Britain and Ireland. A similar committee was created in the same year for the United States and Canada, and in the following year for the continent of Europe. The basis of representation was determined with a view of making it a Conference of foreign missionary societies working among non-Christian peoples. Some fifty-eight missionary societies in the United States and Canada have appointed about 480 delegates to the World Missionary Conference. They are also appointing an equal number of representatives to the Synod Hall sessions, which are to be held simultaneously with those of the official Conference in Assembly Hall. There will also be about 25 delegates at large, appointed by the American Executive Committee, making in all about a thousand Americans who will attend the Conference as delegates and representatives. Free entertainment will be provided in Edinburgh during the Conference for official delegates to Assembly Hall and for their wives. The American Executive Committee has chartered the Red Star Steamer Kroonland for delegates and visitors to sail from New York, Tuesday, May 31, arriving in Southampton June 9, where a train will be in waiting to convey to Edinburgh those who wish to go direct. A reduction in rate of ten per cent. is offered by this steamer, the minimum price to Southampton being $82.50.

"Usefulness is the badge of true knighthood."

WHERE WILL YOU SPEND THE SUMMER?

In this age of crowded cities, intense work and nervous strain, it becomes necessary for us to take during the year a short recess—a play time. In our Southern climate we select the hot summer months to escape heat, dust, and summer diseases. During the months of June, July and August thousands of our Southern people seek "summer resorts." In most cases these resorts do not satisfy all the members of the family; in some cases none are pleased. Some go to the mountains; here may be found pure air, pure water, and inspiring scenery; but in most cases very little is furnished by way of entertainment. Energetic men and women, to say nothing of restless boys and girls, soon tire of scenery and hotel porches. A ramble over the mountains, a horse-back ride or drive, may give variety; but in most cases good horses are scarce and high, and roads are rough. To hang around hotel verandas, read and sleep during the day, dance and play cards most of the night, is not the kind of life that appeals to many of our Southern people, however attractive the scenery and however healthful the climate and water.

The mineral springs, advertising various restorative qualities constitute the next class of resorts. These resorts are sought by families with a sick member. The family select the resort with reference to the sick member. On arrival at this resort they find themselves in the midst of disease of almost every type, and are afraid to drink from a dipper at the spring. The rooms they occupy they learn have just been vacated by some sick person, or the room of some very ill person joins them on the right or left. The porches are lined with pale faces and invalid chairs; to most sensitive natures this becomes more or less depressing.

As a rule the guests are dependent upon one hotel and one management, which, during the "crowded season," becomes very independent and careless. Very few resorts furnish what is desired by all classes, young and old, sick and well. Many of the summer resorts have such an undesirable moral atmosphere that many parents hesitate to take their children to them; and many of our church people, young and old, return from the summer outing realizing that they have rather lost than gained in spiritual life. The question arises to thousands every summer: "Cannot a resort be provided that will meet the demands of all the people and come financially within the reach of people of limited finances?"

While I have not felt the necessity of seeking a resort for myself, my life work furnishing me travel and recreation enough, I have arranged for my family to have a little outing each summer for years. However pleasant and healthful the home may be, the women and children of a home need to leave it for a little while each year for variety and to make it seem all the sweeter on their return. The question arises with us, as with thousands of others: "Where can we go to get what we desire within the price we can afford?" The number of young people seeking summer and winter resorts is increasing annually. Florida and California are thronged with visitors in winter; and lakes, mountains, and mineral springs are thronged in summer. In my travels over the country I have seen most of the resorts. I have breathed the fresh air, drunk from the clear, cool springs, and felt the inspiration of the mountains of North Carolina and Virginia. I have attended for longer or shorter time most of our health resorts, and have seen the pale faces seeking health, and the old folks seeking rest, and the youthful contingent seeking fun. I have been on the Hudson; I have been among the Berkshire hills and the Adirondacks, and have seen the nabobs at rest; I have been on the lakes of Minnesota and Wisconsin, and have seen all classes, from the clerk in his cottage to the millionaire in his summer palace. I have been in California and Florida in winter, and have seen the old and infirm running from the winter snow and ice.

Among all the resorts for winter or summer that I have seen, I have found only one that in my judgment has caught the idea which is to characterize most of our summer and winter resorts in years to come. An ideal resort for a family is the one where every member of the family, old and young, sick and well, we find a congenial atmosphere and something to enjoy, and on the whole return to the home refreshed and invigorated in mind and body, with no loss of moral strength people reached a state that was hardly dreamed of in its origin. The desire to meet the demands of the age led the founders to add one thing after another, until it has surpassed anything in America of its kind. In Chautauqua features it is pronounced by many superior to the Mother Chautauqua in New York, and as a Bible Conference is superior to Northfield, Mass.; and in features of wholesome amusement and entertainment not surpassed by any resort. Approximately two million dollars have been expended in its equipment and more than a hundred thousand people visit the grounds each summer. The place and its development seem providential. A beautiful fresh water lake, of something like ten miles in circumference, surrounded by hills and vales of splendid forest trees, led the Presbyterian Church to select it for an assembly ground. While it is operated by the Presbyterian Church, it is entirely undenominational and all churches are represented on its platform and among its guests. Out of one of the hills near the lake flowed a fine mineral spring, from which Mr. Studebaker, the wealthy wagon manufacturer of South Bend, Ind., received great benefit; and as a benediction to others, at his own expense, he surmounted it with marble and made it a place of rare beauty, as well as of health. In his honor it is called the "Studebaker Spring," and its water has become famous. The beautiful fresh water lake, the attractive forest, the mineral water, make all who attend the assembly desire to return. A hotel of one hundred and twenty rooms was built and soon filled; cottages by the score were built, some costing thousands of dollars. Cement walks and graded streets followed. Owners of cottages began to sink wells in their cottage yards and to their astonishment, at a depth of something like a hundred feet, pure, cool, mineral water began to flow; they sank pipes into the wells and artesian springs of mineral water flowed at the door of the cottage. This discovery at once attracted the attention of business men and a company was soon formed, hundreds of acres of land purchased, and the work of this marvelous resort began in earnest. Here are the results, similar to which may be worked out in other places.

Men of wealth were interested—such men as Mr. Studebaker, of the South Bend wagon fame; Mr. Heinz, of the "57 Variety" pickle fame; and other wealthy men. Godly men of broad views were put at the head, with request to make suggestions to be carried out. Five big hotels in different parts of the great park were built in rapid succession, as patronage required; then followed boarding houses, restaurants, and other comfortable, though cheap, places of living; buildings were erected where preachers might have free lodging, and arrangements for preachers of small salaries to have comfortable quarters at nominal cost. Schools of drawing, painting and sculpture; schools of music and elocution; schools of technology and agriculture were started and supplied with teachers of fame, who desire to do some work while they rest, for the benefit of those who desire to mix a little study with play. The best Sunday School teachers and trainers, the most effective workers in all departments of church, mission and Sunday School, were brought there and houses set apart for all classes of work. A Chautauqua program was arranged for two weeks, to be conducted in a great auditorium to seat five thousand. During the Chautauqua period may be heard great orators, musicians and entertainers of our country. Following the Chautauqua is held each year a great Bible Conference, to which thousands of preachers from America and England come; the best of both continents is put upon the platform, and thousands hear the great messages. Ben Greet, with his Shakespearean plays in the groves; the Indians in the Hiawatha plays on the lake; the Venetian celebration on the lake; and scores of great features are given during the summer. In addition to these great entertainments and educational features, the most ample amusement features are furnished—golf links, tennis courts, croquet grounds, bowling alleys, football, baseball, boating, fishing, bathing; in short, everything moral and wholesome that can entertain, amuse, educate and uplift may be found here at lowest possible cost in the sweetest and best social atmosphere. Hundreds of people from the South visit this great resort. I should like to see one like it in the South. The time has come for Christian people, who are crying stop, stop, along the line of sinful amusement, to furnish the people something wholesome.

Winona Lake Assembly is a financial proposition worth considering, outside of the beneficient work it accomplishes. Why not look into this? Let our Southern people try one summer at Winona Lake and get inspiration for a Southern Assembly.

STARTING THE DAY ARIGHT.

There is widespread neglect of worship in the home. And there is corresponding loss in many ways. A kindly thought about God in the morning is the best way to start the day aright. There is a renewing quality in it which reacts subtly but powerfully and helpfully to modify not only the tempers but the action of the day. "Utter but the name of God in your hearts," says Frederick William Faber, "and see how coarse and commonplace the glitter of the world shows itself to be." A man who recalls God in this quiet, solemn, but grateful and radiant way has reinforced himself at many points. Gratitude to God has made it impossible to be surly in the family or to be greatly disquieted by the minor frictions of family life. It is likely, too, to keep him from the hardness incident to our competitive system of business and the grossness incident to our free manner of living, tempers which are growing among us.

All the more helpful is this exercise when it becomes part and parcel of the family discipline. Social worship is the natural outcome of a true religious experience. In the early Church those who "believed" broke bread from house to house and did eat their meat with gladness and singleness of heart. The "joy of the Lord" is eminently social. In the mere matter of begetting reverent and friendly tempers, which are the foundation of peace and the source of delight in intimate fellowships, there is nothing comparable to the habit of morning and evening worship. That youth must be shallow and unreverent in a threatening degree who is insensible to the thought of taking God into the day's work with him and of reckoning with God when the day's work is done and the quiet of night has fallen.

Many things have contributed to the decay of worship in the home. It is a busier world than it used to be. One's duties, and one's burdens which are not always duties, are greatly multiplied in the highly organized and artificial social life which now prevails. Commuters have early trains to make, the business hours are exacting, manifold engagements of one sort or another, personal, social, professional, make imperious demands upon time and strength, and a bit of leisure for social worship is hard to get. But, if difficult, it is not impossible, and the results are worth all they cost. Family worship is the specific for a genial and contented family life. Not the family worship that is formal and mechanical, but that which is cultivated and ordered in free and happy fashion.

To insure this kind of worship in the home there must be, of course, a relish for it on the part of those responsible for its conduct. When conducted as a duty, irksome at the best, and well over with when concluded, there is no other reaction than that of weariness and a sense of its utter futility for any good effect. So far from being refreshed by such an exercise, one is only bored and irritated. The condition of a relishing family worship is individual spiritual fitness on the part of the leader. Let him bring to the exercise an eager, bright, and cordial temper, as if an act of worship were not simply a gracious but a grateful service, and his temper becomes contagious. Social worship will then be more than tolerated, it will be welcome and looked for.

The manner of it, too, is a matter of consideration. The old fashion was to have a portion of Scripture read and expounded, then a hymn or psalm, then extempore prayer modeled on the order of the Sunday pulpit petitions. Not many modern disciples would be equal to such a discipline. The fathers had, and took, time to prepare for such an order. Their children, in this regard, are not as the fathers. But such an order is not necessary. A memorable word from the Book and a brief supplication merging into the thanksgiving for the meal is quite as quickening as a more extended exercise would be. In the evening when all are at home, and on Sundays, the exercise might naturally and profitably be more elaborate. Without at all ercommending it as a model, but only as an example of what is meant, there might be read this passage: "As many as are led by the Spirit of God, they are the Sons of God. And He that spared not his own Son but delivered him up for us all, how shall he not with him freely give us all things?" Then might follow this supplication: "Give to us this day, O God our Father, the spirit of joyful obedience to thee in all our work and speech that we may witness a good confession as sons and daughters of the Almighty." Then close with the usual thanksgiving for the meal, "For the gifts of thy love, our Heavenly

Father, make us grateful in heart and life through Jesus Christ our Lord." What is needed is not so much a prescribed formula as a natural and unforced, but specific and direct act of worship in which the thought of God is made to play upon heart and conscience to the quickening and renewing of both. A free and spontaneous exercise is possible to any earnest disciple who has a conscience about keeping alive the flame of love and the ardor of a moving and controlling religious aspiration. It is such an exercise as this that sends a man or woman out to the heaviest and most wearying tasks of life, with—

"Music in the heart,

Mid dusky lane and wrangling mart,
Plying their daily task with busier feet
Because their secret souls a holy strain repeat."

A recent writer has issued a call for "a chapel in every house." A spare room, set apart as sanctuary, known to be, and held as, such, with perhaps a Bible or prayer book, and a devotional picture or two for equipment—this, he thinks, would be an invaluable auxiliary to the religious tempers begotten of silence, meditation, self-examination, and confession. Such an arrangement would doubtless have its advantages. As has been well said, "A place for prayer implies a time for it," and there would be those who having the place would make the time. But the place is an added consideration. Ordinarily, adults, and even young people, have rooms of their own to which they can retire if seclusion be desired; but more imperative than the place is the habit of social worship, and for that the general meal morning and evening when, with a little system, all the members of the family are together offers the best opportunity.

In such a habit lies the promise of a more spiritual and therefore more vigorous Church life. One reason why the Church services fail of their best results is that a large proportion of the worshipers come to them with hearts utterly unprepared. Let one be started aright on Sunday morning; let him, by ever so brief a season of meditation and prayer, be solemnized and made ready for the message of the Church service, then it would be found that to such anointed souls the service of social worship, the hymns, the prayers, the exhortations, would come with a new force, working to more spiritual tempers and to a more heavenly-minded manner of life.—Northwestern Christian Advocate.

HOW TO SAVE THE CHILDREN.

The work must begin in the home. If parents pray with their children and talk with them about their souls, they may expect to see them converted early. Those, who will not pray and talk with them, need not expect to save their own souls nor see their children saved.

The Sunday School must help. Teachers must talk with scholars and learn which have been converted. Teachers failing to do this should resign. Let the superintendent ask the teacher, in the presence of the scholars, how many have been converted?

Let the pastor ask the superintendent, in the presence of the school, how many unconverted persons are in the school? In this way the whole school would soon learn that the one object of the Sunday School is to save souls.

A. D. Betts.

Greensboro, N. C.

"THROUGH A GLASS DARKLY."

We must be content while here to "see as through a glass darkly," to know of things "in part," not in their fullness; but when the day breaks, and the shadows in which we now walk shall flee away, then we shall see clearly, and know more perfectly. There shall be no mysteries in that world to come. There we shall see clearly, and shall "know even as we are known." Let us pray, then, for the increase of our faith, rather than of our knowledge. Let us seek that grace which shall strengthen faith through such measures of light as may be needed by us. We are not called to the exercise of a blind, unreasoning faith. Though we do not know fully, yet we do "know in part," and sufficient for intelligent guidance. While many processes of the gospel may be mysterious, the facts stand out the same, clear and indisputable, to the acceptance of our faith.—Christian Work.

"The strong, worthy life is the life of selection, not of weak surrender."

Our Children's Home Department

Edited by Supt. H. A. Hayes

BUT ONCE.

I shall pass through this world but once. Any good, therefore, that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it for I shall not pass this way again.—Selected.

INCOMING MAIL.

Greensboro, N. C.
Mar. 14, 1910.

Dear Brother Hayes:

At our Sunday School at Center Church at Hillsdale, N. C., we think and talk frequently of the Children's Home. And all (even to the small children) seem deeply interested and wish to do something for those who are here. On Sunday, March 13th, it was suggested that our school send a box of eggs to you for Easter, and that each one should bring the eggs the following Sunday with him to Sunday School; and last Sunday morning, the 20th, this was done, and when we counted the eggs there were twenty-two dozen. We are sending them today by express to you. Hoping this box will reach you in good condition and in time for "The Little Ones" to have the eggs for Easter, and wishing the Children's Home all the good it so richly deserves is our most earnest prayer.

Center Sunday School, Hillsdale, N. C.
T. R. Dillard, Supt.

Biltmore, N. C.
April 5, 1910.

Mr. H. A. Hayes:

Dear Sir—We shipped today to you a box of fruit, jelly, am, a ham, and some clothing, a bag of potatoes and three bushels of meal. I trust you will get them in good condition. The railroad company shipped them free. I also send check for $15.30, from the Home Mission Society, and $10.00 from the Sunday School. There are nine garments of the blue figured goods.

With best wishes for the Home, I am,

Sincerely yours,
Rec. Sec. Home Mission Society.

Biltmore, N. C.
March 23, 1910.

Mr. H. A. Hayes:

Dear Sir—The Epworth League of South Biltmore are sending a small box on Thursday afternoon for the children. We hope later on to be of more service to you and yours.

With best wishes from the Epworth League.

Sincerely,
League Secretary.

REPORT OF H. A. HAYES, SUPERINTENDENT, FOR WEEK ENDING WEDNESDAY, APRIL 6, 1910.

Cash.

Mt. Tabor Church, Forsyth Circuit, $10.67; Marvin Church, Forsyth Circuit, $5.00; Belwood Circuit, $17.23; Forestville Church Sunday School, Lilesville Circuit, $15.00; Newton Church, $30.00; Newton Sunday School, $10.26; Granite Falls Sunday School, $10.00; Mt. Pleasant Sunday School, Biltmore Circuit, $2.09; Matthews Church, $2.47; Norwood Church, Norwood Charge, $15.63; Salisbury Circuit, $10.00; Weaverville Station, $10.50; Haywood St. Church Sunday School, Asheville, $8.15; Rev. J. H. Green, Clyde, $1.00; Concord Sunday School, Uwharrie Circuit, $6.31; Asheboro Circuit, $15.18; West End Church, Winston-Salem, $41.10; Pinnacle Sunday School, $.45; Mocksville Station, $30.00; South Main St. Church, High Point, $8.16; Kernersville Circuit, $5.00; Bryson City Church, $10.78; Central Church, Albemarle, $6.03; Spencer Sunday School, $7.63; Belmont Park Church, Charlotte, $5.00; McAdenville Circuit, $3.50; First M. E. Church, Shelby, $55.00; Rural Hall Church, $2.56; Mount Pleasant Sunday School, $2.75; Race Street Church, Statesville, $10.20; Bollinger's Chapel Sunday School, Connelly Circuit, $1.95; Mooresville Circuit, $10.00; Forest Hill Church, Concord, $20.00; Stony Point Church, $10.60; Pisgah Church, Stony Point, $3.30; Center Church, Stony Point, $2.00; Swannanoa Church, $10.00; Bethany Sunday School, Rock Spring Charge, $4.00; Concord Circuit, Concord, $22.02; S. P. Bisanar, Hickory, $5.00; Waynesville Church, $13.00; West Greensboro Charge, Guilford College, $40.00; Farmington Church, $11.17; Mooresville Station, $30.00; Triplett Church, Mooresville Circuit, $1.06; Rockford Circuit, Dobson, $8.55; Crouse Circuit, $19.31; Saunders' School House Sunday School, Wentworth, $2.75; Moore's Chapel Sunday School, $2.00; Moore's Chapel Church, $4.75; Mt. Carmel Church, Stokesdale Circuit, $2.50; Mt. Zion Church, Stokesdale Circuit, $1.50; Ruffin Circuit, Reidsville, $10.00; Subscriptions to Record, Children's Home, $70.05; C. F. Lambeth, Thomasville, Special Support, $10.00; Mrs. J. C. Postelle, Statenville, Ga., $5.00; J. S. L. Orr, North Charlotte, Special Support, $10.00; Matthews Sunday School, $2.29; Bryson City Sunday School, $1.26. Total, $691.71.

Supplies Received.

Mrs. M. E. Hardison, Mocksville, one sewing machine; Miss Ethel Lipe, secretary Biltmore Epworth League, box of clothing; W. H. M. Society, Broad St. Church, Statesville, box of clothing, bedding, etc.; Unity Chapel, North Thomasville, box of bedding, clothing, etc.; T. R. Dillard, superintendent Center Church Sunday School, box of eggs, 22 dozen; W. N. Washburn, superintendent Salem School, Bostic, box of eggs, 30 dozen; Mrs. W. T. Barber, Reidsville, clothing; W. H. M. Society, Charlotte, box of clothing; W. H. M. Society, Stoneville, box of supplies, 1 bag of meal; Naomi Sunday School, Randleman, box of clothing; E. S. Gray, Winston-Salem, four milch cows; Unknown, box of clothing, etc.; young ladies of Union Church, Lewisville, one quilt. This was previously acknowledged as coming from Mrs. A. F. Poindexter.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING APRIL 2, 1910.

Subscribed.

Greensboro: E. R. Brewer, 213 Mebane St., $12.00; Miss Hattie Alston, 1039 Asheboro St., $25.00; O. M. Hunt, box 116, $25.00; Miss Pearl Wyche, 325 W. Market St., $25.00; T. L. Parsons, $25.00; Chas. H. Hartsook, $25.00; H. W. Furlow, Daily News, $25.00; Dr. J. H. Boyles, $25.00; J. N. Longest, $50.00; J. H. O'Neil, $15.00; Mrs. Florence Field, Chestnut St., $5.00; Mrs. H. H. Halladay, $5.00; G. S. Bradshaw, $5.00; Mrs. J. B. Scarborough, $5.00; Mrs. Alice R. Bagwell, 317 W. Washington St., $5.00; Mrs. F. S. Eldridge, 404 Blandwood Ave., $10.00; Donald M. Stafford, $10.00; Mrs. Elizabeth Oakley, $5.00; Mr. and Mrs. J. F. Thompson, 308 E. Sycamore St., $10.00; Miss Mamie Stone, $10.00; M. Robins, $12.00; Frank Lewis, Proximity, $10.00; R. P. Boone, $20.00. Winston-Salem: Mr. and Mrs. Henry George, 608 6th St., $15.00; H. C. Sheets, $20.00. Charlotte: Rev. W. L. Sherrill, $100.00. Total, $499.00.

Cash.

Miss Mamie Stone, $1.00; H. W. Furlow, $1.00; E. R. Brewer, $1.00. Total, $3.00.

Paid on Former Subscriptions.

Greensboro: Isham King, $1.00; J. F. Dwire, $3.00; Rev. J. Walter Long, $3.00; Mrs. F. B. Young, $1.00; W. E. Johnson, $2.00; Rev. A. G. Kirkman, $89.28; S. M. Bumpass, $25.00; J. B. and E. O. Pleasants, $25.00; H. B. Tatum, $1.00. J. S. Carter, Caroleen, $5.00; W. T. Bradley, Charlotte, $10.00; C. R. McLaughlin, Matthews, $5.00; A. G. Foard, Lenoir, $5.00; J. L. Moore, Randleman, R. F. D., $1.00; Mrs. Flora Dean, Guilford College, $1.00; R. H. Chatham, Elkin, $5.00; Junior Baraca Class, Ramseur, $3.00; Mrs. G. W. Ivey, Lenoir, $5.00; Dr. W. P. Ivey, Lenoir, $12.50. Total, $202.78.

FAITH ESTABLISHES THE LAW.

"But without faith it is impossible to please Him." (Heb. 11: 6). We cannot please God without living faith in him. A faith which will keep the commandments is the faith that is needed. "Do we then make void the law through faith? God forbid; yea, we establish the law." (Rom. 3: 31). A faith which comes short of this is not a saving faith.

When "justified by faith" and through faith, we are made Christlike, because that justification embraces the keeping of Jehovah's precepts. Faith never makes void the power of God's word in our hearts, but it fixes, or establishes, the Ten Commandments in the heart of each child of God.

The Holy Ghost is a witness to the fact that God will put his law into our hearts, and sin shall have no more dominion over us, for the Divine Word shall control us, and thus our sins are remembered no more against us. "Whereof the Holy Ghost also is a witness to us; for after that he had said before. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." (Heb. 10: 15-17).

We should desire this holy condition, and should live and pray for it; for inspiration declares: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, find ye shall have them." (Mark 11: 24'.—Review and Herald.

"Know how to give without hesitation, how to lose without regret, how to acquire without meanness."

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Shelby District, Gastonia, July 28-31.
Statesville District,
Catawba, July 21-24.

Would You Like to Go to the National Missionary Congress, May 3-6?

The Men's National Missionary Congress, which will be held in Chicago, May 3-6, will probably be the greatest gathering of the kind ever held. Arrangements are being made for 5,000 delegates, representing all the principal evangelical denominations in the United States. The purpose of the Congress will be the adoption of an adequate national missionary policy, such as was adopted last spring by the men of Canada, 4,000 of whom gathered in Toronto for that purpose. It will be the logical culmination of the series of seventy-five Laymen's Conventions that have been in progress all over the country since last fall, and will be to the nation what these conventions were to their respective communities. It is needless to say that the program provided will be of the highest order and commensurate in strength with the magnitude of the gathering.

The National Congress will be unique, historic, epoch-making. It will be a rare privilege merely to attend it, and a greater yet to take part in its deliberations and have a part in shaping the missionary policy of the nation. Every church should be represented to the limit of its apportunity.

Would you like to go as one of the representatives of Southern Methodism? If so, send your name at once to W. B. Stubbs, Secretary Laymen's Movement, 810 Broadway, Nashville, Tenn., together with five dollars registration fee, which will entitle you to a reserved seat in the Congress and the official report of its proceedings, which will be published in book form.

Prompt action is necessary, as the registration will close shortly.

Ministerial Supply.

I want to say some things about this subject, and will, because I have wanted to for a long time. I may be misunderstood, if so, I cannot help it. If my brethren do not and will not understand me I know God does because he knows my innermost soul. I am led to write just now because of what was in our Advocate last issue. No one denies the lack of ministers in our church and others. In our own Conference we are always from 25 to 30 short, being forced to use as supplies that many local preachers. And because of the treatment accorded them and salary paid, the most competent of our local preachers, even, cannot be secured. I know one who did work last year and is doing work this year who knows not enough English grammar to enter the 6th grade in one of our graded schools.

As to a lack of piety in the homes being the cause of a dearthof ministers, that is a mistake. For years the Conference has not had such a revival wave as last year and yet there was no special increase in admissions at our last Conference. And the young men, many of them, are not our best equipped young men, as their almost yearly failure on examinations evidently shows. Now I am going to put down here some things that come to my tars. Some of them I cannot say for myself that they are true, but I have utterly failed always to prove their untruth to those who make the complaints.

Other things which I am going to put down here I know to be facts and they are so known to be by scores of others. I want to say before I put them down that after I have finished I will take up this matter for discussion with no one, not even my best friend, because I have written them down for you to think over, pray over and with the sincere, prayerful hope of doing good and not to bring about a discussion. Some day you sit down and think, then pray, then write, if you have ought to say, but don't discuss.

The first thing I want to put down is that they say there is a ring in our Conference and if you are not in you are not in. But I tell them they are mistaken and they reply it lives, moves and bears fruit like a ring and it must be a ring. It seems like a dream to this writer that some young men were said to have told Bishop Smith at Monroe and again at High Point, that there was a ring of old preachers. It is said by this same young set now that there is none.

The next thing I want to put down is that they say there is wirepulling on the part of preachers to get good places and that the old hand at it has the only pull or at least the strongest pull and they are shut out. I tell them again they are mistaken, but they reply by telling the facts in a case which is somewhat like this: A young preacher wants a better place and he goes to Conference, and begins to pull the wires between two leading churches until he is literally and in fact using the telegraph wires in an effort to bestir these places to ask for his appointment. But I say this failed, of course, but they reply he got one of the places and has it yet. Then I am at the end of my row.

Now I want to put down two more things. A pastor of a church and a steward of the same church told me their experiences one day. The preacher did not know the steward had told me and the steward did not know the preacher had told me, but they told this story word for word: The preacher had been there one year. Had started and was carrying to a successful finish a new church. Everybody loved the preacher and his wife, but one man. He saw the Bishop and the Bishop moved him. He gave him a good long move; from the remote East to the remote West. Their hearts were broken and some found it out.

This is the last: A foolish, unfounded rumor was started on a preacher. The ever alert presiding elder investigated the rumor. Nothing in it? Certainly. The result? A little whisper in the cabinet and the brother went to the Hardscrable Circuit. No, he transferred and we lost a good, true man. His sons know about this and through them all their boy friends. No Methodist preachers there.

Yours for good,
Albert Sherrill.

Notice.

The Conference Epworth League Conference will be held in Central Methodist Church, Asheville. The Epworthians will attend the General Conference in the forenoon and the League Conference in the afternoon and evening in the same building.

R. E. Atkinson, Pres.

When the end of your work is out of sight look aloft.—de Lesseps.

Meeting of the Boards of Education.

The Boards of Education of the North Carolina and the Western North Carolina Conferences met in joint session at Greensboro, in West Market Street Church, April 5th, at 8 p. m. The opening address was made by Dr. Kilgo, and was a strong presentation of the office of our church schools in conserving faith in God and His Word. The session convened on the morning of the 6th and organized with Rev. A. P. Tyer as chairman, and Rev. T. A. Smoot, secretary. Eight members of each Conference Board were present.

On motion of Rev. J. D. Bundy, a committee of six was appointed to outline an educational policy for the two Conferences. Following are the members of the committee: L. E. Thompson, S. B. Turrentine, J. C. Rowe, J. D. Bundy, D. B. Zollicoffer, W. R. Odell.

The question of the condition and resources of our schools and colleges was taken up. Rev. W. M. Curtis, Secretary and Treasurer of Greensboro Female College, on motion of G. T. Rowe, was accorded the privileges of the floor, and presented the status of the financial and other conditions of the college. Mr. C. H. Ireland followed in an appeal for a united effort of North Carolina Methodism in her educational policy.

On motion of G. T. Rowe, the committee appointed to outline a statewide educational policy was instructed in addition to that work to further formulate a plan for the correlation of all schools in both Conferences, to be presented for approval at the ensuing sessions of said Conferences, through their respective Boards.

Rev. H. M. Blair, Editor of the North Carolina Christian Advocate, spoke upon the importance of using the religious press as a medium of information and agitation upon educational interests.

Rev. G. T. Rowe led in a discussion of the question, "What can we do to further the patronage of our schools?" and was followed by Mr. C. H. Ireland and Dr. D. B. Zollicoffer.

In the afternoon, a paper was read by Dr. S. B. Turrentine upon the theme, "How can we secure a larger endowment for our schools?" On motion of G. T. Rowe, Dr. Turrentine was requested to publish his paper in the two Advocates.

The committee appointed to outline an educational policy for the two Conferences, together with a plan of correlation of the educational institutions of Methodism in the State, submitted its report, which follows:

"Your Committee, appointed by the joint Boards of the two North Carolina Conferences, begs to submit the following report:

"Whereas, the General Board of Education of our Church has formulated a policy for our educational institutions, to-wit:

"1. We recommend that the Conference or Conferences of each State unite in the support of one college, which may be co-educational, or of two colleges, one for men and the other for women.

"2. We recommend that the academies of each State be so correlated with the college of that State as to form a harmonious educational system, preventing friction and waste.

"And, whereas, North Carolina Methodism has been, and is now, without a definitely defined educational policy, we, therefore, recommend the following:

"1. That, according to the classification of our General Board of Education, we have two institutions of college grade—Trinity College and Greensboro Female College; we recognize these institutions as the head of our educational system in the State.

"2. We recommend that our other educational institutions be correlated with these two institutions.

"3. We recommend that the two Conferences of North Carolina Methodism adopt this as their settled educational policy."

After general discussion, the report was adopted, on motion of J. Ed. Thompson, by a standing vote. Every member of the two Boards voted to adopt the report.

In the evening, at 8 o'clock, Rev. L. T. Mann gave a comprehensive address upon the topic assigned him: "How may we prevent discrimination against our educational assessment?"

On motion of C. H. Ireland, Mr. Mann was requested to prepare for publication the salient features of his address.

The joint session adjourned, after remarks by the chairman, Rev. A. P. Tyer, who pronounced the benediction.

Thomas A. Smoot, Sec'y.

State Union of Philatheas.

Thursday afternoon, April 7, the Presbyterian Church at Wilson was filled to overflowing with a delegation of young women from the Philathea classes of North Carolina, who had met to organize a State union. There were present representatives from 63 classes, 10 denominations and 38 towns, covering the territory from Asheville to New Bern. This meeting had been planned by Miss Flossie A. Byrd, State Philathea Secretary, who was elected by the North Carolina delegates to the World-wide Philathea Union which met in Asheville last June. Miss Byrd, assisted by Mr. Luther M. Tesh, field secretary of the World-wide Baraca Union, presided at the meeting. A program covering practically every phase of Philathea class work was rendered by leading Philatheas of the State. Miss Daisy Eckert, field secretary of the World-wide Philathea Union, was detained at home by illness, Mr. Marshall A. Hudson, of Syracuse, N. Y., founder of the Baraca and Philathea movements, taking Miss Eckert's place on the program. Mr. Hudson held the enthusiastic audience spellbound as he told of the two visions which had come to him as a young business man. The first was a vision of wealth—dollars piled up to make the Hudson name famous, and the other was a vision of young men and women banded together in the great world Sunday School. "Young men at work for young men, and young women at work for young women, all standing by the Bible and the Bible School."

Mr. Hudson stated that he gave up the former vision for the latter, thereby losing thousands of dollars and saving thousands of young men and women for Christ. Mr. Hudson's serene countenance and characteristic, kindly smile made an impression on those present, which will mean a world of influence for the Bible classes.

The entire program was choice and presented many valuable suggestions which the delegates might take back to their classes. The unanimous consent of all present was that this was the greatest meeting for young women in the Sunday Schools ever held in the State.

An adjourned session was held Thursday night in order to coming, at which time liberal pledges were made by the classes for defraying the made by the classes of defraying the actual expenses of the organization.

(Continued on fifteenth page.)

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville, Miss Edna Davis.
Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss John Starr.
Greensboro, N. C.
Morganton, Prof. I. B. McKay,
Rutherford College, N. C.
Mt. Airy, Rev. Z. Paris, North Wilkesboro, N. C.
Statesville, T. E. Lothery, Davidson, N. C.
Salisbury, Rev. E. M. Avitt, Jackson Hill, N. C.
Shelby, J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison,
Waynesville, N. C., R. F. D
Winston, Rev. A. G. Lofton, Farmington, N. C.

Asheville. Ho! Asheville is the place and May 10-13 the time. Have you elected your delegates?

* * * *

All the services of the Conference League Conference will be held in the Central Methodist Church in Asheville.

* * * *

We appreciate the hearty response we have received during the past months of our service, but more especially during our effort in arranging the program which will be rendered next month. All have gladly responded, and taken some part in, and aided us in the work, except two. One of these was overworked, and doubtless the other because of many cares and duties overlooked our request.

* * * *

The Davidson League will send Miss Sue Armour as League delegate to Asheville. Should Miss Armour be prevented from going Mr. Earl Lothery, who was elected as alternate, will go.

* * * *

It will not be long till the District Conferences will be held. If the presiding elders will permit it, we should have a short League program in connection with each of these conferences. We are sure of more League Conferences this year in the districts than last. We should not be content with less than one in every district. district.

* * * *

Our untiring and good friend, Rev. C. S. Kirkpatrick, writes: "Hope we may have League feature in our District Conference. Will see Brother Willis about the matter and will confer with other League workers in the district, too."

* * * *

Our genial and ever active friend, Rev. D. J. Miller, writes: "Our Leagues are growing all the time."

* * * *

Our capable, courteous and much-loved secretary, Rev. O. P. Ader, sends us the following note of cheer: "Long live the Epworth League and let it grow! My Senior League helped me much in getting ready for our revival. We held over 40 cottage prayer meetings with 527 present, 352 testimonies, one person giving name to secure his church letter, three backsliders renewing vow, and ten declaring their decision for Christ."

* * * *

The Davidson League will conduct a night school for the benefit of those who work in the cotton mills. So many are anxious to know how they may best serve. Serve those nearest you. There is a great work for the League to do in our Conference. Every League in the mill section should have a night school for those who have to work and are deprived of the advantages of the public school.

* * * *

The Texas Leaguers have a secretary in the field whose duty it is to visit the Leagues of the State. His work chiefly is education, agitation and organization. The Missouri Leaguers have the Onderdonk fund—raising money to pay for a printing press in Mexico, which is doing great things for the Mexicans. The Holston Leaguers are supporting a missionary in Bluefield, W. Va. What shall we do? We must settle upon some one thing at our coming conference. What shall it be? Come to the conference with some idea thoroughly studied.

* * * *

Those who desire information concerning board at the League Conference might write Rev. D. J. Miller, 32 Phifer Street, Asheville, N. C. He has offered to serve gladly any who need information.

* * * *

We hope there will be a representative from every charge in our Conference. It matters not whether there is a League or not. We hope the young people willy attend regardless of present conditions. If they have no League they will secure the enthusiasm and information necessary to organize a League. Those who come to the conference from churches and charges that have no League will be considered and counted delegates. All those in attendance will be delegates.

* * * *

"Talk up" and "write up" the conference. Have you asked any one to go? Have you written to any one about the conference? Write a card to your friends and ask them to go with you to the conference. Let's do three things: "Talk up" and "write up" the conference, and all go.

* * * *

The Figures.

Referring to a note elsewhere in this issue indicating the increase in the Epworth League for the past year, we have the pleasure to print now the exact figures as furnished us by Mr. Kirby, of the Book Editor's office. They are as follows—viz.: The number of League Chapters for 1909 is 4,067, gain for the year of 116 Chapters; number of members for 1909, 145,091, gain for the year of 6,549 members. The Leagues last year paid more than sixty thousand dollars for missions and evangelism. The Epworth Era paid all expenses and showed on the Publishing House books a balance to its credit. Can another department of the Church exhibit a better array of results.

* * * *

Don't forget to send your 5-cent assessment to Miss Bessie Aiken, Hendersonville, N. C. Pardon us for constantly keeping this matter before you, but we shall need this assessment to meet the expenses of the conference.

* * * *

The Ozark League—Gastonia.

Dear Brother Atkinson—We organized an Epworth League here a few months ago, and the interest manifested and the real work the young people are doing is far beyond our expectation. There are now young men whom we can call on to lead in prayer in the Church, who three months ago did their first public work in the League.

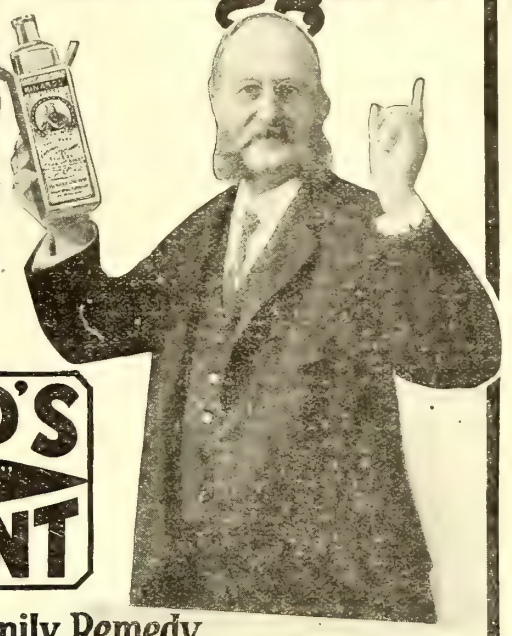
They have bought six pairs of nice curtains and curtained off one end of the church for a League room. Now when people come in for church service they are not hindered. They are so fixed that the church can be thrown together in a moment. It works nicely, and for a church with only one room it is the only way to put the League to itself, where it ought to be. Our church services and the Sunday School are feeling the effects of their work. There is no better place to start young men and women in Christian work. Our young men, who are willing to do anything would hardly have started in the church services, at least not so willingly.

Would that every pastor had a live Epworth League.

H. C. Smith, pastor.

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ASHEVILLE DISTRICT		
Burnsville Station, A. P. Ratledge	4	
Hendersonville, J. W. Moore	4	
Hendersonville Circuit, C. E. Hypes	1	
Old Fort, W. G. Malonee	1	
Weaverville Ct., Geo. L. Keever	2	
Hot Springs, C. R. Allison	1	13
CHARLOTTE DISTRICT		
Ansonville, P. L. Terrell	4	
Tryon Street, G. T. Rowe	1	
Dilworth, and B. Spring, A. L. Coburn	1	
Mt. Zion, J. W. Clegg	26	
Belmont, L. A. Falls	8	
Chadwick, H. H. Robbins	6	
Calvary, E. E. Williamson	1	
Lilesville, C. H. Clyde	19	
Weddington, J. H. Bradley	7	
North Monroe, W. T. Albright	1	
Matthews, E. J. Poe	6	
Waxhaw, C. M. Campbell	17	
Wadesboro, J. H. West	4	
Morven Circuit, J. J. Barker	20	
Polkton Circuit, L. T. Cordell	3	
Pineville, W. S. Hales	4	
Trinity, A. W. Plyler	1	129
FRANKLIN DISTRICT		
Andrews, L. D. Thompson	1	1
GREENSBORO DISTRICT		
Rev. W. R. Ware	1	
Coleridge Ct., R. L Fruit	4	
Main Street, Reidsville, L. T. Mann	4	
Washington St., J. Ed Thompson	3	
Denton, H. V. Clark	2	
Uwharrie Circuit, J. A. Sharpe	1	
West Market St., E. K. McLarty	1	
Caraway Memorial, S. E. Richardson	11	
Spring Garden, J. W. Long	1	28
MORGANTON DISTRICT		
Table Rock, Albert Sherrill	1	
Connelly Springs, E. G. Pusey	1	
Cliffside, A. C. Swafford	1	
Spruce Pine, J. B. Hyder	1	4
MOUNT AIRY DISTRICT		
Rev. R. M. Taylor	1	
Mt. Airy Station, J. F. Kirk	2	
Helton Circuit, R. L. Doggett,	3	
Wilkes Circuit, J. W. Kennedy	1	7
SALISBURY DISTRICT		
China Grove, J. J. Eads	21	
East Spencer, G. A. B. Holderby	1	
Jackson Hill, E. M. Avett	2	
Salisbury Circuit, J. T. Stover	10	
Woodleaf Circuit, Layman	1	
Mt. Pleasant, N. R. Richardson	7	
Central, Concord, Plato Durham	33	
New London, O. J. Jones	2	
Norwood, T. E. Wagg	5	
Spencer, R. D. Sherrill	1	
Forest Hill, W. L. Hutchins	3	88
SHELBY DISTRICT		
Main Street, Gastonia, G. D. Harmon	17	
West End, Gastonia, J. C. Harmon	12	
Ozark, Gastonia, H. C. Smith	5	
Lincoln Circuit, J. W. Strider	1	
Stanley Creek, B. Wilson	1	
Lowell, M. D. Hix	2	
Mt Holly, J. A. Bowles	9	
King's Mountain, D. F. Carver	1	
Maysworth, J. F. Harrelson	2	
Cherryville, James Willson	1	
Shelby Ct., E. N. Crowder	1	
Polkville Ct., W. M. Boring	1	
Shelby, First Church, C. F. Sherrill	1	54
STATESVILLE DISTRICT		
Hickory Circuit, P. H. Brittain	2	
Lenoir Circuit, J. O. Ervin	7	
Rock Springs, W. F. Elliott	1	
Granite Falls, W. F. Sanford	1	
Connelly Springs, E. G. Pusey	1	
Hickory, J. H. Weaver	2	
Newton, E. W. Fox	2	
Stony Point, T. B. Johnson	1	
Mooresville, R. M. Courtney	4	
Broad Street, Harold Turner	6	
Race Street, O. I. Hinson	7	34
WAYNESVILLE DISTRICT		
Waynesville, J. H. Barnhardt	1	
Leicester Circuit, C. H. Curtis	1	
Canton, L. B. Abernathy	2	
WINSTON DISTRICT		
Davidson Circuit, J. T. Ratledge	1	
Stoneville, J. H. Robertson	1	
Mocksville, B. Margeson	2	
Advance, L. L. Smith	3	
Cooleemee, W. Y. Scales	4	
Davie, P. E. Parker	1	
Lewisville, J. B. Tabor	1	
Kernersville, H. T. Byrum	1	15
Grand Total		377

Our Honor Roll

Mt. Zion, Rev. J. W. Clegg, 26; Central, Concord, Rev. Plato Durham, 33; Morven, Rev. J. J. Barker, 20; Waxhaw, Rev. C. M. Campbell, 17; Main Street, Gastonia, Rev. Geo. D. Hermon 17; West End, Gastonia, Rev. J. C. Harmon, 12; Lilesville, Rev. C. H. Clyde, 19; Granite Quarry, J. T. Stover, 10; J. J. Eads, 21; S. E. Richardson, 11.

The Christian Life

A HOPEFUL VIEW.

God's plan is not so obscured but that his children may catch a glimpse now and then, put in a lever here and there, and turn its streams into new channels. There is much to die for, but more to live for, much to sacrifice, but more to enjoy, if we but humble that pride of which the poet speaks, and share with others the great good which is ours from day to day.

There is an odd reflection of Mrs. Browning's that comes to my mind just now, a few lines from "Aurora Leigh" where that same "Cousin Romney," after failing in his attempt to set the world right by hurried and unnatural methods, is brought to humility and thus reflects:

"I do but stand and think,
Across dim waters of a troubled life
The Flower of Heaven so vainly overhangs—
What perfect counterpart would be in sight
If tanks were clearer. Let us clean the tubes
And wait for rains."

It is a fitting injunction for all hearts to take—"Let us clean the tubes and wait for rains," patiently wait at times, but always with the belief that God's plan is a good working plan, and faith can do wonders today as in days of old.—Kate Resteaux.

SORROW A GIFT FROM GOD.

How slfish, how narrow our life would be if we had never known sorrow, if life had gone on and on, unruffled and untroubled. Sorrow clears the vision, it sweeps away the mist of carefulness and thought for earth that has arisen in our path and gives a clearer vision of the Father. The deepest sorrow, if accepted and borne in his name, some way bears us nearer to the world of spirit, to the heaven of life. There is a divine alchemy in the fiery touch, that purifies and enlightens the soul, a peculiar power that opens the life to heavenly vision. Have you not felt the whisper of his love as you stood alone in a death chamber after some precious life had passed through the portals, felt the wonderful illumination and word of power in the after-hour when you stand in the thick darkness and the voices of earth are hushed?

The great Master-hand sends the thoughts of sorrow, of joy, of strength, into our life in varying forms as mighty means under the Spirit's power, to mold and bring us into the divine image, to bring our life to the great expression of Jesus and look upon life and its possibilities is to behold a vision of marvelous beauty. It is this ever deepening vision of life that is the Christian's privilege as he walks by the side of his Master, touches the hand that is molding his life into the highest beauty. Though earth is dark, in his presence it is always day.—Mary P. Denny.

The light that shines farthest shines brightest nearest Home.

Not how much money will I give to God, but how much of God's money will I keep for myself.

Ye that are men now serve him.

Love never asks how much must I do, but how much can I do.

"Men, planning for revivals, ask money and organization for bringing their plans to pass; God asks only prayers."—Best.

THE FULLNESS OF JOY.

R. A. Torrey.

A surrendered will and a surrendered life are the great secrets of prevailing prayer. George Miller, perhaps, stands out as the one man of our generation who, above all others, has wrought things by prayer. Why? Because many years ago he set out to be and do just what God would have him to be and do, and to daily and deeply ponder God's Word, that he might know His will. He yielded himself to God. There is not one of us who cannot become a mighty prince of God if we will do the same thing.

The next result of a surrendered will is a heart overflowing with joy. In the face of awful trial and agony through which he was to pass, Jesus said to his disciples: "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy may be fulfilled." (John 15: 10, 11, R. V.) Jesus had found joy in keeping his Father's commandments, by complete surrender to his will, and now, if they would follow on in that path, His joy would be in them, and their joy would be "fulfilled," or filled full. This is the only way to find fullness or joy—complete, unconditional surrender to God. "Yield ourselves unto God." There is no very great measure of joy in a half-hearted Christian life. Many so-called Christians have just "enough religion to make them miserable." They can no longer enjoy the world and they have not entered into the "joy of the Lord." There they stand, deprived of the "leeks and the onions and the garlic" of Egypt, and without the milk and honey and the finest of the wheat of Canaan. That is a wretched place to be in. The way out is simple, absolute surrender to God. Then your joy will be fulfilled. I have known so many who have entered into this fulness of joy. Sometimes it has been after a great struggle. They were so afraid to yield absolutely to God. So afraid to say: "O God, I put myself unreservedly into thy hands; do with me what you please." They were afraid God would ask some hard thing. Afraid God might whisper "China," "India," or "Africa," and sometimes he has. Sometimes there has been what to the world seemed great sacrifice, the giving up of cherished ambitions, the giving up of those dearly loved, the giving up of very much money, perhaps all one had. But there has been joy, joy "fulfilled," joy filled full.

In one case I have in mind there was great pain, as one lay upon his back with a broken leg in a cast, but there was joy, such overflowing joy that the sufferer lay there with dancing eyes and radiant face and throbbing heart, shouting: "Glory, glory, glory!"

Thre is but one way to find that fullness of joy, a surrendered life. A will and life completely surrendered to the God of love will bring joy under all circumstances.—From "How to Obtain Fullness of Power."

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Our Little Folks

MISSING EVERYTHING.

"I'm always missing everything," said Earl, when he heard that Phoebe Brooks had been there to say good-by in his absence.

"Everything?" queried his father. "Did you miss the Fourth of July celebration, or the May Day party, or Charlie Brown's birthday dinner?"

"No," replied Earl rather reluctantly.

"Write me down," said his father, "a list of the things that you wanted and missed, and another list of the things that you wanted and got."

Earl did so; and soon he reported: "I guess, papa, nearly everything I want very badly I get."

"I thought so," answered his father, "and now you can start out and say good-by to Phoebe. Their train is six hours late on account of the rains, and she will be glad to have a little visit from you."—Junior Herald.

PLATO'S RALLY SUIT.

Plato was the name of a little colored boy who didn't have anybody that wanted to take care of him, until he came to Granny's.

Granny was an old black woman that the white people all called "Aunt Dicie." She wasn't really Plato's grandma, but Plato called her Granny because she was like a kind grandma to him and let him live with her. Granny said there was room enough in her house and that she and the cotton patch and the hens could take care of Plato until he was old enough to help her work.

And Plato was already a great deal of help to Granny. In the fall he helped her pick long rows of cotton, and in the spring he carried baskets of eggs to the store for Granny.

Every Sunday Granny dressed Plato nice and clean and sent him to Sunday School. One Sunday Plato came home very much excited and told Granny that the school was to have a grand Rally the next month, and that his teacher wanted him to march in a drill with six other little boys, and that they were to wear white trousers and white blouses and red sashes.

"Where's dem white fixin's an' dem red sashes goin' to come from?" said Granny.

"Why, we can buy them with the eggs, Granny," said Plato. And then Plato remembered that he hadn't carried any eggs to the store for a long time, and that Granny had said the hens were lazy that spring.

"They can lay enough eggs to buy me a white blouse and white breeches in a month," said Plato.

"Yes; they could, if they weren't so triflin'," said Granny. "You keep a lookout for nests, Plato. It might be they're just sneakin'."

Plato began a search for hens' nests the next morning. And Granny began to feed the hens every morsel that she could spare. But the warm spring days passed by and Plato did not find any eggs to carry to the store; he and Granny were greatly troubled about the white suit as the time drew near for the Rally.

One day Plato came in from a fruitless search and burst out crying. "How's I goin' to march, 'less I has white breeches and a blouse and a red sash?" he sobbed.

Granny was as fond of Plato as if she had been his real grandma. "You hush cyrin', honey," she said. "You shall march in dat march an' you shall wear white clothes an' shoes an' stockin's, too, so you shall."

Granny shut the hens up fast in the coop that evening. She did not tell Plato, but she had made up her mind to sell some of the hens themselves the next day and buy Plato a white suit.

That night Plato woke in the middle of the night and thought that he had never crawled under the lean-to kitchen; he had gone everywhere else in search of eggs that a little boy could go. It was very dark and close under the little kitchen. Plato had always been afraid to go under there, but he made up his mind to go as soon as daylight came.

Granny was getting breakfast when she heard a sound of muffled shouting coming from somewhere beneath her feet.

"O Granny! Granny!" cried Plato, under the kitchen floor. "O Granny, bring the big tin pan! O Granny, bring the wash-tub!"

It seemed to Plato that he had never seen so many eggs before. Sure enough, the hens had "sneaked" under the lean-to kitchen, and all together had laid a very large nest full of nice eggs while Plato and Granny were worrying about the Rally Day suit.

Plato got the eggs all out without breaking a single one. Granny washed and polished each one carefully, and she and Plato carried them to the store that day. Granny turned out the hens that she had shut up to sell. And when the Rally Day came Plato marched in a white suit with red sash. —By E. D. M.

THE SNOWY OWL.

"Who-o-o! who-o-o! sounds through the twilight as the great white owl sweeps over the snowy plains. He is calling his lady love. From far away to the east comes an answering "who-o-o!" so faint that he can hardly catch the sound; yet he wheels around and flies in that direction. His wide, noiseless wings carry him swiftly, and before long he sees another snowy owl. He makes her a solemn bow, and then they sing a duet together. He gives ten short, sharp hoots. She hoots five times in a higher voice, and they end together with a wild "who-o-o-ah!" How you would laugh if you could watch them go through this performance! Indeed, they seem to be amused by it themselves, for they often give shrieks of owlish laughter as they fly off together.

Little owlets are the first birds babies to come into the world in the spring, and a cold world it is, I assure you. But their mother, wrapped in her splendid mantle, snuggles down over them; while their father goes hunting by the light of the stars and the aurora borealis. Not a sound does he utter, and his wings are silent as the night. Hares, ptarmigans, shellfish, and later in the season field mice, small birds, and insects are brought to the nestlings and their mother. It takes a deal of hustling, I assure you, to keep four or five hungry owlets supplied with food in that barren land.

Among all the birds, there are none that benefit men more than the owls, because they destroy so many small animals that injure the farmer's crops in one way or another. You will always know where an owl lives, as well as though he had his sign hung out, by the balls of fur, bones, and feathers which remain after his breakfasts and suppers scattered about beneath his doorway.—Margaret W. Leighton.

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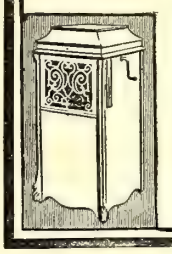
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THE BIBLE MODE OF BAPTISM

(Published Mar. 1, 1910. Sample copy for 16 cts. in stamps.)

THE LATEST AND MOST CONVINCING BOOK OUT.

Immersion Delusions Completely Exploded by Facts Taken from the Only Bible in Existence During the Days of John and the Apostles. Presented in a Way that all Can Understand. Terse, Clear and Concise.

QUESTION SETTLED—For all of those who have any regard for Ancient Divine Authority, even that which John had when he baptized, the question of the mode of Baptism is forever settled. Those who are fond of divisions can find many things on which to differ with others, but there is now no further excuse for differences as to the mode by which Baptism was performed in the days of Christ and the Apostles.

AN UNUSUAL DEMAND—Never before has there been such a demand for this exact information as there is today, Methodists and others who have all the while practised **The Bible Mode of Baptism** have seriously neglected to inform the people on this subject. Immersionists, including Mormons, Adventists and Campbellites, give it no rest day nor night. Many of the present generation know little except from that side, and much of it is based on the grossest of falsehood.

$525.00 IN PRIZES For Bible Readers, Old and Young

FIRST.—In order to encourage Bible study, I offer $25.00 in prizes for the best answers to a list of questions on the subject of Baptism. I will send the questions free to any address. Get all the help you want from any source, and if you will enclose 16 cents in stamps, I will mail you a copy of **The Bible Mode of Baptism** from which all of the answers may easily be learned. Send for book and questions at once.

SECOND.—I offer a prize of $500.00 to any one who will furnish the references where the following words occur in the Greek New Testament the number of times which it is claimed that twenty Baptist Standard works say they occur, namely, *rantizo*, 62 times; *ekkeo* 152 times, and *louo*, 139 times. Get all the help you wish from any Greek scholar, lexicon, or concordance, and let me hear from you.

A MOST LIBERAL PROPOSITION—At the request of hundreds of people I have just published a revised and enlarged edition of **The Bible Mode of Baptism,** 3,000 copies of which are mailed out this week, and letters from the Atlantic to the Pacific, including Cuba and Mexico, indicate that at least a million copies are needed right now. I am taking steps to furnish them, and with the co-operation of preachers and people, it can be done within the next few months. Let every pastor, S. S. Supt., teacher or other church officer, please let me know at once, how many he can use at $1 per dozen; $8 per 100. You send no money until books are sold. Retail price, 15 cents a copy. AGENTS WANTED IN EVERY COMMUNITY.

REMEMBER: It is not a cheap little tract that I am offering. (Send 16 cents for sample and see what it is.) It consists of three parts: (1) The Bible Mode of Baptism. (2) The Church and Children. (3) Immersion Delusions Exploded. If you are not satisfied, return it and get your stamps back.

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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

SOME TIME.

Mrs. May Bixby Smith.

Some time, when all life's lessons have
been learned,
And sun and stars for evermore have
set,
The things which our weak judgment
here has spurned—
The things o'er which we grieved with
lashes wet—
Will flash before us out of life's dark
night,
As stars shine most in deeper tints of
blue;
And we shall see how all God's plans
were right,
And now what seemed reproof was
love most true.

And we shall see that, while we frown
and sigh,
God's plans go on as best for you and
me;
How, when we called He heeded not our
cry,
Because His wisdom to the end could
see;
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seem-
eth good.

And if, sometime, commingled with life's
wine,
We find the wormwood, and rebel and
shrink,
Be sure a wiser hand than yours or mine
Pours out this potion of our lips to
drink;
And if some friend we love is lying low,
Where human kisses cannot reach his
face,
Oh! do not blame the loving Father so,
But bear your sorrow with obedient
grace.

And you shall shortly know that length-
ened breath
Is not the sweetest gift God sends His
friend,
And that sometimes the sable pall of death
Conceals the fairest boon His love can
send.
If we could push ajar the gates of life,
And stand within, and all God's work-
ings see,
We could interpret all this doubt and
strife,
And for each mystery could find a key.

But not today. Then be content, poor
heart!
God's plans, like lilies pure and white
unfold;
We must not tear the close-shut leaves
apart;
Time will reveal the calyxes of gold.
And if, through patient toil we reach the
land
Where tired feet, with sandals loosed,
may rest,
When we shall clearly know and under-
stand,
I think that we shall say that "God
knew best."

FOREVER WITH THE LORD.

In Greensboro, on Sunday, March 27, Mr. R. R. Alley, in all the triumphs of Christian faith, passed from his home on earth to the Heavenly home above. Mrs. Alley is well-known as one of our strongest, best-beloved missionary workers, and we voice the feeling of hosts of friends and co-workers in saying that our hearts go out to her in tenderest love and sympathy. May the God of all grace sustain and comfort in this dark hour of bereavement.

THE BOARD MEETING.

Attention is again called to the fact that the session of the Woman's Board of Foreign Missions to be held in Clarksville, Tenn., April 20-26, is one of momentous importance. Let us heed the request of the president that earnest prayer be made at the new hour for divine guidance in all the business that shall be transacted. Let us also remember, at the same hour, our own Annual Meeting, to be held in Reidsville, June 2-6.

THREE NEW SCHOLARSHIPS.

We rejoice to announce that the three scholarships in the Mary Keener Institute that Miss Terrie Butterick begged that some one support have all been taken—one by Mrs. F. E. Ross, the other two by the Statesville Auxiliary. In a letter of recent date Miss Butterick says:

"How grateful I am for the two scholarships! One of the little girls is especially bright looking. She is very fond of music and when she was brought here and told she might have piano lessons she looked as if she would go beside herself. Her mother looked at her and exclaimed, 'Why, I believe the child will die of happiness!' And the girl Mrs. Ross has is one of the finest we have. All of us are very fond of her. Did you know that Mr. and Mrs. Geo. Miles had been here and visited our school? Mrs. Miles was charmed with the baby of our family, only six years old, and promised to support her. She is a dear child and a niece of the girl that Mrs. Ross supports. This will make nine scholarships for North Carolina in this school."

In regard to the Conference Song, Mrs. Butterick also writes:

"You asked for a suggestion for the Conference Song. I have not yet had time to think or one, but I can tell you the song that has been of great help to me. It is 'Trust and Obey," No. 50 in the 'Young People's Hymnal.' The first, fourth and fifth verses have appealed so much to me. When I have so often feared to go forward or I undertake something for my Lord, those words have come to me, 'Trust and Obey.' The same song haunted me when I was considering the matter of becoming a 'missionary and how glad I am that I did 'Trust and obey.' The same words comforted me when I was so ill here in the hospital last fall. And so many times when I have had difficult things to do and felt that I couldn't, these words encouraged me to go on. Only last Sunday morning, I was expected to give the Easter address in the American Church instead of the pastor who was ill. An hour before the time I became so frightened that I had a nervous chill and my heart ached fearfully from the nervous strain. But over and over I said I must trust and obey and when I stood up to speak I was calm and felt that Christ was delivering the message through me. When a lady hurried to me afterwards with extended hand and drew me close to her and said, 'I thank you so much, every word you spoke was an inspiration to me,' then I was sure it was His message."

Christianity is a religion that will not keep; the only thing to do with it is to use it, spend it, give it away.—Henry van Dyke.

Advance in Medical Science.

Medical science has taken a great leap forward during the past century. A century ago very little was known of bacteria, bacilli, germs and of the methods universally recognized for fighting such invasions. They used to let a man die of diseases that are easily curable today. In no branch of medicine has greater progress been made than in treating those addicted to the use of morphine and liquor. Such human slaves are now looked upon as diseased rather than naturally vicious, and down in Atlanta, Ga., there is a man who for over thirty years has been treating successfully nearly all who have been brought to him. One may be, from the world's standpoint, a human wreck. But Dr. Woolley will put new life in him and make him a man—with a righteous abhorrence for the degrading influence of drugs. If you know of anyone in your neighborhood who needs to be unlifted from the mire of despair, won't you write to Dr. B. M. Woolley, No. 26 C Victor Sanitarium, Atlanta, Ga., and give him the person's name and address?

EGGS FOR SALE.

From thoroughbred White Leghorns and Silver Laced Wyandottes. Won first prize at Wilkes County Fair. 15 for $1.00. Rev. Z. Paris.
North Wilkesboro, N. C.

REGISTERED JERSEYS

AT AUCTION
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I will sell my entire herd of Jerseys without reserve. There has never been such a chance offered to the public of the South to stock up with pure bred registered Jerseys, Golden Lads and St. Lamberts of the richest breeding.

Wish to sell privately to reliable party, milk route on which I sell $8000.00 worth of milk at 10c per quart and cream at 20c per pint, yearly. Demand not supplied. Also dairy wagons, etc.

Have several farms for sale, from forty acres up. Reasonable terms. Reference, Bradstreet. Address,

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A Storekeeper Says:

"A lady came into my store lately and said:

"'I have been using a New Perfection Oil Cook-Stove all winter in my apartment. I want one now for my summer home. I think these oil stoves are wonderful. If only women knew what a comfort they are, they would all have one. I spoke about my stove to a lot of my friends, and they were astonished. They thought that there was smell and smoke from an oil stove, and that it heated a room just like any other stove. I told them of my experience, and one after another they got one, and now, not one of them would give hers up for five times its cost.'"

The lady who said this had thought an oil stove was all right for quickly heating milk for a baby, or boiling a kettle of water, or to make coffee quickly in the morning, but she never dreamed of using it for difficult or heavy cooking. Now—she knows.

Do you really appreciate what a New Perfection Oil Cook-Stove means to you? No more coal to carry, no more coming to the dinner table so tired out that you can't eat. Just light a New Perfection Stove and immediately the heat from an intense blue flame shoots up to the bottom of pot, kettle or oven. But the room isn't heated. There is no smoke, no smell, no outside heat, no drudgery in the kitchen where one of these stoves is used.



Cautionary Note: Be sure you get this stove—see that the name-plate reads "New Perfection."

New Perfection
WICK BLUE FLAME
Oil Cook-stove

It has a Cabinet Top with a shelf for keeping plates and food hot. The nickel finish, with the bright blue of the chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

ANNUAL MEETING.

The Woman's Home Mission Society of the Western North Carolina Conference will hold the ninth annual session in Waynesville, N. C., May 14-18, 1910. All names of delegates and visitors should be sent to Mrs. M. J. Branner, Waynesville, N. C.

Mrs. T. F. Marr, President.
Mrs. Plato T. Durham, Rec. Sec.

Let every auxiliary elect a delegate at once if this has not already been done and send name to Mrs. M. J. Branner, Waynesville, N. C. By attending to this early the work of the entertainment committee is greatly facilitated. Then no auxiliary can afford to be unrepresented, never before has it been possible to secure the presence of Misses Bennett and Head and Mrs. MacDonell. These workers, our leaders in thought and activity are prepared to inspire and direct us to higher things. Then all need the contact and encouragement which comes from the yearly mingling with our Conference officers and other co-workers within our own bounds. So let us have a large attendance and be much in the spirit of prayer that God's Spirit may direct in all things.

AN INTERESTING LETTER.

Dear Home Missions Sisters:

How I wish I could come in personal touch with every one of you, look into your faces, shake hands with you and say "howdy," and then ask about the home "folks."

While there are many things I would like to discuss with you, just at this time I come to remind you of our fast approaching Annual Meeting which will convene in Waynesville, May 14th to 18th.

Our president, Mrs. Marr, writes me that Miss Bennett, Mrs. MacDonell and Miss Head will be with us at different times, so I am sure every one of your will want to be the delegate from your auxiliary. Then there is the Bishop to preach for us, so you see we are to have a feast of good things and we cannot afford to miss this feast.

To those who have to pass through Asheville there is another attractive feature—a visit to the General Conference—which will be in session in Asheville during May.

Let each auxiliary elect a delegate for every 25 members or fraction thereof. We want a full meeting and hope every auxiliary, even the smallest, will be represented.

Sisters, let us pray much for this annual meeting, also pray for the Board which convenes next Thursday in Nashville, Tenn. Let us be earnest about our Father's work; always striving to do our best, our very best for Him.

A word to the vice-presidents, secretaries, treasurer, superintendents, District Secretaries, delegates, one and all—let us remember we need to go up to this meeting in the spirit and power of prayer. Let us go in His name and in His Spirit, then we can claim the promise of His presence, and our meeting will be a veritable mount of privilege and blessing.

Good-bye till we meet in Waynesville. Yours sincerely,

Mrs. F. H. E. Ross.

Greensboro, N. C.

The meeting of the Woman's Board of Home Missions convenes in Nashville on next Thursday. Let us pray that as plans for the extension of God's Kingdom are made, only the highest wisdom may direct. Let us also pray that our own Board member may have journeying mercies as she goes to Nashville next Wednesday. We hope Mrs. Ross will regularly send us reports of proceedings for the Advocate.

THE WOMAN'S MEMORIAL.

By Mrs. Luke Johnson.

The Memorial of the Woman's Board of Home Missions to the next General Conference of the M. E. Church, South, asking for the rights and privileges of the laity for the women of the Church, has met with both approval and opposition.

Some have called it "The Woman's Rights Memorial." To this we object. The words "Woman's Rights Memorial" turn one to thoughts of political suffrage with which the memorial in question has nothing to do. This request of the women pertains to the Church and not to the State, and any effort to project outside issues into the movement is calculated to draw attention away from the real issue.

Others object to the Memorial because the same issue "disturbed the harmony of the M. E. Church for several years." This we do not deny nor do we feel the cause should be abandoned even if it "disturbs the harmony" of our own church. For who does not know that almost every advance step that has ever been taken by the Church of God has disturbed some harmony somewhere?

The coming of Christ among men disturbed the harmony of the Jewish Church which was living to and for itself alone. Christ gave the Jewish people the opportunity to adjust themselves to the new civilization that confronted them and to break away from the old customs and preconceived notions and keep step with Jehovah, but they would not. But did He stop? No, He continued to disturb the peace until He found a people who would follow His leadings despite ignorance, prejudice and narrow human leaders.

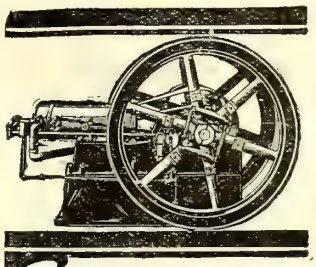
Paul disturbed the church and would not cease his agitation until it was said of him that he had "turned the world upside down."

Martin Luther disturbed the church and shook it from center to circumference until a new and living faith sprang up in the hearts of men.

John Wesley disturbed the church—the old "conservative" church of England by licensing unordained men to preach! Could a more radical step have been taken in the old church with its apostolic succession? Yet these men are preaching still and that ditsurber of the peace stands out among men today as a great mouthpiece of God.

Coming to our own branch of the church we find a disturbance arose in the sixties when a successful effort was made to introduce lay representation into our General Conference. But who today in face of the great Laymen's Movement in the church would say that the laymen should not have a part in the councils of the church, even though they came in through a mighty disturbance, and with prophesies of harm to the church.

(Continued in next issue.)



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YOU want the simplest, most economical, most reliable and most durable engine made. You want the one that saves the most work, time and money. In short, you want the engine that pays the biggest dividends. That is why your engine is in the I H C line.

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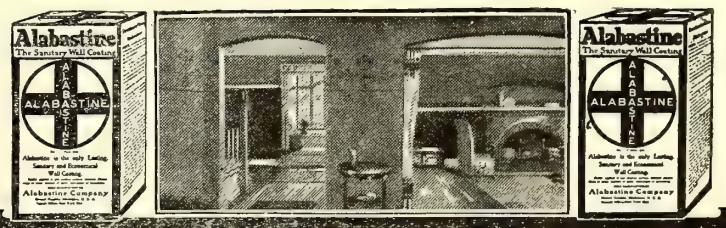
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See the local International dealer at once. Let him tell you all about the I H C engine that meets your needs exactly. You will be well repaid for your visit. If you prefer, write direct to us about the engines you are most interested in and we will promptly send you catalogues and any special information you request.

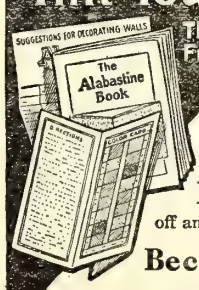
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The Sunday School Lesson

SECOND QUARTER—LESSON III—APRIL 17, 1910

The Question of John the Baptist.
Matt. 11: 1-19.

Golden Text—But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. John 5: 36.

John in Prison.

Imprisonment is a strange and hard experience for an innocent and earnest man. John's faithfulness had closed a prison's doors upon him. He had never been an indoor man. He was accustomed to the free life of the desert, with its activity and sunlight and fresh, pure air. To such a man confinement in a cheerless prison must have been particularly hard. We are not surprised if many gloomy thoughts came to him during the long hours, as he chafed under the burdens of the prisoner's lot. From time to time reports came to him about the world and works of Jesus. They were in sharp contrast with John's lonely lot. It seemed that Jesus was on a great wave of popularity. John had expected the Messiah to come as the Judge of men. Jesus seemed to have come as the friend of men. Could it be that He was not the Messiah after all?

Great men have their times of gloom. There are days when their vision is not clear. John had come to such a time. The days were full of doubt and uncertainty. With all his bewilderment as to the turn events were taking, however, we have no indication that he wavered for a moment in his loyalty to that righteousness which he had preached so sternly. His doubt was the doubt of an earnest man who is perplexed. It was not tne doubt of a perplexed man who has ceased to be earnest.

Doubt of any kind is apt to bring more or less confusion in its train; but doubt is not in danger of becoming a fatal thing until it interferes with a man's purpose of righteousness. When the citadel of a man's inner life is entered by doubt, and his loyal purpose to live faithfully is dethroned, there is tragedy indeed.

John's Question and the Reply of Jesus

At last John decided to put the matter to a test. He sent some of his disciples to Jesus with the pointed question, "Are you the Messiah, or shall we look for some other to do the Messiah's work?" Jesus dealt with the prisoner's question in a particularly skilful way. It seems the messengers found Him performing miracles. The glad faces of those who were being healed were shining all about Jesus, and their eager voices were neard. The Master went on awhile with His works of healing, interspersed with the dropping of words of divine wisdom; then He said to those who had come from John, "Go and tell your master what you have seen." (Verses 4-6).

When John had read the Messianic passages of the Old Testament, the words of judgment had always impressed him. He had practically overlooked the works of kindness and mercy the Messiah was to perform. Jesus reminds him of these. Then, indirectly but emphatically, he reminds John that he is in danger of misunderstanding the very one whom he has foretold. It is all done graciously and with delicacy, and we can imagine what reassurance and true perspective it brought to John.

The danger of John is a danger which comes to all earnest men. He had been so busy thinking of some truths about the Messiah that he had practically ignored others. It is easy for us to be so busy with some part of the significance of the Christian faith that we fail to see some other part and even misunderstand those who emphasize it. It is a great thing to realize quite clearly that the circle of Christian truth is larger than that part of it which has become vivid and vital to us. Blessed is the man who is not offended when he finds that Christ is larger than his thought of His has ever been.

A Stalwart Man.

After the disciples of John had departed Jesus paid a great tribute to the work of the stern prophet of righteousness, who had prepared the way for his own ministry. With vivid, intense words he pictured the strength of this heroic prophet, unmoved by the multitude and uninfluenced by the appeal of luxury. He had lived a hard life and he had spoken hard words. They were true words, and they had so roused the nation that under their inspiration men were fairly breaking their way into the Kingdom of God. No man greater than John the Baptist had ever hurled the strength of his life against the evil of the world. He had truly prepared the way for God. But great as this prophet of moral daring was, the least man into whose ears the secret of the Kingdom was whispered, so that it found lodgment in his heart, was greater than he. To be a citizen of the Kingdom was a greater thing than to be the greatest man who helped to prepare for it.

In these words we get a most interesting glimpse into one standard by which Jesus estimated greatness. In John's case greatness consisted in moral strength. From the eulogy of Jesus we see what a high estimate he put upon it. Later Jesus spoke to His disciples of the greatness of self-forgetful service. The man who is a humble helper of men, and the man who, whatever his position, has the spirit of a humble helper of men, has added a certain fineness of temper to his life which in its own way is greater than heroic moral strength whose hatred for evil is more emphatic than its love for men. The Christian is not to lose moral strength, but he is never to forget that the sinner is his brother.

Playing at Religion.

Turning scornfully to the consideration of the temper of many of the men of his generation, Jesus declares that they are like children playing games in the market place, and shouting at each other: "You did not weep at the right time! You did not dance at the right time. You are not playing the game!"

John had been criticised because he was an ascetic, Jesus was criticised because He was not an ascetic; and the root of both criticisms was that the men who made them were not taking life seriously. They were playing at religion as children play games. Men who were only playing at religion had not enough moral passion to understand the asceticism of John, and they had not enough human sympathy to understand the generous comradely ways of Jesus.

When religious leaders are like children playing games in the market place, it is a bad day for religion.

In every age the demand is for men who take life seriously, and whose honesty of purpose save them from petulant criticism, and from incapacity to understand any earnest leader. The men whom Jesus condemned would not have made first class ascetics. They would not have made dependable human comrades. John may have made mistakes, but he was not playing with life. He was taking it with tremendous seriousness. You can teach an earnest man; but a man who is only playing with religion is incapable of understanding what you try to teach.—N. Y. Christian Advocate.

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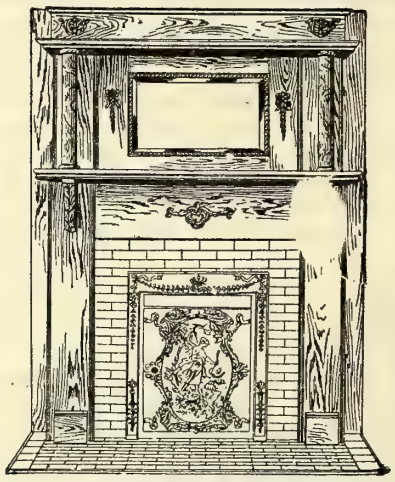
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I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

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The Farm and Garden

"SEED-TIME AND HARVEST."

You are expecting, at least hoping for, good crops this season, are you not, Mr. Farmer? You want to do better than you did last year, of course. You would like to have as good crops, or better, than your neighbors, wouldn't you? You certainly want yields that will pay you good wages for the labor you devote to your crops and interest on the money you have invested in them.

Well, then, right now at this season of preparation and planting you are doing more than you can at any other time to mature or blast your hopes.

Whatever you may or may not do later, this thing is certain: If your crops are not properly planted, you are not going to get the best yields.

Every defect in soil preparation, every poor seed planted, every one that is covered too deep or too shallow, every "skip" in the row, every lack of thoroughness in the work, every disregard at this time of the young plants' needs, means a decreased crop next fall. Nothing you can do later can repair the injury you may do by careless work at planting time.

Therefore, we would once again urge you to plant only good seed, to have the soil in perfect condition before planting, to see that the seed are dropped uniformly and covered to the right depth, to make sure that the soil is at the right temperature and not too dry or too wet for the seed to germinate—in short, to pay close attention to every detail of this work, and to do it right, even if it means some extra labor or a day's delay.

You must not limit your yields and your profits by faulty work while planting. Wrongs done now cannot be righted, and the properly planted crop is the only one that can make a maximum yield or give maximum profits. Let your ideal be to give each seed planted every possible chance to do its best. This is essential to the greatest success.—Progressive Farmer.

FEEDING THE PIGS.

Keep the Pig Growing Thriftily Every Day from Its Birth.

A hog is half made when past the weaning period without a stunt or kink in its growth. Every check or halt in prosperity through its first two months is more expensive than at any later period. Too much rich, feverish milk of the dam, causing thumps or other ailment, may leave harmful results, perhaps as much so as scant feeding or other neglect of the sow. More injury may be done to a pig's growth in two or three days than can be repaired in a month. "Good luck" with pigs calls for attention, and that not occasional but frequent and regular.

Nothing else is so well calculated to make pigs grow as a bountiful supply of wholesome sow's milk, and the pigs that have plenty of other feed with the milk of a well-slopped sow for eight weeks will ordinarily have much the start of those weaned at five or six weeks, no matter how much food and attention the earlier weaned pigs may have had.

At eight or nine weeks old most pigs should be fit to take away from the sow; some litters are individually older at seven weeks than others at ten, and better fitted for weaning. Sometimes it is necessary to wean when the pigs are five or six weeks old, and in other cases it may be advisable to wait until the pigs are ten weeks or even older. Breeders who wean at early ages generally do so in order to more profitably raise two litters a year.

Provided with and taught to eat suitable feed some weeks beforehand, pigs are not noticeably checked in their growth by weaning, but those that have been dependent mainly upon the mother's milk, when abruptly taken away from it, frequently seem to have their growth partially suspended for weeks. Many breeders successfully let the sow wean her pigs, as she will in time and the change is so gradual that no pause in growth indicates when the milk diet ceased. A modified application of this, in which the pigs are separated from the sow at an age suiting their feeding and the convenience of the breeder, will not infrequently be found advisable, but by no means should the pigs be allowed to remain with a sow until she is virtually devoured by them, as is sometimes done.

It is not a good plan to take all the pigs from the sow, unless one or two of them can be turned with her some hours after, to draw the milk she will have at that time; and again, say after a lapse of 24 hours. The preferred way is to leave about two of the smallest with her for several ays, and after that leave only one for two or three days more, by which time the flow of milk will have been so gradually diminished that no injury to the sow will result by keeping them entirely away from her. This extra supply of milk helps also to push the smaller pigs along in growth and put them more nearly on an equality in size with their thriftier mates.—From Coburn's "Swine in America."

THE FOUNDATION OF RURAL PROSPERITY.

"A Sure Foundation for Rural Prosperity, Good Live Stock, Well Fed." This was the title lately, and "good" stock and "well fed" stock are the important points. An animal that even when well fed will not pay either in beef or milk is a poor animal to keep, and poorly fed stock of any sort make poor manure. The value of the manure made on the farm is in direct proportion to the food value of the materials fed. Manure made from straw and shucks is straw and shucks manure, while manure made from peavine hay, cottonseed meal and corn takes its richness from the food used.

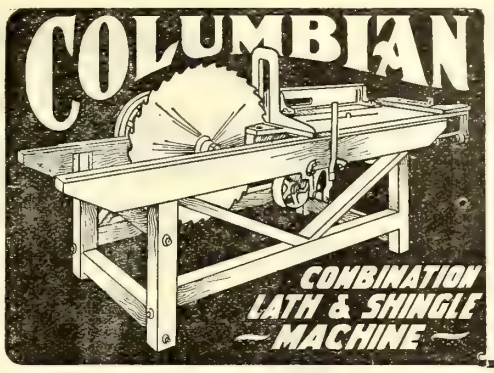
A large farmer in South Carolina once told me that he made cotton at a cost of 4½ cents a pound, and he made bacon at same price, and at that time cotton was selling for six cents and his bacon averaged 14 cents a pound. And the making of the bacon gave him more manure to increase his cotton crop and enabled him to make something on cotton even at the then low price. Live stock of any sort will always help the cotton crop.—Prof. Massey in Progressive Farmer.

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I have had Eczema for four years, and have tried everything possible to cure it, without success, until I tried Tetterine. Your medicine has cured me after six months' trial. Miss A. B. King.

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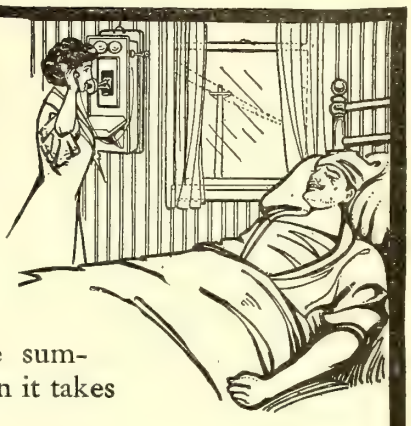
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Our Dead.

Kenerly—George Hampton Kenerly was born February 23, 1849, died March 15, 1910, age 61 years and 22 days. Thirty-eight years ago he was married to Ellen Walton, which union was blessed with 9 children, 5 sons and 4 daughters, a remarkable family record, there never having been a death in the family, not even an infant or grandchild, of which there are thirteen.

Brother Kenerly was a member of the M. E. Church at Woodley and a good Christian, sweet spirited man. The death summons came suddenly while he was ploughing, he threw up his hands and fell dead between the plough handles. "Be ye therefore ready for you know not when the Son of Man cometh." We feel that he was ready and willing to go for he seemed in every respect a genuine Christian. He was loyal to the church and to the pastors. He was always ready and willing to aid the church or pastor in any way he was called upon. Brother Kenerly will be greatly missed in the church and community. His home was a welcome to the preacher and his family. We feel that we have lost one of our best members.

Brother Kenerly raised nine children, all to be grown and married. They all possess the same sweet Christian spirit of the father who so toiled and strived to raise them for the glory of God. He also leaves a kind, sweet spirited Christian wife to mourn his loss.

The funeral service was conducted by the writer and the remains laid to rest in the church yard at Woodley Church. We are in much sympathy with the entire family. They seem like mother, sisters and brothers to us. May the Lord bless and comfort the bereaved ones and help them to be submissive to His will who doeth all things well.

The links in the chain of life did sever,
He is gone but not forever.
He will yet again be born,
On the glorious golden resurrection morn.

M. B. Ridenhour.

RESOLUTIONS OF RESPECT.

In loving remembrance of Mrs. Mary Blevin Ingram who entered into rest March 9, 1910. We shall not think of her saddened home, of the loved ones, but rather of the joys which are now hers in the happy home above where God waits to welcome those who love Him and obey His will here on earth.

Resolved, That having lost one of our members, we bow in humble submission to Him who doeth all things well.

Resolved, That we extend to the bereaved family our deepest sympathy in the loss of wife and mother and commend them in our prayers to our Heavenly Father, who is able to comfort and keep them in their hour of sadness.

Resolved, That a copy of these resolutions be sent to the family and that they be recorded in the minutes of our Ladies' Aid Society of Stony Hill Church.

Mrs. P. W. Tucker,
Mrs. C. M. Gentry,
Mrs. John I. Kirk,
Mrs. T. B. Mullenix.

Fisher—Willie A. Saunders was born June 30, 1846, and died March 31, 1910, being 68 years and 9 months old. She was married to Joel H. Fisher September 9, 1866, seven children were born to this union, viz.: Fannie, John, Mattie, George, Docie, Garland and Hessie. All survive her except the oldest, Fannie. There are also 15 grandchildren and one brother living, M. L. Saunders. About the year 1870 she professed faith in the Lord Jesus Christ and joined the Methodist Church. She lived a faithful member until the time of her death. Always ready and willing to help in everything that would promote the interest of the Church and the cause of the Master. The Lord will comfort and sustain the bereaved ones in this time of sorrow.

Nifong—Edwin Finley Nifong was born February 7, 1876, and died March 10, 1910, aged 34 years, 1 month and 3 days. Brother Nifong is survived by a wife and six little children; also father, brothers and sisters. At about 15 years of age he made a profession of faith in Christ and joined Midway M. E. Church, South, and remained a faithful member until death.

The summons of death came to him in the mid-day of life. It is sad. Little mouths were dependent upon him. The strong earthly stay of these little ones is gone. God cannot be indifferent. His great heart of love must be moved with pity by this sad situation, but for good yet unknown to us he suffered this removal from earth.

May the gentle hand of Him who spoke for helpless humanity, be interposed in behalf of this grief-stricken mother and fatherless little ones.

J. P. Ratledge.



Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, N. C.

Second Round

Bald Creek, Elk Shoals,—April 16-17
Hot Springs, Ottingers,—April 23-24
Marshall, Rector's,—April 30, May 1
Central,—May 8
Riverside,—May 8
Haywood Street,—May 15
Elk Mountain,—May 15
Bethel,—May 22
North Asheville,—May 22

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder, Charlotte, N. C.

Second Round

Polkton, Peachland,—April 15
North Monroe and Icemorlee,—April 16-17
Monroe,—April 17-18
Lilesville, Savannah,—April 23-24
Ansonville, Salem,—April 23-24
Wadesboro,—April 24
Mount Zion,—April 27
Unionville, Zion,—April 30, May 1

I trust the stewards and other laymen in each charge will help the pastor to secure at least ten new subscribers for the advocate during the months of March and April.

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N.C.

Second Round

Hayesville Circuit, at Sweet Water,—April 16-17
Hiawassee Circuit, at Martin's Creek,—April 23-24
Dillsboro and Sylva, at Sylva,—April 30, May 1
Webster Circuit, at Webster,—May 7-8

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Second Round

Liberty Circuit, Betheny,—April 16, 17
Pleasant Garden, Zion,—April 17, 18,
Greensboro, Walnut Street,—April 17, night
Ruffin Circuit, Ruffin,—April 30, May 1
Wentworth Circuit, Bethlehem,—April 23, 24
Reidsville,—May 1, 2

Delegates to the District Conference will be elected this quarter.

Let every pastor be active in the Advocate Campaign. Who will send in the largest list of renewals and new subscribers?

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, N. C.

Second Round

Elk Park, at Banner Elk,—April 16-17
Spruce Pine, at Mount Vernon,—April 23-24
Bakersville, at Snow Creek,—April 30, May 1.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Second Round

Helton, Helton,—April 16-17
Jefferson, Orion,—April 17-18
Creston, Sutherland,—April 23-24
Watauga,—April 27
Boone, Hopewell,—April 30, May 1

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Second Round

Bethel, Big Lick, at Love's,—April 14
Mount Pleasant,—April 15
Concord Circuit, at Carmel,—April 16-17
Central,—April 17
West Concord, at Westford, 3 p. m.,—April 17
Jackson Hill,—April 22
Gold Hill Circuit, at Richfield—April 23-24
New London Ct., at Bethel, 3 p. m.—April 24
Kannapolis Circuit, at Union,—April 30, May 1

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

Lowesville, Snow Hill,—April 16-17
Mt. Holly, Mt. Island,—April 17-18
Gastonia, Ozark,—April 22
Lowell, Bethesda,—April 23-24
McAdenville, McAdenville,—April 23-24
Mayesworth, Mayesworth,—April 25
Belwood, Palm Tree—April 30, May 1
Polkville,—May 7-8
Stanly Creek,—May 14-15
Lincolnton Circuit,—May 14-15

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, N. C.

Second Round

Hickory,—April 15-17
Hickory Circuit, at West Hickory,—April 16
Granite Falls,—April 17 18
Catawba, at Bethlehem,—April 23-24
Newton,—April 24-25
West Statesville, at Bethel,—April 30-31
Race Street,—May 1

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Second Round

Sulphur Springs, Acton,—April 16-17
West Asheville,—April 16-17
Leicester, Western,—April 23-24
Brevard Circuit,—April 30, May 1
Mills River,—May 7-8
Spring Creek, Balm Grove,—May 14-15
Haywood, Davis,—May 21-22
District Conference, Canton,—May 25-27

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Second Round

Davie, Hardison,—April 16-17
Mocksville,—April 17-18
Cooleemee,—April 17-18
Summerfield, Pisgah,—April 23-24
Stokesdale, Carmel,—April 24-25
Kernersville,—April 27
Burkhead,—April 28
Davidson, Centenary,—April 30, May 1
South Side,—May 1



FROM THE FIELD

(Continued from sixth page.)

The president read a telegram received from the teacher of the Warrenton Baptist Philathea Class, expressing regret that there would be present no delegates from that class, and bidding the young women Godspeed in their beautiful Philathea organization. A letter was read, from Mrs. Paul Donovan (formerly May Hudson), president of the World-wide Philathea Union.

The North Carolina State Philathea Union is greatly indebted to Mr. Luther M. Tesh for his unequalled interest and help in the organization meeting. The "personal touch" of this consecrated winner of souls was one of the best things that came to the delegates.

A resolution of thanks to the people of Wilson for their kind entertainment was adopted.

Greensboro had the largest delegation of any town, representatives of nine classes being in attendance.

The officers elected, as previously announced, are as follows: Miss Flossie A. Byrd, Greensboro, president; Miss Julia Smith, Asheville, first vice-president; Miss Ruth Henderson, New Bern, second vice-president; Miss Elizabeth Adams, Greensboro, corresponding secretary; Miss Mary Rowe, Tarboro, recording secretary; Miss Virginia Clinard, High Point, treasurer.

A Baraca-Philathea Social was given the visiting delegates Wednesday evening, April 6th, by the Wilson Baracas and Philatheas. This was an opportunity for making acquaintances and the occasion was thoroughly enjoyed. A program of speeches and music was pleasing to the young people. Light refreshments were served.

COME.

I have heard that in the desert when the caravans are in want of water, they are accustomed to send on a camel, with its rider, some distance in advance; then, after a little space, another. As soon as the first finds water, almost before he stoops down to drink, he shouts aloud, "Come!" The next one hearing the voice, repeats the word, "Come!" The nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word "Come!"—Spurgeon.

The only way to learn to do great things is to do small things well, patiently, loyally.—David Starr Jordan.

DECAYING FOOD CAUSES TROUBLE

Health Authorities Concur in Stamping Out the Evil.

INDIGESTION, DYSPEPSIA, HEARTBURN, SOUR STOMACH AND MANY OTHER SYMPTOMS RESULT OF NEGLIGENCE

Thousands of men and women are suffering from diseases caused by foul, decaying food in their stomachs. This causes dangerous poison gases which make the breath unbearable, poisons the blood, deadens the brain, shatters the nerves. The evil effects of indigestion and dyspepsia are two well known to be dilated upon.

The same remedy for these troubles is a natural and harmless one called Digestit—little tablets that contain all the ingredients necessary to digest food. A couple of Digestit tablets will digest all the food in your stomach, kill poisonous gases, make you feel fine. Try it. 50c at druggists or by mail. Your money back if Digestit fails. Address W. L. Brown Co., Jackson, Miss.



LET THE EXPERIENCE OF THE MAJORITY OF FARMERS BE YOUR GUIDE IN BUYING TWINE

THE time has come to order your binder twine for the 1910 harvest. Twine dealers are placing orders for their season's stock. The mills are running. Now is the time for you to decide the twine question. It is something that requires careful consideration. The success of your harvest will depend on the uninterrupted work of your binder, for no binder can work well if you use a cheap grade of binder twine.

It is our aim to have every farmer who uses I H C twine go through the 1910 harvest season without a break in the field. We have much more at stake than merely selling twine. Your interests and ours are the same.

We know that the raw materials from which I H C twines are spun have the quantity and quality of fibre that insure greater strength than is found in any other twine. They are evenly spun—smooth running—do not tangle in the twine box—work well in the knotter, insuring perfect binding and perfect tying. They insure your being able to work your binder through the entire harvest season with greatest speed and economy and are therefore practical profit insurance.

Those who buy cheap twine will certainly have trouble—delays due to tangles, knots and breaks will mean the loss of valuable time—and every delay at harvest time will cut down your profits.

There is a sure way to avoid this. Let the experience of the past be your guide in purchasing your twine. The verdict of the majority of the farmers of this country is a safe guide. Their decision should have more weight with you than the statement of any twine manufacturer. These farmers know. They have the same problems confronting them that you have. They have no axe to grind. They do not sell twine. They are only interested in results.

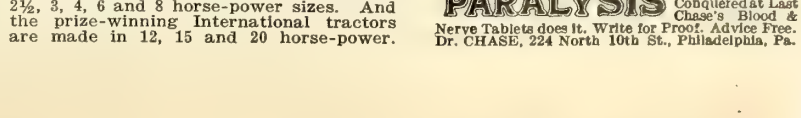
I H C Brand of Sisal—Standard Sisal Manila or Pure Manila

Are the twines used by the majority of the farmers of this country. They have been proved to give the best results. Eighty-five to 90 per cent of the farmers use Sisal. It is smooth running and works at steady tension without kinking or tangling in the twine box—insuring perfect binding and perfect tying. Its only equal is the really high grade Manila twines such as bear the I H C trade-mark.

Your interests and ours are identical on this twine proposition. We have more at stake than selling twine. We are vitally interested in the successful operation of hundreds of thousands of binders. On their successful operation depends our success—and we know they cannot operate successfully with poor twine. No binder made can. For this reason we have given the twine problem careful study. When we say "Stick to Sisal or high grade Manila bearing the I H C trade-mark"—we do so because we know them to be the highest standard of excellence in binder twine.

But we don't ask you to do as we say. We want you to be the judge. But your judgment to be right should be based on facts—not on the statement of any twine man. And the fact is—that the majority of the farmers of this country use I H C twine. Sisal or Standard (which is made from pure Sisal) comes 500 feet to the pound; high grade Manila, 600 feet to the pound; Pure Manila, 650 feet. See your local I H C dealer at once and let him know how much you will need. If you want more facts on binder twine, write direct to

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A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

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Monuments? What are they? The very pyramids have forgotten their builders, or to whom they were dedicated. Deeds, not stones, are the true monuments of the great.—Motley.

A TALK ON FARM POWER.

Every hour counts big with the modern farmer. He could not possibly get along with old-fashioned methods. For there are so many more things to be done each day than formerly—and certainly the days have not lengthened. So farmers are crowding the hours. They are buying time-saving machinery of every kind. And thousands of farmers have solved many of their problems with a gasoline engine. The practical, time-saving, work-saving and money-saving advantage of a good gasoline engine has been proved to them and by them. It seems strange that every farm is not equipped with such power, and the main reason for this condition seems to be that many farmers are not fully convinced or do not fully realize the real value of a good gasoline engine.

No matter how small or how large your farm may be—a month's use of the right kind of a gasoline engine will make you wonder how you ever got along without one before. When you think of the work it does—the time and the money it saves—you will bless the day you decided to purchase one. For in running the cream separator, wood saw, feed cutter, churn, grindstone, fanning mill, corn sheller, thresher, shredder, and the many other farm machines—and for the many special jobs on every farm—a good gasoline engine is the most wonderful helper of the day. It means steady, economical power at a minute's notice—wherever you want it.

The good gasoline engines are remarkably simple in construction, remarkably economical in cost of running and remarkably strong and durable so they last for years. We say "good" gasoline engines because those are the only kind that are paying big dividends to thousands upon thousands of farmers every day. To choose a good one means close investigation on your part. You know you cannot afford to make a mistake. So our advice is to first select a reliable line, like the I H C for example, then find out just what style and size engine meets your needs best. You know just what work you will have for such an engine. You know the conditions surrounding your farm. You may need a 25-horse-power, horizontal, water-cooled engine or you may need a 2-horse-power vertical, air-cooled engine. You may want a portable, stationary or semi-portable outfit. To give you an idea of how completely some manufacturers cover the possible needs of farmers, here are the styles and sizes in which I H C engines are made. I H C Vertical engines are made in 2, 3 and 25 horse-power; Horizontal engines (portable and stationary) are made in 4, 6, 8, 10, 12, 15, 20 and 25 horse-power. Famous air cooled engines are made in 1, 2 and 3 horse-power, and the I H C Hopper cooled engines are made in 2, 2½, 3, 4, 6 and 8 horse-power sizes. And the prize-winning International tractors are made in 12, 15 and 20 horse-power. There are also special sawing, spraying and pumping outfits in the I H C line.

While on the subject of the I H C engines, their many features come to mind. The thousands now in use everywhere are certainly giving wonderful satisfaction and it is due to careful, extensive experimenting, the selection of the right principle first, then the selection of right materials and the most expert workmanship. These points are bound to lead to extreme simplicity, absolute reliability, wonderful economy, utmost durability and abundance of power and strength for whatever work you may have for them. For a clearer understanding of how a good gasoline engine is made let us go over some of the points of the I H C Victor Horizontal gasoline engines. They are especially designed for general farm work. They can be used anywhere. They are equipped with electric ignition, so that it is never necessary to have an open flame near the engine, which would prevent its being used in insured buildings. This engine is regularly equipped for using gasoline, but with slight alterations, natural gas, alcohol or kerosene may be used as fuel. The cylinder and jacket walls are cast in one piece so that it is easy to clean the jacket walls when necessary. The cylinder is especially designed to insure close compression of the explosive charge—which gives these I H C Victor engines their remarkable efficiency. The hit and miss type of governor is used, reducing the fuel consumption to a minimum. The ignitor is positive in action, and the ignition points are made of a special material that withstands the heat of the spark as well as the effects of corrosion and oxidation. The plunger type of pump, made mainly of brass, and the value of right materials shows off in the work that I H C engines are doing.

All the I H C engines are just as carefully made. Whichever one meets your need will serve you well. You should read the I H C book because it tells you much about engines that you ought to know. It's a veritable mine of information on good gasoline engines. We urge you to get the I H C catalog from your local International dealer at once. Let him tell you about the I H C that will do your work best. If you prefer, write directly to the International Harvester Company of America, Chicago, U. S. A., and they will be pleased to advise you. But see your local International dealer if you possibly can and have a power talk with him. Take the I H C catalog home with you and study it. Your time will be well invested, because the purchase of an I H C engine will mean more to you than you now think. You must have one to fully appreciate its value.

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CHEERFULNESS IN ADVERSITY.

Human nature is full of contradictions. Its elements are complex, and more varied than the superficial imagine. The subtleties of the human heart are most perplexing. On the surface it would seem that cheerfulness depends on happy circumstances, good health, or great prosperity. Yet this is not an absolute rule, for cheerfulness is often found where these things are lacking.

I used to visit a woman engaged in a "sweated industry." She lived in a small, ill-lighted, unsanitary room in a slum. She worked through the weary days, and knew nothing of holidays. Her wage was small, her occupation precarious, and her health indifferent; yet she would work away, singing hymns, her favorite hymn being:

"I feel like singing all the time,
My tears are wiped away,
For Jesus is a friend of mine,
I'll praise Him all the day."

This "sweated" was one of the happiest beings I have ever known. What was her secret? What prompted her happiness? It was religion—the religion of Christ. And the religion of Christ is the supreme factor in inspiring cheerfulness in adversity.

Herein is the chief glory of Christianity; its message of good cheer. When Jesus came to humanity, the world was shrouded in dull care. Cheerfulness was associated with sensual pleasure. God was a mystery, the future like black with uncertainty. Jesus came—the Light of the world—and at His coming the angel declared to the shepherds: "Behold, I bring you good tidings of great joy."

He was not, as art has so often represented Him, steeped in austere gloom, with a face of pathetic sorrow; rather was He radiant with peace and joy. He saw the love of His Father in all nature, in the lilies of the field, and in the birds of the air. He was supremely cheerful in adversity. Even when over Him there fell the shadow of the cross, and He knew He must tread the sorrowful way, He said to His disciples: "Be of good cheer; I have overcome the world." And as a legacy to His Church—to those who had to face persecution and stress for Him—he bequeathed His peace "Let not your heart be troubled.:" "My peace I give unto you."—Rev. G. E. Walters.



He Believes in Dixie.

As the late Horace Greeley advised "Go West, young man," so Mr. Anderson whose picture is shown above, says: "Stay South, young man."

Mr. Anderson, who is President of the Georgia-Alabama Business College at Macon, Ga., is an enthusiastic believer in the future industrial development of the South. He is in a position to judge, on account of his being in such close touch with business men in the Southern States.

This gentleman says: "There is a great scarcity of the right kind of help in the South. By that I mean there are not enough trained men and women to fill positions. The graduates, both male and female, of the Georgia-Alabama Business College are placed into fine positions as soon as we declare them capable. In fact, we have worked out a plan for keeping such people employed for life, and they often, while still in the school, earn more money than their course costs.

For the benefit of employers who may be in urgent need of office help, so as to turn out more graduates, we have inaugurated a correspondence course department, to teach by mail young men and women who cannot personally attend the college at Macon. In fact, we are doing our very best to fill as quickly as possible the many positions being brought to our attention, all the time."

Let Us Help You.

With one exception, there is no more laudable undertaking in the world than the relief of disease, pain and suffering. Next to the minister, the physician should, and we believe does, stand highest in the estimation of the people. Remember that the physician spends a lifetime in studying the causes, diagnosis and treatment of diseases to which you are heir.

That is why we urge that you consult your physician regarding Harris Lithia Water. If you suffer with any of the diseases that are related to uric acid, such as rheumatism, sciatica, gout, gall stones, urinary calculi, cystitis, diabetes, Bright's disease and catarrh of the stomach, ask your physician what he thinks of Harris Lithia Water in your case.

The widespread sale of Harris Lithia Water is largely due to the fact that it is prescribed by physicians everywhere. If there is any physician anywhere who has not tried the water we will gladly send him literature and samples.

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EDITORIAL

THE NEAR BEER CURSE.

Of all the shifts perpetuating the drink curse in communities where the saloon has been outlawed, the near beer joint takes the lead. It is indeed surprising that a Board of Aldermen in such a community would grant a license for thus nullifying the act of the citizens in voting for prohibition. There is no reason why a board should feel under any obligation to men who would thus debauch a community and we are amazed that, in so many instances, these places have been opened in the very strongest prohibition communities. There is no doubt that they are every one whiskey saloons in disguise and in some instances the disguise is so thin as to leave no room for conjecture as to what is going on.

This and other adroit methods of evading the law, together with the very lax effort in so many places to enforce the law and the insignificant penalties imposed by courts, are discrediting the prohibition law and will, if there is not a change, create a sentiment in favor of a return to open saloons. Every good citizen should by all means use his influence for the enforcement of the law and should condemn these near beer joints in no uncertain tone.

On a recent Sunday, Rev. Dr. H. F. Chreitzberg, of Monroe, very properly arraigned the near beer evil in that town. We say very properly for the special reason that in that community the prohibition sentiment is understood to be so pronounced as to make it seem almost a high handed act to have given any consideration to an applicant for such a license. We give the following extract from Dr. Chrietzberg's sermon as reported in the Monroe Journal:

"I ask this question, are all our efforts to be thwarted and our achievements to be nullified by this infamous innovation? And what for? That a man may come into our community to debauch our people for the money that is in it. The money to him is a greater consideration than the peace, prosperity and the morality of the community.

"And who is this man? An interloper, an intruder, without a spark of moral principle, forcing himself upon this community over the protests and the agonizing prayers of every father, mother, wife—every good man and woman of our town—to debauch our people. We do not want him. We have no room for such undesirable characters, and one spark of manhood left would make him move on and out. The whole history of near beer is that it is more vile and lawless than even the old saloon. We do not want it. No law should force it on us against our earnest protest. What man, with a modicum of common sense, would but know that one could not pay a thousand dollars license without selling other and stronger drinks?

"I will not at this time address myself to our board of aldermen, as I am not informed as to the facts, or reasons, moving them to grant this license. It seems to me that they have acted prematurely. This movement should have been resisted to the bitter end. We have time and again recorded our sentiments against the traffic in intoxicants. We have prayed, worked and voted. The good people of Monroe have done all in their power against strong drink for the home, business and all moral interests of the community, and we won our fight at the ballot box. Are all these to be set aside for this covetous monster, that he may scorch, wither and damn our young men and older men, who have tendencies to strong drink, and thus debauch our community? I think the whole movement should have been fought out to the bitter end, and if at last the law of the land, the Supreme Court of North Carolina, should stand with its legal heel upon our necks, holding us down, helpless in the dust, and demand that we must not only tolerate this monster but give him the right of way to the inevitable ruin the traffic works; then having reached the limit of our rights as freemen, we could call upon Almighty God to interpose in our behalf. The prayer offered at the opening of this service could be answered. God helps those who help themselves. We can pray against these evils as much as we please, but God requires that we put our manhood back of and under our prayers; then what we cannot do He will do for us. He can and will deliver us, but not until we do our part."

WHAT ABOUT THAT LEGACY?

Among the more than eighty thousand Methodists in the Western North Carolina Conference there is hardly a day in the year that some devout member of the church whom God has prospered, does not think with some degree of seriousness about what he may be able to do in some way to honor the Lord with his means. As the conscience becomes more and more awakened, one feels that the author of the Proverbs is speaking to him when he says, "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine." We are all stewards and as such responsible to God for what he has placed in our hands. Every one, therefore, who keeps himself in right relation to material possessions wants to act in good conscience with reference to what has been committed to him and use it as a help to better things and not as a hindrance.

As a rule we believe that a man should administer his own estate for the benefit of the Kingdom of God while he lives. He should contribute out of his means without grudge and consequently reserve little to be applied in this direction after his death. But there are instances in which it is desirable to do something in the form of a legacy to be distributed after one's death. Some persons having comparatively small estates with no direct heirs to provide for. Some with good estates it may be that peculiar conditions made it necessary to keep intact during life. Whatever may be the cause a large number of persons who may read these lines may feel that they could, without injustice to any one, set apart a portion of their estates for the promotion of God's Kingdom in the world and the relief of their suffering fellow men. In such a case we believe it is commendable for one to devise by will that some portion of his estate shall be used in this way. While the Methodists of North Carolina have had some commendable examples of bequests to worthy causes in the past, the custom of setting apart a portion of the estate for benevolent causes is by no means as prevalent as it should be. This is true to some extent for the reason that there has been little agitation of the subject, and our people have not been intelligently directed as they should be.

For the benefit of any who may be interested we call attention to the fact that there are now in connection with our own Conference organization several worthy causes to which bequests might well be directed. Our Conference Board of Trustees has been in existence for many years to whom bequests may be made for the benefit of our supernumerated preachers and the widows and orphans of deceased preachers. This is an object that ought to appeal to the benevolent mind, and the fund in the hands of the board for this worthy cause should be constantly augmented by bequests.

Then we have our Children's Home for the care of orphan children. This institution just in process of development should make strong appeal to the hearts of all who love Christ, and who in the Christian spirit are willing to dispose of what He has committed to them. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." We shall not get hold of this problem of the helpless child in any thorough and effective sense until there comes pouring into the treasury a volume of bequests from those whose hearts God has touched with the finger of sympathy. This matter should be so thoroughly agitated among us that no man in the future would any more think of writing a will and leaving out these helpless ones than he would leave out his own children.

Then we have our educational institutions, many of them weak and struggling, yet standing as the beacon lights in the midst of darkness. They need equipment and endowment. Why do not our good people in their wills remember these? It is the rarest thing that anything comes to these institutions by bequest. Yet they are worthy and appeal loudly to men of benevolent mind if they would only think of their far-reaching influence in shaping the destiny of the youth of our church. This appeal should be the more forcible in view of the attitude of the State, and especially in view of the attitude of the men of great wealth who have undertaken to establish great foundations for the promotion of learning. The hope of our Christian institutions is now with those who believe in Christian education as a positive force for righteousness, and are willing to put their money in them so as to save them from the death of strangulation which otherwise seems inevitable.

We trust others will take up this question and agitate it. Our people need line upon line, until the streams of beneficence begin to flow into God's treasury by bequests. We must cultivate a conscience that will not allow us to frget the Lord's cause when writing the last will and testament.

A SHOCK TO THE PUBLIC CONSCIENCE.

More than a year ago the good people of the city of Nashville, the State of Tennessee, and of the whole South, joined hearts in mourning over the untimely ending of the career of a valiant son and staunch advocate of civic righteousness, when Edward W. Carmack fell on the streets of that city a martyr to the cause of truth. The reader will recall the brutal assassination of Senator Carmack by the two Coopers, father and son, whose malice had been stirred by the scathing exposure of their corrupt methods in politics in the columns of the Tennesseean. The Coopers were tried and as the public generally believed, justly convicted of murder and sentenced to the penitentiary for twenty years. An appeal was taken and last week the Supreme Court sustained the lower court as to the elder Cooper, but ordered a new trial in the case of the son. According to press reports, before the court had finished the reading of opinions Governor Patterson had filed the pardon of Col. Cooper with the Secretary of State.

The action of Governor Patterson in apparently trying to defy opposing sentiment and hastily pardoning a man whom the best people believe should have gone to the gallows, has very naturally stirred the righteous indignation of the State of Tennessee and of the whole country. It would seem from the Governor's action that he was eager in some way to make sure of sharing in the infamy of this awful crime, and the public will not be slow to accord him a place on equal terms with Robin Cooper and his father. He has by this act assumed for himself responsibility for the deed and become sponsor for the crime.

This and other similar instances of the miscarriage and thwarting of justice by the very men who have been chosen to see that the laws against crime are enforced is disheartening, and a case like this is even shocking to the public conscience. What may good people expect if they even open their mouths in behalf of civic righteousness and public honesty, if the assassin knows that he will be shielded by the chief executive? It is time that we begin to realize what all this means, and see if there is no way by which to reinstate a sense of justice and right in the minds of those who are chosen to bear rule among us.

NORTH CAROLINA CHRISTIAN ADVOCATE

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"THE PROCESSION STILL MOVING."

Under this caption we recently wrote an editorial criticism of the modern Sunday School in its failure to make church goers of the thousands coming under its influence. Our good brother, Dr. Chappell, in the April number of the Sunday School Magazine, while commending our suggestions to the thoughtful consideration of Sunday School superintendents and teachers, takes us to task on three counts.

First, he says: "We are by no means sure that the case is so bad as he seems to think. Many of those who are seen walking away from the church after Sunday School may be seen walking back a few moments later." To be sure. Nothing in our editorial could reasonably be construed as asserting that none come back, or as intimating that there should not be a period of recreation between the Sunday School and the preaching service. What we maintain is that, in proportion to attendance, an increasing number of the children and young people in many places are becoming indifferent in the matter of attendance at the preaching service. It would not be difficult for our Sunday School department to inaugurate a movement for determining what proportion of the Sunday School scholars attend church regularly, and we believe that the result would far more than justify the labor and expense of such an inquiry. If we are mistaken in our estimate of the situation our delusion is shared by a very large number of the best and most serious minded men of the church, and there is not one in all this deluded company but would rejoice if, by some rational method, it could be shown that we are mistaken.

As a proof of our mistake in analyzing the situation, Dr. Chappell says: "The development of the organized adult class is bringing thousands of young men and women into the active service of the church who have heretofore taken but little interest in its affairs." We do not deny that there are wondrous possibilities in the organized class and we believe it to be a providential movement of the age along with many other agencies of recent development, which will hasten the final triumph of the Kingdom of our Lord. But the very plan upon which this movement is organized makes it a peril where it happens to fall into the hands of unwise leaders. The organized class is absolutely independent and makes its most successful appeal for a popular following by giving emphasis to this feature. We recall while we write a concrete example of the blighting and ruinous effect of a large Baraca class which has for months habitually turned its back upon the church service, carrying with it the very flower of the young manhood in that community; and there are others.

Of course this does not justify a wholesale condemnation of the organized class, nor does the fact that many children and young people of the Sunday School go away and fail to return for the preaching service justify a wholesale condemnation of the Sunday School. It does, however, justify a note of warning, and that is what we had in view when we wrote the article to which Dr. Chappell has called attention. The Sunday School furnishes the one great opportunity for building up church attendance, and all teachers who are not willing to work it for all it is worth, make a great mistake and will have a fearful account to render in the Great Day.

Dh. Chappell is sight when he suggests that a large part of the blame for the non-attendance of children in the church services lies at the door of the home—that the parents are to blame in many cases where children are indifferent about attending the preaching service. Nevertheless, the Sunday School is supposed to be dealing with all the children as so much raw material, and must not depend upon home influences. The teacher must hold himself responsible, in spite of home influences, for directing the life current into proper channels. This he cannot do without training the feet of the young toward the sanctuary of God. It is a great thing to have the help of the home in our Sunday School work; but the work must be pitched upon so high a plane as that we may not only save the children and young people without the help of parents, but that through the children we may ultimately save the indifferent parents.

As to the relation of the pastor to the matter of church attendance of course we all agree that much depends upon his tact and skill in making the services interesting and helpful. But woe to us when we decide that the great requisite lies in these qualifications. The one supreme requisite is that the minister shall be a man "whose heart God has touched," and that he shall have a message. The little child referred to by Dr. Chappell was mistaken. "Dr. ————'s sermon" was not "deep." It might have been muddy. Clear water is perfectly transparent to the bottom of a depth of fifty feet. Muddy water obscures the vision no matter how shallow. Nevertheless, it is not so much a question whether the child sees clearly through or masters by a comprehensive intellectual process what the preacher presents in the form of a message of gospel truth. "The gospel is the power of God." Christ crucified, whom the apostles preached, was to the Jews a stumbling block, and to the Greeks foolishness; but to them that were called, (who listened to it and believed) both Jews and Greeks, it was "Christ the power of God and the wisdom of God."

As sure as we live we are about to lose sight of the greatest thing in a living ministry, that is that its power lies not in the intellectual mastery of intricate questions of truth, but in a certain subtle element of the supernatural which is the perpetual legacy of the pentecost—the unerring fulfillment of the divine promise, "Lo I am with you alway, even unto the end of the world." This power is unique; there is nothing else in the world like it. There is no place to come in contact with it save under the ministry of those who have been called of God and who deliver their message with the "Holy Ghost sent down from Heaven." How well the writer recalls when a small boy sitting under the ministry of men like Jno. W. North, E. J. Meynardie, E. W. Thompson, G. W. Ivey, and others, till his very bones ached. While unable to comprehend in any intellectual sense the messages of those great and good men, yet the profound spiritual impression, though indefinable, abides with him till this day, and as it seems to him now, had almost everything to do with shaping his character and destiny. Let no man say that it is a small matter if our children are not coming under the influence of a living ministry, no matter whether they fully understand the message or not; and let no man say that the Sunday School is not failing in its mission if it does not turn the children to the sanctuary.

We sincerely hope Dr. Chappell is right in asserting that the modern Sunday School is doing a great work in increasing church attendance, but we think all will admit that it should do more. We trust also that this discussion may so draw attention to the subject as to do great good and no harm.

"A PLAIN DUTY."

Under the above heading the Franklin Press has a very clear-cut editorial which deserves a place in every religious paper in the land. When we recall the evident hostility of this paper to the church under a recent administration, it is refreshing to find it so boldly advocating the cause of the church under the new. But here is what the editor of the Press has to say: "Waving aside all the religious obligations attached to the observance of the Sabbath and the attendance on religious services, it is the plain duty of every good citizen to go to church and support it as an institution that makes for a better society and promotes good citizenship. A man may say that he does not care to go to church, that he does not take any stock in the church, and feels no interest in its services, but he is mistaken. Few men who have in them the elements of good citizenship would care to live in a community and raise a family in any community that had no churches or kindred institutions. Then if it is a good thing as a matter of protection to your moral surroundings you owe it the duty of your support and attendance. A man may say that he does not like the methods employed at the churches, may complain that his reception is not as cordial as it should be, and make as many other excuses as he will, but the fact remains that he would not like to see the church become extinct, or see such conditions prevail in his town as to bring the church into disrepute and disuse. As a support to good influence and a moral fabric in a community, the church has a place that nothing else can fill, and no man would be willing to see it go. To the Christian man and woman the church stands for a great deal more than this, but we are addressing ourselves to the people who say and feel that they owe the church nothing. Every man owes it his good will, his support and his attendance."

DAVENPORT'S NEW PRESIDENT.

At a called meeting of the trustees of Davenport Female College held in the College parlor on Tuesday evening, April 12th, Rev. J. B. Craven, of the Western North Carolina Conference, was chosen to succeed Rev. Dr. Charles C. Weaver, as president. The new president has been a member of the faculty since last September and is thoroughly conversant with conditions. He is just enterng upon the strength of young manhood and is believed to possess in an eminent degree the qualities of a successful educator. He is a grandson of the late Dr. Braxton Craven, president and founder of Trinity College. He was educated at Trinity College and at Vanderbilt University, and has by experience as a teacher demonstrated his ability.

Dr. Chas. C. Weaver, who for seven years has presided over the institution with eminent success, will retire at the close of the present term. Dr. Weaver has done a great work, and during his administration some $25,000 or $30,000, has been added to the assets of the institution, besides the patronage has been brought up from twenty-five or thirty boarders to one hundred, with a good local patronage.

The people of Lenoir regret to lose Dr. Weaver who had become thoroughly identified with all the interests of the community, but they will welcome Professor Craven and confidently believe that he will carry forward the plans already laid for improvement and enlargement.

FOR THE COMMON GOOD.

At a great gathering of the men of Greensboro on Friday evening of last week, it was definitely determined to launch a movement for the erection in Greensboro of a Y. M. C. A. building to cost $65,000.

It is a little remarkable that a city the size of Greensboro should have waited so long to begin a work so important as this. There was, some fifteen or twenty years ago, an organization in this city, but even this was allowed to go down, and without adequate equipment it has been impossible to rally the organization and the building now proposed is deemed essential if the Y. M. C. A. is to have a being at all in this city.

The movement now clearly launched seems well assured of success as some $20,000 had already been pledged before the adjournment of the meeting on Friday night. A large working committee divided into sections will make a thorough canvass of the city and it is now confidently believed that the enterprise will go through to a successful termination within the next few months.

Such an enterprise means much for the community in every way and in nothing more than in the promotion of the essential asset of clean, high-toned young manhood. For this reason the movement should appeal alike to all the people of the community, and we trust that those in charge may find a hearty spirit of response to their appeal.

—Rev. R. G. Tuttle, of Elkin, is engaged in revival services in his church this week assisted by his brother, Rev. D. H. Tuttle, of Goldsboro. Preparatory prayer services were held last week.

—James Cannon, Sr., father of Rev. James Cannon, Jr., of the Virginia Conference, died at Blackstone, Va., Thursday, aged 80. Funeral was held Saturday at 10 o'clock. The burial was in Richmond.

—Rev. T. E. Wyche, a local preacher of Albemarle, has been secured by Presiding Elder Taylor, of the Mt. Airy District, to fill the vacancy caused by the removal of Rev. C. A. Swift, the former pastor.

NOTES AND PERSONALS.

—We regret to learn that Sallie, the little daughter of Rev. T. E. Weaver, of Boone, is quite ill with pneumonia.

—Rev. J. P. Rodgers, of the Children's Home, is engaged in a meeting with Rev. Parker Holmes, in Thomasville.

—Rev. Dr. B. F. Dixon, State Auditor, is booked to deliver the annual address for the Lenoir Graded school on May 20th.

—Rev. W. O. Goode, of North Charlotte, is assisting Rev. J. C. Harmon in a meeting at West End Church, Gastonia.

—Rev. D. Vance Price, of Mount Airy, filled the pulpit of the Baptist Church in that place on the second Sunday in the absence of the pastor.

—Rev. P. C. Battle requests us to state that his address is Greensboro, N. C., Glenwood Station, instead of Piedmont Station, as announced last week.

—Rev. and Mrs. J. W. Long are spending a week in Yadkin County visiting relatives. His pulpit at Spring Garden was well filled last Sunday by Rev. S. H. Hilliard, of High Point.

—Rev. Crawford Jackson, of Atlanta, representing the Juvenile Protective Association, preached at West Market Street Church, this city last Sunday morning and presented his work.

—Rev. George W. Green, a well known Baptist minister, who has spent some twenty years or more as a faithful missionary to China, is at home for a vacation and will spend the summer at Bluemont, near Black Mountain.

—Rev. A. E. Harrison, whose post office address is Black Mountain, requests us to say to the brethren of the Western North Carolina Conference that he is ready to arrange dates to assist in revival work after April 30th.

—Rev. Geo. D. Herman is in Marion helping Rev. H. F. Jordan, the pastor, in a series of services. During his absence his pulpit in Gastonia will be filled by his faithful local preachers, Rev. W. L. C. Killian and Rev. J. H. Separk.

—Rev. R. M. Courtney, of Mooresville, spent last week at Hickory assisting Rev. Dr. J. H. Weaver in revival services at the First Methodist Church. The latest report we have indicates a meeting of good interest. We hope to have a full report later.

—Rev. W. E. Poovey, of Weaverville, has just closed a gracious meeting in his church. About thirty persons professod faith and the church was greatly quickened. Rev. John W. Moore, of Hendersonville, assisted in the meeting and rendered the best of help both in and out of the pulpit.

—Rev. C. M. Short was given an agreeable surprise Tuesday night by his parishioners. When he left home to attend services a number of the members of his congregation secured the key to his residence and entering the house, placed a huge pile of groceries in the corner of the kitchen. They accompanied Mr. Short home after service and after he had recovered from his surprise a feast of good fellowship followed.—Salsbury Post.

—The West Salem Church is making splendid progress and Rev. T. R. Wolfe, the pastor, and Superintendent H. C. Jones, of the Sunday School, with their assistants, are doing a great work. The church membership is now 207, and the Sunday School has 135. The Baraca class has 45 and the Philathea 36. All branches of the church and Sunday School work are making fine progress. The Sunday School annex is to be completed by May 14th.

—Governor Kitchen has appointed Mr. Geo. P. Pell, of Winston-Salem, judge of the Superior Court to fill the vacancy caused by the resignation of Judge E. B. Jones. Mr. Pell is a man of clean and upright character and though still a young man has quite a reputation as a man learned in the law. He is the youngest son of the late Rev. William E. Pell, a former editor of the Advocate, is a member of the Methodist Church, and we have no doubt that he will make a good record on the bench

—We learn with regret of the death of Hon. Romulus Z. Linney, which occurred suddenly at his office in Taylorsville on Friday, April 15th. Mr. Linney had long been a conspicuous figure in his section of the State and served three terms as a representative in Congress from his district. He was a lawyer of great ability and a man of no mean attainments in general literature, notwithstanding his early opportunities were limited. His wife, who passed away some years ago, was a sister of the late Rev. R. T. N. Stevenson, of our Conference. The Advocate joins in expressions of sympathy for the bereaved family.

THE WORLD IN REVIEW

Eight night riders were found guilty in the United States Court at Covington, Ky., last Saturday. Three others were acquitted. Fines ranging from $100 to $1,000 were imposed upon the guilty ones.

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Cyclones did much damage in several Southern States last Friday and Saturday. At Woodland, Ga., on Saturday afternoon more than forty houses were wrenched from their foundations and two freight trains were wrecked.

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The Roosevelt party have been taking in Austria for the past few days. They were entertained at a court dinner at the Schoenbrunn Castle, Vienna, on Saturday evening. It is safe to say that no American abroad ever received such marked honors.

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In a very discriminating editorial anent the Roosevelt-Vatican incident the Wesleyan Christian Advocate says: "Rome must learn some things and change its methods, or else be willing to announce to the world that the old spirit of persecution that once directed its energies is still there and is only held in check or suppression by the fear of a power too strong for it to call forth. If the intolerance of that church is still its spirit it is well for the world to know it. Such attempts as the Pope made to control the conduct of Mr. Roosevelt make all the more necessary the missions of the Protestant Church to the Roman Catholic populations of the world."

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We have received the provisional program of the Men's National Missionary Congress to be held in Chicago, May 3-6. This congress will be the culmination of the National Missionary Campaign of the Laymen's Movement which began last fall and which has held over seventy conventions, covering practically the whole United States. This is no doubt the most significant and far-reaching movement in the history of the Christian Church, and will likely prove only the beginning of larger things which will culminate in a united effort on the part of the church to spend all its resources in the effort to obey at once the Great Command of our Lord to preach the gospel to all the world.

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Press dispatches dated Chang-Shai, China, April 17th tell of a serious anti-foreign uprising in that city. These dispatches relate that the riots began on April 13, when the famine sufferers looted the rice shops. The governor of Huh-Nan province, Wou Tchung-Siu, and his wife were killed and several other government officials fled. This being an anti-foreign uprising there is of course great anxiety as to the missionaries in that section. The China inland mission and the Norwegian and Catholic missions were burned. The other missions were destroyed on April 16. The missionaries attached to American Episcopal missionary alliances, the United Evangelical Church and the Wesleyan and Yale missions, numbering forty-one in all, took refuge in boats. They lost all of their effects. The chief cause of the rioting was the scarcity and high price of rice.

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The Woman Suffragist Convention met in Washington last week and the President of the United States was invited to address the body, being assured before he accepted the invitation that he would of course be privileged to speak his sentiments, pro or con, on the subject of woman's rights. When Mr. Taft chose to offer a mild suggestion that the rank and file of womankind were not yet ready for the franchise the convention drowned his words with a storm of hisses. President Taft stood unmoved on the platform during the demonstration of hostility—for the hissing continued but a moment—and then, smiling as he spoke, he answered the unfavorable greeting with this retort: "Now, my dear young ladies, you must show yourselves capable of suffrage by exercising that degree of restraint which is necessary in the conduct of government affairs by not hissing." The President acted beautifully, for he neither lost his head, his temper or his manners—and made the women ashamed of themselves for the outrageous treatment accorded to their honored guest. The country was shocked at this discourteous treatment accorded to the President of the United States and the next day the women passed resolutions of regret and made amends as far as was then possible by apologizing to the President for the ill-mannered display of a portion of the convention.

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Senator Aldrich, of Rhode Island, who for many years has been a conspicuous figure in the United States Senate, has announced his purpose to retire at the end of his present term.

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A cyclone passed near Lumberton, this State, on Monday evening wrecking several houses and killing one person. Several persons were seriously injured and much timber was destroyed.

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The Sixth Convention of the World's Sunday School Association will be held in Washington, D. C., May 19-26. This convention will have delegates of all nationalities and will be one of the most important religious gatherings ever assembled in the United States.

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It is said that the Senate investigation of the high cost of living will cost $65,000. An exchange very pertinently suggests that if we had fewer of such congressional investigations at the people's expense perhaps the high cost of living problem would be a trifle less acute, anyway.

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A special from Atlanta, under date of April 18th, says: "Southern cotton mill operators are alarmed over the action instituted in New York by the Federal authorities against the leaders of the bull campaign and profess to see in it a covert effort on the part of certain New York cotton brokers to get relief from contracts with mills. They assert that the government unwittingly is co-operating with the bears in another and what they fear will prove a most disastrous "raid." Many mill men in this section tonight wired congressmen and senators appealing to them to institute an investigation with a view to uncovering the "conspiracy" which they declare appears to exist.

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It is a matter of importance and peculiar significance that there has been of late a great revival of interest in the study of the Bible among the undergraduates of our colleges and universities. This has been mainly due to a concerted effort of the International Committee representing the Young Men's Christian Association of Canada and the United States. Of this committee, Mr. Cooper, who has written for the May Century an article on "College Men and the Bible," has been and still is the secretary, in special charge of the Bible work in educational institutions. In conjunction with this work, a federation is in progress with students in foreign lands, the development of which Mr. Cooper has recently inspected. This great world-wide movement, which, outside of North America, includes 80,000 college men in different countries, will be the subject of other articles by Mr. Cooper to appear soon in The Century.

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A recent writer on the old and new education in China says that, despite the wonderful awakening and educational revolution in that ancient empire, but little more than two per cent. of the normal school population is actually in school. A serious hindrance lies in the fact that, in part from necessity, in part from choice, the directors of the new schools are in almost all cases men of the old education, to whom the new learning is largely a sealed book. Thus the school suffers in efficiency of instruction, and in discipline. Much of the teaching in physics, chemistry, etc., is done through interpreters, with somewhat imperfect results. But, on the other hand, the Pei Yang University, of Tientsin, is doing work above the level of an American college, though not equaling that of our best graduate schools. The faculty consists chiefly of Americans, doctors of philosophy from Harvard, Johns Hopkins, Columbia, Cornell, and California. Striking advances in the elementary and secondary education of women have been made. The missionary colleges conducted by Protestant Episcopalians, Presbyterians, Baptists, and Methodist Episcopalians, have strengthened and enlarged their work, federating in West China. It is the Americans who are most numerous and prominent in this campaign of higher education.—Western Christian Advocate.

THE GLORY OF THE NAZARENE.

And we beheld his glory. John 1: 14.

That a citizen of the earth some nineteen centuries ago, a certain Syrian Jew, one Jesus of Nazareth, lived a life that was a life of glory, is the thing that is here said. Other things are said but our matter of talk is this. It is not a theological vision, but a plain record, "The Word was made flesh, and dwelt among us and we beheld his glory."

Not that to the son of Zebedee theological vision was wanting. To him the historic Jesus of his generation was an eternal, ineffable something known as the Word of God. "In the beginning was the Word and the Word was with God and the Word was God," and "The Word was made flesh and dwelt among us." As speech is a revealing, a message from the soul invisible, so the Christ was a word from God. Further, this Christ was with John the potent universal Creator. "All things were made by him and without him was not anything made that was made." This same Creator and Word was also Life and Light. "In him was life and the life was the light of men." There may be existence without light, but existence without life there is not, and that new thrilling thing, the key of being, the light of the world, and the secret of destiny, is in the Christ. Surely the invisible and ever abiding Jesus shone zenith high in the eyes of John, and there was theological vision in plenty. But it was this vision become flesh and dwelling among us that was the immediate concern. One too poor for where to lay his head; barren of social prestige, without culture of the schools, writing no books, showing scant regard for organism or institutions, setting the sword into its sheath, beggaring himself deliberately of every arm of power in honor with the ages, and yet so mighty as to bend and rock the earth with his tread, making men suspect him nothing less than God, was a spectacle unspeakable for a Gallilean fisherman. Fifty years and more he remembers what his eyes have seen, and only the greatest words under the sun and stars are able to tell his tale. "And we beheld his glory."

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The glory of the Christ life may be seen earliest, possibly, in that it is the only one of its kind. It was a unique life. Jesus Christ was one, "Only begotten." In all the ages he has no fellow. When Napoleon said, "Not one is like him," he had this vision. It is of the genius of greatness to carve a niche for itself, to fly in its own orbit, to evermore walk lonely. Moses, Aristotle, Caesar, Shakespeare, are memories of the forgotten, and live among the dead. So there was never another like the Son of Mary. Reverence is born of respect, and worship of the Christ may well begin by finding him among the solitary few. History can neither be written nor read without mention of his name. Jesus of Nazareth is even now Jesus of the planet.

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But the glory of the Christ is unique, especially, in being such a glory to the mind of God. Jesus is the only begotten, "of the Father." A compliment or benediction gathers its music and fragrance from its source. The great of earth must read their glory, always, in a revised version. The noonday light of one generation fades in another to a smoking taper. "Call no man happy until he is dead," is an ancient epitaph. Only the judgments of the immortals stand. That the life of the Christ is a glory with the Eternal, is at once a patent of worth and a call to prayer. That worship of the historic Jesus is not rank idolatry finds its one reason here: he is in time a veritable manifestation of the eternal God. Forevermore the Almighty Father exists in some fashion as a Revealer and in this fashion never repeats himself. "In the beginning was the Word and the Word was with God and the Word was God." "The same was in the beginning with God." Like the shock of earthquake or the rising of the sun this divine Word breaks into human history as Jesus of Nazareth and passes on, and very rightly men tarry in reverence at his feet. That human soul which sees in Christ a unique, solitary, unsharable revealing of God alone may worship him. He may admire, respect, follow, but to bend the knee and say prayers he must see God. That there is none other name under heaven or given among men: that there is but one Lord, one faith, one baptism, we adore the Christ. "And we beheld his glory."

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This leads me naturally to say that the glory of the Christ life is seen also in its transcendence. It is a biography evermore parting from men and carried out of their vision. "The darkness comprehended it not." "The world knew him not." "His own received him not." Men face the Christ not only with moral opposition but with mental collapse. They reject him as surely that they are little as that they are wicked. Their logic falls in a heap. They walk by faith or stagger to the dust. Unless they believe on his name, receive him, are given right and power to be sons of God, are veritably born again, they never catch the glory of the Christ. A simply human Christ, a Christ who is not transcendent, turns every Christian Church into a heathen temple, baptisms to an empty, wicked farce, the bread and wine to symbols of a gigantic lie, and Christian people everywhere into the most miserable of men. At the mere suggestion that an Arctic explorer, reporting a discovery of the North Pole, may have deceived the world, men have gone white in astonishment and alarm. To find out that Jesus of Nazareth is only Jesus of Nazareth would be to discredit eighteen centuries of civilization, to sink the stream of modern history underground, to learn that the sanest, brightest hope man ever knew is the giant despair of all the ages.

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No man worships down. No man worships at a level. To his own mind every man worships up. It may be stick, or star, or beast, or the vision of his dreams, but it is always and forever up. A Christ who is not above, beyond, elusive, infinite, will never receive sacrifices or hear prayers. He may have a virgin birth, work miracles, rises from the dead, ascend the skies as the stairway of his home, and I need not doubt or be alarmed. I could not do him reverence were he not somehow superhuman. Such a Christ may astound me but he does not surprise. He is the very Christ I would look for, my Master, the Lord of my life. Such is the Christ of God, the Transcendent Christ. "And we beheld his glory."

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The record of John is hardly given justice if we do not say that the glory of the Christ life is seen in that it is everywhere superlative. It was a glory "full of truth and grace." "Of his fullness have all we received." He is evermore the Unsurpassable One.

When a scientist will study sunshine he runs it through a prism and confines it to the limits of dis desk. The thing that floods a universe does not vanish or change in two feet square. So the immortal Christ, light of the world, shut up in the short years of his Palestine abiding, shows still the primal glories of the eternities and the Father's house. Does he bring grace and truth to the earth? He is "full of grace and truth." Does he speak with men? "Never man spoke like this man." Is he accused of wrong? "I find no fault in this man." Does he feed the multitude from a lunch box? They gather of the fragments by the basketful. Does he heal the sick? It is not a matter of visits, mumbling, and income, but men take up their bed and walk. Is there an hour when speech is folly? He answers not a word, and the mighty of the earth marvel. Finally, with his life at his back and his face to the sky he cries in triumph, "It is finished," and meets the Eternal with his record. Always and everywhere he is the Superlative Christ.

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Of course the Christ might have done very differently. Revealing truth he might have told us wholesale the minds of men, the discoveries of the ages, and the secrets of destiny. Bringing the grace of God he could have driven poverty, sickness, sin, and death from under the sun. Commanding righteousness in the earth, he might have sent the spirits of the dead to enforce his will. Surely he might have done differently; but being the Superlative Christ he could not supposedly have done better. The alarming message of Jesus is that he is the last and farthest reach of the mind and hand of God. To go farther would be to do worse, to be less wise and loving, to set weakness in the seat of power, and to furnish the earth at last the thing it is hungry for, a real excuse for sin. A God who might have done more and better for his children and withheld his hand would be dumb on his own judgment day. The Superlative Christ is the exhaustion of divinity for the good of men. Unique, transcendent, unsurpassable, "the same yesterday, today, and forever," we behold his glory.—Rev. William E. Tilroe, D. D., in Northwestern Christian Advocate.

"He who would be a leader must go before."

TO THE TEMPERANCE PEOPLE OF THE SOUTH.

(The following statement and resolutions were adopted at the Conference of Superintendents and Field Workers of the Anti-Saloon League, of the Southern States, assembled at Atlanta, Ga., April 1st to 4th, 1910, and were ordered by the Conference to be printed and given general circulation throughout the Southern States.)

The development of public sentiment in our beloved Southland has reached the stage at which the saloon is recognized as a curse to the individual, and as a menace to society. This sentiment has been crystalized into law and in 80 per cent. of our Southern territory the Liquor Traffic has been branded as criminal. Of the 1326 counties in the 16 Southern States, 1116 have no legalized saloons and there are not as many saloons in the entire territory south of Mason and Dixon's line as there are in the single city of Chicago.

Having wrought this tremendous revolution and having convicted the saloon as a criminal at the bar of public opinion, and having embodied that conviction into law, many of our people have been inclined to think that the victory is won and have settled down in fancied security. But to rest now will be fatal to our cause. The war is not over, the battle is still raging and the Liquor Traffic while sorely wounded is not dead. The great liquor trusts have tremendous resources. They do not propose to surrender the trade of the great South and from their strongholds in the great cities they are directing the fight in a desperate effort to regain what they have lost.

The South is face to face today with an organized campaign of lawlessness on the part of the Liquor Traffic. This monster is neither ashamed nor afraid to declare that it will not obey the law but that it will continue to do business in spite of the law. It stops at nothing. It buys policemen and councilmen and judges on the bench. It offers bribes of various kinds to State officials from governors down to constables. It buys outright, or it subsidizes by large advertisements many prominent newspapers through whose editorial and news columns it carries on its warfare. It employs brilliant writers, who prepare imaginary interviews and "fake" news items and editorial comments to discredit the working of prohibitory laws. It attacks the methods and the motives of temperance workers, and originates and through a subsidized press circulates slanders concerning them in an effort to destroy their influence with the people. It is thoroughly desperate and unprincipled, and neither character nor life itself is sacred in its eyes.

In carrying on its campaign of nullification, we regret to be obliged to state that the most potent ally of the Liquor Traffic is the United States law, which allows the flooding of dry territory with liquor from wet territory, under the protection of the Inter-state Commerce law. It is a matter of prime importance that each State be made entirely independent in the exercise of its police power.

The paramount, the vital issue today in every Southern State is "Shall the will of the great majority of the people as expressed in the law be obeyed, or shall the will of the people be nullified by the covetousness and appetite of those who declare that they will not obey the law? Shall all the work that has been done, all the victories that have been won, be brought to naught by a timid, half-hearted attitude toward insolent, defiant law breakers? If we were able to drive out the saloon and if we were right in driving it out, are not the same people who drove it out able to enforce the law, and are they not under the strongest obligation so to do?

The Liquor Traffic is primarily a moral, secondarily, an economic question. It is a political question only because it has been granted a license by the State, and legislation is therefore necessary to abolish the license system, and because when once prohibited by the law of the State, violation of the law must be punished by the officers of the State. It must not be forgotten that the Liquor Traffic has been banished, not by the political parties, but by the moral forces of the country, under the leadership of the Church of Jesus Christ, without any regard to purely personal and political affiliations. The same moral forces, under the same leadership of the same Church of Jesus Christ must lead the fight against lawlessness and against the return of the saloon. More than ever is the question a moral rather than a political question, and it presses upon the Church for a settlement. From every pulpit which sounded

the battle cry against the existence of the legalized saloon, there must sound forth a cry against the shameless defiance of law. This is pre-eminently once more the battle of the Church, and the same Church which triumphed in its fight to brand the saloon as a criminal can triumph in its fight to compel the branded criminal to respect the law. If the Christian pulpit will unite in earnest appeal to the Christian citizenship of the South to stand for the enforcement of our righteous laws, the victory will most assuredly be ours.

We present the following resolutions for adoption:

Resolutions.

Resolved, That the legalized average Liquor Traffic is a community, State, and National sin, and we pledge ourselves anew to fight for its complete extinction in county, town, State and nation.

Resolved, That law enforcement is equally as important as law enactment and we urge our people to elect only those men to public office who will strictly enforce the law.

Resolved, That we rejoice in the great work that has been done by the Church of Christ in the destruction of the legalized traffic in our Southern country. This work of the Church has been phenomenal in its success and has placed the South in the leadership of the nation on this great moral question. We look with full and unabated confidence to the same Church of Christ to lead in the settlement of this great moral question, entirely apart from personal and political affiliation, and to wage an unrelenting warfare against the lawlessness of sensual appetite and greed.

Resolved, That we earnestly petition the governing bodies of our several religious denominations to make emphatic declarations of the fact that we have reached a new stage in this holy war, and that there is, in consequence, a fresh call to the ministry and laity, which call will require even deeper consecration to our Lord, and will carry with it a more complete renunciation of our personal interests and will involve a clear statement of our social, business and political relations.

Resolved, That our people are warned against the efforts of designing politicians to use the Anti-Saloon League as a political asset. We must not allow our organization to be drawn into side issues, which are not directly involved in our fight against the liquor traffic.

Resolved, That we recognize the great influence of the press for good or ill. We rejoice in the fact that many of the magazines and weeklies and an increasing number of the dailies are fair to the temperance cause. We deeply regret however that wherever the temperance question becomes acute, the "Wet" newspapers become more hostile in their attitude, and more disreputable in their methods, and we warn the temperance people everywhere that the liquor traffic has entered upon

Resolved, That since under the present construc-perance workers, and is spending large sums of money for newspaper publications in the various forms of special letters, news items and editorials for the specific purpose of discrediting the temperance leaders, and destroying the organization of the Anti-Saloon League. But the liquor press and the saloon advocates can no more destroy the League and its work, than they can destroy the Church itself.

territory of another State, thereby practically nullition of the Inter-state Commerce law, liquors may be shipped from one State into the prohibition territory of another State, thereby practically nulifying State law, we call upon the Congress of the United States to speedily amend that law that each sovereign State may be free to exercise its police powers, and we urge upon the temperance people throughout the entire country the necessity of supporting for the House of Representatives and the United States Senate only those candidates known to be in favor of giving this needed relief by supporting such legislation.

Resolved, That we heartily commend the President of the United States for his recent order to the Treasury Department to the effect that in prosecution for the violation of the Internal Revenue laws in prohibition territory, that they shall cease to compromise with offenders for a money consideration, but shall prosecute under the criminal section of the United States statutes, and where possible secure prison sentences, in addition to collecting the revenue tax, and to make the evidence upon which conviction was obtained, available by the State authorities.

Resolved, That in view of the imperative demand for such National legislation as will make State prohibtory laws effective and the consequent increasing importance of the National organization we urge all our State Leagues to co-operate in every possible way with the National organization and to give to it both moral and financial support.

Respectfully submitted,

James Cannon, Jr., Virginia; H. B. Carre, Louisiana; R. L. Davis, North Carolina; J. L. Harley, South Carolina; W. R. Hamilton, Tennessee; P. H. Todd, Georgia; J. J. Thompson, Florida; N. A. Palmer, Kentucky; W. M. Pinson, Mississippi; S. P. Strong, Texas; G. D. Conger, Oklahoma; and F. E. Weed, Alabama.

THE ASHEVILLE CONFERENCE.

The Young People's Missionary Movement occupies a unique and important place in the Church of today. It has no purpose of its own to serve but is the servant of forty Protestant Mission Boards in the United States and Canada. The Movement assists the various Boards in stimulating the mission study, and prints for them the text books, maps, charts, etc., used by mission study classes in the Church, the young people's societies and the Sunday School.

I has nothing to sell and no collection to take, its one object being to promote missionary study under the direction and guidance of constituted church authorities.

The several Summer Conferences held under the auspices of the Movement each year have come to be recognized as among the most inspiring and useful gatherings upon the continent. At these Conferences all the Protestant Churches of America are represented by their skilled teachers of missionary subjects and their most inspirational leaders and speakers.

This spirit of co-operative and Christian fellowship is beautiful and uplifting and the delegates go home better prepared in mind and spirit to teach and to lead in missionary enterprises.

The summer conference for the South will be held as usual at Asheville this year, July 1-10 at the Normal & Collegiate Institute, near Biltmore. Mr. Edward P. Childs the principal of the Institute will have charge of the local arrangements and look to the comfort of the guests. The management think they have the most attractive location and the best arrangement for the Conference in its history.

The programme is exceptionally strong. Missionaries from various fields representing many denominations will be present, bringing the latest news from foreign lands and giving the members of the Conference an opportunity to get a thorough knowledge of missionary work from those who are on the firing line.

The secretaries of the Mission Boards will be present. Dr. Ed F. Cook, Educational Secretary of the Board of Missions of the M. E. Church, South, will preside and the study classes and group meetings will be under the supervision of Mr. Edmund D. Soper and Mr. Harry S. Myers, secretaries of the Movement.

Bishop Lloyd, of Virginia, and Dr. Rice, of New Orleans, will preach on the two Sundays of the session and every morning and evening there will be one or more strong addresses from the great leaders of the Protestant Churches in the South.

The study classes will be in charge of expert teachers on missionary subjects and the denominational group meetings will be led by various Board representatives. The programme is not quite complete but has progressed far enough to assure a rich spiritual and intellectual treat for all who are fortunate enough to attend.

Many letters from pastors all over the South who have attended this Conference in the past testify to the fact that the ten days spent at Asheville have given them a more thorough knowledge of the missionary situation and a better grasp on methods of instructing and interesting the people than they had before. It is the desire of the Secretaries to have as many pastors at the Conference as possible, together with the leading young people of the churches. The "Land of the Sky" offers many attractions and the afternoons given over to recreation and good fellowship.

For information as to rates, etc., address J. T. Mangum, 810 Broadway, Nashville, Tenn. He is the Special Secretary for the Conference, and will be glad to give any information or render any service in his power.

"Salvation finds us in the dark, but it does not leave us there."

Our Children's Home Department

Edited by Supt. H. A. Hayes

THE GRATEFUL CHILD.

For mother-love and father-care;
For brothers strong and sisters fair;
For love at home and here each day;
For guidance lest we go astray,
Father in Heaven, we thank Thee!

For this new morning with its light;
For rest and shelter of the night;
For health and food, for love and friends,
For ev'rything His goodness sends,
Father in Heaven, we thank Thee!

—Ralph Waldo Emerson.

GOING FORWARD.

In the next issue of the Advocate we hope to be able to present the matured plans for our permanent buildings, and we hope to begin work on these buildings at an early date.

Our friends may think we are moving slowly. We are trying to be **sure** rather than **swift.**

IMPATIENT.

But we chafe even at necessary delays. The pressure for room is so urgent, the number of children needing the shelter of our home is so great, the call of suffering childhood is so insistent, that the strain of waiting is a sore tax upon our self control.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING APRIL 9, 1910.

Subscribed.

Greensboro: W. I. Underwood, $50.00; J. B. Blades, $100.00; D. W. Bagley & Son, $50.00; E. L. Piper, 201 Wainman St., $25.00; Miss Mary Elwell, 934 McGee St., $5.00; Miss Mary Banner, 410 Gorrell St., $5.00; B. Frank Page, $5.00; W. M. Perdew, 414 S. Edgeworth St., $100.00; B. W. Rainey, 326 N. Forbis St., $10.00; Chas. B. Kendall, $5.00; J. A. Jenkins, $25.00; R. F. Rice, $50.00. Greensboro, R. F. D. No. 1: S. J. Walker, $50.00. Winston-Salem: J. A. Magee, Nicholson St., $10.00. Charlotte: G. W. Fink, $5.00. Mt. Gilead: Friend, $10.00. Lexington: Chas. E. McCrary, $10.00. Lexington, R. F. D. No. 4: Mrs. W. O. Heitman, $2.00; W. C. Wilson, $10.00; W. S. Wilson, $1.00; Mrs. C. A. Koontz, $2.00; E. Holder, $2.00; J. H. Holder, $1.00; J. L. Holder, $2.00; Mrs. J. L. Holder, $1.00; Robt. Black, $2.00; C. A. Koontz, $5.00; Thos. Sledge, $1.00. Lexington, R. F. D. No. 1: J. E. Everhardt, $10.00; Jno. Leonard, $1.00; Miss Mamie Everhardt, $1.00; R. D. Link, $.50; Ray Link, $.50; Miss Ida Link, $.50; J. A. Fink, $2.00; E. J. Zimmerman, $5.00; Noah M. Grubb, $2.00; G. W. Koontz, $2.00; G. W. Sowers, $1.00; P. D. Hinkle, $2.00; Mrs. R. D. Link, $2.00; A. M. Brinkley, $1.00. Lexington, R. F. D.: E. L. Lopp, $1.00; Miss H. R. Hedrick, $1.00; Center Church, $.45; Ebenezer Church, $2.50. Total, $579.45.

Paid on Former Subscriptions.

Miss Elizabeth Tiddy, Asheville, $5.00; Neil Lee, Asheville, $1.00; P. L. Plyler, Gastonia, $1.00; A. J. Kirby, Gastonia, $5.00; Miss Florence Cain, Greensboro, $5.00; Miss Josephine Hubbard, Greensboro, $5.00; J. Ed. Albright, Greensboro, $2.50; O. S. Short, Greensboro, $1.00; K. J. A. Ljung, Greensboro, $3.00; H. B. Tatum, Greensboro, $1.00; Miss Glenn Weaver, Weaverville, $5.00; Dr. W. J. Vestal, Lexington, $25.00; T. S. Eanes, Lexington, $12.50; D. R. Cecil, Lexington, $5.00; D. S. Siceloff, Lexington, $5.00; Miss Mary Hines, Greensboro, $1.25; P. O. Grist, Lenoir, $5.00; G. F. Ivey, Hickory, $20.00; Jno. R. Rankin, Gastonia, $5.00; Mrs. Nolan Knight, Asheville, $5.00; Mrs. M. A. Foster, Asheville, $1.00; Miss Lula Betts, Lexington, $2.00; Wm. J. Arey, Shelby, $25.00; M. L. Bales, Jamestown, $2.00; C. L. Hutcheson, Randleman, R. F. D. No. 2, $2.00; Miss Julia Coe, Randleman, R. F. D. No. 2, $2.00; J. L. Smathers, Murphy, $10.00; Jno. C. Watson, Charlotte, $6.25; O. B. Shuler, Guilford College R. F. D., $2.50; Miss Beulah Frazier, Claremont R. F. D., $.50; Miss Alice V. Wilson, Lenoir, $5.00; Prof. E. J. Abernethy, Caroleen, $25.00; E. P. Pratt, Winston-Salem, $1.00; T. C. Goff, Winston-Salem, $2.50; G. W. Booe, Winston-Salem, $1.00; Wagner & Whitaker, Winston-Salem, $1.00; W. A. Pegram, Winston-Salem, $2.50; Bryant McBride, Greensboro, $6.25; Geo. R. Murphy, Asheville, $5.00. Total, $220.75.

Cash.

Thos Sledge, $1.00; E. J. Zimmerman, $5.00; Center Church, $.45; Ebenezer Church, $2.50; J. A. Fink, $2.00; R. D. Link, $.50; Miss Ida Link, $.50; Ray Link, $.50; Miss H. A. Hedrick, $1.00; E. L. Lopp, $1.00; Friend, $10.00; Chas. E. McCrary, $10.00; D. W. Bagley & Son, $1.00; Miss Mary Banner, $1.00. Total, $36.45.

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Shelby District, Gastonia, July 28-31.
Statesville District,
Catawba, July 21-24.
Morganton District,
Bakersville, July 14-17.
Greensboro District, Walnut St.,
Greensboro, July 6-8.
Franklin District, Franklin, July 21-24.

State Christian Endeavor Convention at High Point, N. C., April 22-24.

Pastors of all denominations are cordially invited to attend the State Convention of Christian Endeavor to be held in High Point, N. C., April 22-24, and they are urged to get as many young people of their churches as possible to be present at the Convention. The program will present a number of interesting speakers from different parts of the State, and indications point to a successful gathering of the Christian Endeavorers of North Carolina. The fact that the Christian Endeavor Society is interdenominational adds much to its usefulness and success. It stands first of all for devotion to Jesus Christ, next for loyalty to the church, and also for interdenominational fellowship.

The Christian Endeavor societies of High Point, and the entire city, will give cordial welcome to all who attend the Convention. Each delegate and visitor is required to deposit one dollar, as a registration fee to assist in meeting the expenses of the Convention, this being the only expense attached to attendance upon the Convention. High Point is centrally located and easy of access, and every society in the State is urged to send as many delegates as possible. Remember the Convention date—April 22-24.

Mamie Bays,
Chairman of Press Work for C. E. State Union, Charlotte, N. C.

South Main Street, High Point.

Our revival at South Main St, High Point, N. C., resulted in great good to the church and community. There were about 20 conversions and restorations. Six joined the church last Sunday and some others will join, I think. It was a precious season of grace to those who put their hearts into the work.

Rev. J. H. West, of Wadesboro, did the preaching for nine days. He is a strong preacher, a fine sermonizer, and an effective evangelist, who gives out a sweet and substantial gospel—a message full of meat and milk. We were sorry, indeed, that pressure of pastoral duties at home made it quite impossible for him to remain longer with us.

Rev. G. E. Eaves is planning to hold a tent meeting near us May 22, and we hope the harvest of souls will continue during the summer.

Olin P. Ader.
High Point, N. C.

President Taft and the Ball Room.

It seems that our Chief Magistrate, the President, has developed a fondness for the ball room and finds pleasure in its pleasures. Not only so, but he has made a reputation as a dancer, an expert dancer at that.

About the middle of March, he was taken to task by the editor of the Religious Telescope, and severely criticized for attending two dances, and on the last of March a dispatch was sent out from Washington by the Associated Press, with the glaring headline, "President Taft is 'Some Dancer.'" The dispatch says, "President Taft last night sustained his reputation as a dancer. He was a guest at the Charity Ball of the Navy Relief Society, given at the Navy Yard." The President, however, danced only once for a short time with his sister-in-law.

The President, no doubt, wants to be liberal, and broad gauged, to court popularity and favor with all classes and everybody, but when his wide range liberality leads him to degrade the nation to the low plane of the ball room, and presents to the world the spectacle of the White House flirting in the silly dance, he sets a very bad example for the young people, and places himself in a very bad light. His course will only cause much more trouble to the churches in restraining the young people, who are already too much inclined toward the ball room, and add nothing, but rather detract from his popularity in the general public estimate. It is time to call a halt and enter protest.

James Willson.
Cherryville, N C.

Brevard Day Report.

Previously reported	$36.85
Lenoir Circuit	4.35
Elkin	8.00
Salisbury Circuit	3.70
Prospect Circuit	10.00
Leaksville	9.66
Troutman Circuit	10.55
Total	$83.11

Respectfully,
Mrs. F. H. E. Ross, Treas.
Greensboro, N. C.

Stoneville.

It is my purpose in this article to try to explain our system of collecting our proportion of the estimated support of the Children's Home, which will perhaps be of some use to others of our pastors who have large circuits, as it seems to be working well for us.

In the early part of the year we appointed a committee of tactics at each appointment, to solicit aid for the Home. And these are notified by another lady, who leads the movement, as to when a box or a collection is desired to be sent, and they respond as directed by her, (or at least are supposed to do so).

Our Easter collection while not great was sufficient to demonstrate the efficiency of the plan. It was our first under this system, and perhaps the poorest, at least we hope so. We want to make another collection about the Fourth of July, and hope that all the readers of the Advocate on the Stoneville Charge, will begin at once to take up an interest in the donation. and be prepared to respond to the call of our leader, Mrs. R. B. Price.

On the evening of the 22nd of March, Brother P. C. Battle, of Greensboro, delivered a most excellent lecture at Stoneville for the benefit of the Home. He is anxious to do this kind of work, and any of the brethren who may need such aid in raising funds for this cause would do well to secure his services.

For the Kingdom,
J. H. Robertson.

Reduced Rates to General Conference.

Permit me to say through the columns of your paper for the information of all concerned, that the Southeastern Passenger Association, covering the territory east of the Mississippi and south of the Ohio, has authorized a reduced rate to Asheville, on account of the approaching session of the General Conference. Tickets will be on sale May 2nd to 11th, good to return until midnight May 31, 1910, with the privilege, however, of extension to June 15, 1910, by deposit of the ticket with the Special Agent at Asheville, and the payment of a fee of one dollar, at the time of deposit.

The reduced rate applies to visitors, as well as to members of the Conference.

Yours sincerely,
B. S. Lipscomb,
Sec'y. General Conference,
Committee on Entertainment.

Quarterly Report of the Treasurer of Board of Missions, Western North Carolina Conference.

Foreign Missions.—The following amounts have been paid on assessment for Foreign Missions since last session of the Annual Conference to April 1st, 1910.

Asheville District.—Hendersonville Station, Jno. W. Moore, $200.00.

Charlotte District.—Dilworth and Big Spring, A. L. Coburn, $30.00.

Franklin District.—Franklin Station, M. F. Moores, $75.00; Bryson and Whittier, A. S. Raper, $18.00; Andrews Station, L. D. Thompson, $25.00; Hayesville, J. R. Warren, $22.00; Franklin Circuit, W. I. Hughes, $32.50.

Greensboro District.—West Greensboro, W. L. Dawson, $80.00; Asheboro Station, C. A. Wood, $84.00; West Market, E. K. McLarty, $360.00; Ramseur and Franklinville, J. E. Woosley, $75.00; Carraway Memorial, S. E. Richardson, $14.00; South Main, O. P. Ader, $32.00; Ruffin Circuit, J. P. Hornebuckle, $70.00; Denton Circuit, H. V. Clarke, $12.00; Centenary, D. M. Litaker, $68.00; East Greensboro, S. T. Barber, $46.00; Coleridge, R. L. Fruit, $8.00; Walnut St., J. W. Ingle, $33.25.

Morganton District.—Morganton Station, W. F. Womble, $85.00.

Mount Airy District.—Wilkes Circuit, J. W. Kennedy, $10.00; O. P. Routh, $35.00.

Salisbury District.—Bethel and Big Lick, S. S. Higgins, $25.44.

Shelby District.—South Fork, H. G. Stamey, $40.00; Ozark, Gastonia, H. C. Smith, $10.00; West End, Gastonia, J. C. Harmon, $10.00; Belwood Circuit, W. V. Honeycutt, $8.00;

Statesville District.—Hickory Station, J. H. Weaver, $135.00; Catawba Circuit, Jno. M. Price, $10.00; Lenoir Circuit, J. O. Ervin, $21.00.

Waynesville District.—Waynesville, Station, J. H. Barnhardt, $18.00; Canton Station, L. B. Abernethy, $54.00.

Winston District.—Mocksville Station, B. Margeson, $35.00; Walkertown Station, M. H. Vestal, $70.00.

J. E. Gay, Treas.

Laymen's Conference for the Franklin District.

The Laymen's Conference for the Franklin District will convene at Andrews, May 23-25. Each pastoral charge in the District is entitled to four delegates. These delegates should be chosen at once and names sent in to me.

All the preachers in the Franklin District are urged to attend this conference. W. B. Stubbs, of Nashville, has notified his acceptance of an invitation to be present and deliver two or three addresses. An effort is being put forth to secure the services of Mr. C. G. Hounshell, of Korea. Let us all join hands and make this a great conference.

The program will be given in full a little later. Remember the date May 23-25, the place, Andrews.

Loy D. Thompson,
Press Reporter for Conference.

Rock Spring Circuit.

Perhaps a few notes from Rock Spring Circuit will be of interest to some of your readers, and therefore I ask for a little space in the Advocate.

Speaking of this charge in a general way I will say that it is progressing nicely. There is a Sunday School at each church that is up to the average country Sunday School in interest and character of work done. There are two Woman's Foreign Missionary Societies that are doing much good, and a very loyal host of people—people who love and support the church, who appreciate a pastor's labors, and who are determined to extend God's kingdom in the earth.

The circuit will continue the support of a native worker in Korea, and will meet all its assessments besides. There are several persons here whose habit is to pay the same to the benevolent collections that they pay to the pastor's salary.

Quite a good deal has been done since my pastorate began here in repairing and furnishing the churches and the parsonage. Webbs has bought a $65 organ and nicely carpeted the pulpit and aisles; Bethany has also purchased a new organ; Marvin has been re-covered, and Denver has spent about $100 in carpeting and lighting the church. The parsonage has also come in for its share of attention. More than $100 has been spent in improving its interior. The broken plaster about the rooms has been carefully mended and paper, paint, and alabastine now cover the dirt and smoke that was formerly so conspicuous. It is now fit to live in. Good enough, at least, for those who at present occupy it.

I have held one revival meeting since Conference—at Denver. In many respects it was a good meeting, although it was not by any means what it should have been. The preaching was done largely by a former pastor, Rev. B. A. York, Lincolnton, N. C. His week's stay here was greatly enjoyed by his old parishoners and his preaching was of a high order—sound and soul-stirring. Brother York will have a little extra time this year that he can devote to helping the brethren in meetings, and anyone desiring help will do well to correspond with him for he renders valuable service in protracted and revival meetings.

The campmeeting will be pulled off, the Lord willing, on schedule time the second Sunday in August. Take a week off then, Mr. Editor, and come up. We will feed you well and give you a large "traveling" congregation to preach to.

With kindest regards to all who may read this.

Yours in His name,
W. F. Elliott.

Morven Circuit.

Rev. J. J. Barker, pastor of Morven Circuit, writes: "We have paid our Foreign Mission assessment and will have the Domestic Mission fund in soon. We have secured a choice location for our new church, the most central in the town. An architect is working on our plans and we expect to begin work soon. We want to put about $10,000 in this property—new church and furnishings. You my look for Morven Circuit to move forward along all lines.

The doors of your soul are open on others and theirs on you. Simply to be in this world, whatever you are, is to exert an influence—an influence, too, compared with which mere language and persuasion are feeble.—Horace Bushnell.

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville, Miss Edna Davis.
Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss John Starr, Greensboro, N. C.
Morganton, Prof. I. B. McKay, Rutherford College, N. C.
Mt. Airy. Rev. Z. Paris, North Wilkesboro, N. C.
Statesville, T. E. Lothery, Davidson, N. C.
Salisbury, Rev. E. M. Avitt. Jackson Hill, N. C.
Shelby, J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison, Waynesville, N. C., R. F. D
Winston, Rev. A. G. Lofton, Farmington, N. C.

Have you elected your delegate? Remember, it is only three weeks till we meet.

* * * *

Have you ever seen and heard a prince speak? Go to the League Conference and hear Prince T. H. Yun. His address will be great.

* * * *

Bishop Candler's address on Friday evening, May 13th, will be a memorable address. Every one who can possibly be present should hear him.

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The item, "The Figures," in the last issue was taken from the Epworth Era. We failed to so mark it.

* * * *

Do you read the Epworth Era? If not you should subscribe for it. It was never better.

* * * *

We shall have as fraternal delegates to our League Conference in Asheville, Mr. H. G. Price, Knoxville, Tenn., who is president of the Holston League Conference, and Rev. W. P. Constable, Durham, N. C., who is Epworth League Editor of the North Carolina League Conference. We are glad, indeed, to have these distinguished Epworthians visit our conference and appear on our program. We hope to reserve greetings from the South Carolina League Conference, too.

* * * *

Doubtless all the League presidents have received a card from the conference president by this, and will endeavor to be present at the conference and bring a good delegation. If any League president has not received a card, he should ask his pastor about it. Perhaps the pastor has it in his pocket.

* * * *

The Davidson Senior League has expressed a willingness—a desire to aid in some special cause. They say: "We will do our part in whatever is decided upon at the conference in Asheville."

* * * *

The Davidson Senior League is a loyal League. If the conference decides to do some special work—begin something as a unit and work to one common end, the Davidson Senior League will raise next year $50. We think that is business. Doing things or planning to do something is what the Christian spirit glories in. It is positively necessary if we be Christian—Christian Leaguers.

"Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." James 2: 17-18.)

* * * *

"No individual or institution has any right to exist unless it has something to do."—Prof. H. A. Hayes, Winston-Salem, N. C.

* * * *

Don't forget to take the 5-cent assessment and send name to Miss Bes-Osie Aiken, Hendersonville, N. C.

* * * *

One of our very best Junior Leagues has recently been merged into a missionary society. How unfortunate. Every Junior League should be a juvenile missionary society. The fourth department of the Junior League was added for this very purpose. Missionary societies only meet once a month. The Junior League should set apart one Sunday in each month for missionary day. On this day the children should bring their dues and devote the hour very largely to the study of missions.

* * * *

We should not only have Era Day once a year, but we should also have Advocate Day. The third vice-president might act as Advocate agent for the League. Let's secure 500 new subscribers for the Advocate before Annual Conference.

* * * *

It is almost time for the District Conference; do not fail to have a League program in connection with the District Conference. Write the presiding elder and ask him to give you the last afternoon and evening of the District Conference. Have some papers, songs, children's choruses, recitations, speeches, etc. It will take but little effort to do that, but it will be interesting and helpful in many ways. It only requires some one to take the matter up and go ahead. We shall have more on this subject. Plans will be laid at Asheville for thorough work in all the districts.

* * * *

Programs will be sent out to all the League presidents in care of the pastor. He who fails to go to the conference will not fail because he was not informed. All snall know about it, from the least to the largest.

GOD ANSWERS PRAYER.

Jehovah, the loving God, distinctly promises to answer the prayers of His children. He that gave parents a love for their children, will He not listen to the cries of His own sons and daughters? He has wonders in store for them. What they have never heard of, never seen, or dreamed of He will do for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; He will send every angel out of heaven to succor them, if their distress requires it. He will astound them with His grace, and make them feel that it was never done before in this fashion. All He asks of them is that they call upon Him. "Call upon me and I will answer thee, and show thee great and mighty things which thou knowest not."—Spurgeon.

The depth from which our words are spoken is the measure of the depth at which they will be heard.—Julian Hawthorne.

THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston Publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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Report to April 19th.

ASHEVILLE DISTRICT		
Burnsville Station, A. P. Ratledge	4	
Hendersonville, J. W. Moore	4	
Hendersonville Circuit, C. E. Hypes	1	
Old Fort, W. G. Malonee	1	
Weaverville Ct., Geo. L. Keever	2	
Hot Springs, C. R. Allison	1	13
CHARLOTTE DISTRICT		
Ansonville, P. L. Terrell	4	
Tryon Street, G. T. Rowe	1	
Dilworth, and B. Spring, A. L. Coburn	1	
Mt. Zion, J. W. Clegg	26	
Belmont, L. A. Falls	8	
Chadwick, H. H. Robbins	6	
Calvary, E. E. Williamson	1	
Lilesville, C. H. Clyde	19	
Weddington, J. H. Bradley	7	
North Monroe, W. T. Albright	1	
Matthews, E. J. Poe	6	
Waxhaw, C. M. Campbell	17	
Wadesboro, J. H. West	4	
Morven Circuit, J. J. Barker	20	
Polkton Circuit, L. T. Cordell	3	
Pineville, W. S. Hales	4	
Trinity, A. W. Plyler	1	129
FRANKLIN DISTRICT		
Andrews, L. D. Thompson	1	1
GREENSBORO DISTRICT		
Rev. W. R. Ware	1	
Coleridge Ct., R. L Fruit	4	
Main Street, Reidsville, L. T. Mann	4	
Washington St., J. Ed Thompson	3	
Denton, H. V. Clark	2	
Uwharrie Circuit, J. A. Sharpe	1	
West Market St., E. K. McLarty	23	
Caraway Memorial, S. E. Richardson	22	
Spring Garden, J. W. Long	1	61
MORGANTON DISTRICT		
Table Rock, Albert Sherrill	1	
Connelly Springs, E. G. Pusey	1	
Cliffside, A. C. Swafford	1	
Spruce Pine, J. B. Hyder	1	4
MOUNT AIRY DISTRICT		
Rev. R. M. Taylor	1	
Mt. Airy Station, J. F. Kirk	2	
Helton Circuit. R. L. Doggett	3	
Wilkes Circuit, J. W. Kennedy	1	7
SALISBURY DISTRICT		
China Grove, J. J. Eads	21	
East Spencer, G. A. B. Holderby	1	
Jackson Hill, E. M. Avett	2	
Salisbury Circuit, J. T. Stover	10	
Woodleaf Circuit, Layman	1	
Mt. Pleasant, N. R. Richardson	7	
Central, Concord, Plato Durham	33	
New London, O. J. Jones	2	
Norwood, T. E. Wagg	5	
Spencer, R. D. Sherrill	1	
Albemarle Circuit, P. W. Tucker	1	
Forest Hill, W. L. Hutchins	3	87
SHELBY DISTRICT		
Main Street, Gastonia, G. D. Harmon	17	
West End, Gastonia, J. C. Harmon	12	
Ozark, Gastonia, H. C. Smith	5	
Lincoln Circuit, J. W. Strider	1	
Stanley Creek, B. Wilson	1	
Lowell, M. D. Hix	2	
Mt Holly, J. A. Bowles	9	
King's Mountain, D. F. Carver	1	
Maysworth, J. F. Harrelson	2	
Cherryville, James Willson	3	
Shelby Ct., E. N. Crowder	1	
Polkville Ct., W. M. Boring	1	
Shelby, First Church, C. F. Sherrill	1	56
STATESVILLE DISTRICT		
Hickory Circuit, P. H. Brittain	2	
Lenoir Circuit, J. O. Ervin	7	
Rock Springs, W. F. Elliott	1	
Granite Falls, W. F. Sanford	1	
Connelly Springs, E. G. Pusey	1	
Hickory, J. H. Weaver	2	
Newton, E. W. Fox	2	
Stony Point, T. B. Johnson	1	
Mooresville, R. M. Courtney	4	
Broad Street, Harold Turner	6	
Race Street, O. I. Hinson	7	34
WAYNESVILLE DISTRICT		
Waynesville, J. H. Barnhardt	1	
Leicester Circuit, C. H. Curtis	1	
Canton, L. B. Abernathy	2	4
WINSTON DISTRICT		
Davidson Circuit, J. T. Ratledge	1	
Stoneville, J. H. Robertson	1	
Mocksville, B. Margeson	2	
Advance, L. L. Smith	3	
Cooleemee, W. Y. Scales	4	
Davie, P. E. Parker	1	
Lewisville, J. B. Tabor	1	
Kernersville, H. T. Byrum	1	14
Grand Total		410

Our Honor Roll

Mt. Zion, Rev. J. W. Clegg, 26; Central, Concord, Rev. Plato Durham, 33; Morven, Rev. J. J. Barker, 20; Waxhaw, Rev. C. M. Campbell, 17; Main Street, Gastonia, Rev. Geo. D. Hermon 17; West End, Gastonia, Rev. J. C. Harmon, 12; Lilesville, Rev. C. H. Clyde, 19; Granite Quarry, J. T. Stover, 10; J. J. Eads, 21; S. E. Richardson, 11; E. K. McLarty, 23.

Interesting to Farmers.

Formerly the agriculturalist knew little about business methods, but the farmer of the present time must be a good business man, to succeed. The great development of the industries in this country has brought the manufacturer and the farmer into close business relationship. Saving time means much to the business man. That's why progressive farmers have 'phones. Instead of going to town, they transact most of their business by 'phone. Rural telephone service costs as little as 50 cents per month. Write to the Southern Bell Telephone & Telegraph Co., 19 South Pryor St., Atlanta, Ga., for their free booklet of full information.

The Christian Life

TRUST AND SERVICE.

Trust and service go together. The man who believes nothing has no confidence and is bankrupt of good cheer and courage in trying to be helpful to others. No man is well fitted to do good until he trusts in the strength of an arm greater than his own and in the goodness of a heart upon which he may rest in peace.

Dr. Buckley tells the story of a Christian merchant in a Western city who was in sore trouble. He had one of those living sorrows which are infinitely harder to bear than the sorrow which death brings. He had a prodigal son who had become the victim of strong drink. He was not a vicious boy was naturally of a loving and tender hearted disposition but he was in bondage to his evil habits. One Saturday night the father had sought to help him, and failed. It seemed as though his heart would break. At midnight, he was sitting in his office, worn out, and almost ready to despair. He had been making a losing fight for two years and it seemed to the careworn man as if it must be a losing fight until the end.

Presently he saw lying on his desk his religious paper, and taking it up his weary eyes fell upon Katrina Trask's little poem, and he read these words:

"Lie down and sleep
Leave it with God to keep
This sorrow which is part
Now of thy heart.
When thou dost wake
If still 'tis thine to take
Utter no wild complaint;
Work waits thy hands;
If thou shouldst faint
God understands."

The words so fitted in to his need that they roused the merchant from the lethargy of despair that was settling down upon him, and he said, "I will." He went home, and slept in peace. He rose the next morning refreshed and full of power. It was the Sabbath, and setting himself to the work with new devotion, his boy was brought to Christ and redeemed from his sin that very day.

Months passed away when one day a young business man in a responsible position, who had recently lost his young wife under distressing circumstances, was in the old merchant's counting room. The young man was so utterly despondent and cast down that the heart of the older man was deeply moved in his behalf. In trying to encourage him he told him a little of his own experience, and how much good the little poem did him when it came to him in that dark midnight of his life. He read it to the young man, and though he was not a religious man, he asked the old gentleman to give him a copy of it. Months passed away before he met the young man whom he had sought to comfort. When they did meet, the young fellow came up and took his hand, and said, "You may not remember me, but I owe more to you than to any other man on earth. You remember the talk we had last winter, and the little poem you gave me? Well, I want to tell you that I was in utter despair. I had fully made up my mind to take my life. I had made every preparation, and your words, and that blessed poem called me back to reason and conscience." He then went on to tell the old merchant how he had given his heart to Christ, and had come to trust God, and so had found peace.

Useful service must always have as its bedrock foundation a personal faith in God. This is true for many reasons. One is that it is the man who trusts God who is at peace; the man who is worried, and fretted, and desperately anxious cannot serve you much. He is too worried about his own affairs. It is the man whose heart is stayed on God, whose faith is sure and steadfast, who has an inexhaustible fountain of good cheer in his own soul, who can give you comfort and inspire your confidence in God when you are in any trouble. Another reason is that it is only the man who trusts God who feels that service of others is worth while. The man who loves God, and trusts Him, by that very fact has his love and sympathy for his fellow men deepened and made more sacred. He feels that he is not only helping his fellowmen, but he is pleasing God, and is, in the only way he can, making some return for the infinite blessings and mercies of his Heavenly Father to himself.

On the other hand, we must remember that service is necessary in order that we may keep our trust. We will not continue to get the joy and gladness which comes from a living faith in God unless we do good. Trust is not given to us to fold up in a napkin and put away as a keepsake. The man who undertakes to hoard up his faith in God, and save it from burglars, is sure to lose it. The only way to keep confidence, and trust, and faith, is to use them and generously give them away in loving service of others every day. It was Paul's great joy as he neared the end of his life that he had "kept the faith," but he had not kept it by putting it away in a safe deposit vault and locking it up in his own inner consciousness. He had kept it by telling it to everybody he met on the street, by carrying it from land to land, and preaching it under every conceivable circumstance to all sorts and conditions of men. And so you can keep that kind of a faith and trust in God that will be a fountain of good cheer and song in your heart only by serving your fellow men as God gives you the opportunity to do from day to day.—Dr. Louis Albert Banks.

FAITH, THE LIGHT OF THE SOUL.

Faith is truly a light in the soul, but it is a light which only shines upon duties, and not upon results or events. It tells us what is now to be done, but it does not tell us what is to follow, and accordingly it guides us but a single step at a time, and when we take that step under the guidance of faith, we advance directly into a land of surrounding shadows and darkness. Like the patriarch Abraham, we go, not knowing whither we go, but only that God is with us. In man's darkness, we nevertheless, walk and live in God's light. A way of living blessed and glorious, however mysterious it may be to human vision! —Thomas C. Upham.

MOTHER'S INFLUENCE.

Two young ladies, who were sisters, when asked: "Why have you become Christians?" replied "O, we resisted as long as we could; but mother's sweet spirit, bright face, and ceaseless songs amidst trials, cares, and discouragements, broke us down. We felt we must have a religion like hers" —Selected.

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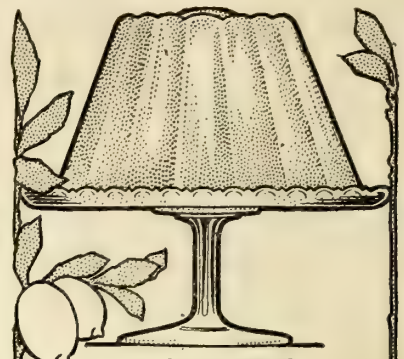
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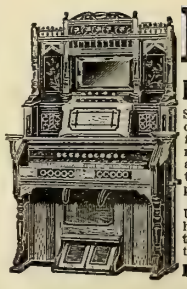


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Our Little Folks

THE FOURTH MONKEY.

It was house-cleaning time, and things were scattered about in the queerest places. The parlor chairs were crowded into the dining room, and the sofa stood in the middle of the kitchen floor, with the ironing board leaning against it. A good many of the parlor ornaments had been put into the storeroom, and mother had asked the twins not to go there to play, for fear of breaking something.

The twins had on their blue sailor dresses, each with a white anchor in front and white stars on the collar; and each head of bushy brown hair was tied with bows of white ribbon. The twins looked so much alike that most people had long ago given up trying to tell which was Faye and which was Fern, and only said, "Here, Twinnie," when they wanted something.

They were waiting now for Miss Margaret, who came twice a week to give them their piano lesson.

"Let's play hide-and-seek while we wait," suggested Fern; "there's such a lot of good hiding places when things are all moved around so."

"Yes, let's," replied Faye, scamperinff off to hide under the table behind a screen of chairs while Fern hid her face and counted.

Then Fern hid behind the bureau in mother's room, and, when it was Faye's turn again, she crept under the ironing board.

Now it was Fern's turn to hide. When Faye had counted twenty-five and had sung out twice, "Bushel o' wheat, bushel o' rye," she searched through the diningroom and kitchen, and then, without thinking, opened the door of the storeroom.

Just as she did so, she caught sight of a pair of startled brown eyes gazing into her own, and of a blue sailor dress with a white anchor in front, and of white bows tying the bushy brown hair.

Hastily shutting the door for fear her sister would rush out and get to the goal first, she suddenly remembered what mother had said about not going into the storeroom to play.

"Fern's forgotten," she said to herself, "and I 'most forgot. I'll remind her when she comes," and she hurried back to the goal to call, "One, two, three for Fern!"

But no Fern appeared. Instead, the front door suddenly opened, and Faye heard the sound of flying feet as Fern ran out to greet Miss Margaret. And the game was forgotten as the piano lesson began.

After the lesson Faye lingered a moment to listen again to the hollow, echoing sound the piano made in the nearly empty room.

All at once she heard Fern say to mother out in the dining room.

"No, mother, I haven't been in the storeroom today."

Faye caught her breath sharply. What could Fern mean? She wanted to rush out and say, "Why, Fern, I saw you there," but held herself back, thinking, "I must give her a chance to tell it herself."

"Faye," called mother, "have you been in the storeroom today? Someone has let the cat in, and he has knocked down the monkey carving and broken it."

The precious carving that Uncle George had brought from Japan!

Often and often Fern and Faye had studied the three queer little monkeys, one holding his paws over his eyes that he might see no evil, another covering his ears that he might hear no evil, and the third holding paws over his mouth that he might speak no evil.

At last Faye spoke. "Yes, mother, I opened the door a little ways before I thought, but I shut it again real quick, and I don't think Tiger could have gone in without my seeing him," she said, looking hard at Fern and wondering why she didn't speak. But Fern was busy tying her shoe and didn't even look up.

"Well," said mother, at last, "perhaps I let him in myself." And she went out to get the glue pot to see if the carving could be mended.

"O Fern," began Faye, "why didn't you tell?"

"Tell what? There wasn't anything to tell."

"There was, too, Fern Shepard. You know you hid in the storeroom that last time, and you know I saw you there."

"It isn't true! I hid behind the piano the last time."

"You didn't!"

"I did!"

Mother, coming back with the glue pot, heard the sharp tones, which had grown louder and louder.

When she had listened to both sides of the story, she gazed into each angry, excited little face. It was evident that both the twins thought they were speaking the truth.

"I cannot understand it," she said, "but I think you must somehow have been mistaken, Faye."

Faye's face flamed scarlet. Didn't she know what she had seen?

It was a long, miserable afternoon. Faye practiced at her piano lesson twice as long as usual, and then helped mother dust some of the furniture while Fern practiced; but over and over in her unhappy little mind she kept saying, "How could she tell such a story?"

Toward the close of the afternoon mother called Faye and asked her to go very carefully into the storeroom and bring the tack hammer.

As Faye opened the door she gave a start, for again she met a pair of startled brown eyes and saw the blue sailor dress and the white hair-ribbons.

And then all at once she discovered that the big mirror from the bedroom had been placed against the wall opposite the door.

It was a very happy little Faye that brought the tack hammer back to mother, and when later she and Fern were standing arm in arm before the table where mother had placed the mended carving, she said, soberly:

"I think there ought to be four little monkeys, instead of three, the other one holding his pays over his forehead to remind us that we should think no evil."—Lily Manker Allen, in Congregationalist.

The grave itself is but a covered bridge,
Leading from light to light through a brief darkness.—Longfellow.

Attention, Fathers and Mothers.

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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

A LETTER FROM MEXICO.

The observance of Holy Week in Mexico was so strange and interesting to me, that I thought you might be interested in a brief account of it.

Holy week begins with Palm Sunday, and as you know celebrates the triumphal entry of Jesus into Jerusalem. Ceremonies were held in all the Catholic churches but I will describe those which were held in the Cathedral. All those who took part in the ceremonies, secured palms and used the large leaves in the procession and wove the smaller ones into different shapes.

At nine o'clock, Sunday morning, these palms were carried to the Cathedral where they were blessed by the archbishop. After this, a procession headed by prelates, priests and acolytes, marched down one aisle and up another, carrying their palms. At the conclusion of the sermon and high mass, the people took their blessed palms home and put them over their doors or elsewhere, to remain in place as good omens until next Palm Sunday.

On Monday and Tuesday there were no special services. The ceremonies were continued on Wednesday. In the morning, after mass "La Sena" was celebrated. "La Sena" means in English, the sign or mark. The ceremony by this name is held in memory of the conquest of the Christians over the Moors in Spain. Five times is it celebrated in commemoration of the five wounds of Jesus. Throughout the service, a large black banner bearing the sign of the cross, was carried by a priest. The service is intended to represent the victory of Jesus over death and the chants by the boy choir were in adoration of the Holy Cross. Many priests took part in the procession and they were dressed in black silk robes with trains fifteen and twenty feet long. After the banner had been adored it was used to bless the people.

In the afternoon from four to seven o'clock was celebrated "Las Tinieblas" which means the total darknesses. This service was in memory of the three hours of darkness during the agony and death of the Saviour. There were yellow candles to represent the apostles and the two Marys and a white candle in the center to represent Christ. There was the singing of Psalms and after each Psalm a light was extinguished until only the white candle remained burning. This represented the desertion of Christ's followers. The white candle was then covered to signify that Christ's death was not real death.

Early Thursday morning the bells rang for the last time until Saturday morning. The main altar of the Cathedral was covered with purple, and the altar cloths as well as the vestments of the prelate and priests were of white, embroidered with gold. At an early hour the bread of the Sacrament was blessed and the celebration of the Lord's Supper followed. The priests, etc., came to the altar first, kissed the hand of the archbishop and received the elements. After all had taken communion the archbishop sat under a canopy of white and gold and consecrated the oils. During this ceremony, all who had taken part in the services of the morning, had breakfast in an adjoining room. When these had finished, breakfast was given to all the poor who came.

As soon as the archbishop had finished the blessing of the oils, he headed the procession of Encharist. He wore a long cape richly embroidered and a mitre set with precious stones. In his hands, he carried the golden goblet containing the sacrament, while he passed down the aisles between rows of boys dressed in surplices. These boys sang the song of the Sacrament. When the archbishop arrived at the altar he gave the goblet into the hands of a priest who together with two acolytes bearing burning candles, ascended to the top of the altar and placed the goblet in a pyx of gold. The priest then returned to the archbishop and gave him the golden chain he had carried. The archbishop bowed before the host and then turned and gave his benediction to the kneeling thousands of people.

In the afternoon of Holy Thursday "El Lavatorio" was celebrated. This is a ceremony kept in memory of the washing of the disciples' feet. Twelve very poor looking old men, dressed in black robes, came in and sat six on a bench facing each other in front of the altar of pardon. It is said that the subjects for this ceremony are chosen from the beggars on the street and that they are paid two dollars each for their service. After quite a lengthy ceremony the right foot of each of the twelve was washed and wiped.

On this day the faithful Catholics visited seven churches in commemoration of the seven different places and times in which Jesus was tried. Those who make this visitation on these occasions with the required devotion are granted plenary indulgence. The high altar on which rests the host on this day represents the tomb of Christ and is called the monument. The altar was beautifully lighted with wax candles.

On Good Friday, everything was in mourning. In the early morning a ceremony was held called "El Oficio." Priests represented Christ and the disciples and read the events of Passion Week. At noon, there began sermons on the seven last sayings of our Lord. At three o'clock, an image representing Christ was roughly taken down from a cross and entombed under the floor in front of the altar. This ceremony produced an indescribable feeling in the hearts of the Protestants who looked on—a heartache for the deluded people. The greater part of the throng that surrounded this scene looked upon the sight as if it were real. Men, women and children fell upon their knees and wept as if their hearts would break.

During this time, while the bells were silent, men were stationed on the towers of the churches to shake "matracas." These instruments are made of wood and so arranged that when turned by a handle a small piece rubs against a revolving cog-wheel and produces a very disagreeable noise. When the people are asked why they use the matracas, they give different answers. Some say, "Why don't you know, God is dead and we can't ring bells because they mean joy, so we have the matracas instead;" others say, "They represent the grinding of the bones of Judas;" while still others say, "They are to frighten away the evil spirits while God is dead."

Saturday is called "Sabado de Gloria" because on that day they celebrate the resurrection of Jesus. At ten o'clock, the "Gloria en excelsis" was sung in the Cathedral and all the purple hangings were rolled back, showing the altars and images which had been covered. At this hour all the bells rang out joyously.

During the week, there had been for sale, at the booths, the most grotesque looking images representing Judas. These figures were of different sizes and many were filled with bread, fruits, etc. After a little powder was added, the images were suspended over the streets in some parts of the city and when the bells rang, these images were blown up. This is not a religious custom, but only secular and is looked forward to with keen enjoyment by the poorer class of people who scramble for the edibles when the explosion occurs. The children ran about through the streets squeaking their toy "matracas" or pinning upon the backs of unsuspecting passers-by, all kinds of ugly paper images of Judas.

The ceremonies of Holy Week were concluded the morning of Easter Sunday. The Easter mass was first celebrated then the archbishop read the papal benediction which was followed by a mass and a sermon. The music by the choir and the magnificent organ was beautiful.

My friends, I have written this, with the hope that some of you who were disappointed because I was not sent to what you believed a more needy field, may now be convinced that Mexico is one of the most needy fields. Oh, it makes our hearts ache to go inside one of these churches and see the hundreds of people pass in and out, going through all kinds of ceremonies that can do them no good. There we see some kneeling, crossing themselves and saying over a lot of words; many are making their confessions to the priests; a number are kissing the hands of the saints and looking at them with the expression of adoration and worship; in front of the altar, is a boy kneeling with his arms extended from his sides and in this position he must remain for hours doing penance for his sins; there is a poor old man kissing the floor as he crawls up towards the altar, here comes a starved looking little woman carrying two candles for which she has paid ten or twelve dollars out of her hard earned savings in order that these candles may be burned in front of the Virgin and secure for her her requests; and so on, one pitable sight after another until we turn away sick at heart, and pray God to send us more workers to give these people the Light.

This afternoon a pretty little woman who has two small boys in our school came to see the principal. She is a Catholic and began to talk about her religion. She remarked, "You see I have on my 'promise dress,'" then explained that she had been very ill recently and promised a saint if she would cure her she would wear brown all the rest of her life. She chose brown because she does not like that color; therefore, she expected greater blessings for this humbling of pride. When she feels that she has sinned she punishes herself in many ways, even beating herself sometimes with lashes. Then she confessed that she was not happy but very heavy hearted. When she left she gladly accepted a testament and promised to read it, saying she would be so happy if she could find peace.

What a contrast is the case of one of our little girls who came to me tonight and asked, "Do you know how I can tell whether I have been naughty in the day or not?" "At night, I just look up and ask myself, 'Would I be afraid to die tonight?' and if I feel afraid I know I have done something bad. Tonight I don't feel afraid."

Won't you pray, every day, dear friends, that God will give us the privilege of leading more and more of these people to Christ and teach them how to find peace?

I am so grateful that the scholarships for which I asked in my last letter have been given and the little girls are very happy over it.

Yours very cordially,

Terrie Etta Buttrick.

I find the great thing in this world is not so much where we stand as in what direction we are going.—Oliver Wendell Holmes.

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MAY 5th, 1909

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

ANNUAL MEETING.

The Woman's Home Mission Society of the Western North Carolina Conference will hold the ninth annual session in Waynesville, N. C., May 14-18, 1910. All names of delegates and visitors should be sent to Mrs. M. J. Branner, Waynesville, N. C.

Mrs. T. F. Marr, President.
Mrs. Plato T. Durham, Rec. Sec.

THE WOMAN'S MEMORIAL.

By Mrs. Luke Johnson.

(Continued from last issue.)

A still greater disturbance came to us in 1878 when the women of the church went to the fathers and brethren and asked if they too might have a part in bringing a lost world to Christ. That was indeed a disturbance! Women organize like men? That was unwomanly! And yet with a heroism scarcely equaled those women continued to knock at the door of the church seeking larger opportunities until forsooth, because of their very importunity they were heard. And who today would abolish the work of these women who are not only raising hundreds of thousands of dollars annually but are telling the story of the cross to their sisters of every name and nation?

Eight years ago the women brought on another disturbance as they sought to establish the order of Deaconess in the church. It was then said by those who did not know whereof they spoke that the women were wanting to be exhorters, preachers, etc. Some high in authority even predicted dire calamity as a result of such action. Yet a late lamented bishop said in one of his addresses not long before his death that one of the great needs today was women consecrated to the work of Deaconess.

And now they tell us another disturbance is on! Let us thank God for the men and women who down through the ages have been brave and true and great enough to break away from ancient thought and custom, and have dared to stand up and strike the rock of conservatism that has at times been the curse of the church. Upon such men and women our Lord has depended as He has sought to lift the old world to larger views of Himself and to an ever widening conception of the extension of His kingdom.

Others object to the passage of this Memorial because they "do not want to see women thrust into positions where they would mix in the rough-and-tumble affairs of men" and thus "lose the respect that men have for them."

This Memoral does not ask for a part in "affairs of men" but in the affairs of God.

Can it be possible that men who handle the affairs of God so abuse their high and holy calling that they have a "rough and tumble" time in planning for the redemption of a lost world? We cannot believe it.

We cannot believe that there can be a time or place where God's work is being shaped by any body of men in which any of His children might not with propriety take part at any time.

There are others who object to the Memorial on the ground that it would put woman outside "her sphere." Who knows just what "her sphere" is? Are there any who will assign to woman her "sphere" in the church of God when Christ himself did not? He knew more about it than any other one and yet He said never a word.

Christ didn't define "Woman's Sphere" neither did he define man's sphere. Yet there are those among us who continue to proclaim to the world what they believe about woman's sphere and who strive to keep her in this man-made channel lest perchance in her great strivings after God she might enter the "inner court" and "sit with them in heavenly places."

Others argue against the Memorial saying there were no women among the Apostles. To be sure there were not. And let it be remembered that in this Memorial the women are not asking to be placed among the Apostles. But they are asking that they may be permitted with their brethren of the laity to have some share in shaping the policy of the church is not only theirs, but is their children's, and their children's children for generations to come. They ask this because they believe it to be in harmony with the principles of Christ.

Others object to the Memorial because "such action would be out of harmony with 'apostolic and primitive precedent.'" Is it possible that we are to be held strictly to "apostolic and primitive precedent?" Then the General Conference will have a mighty task to eradicate from our policies all but those things that are in line with "apostolic and primitive" methods. What will we do with our Sunday Schools, women Sunday School teachers, our woman's societies, our lay representation, our money collectors, and our time limit?

There were no laymen in the first "Jerusalem Council" when the Apostles and elders came together for "to consider of this matter" of admitting Gentile converts into the Christian church without circumcision. See Acts 15: 6. What are we going to do with our great body of laymen?

In apostolic and primitive days there were no collectors of money without the laying on of hands. See Acts 6: 6.

What will we do with our hundreds and thousands of faithful women who year in and year out collect funds for their own enterprises, and in many places actually do the collecting for the brethren also, sometimes under the direction of the pastors, and that too, without the laying on of hands?

What are we to do if we are to be held to "apostolic and primitive" methods? If we have been guided by these precedents heretofore how did all these strange things happen to get into our church? When? Where? Upon what authority? How did the laymen ever succeed in getting in? The only answer that can be given is, that the clergy, the then authoritative legislative body, admitted them contrary to "apostolic and primitive precedent."

And now the women ask that same body of clergymen and laymen to admit them contrary "to apostolic and primitive precedent."

Christ laid down no divine order of church government in the Bible. It is not there. He gave truth to his church in great principles and left the government to man.

He instilled principles by the Baptism of the Holy Spirit on Pentecost in the upper chamber in which man and woman shared alike. Woman's place in the church was not ordered by Christ nor forbidden by Him. He placed her by side of man, and she shares with him in the duties, responsibilities and administration of the home. She now seeks the same place in the church home. Will it be unwomanly for her to stand with her brethren in her Father's house?

We believe we have heard His voice calling us forth. Can it be said that woman does not know His voice? We believe He left the governmental forms to His church.

And to His church we appeal!



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The Sunday School Lesson

SECOND QUARTER—LESSON IV—APRIL 24, 1910

Warning and Invitation.
Matt. 11: 20-30.

Golden Text—Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11: 28.

Warning.

Wrath is necessary to love. The love which has no wrath against evil and dishonor is not true love. Warning of danger is a stronger proof of friendship than any profession of emotional regard. The minister who preaches God's love, but does not preach his wrath, is a "false prophet." Every true prophet has this as his distinguishing characteristic. Ezek. 33. Which of the ancient Hebrew seers ever failed to do this? (Compare 1 Kings 22: 6-8). He who knew best the mind of Jehovah was the most intense in his warnings concerning the fatal and irrevocable results of persistent sin.

Chorazin.

Not a single miracle recorded in the Gospels was performed here. The Gospel perhaps did not aim to record all, but only samples of the various mighty works of Jesus. This verse proves that many of these were not reported. O for more Gospels! Of late years many new sayings of Jesus nave been recovered from the early centuries purporting to have come from his own sacred lips. Some of these are so noble that it is less incredible to believe that they actually were preserved by reliable contemporaries than to suppose some one of later times could have invented them. It is not incredible to suppose that we may yet find other records of parables and miracles of Jesus. What a discovery that would be! To find a peasant's account of this lost ministry in Chorazin would be more thrilling than to discover a new manuscript of Plato, or one of the lost letters of St. Paul. But this is not likely to happen. Perhaps the silence about Chorazin may make more vivid the terrific fact that no act or choice of man fails to be recorded in God's book of remembrance.

More Tolerable for Sodom.

Even Sodom had its chance. Our God is God of the whole earth. No city or man was ever lost whom God could save. But even the omnipotent God cannot save all from self-destruction. No play upon the word "tolerable" can prove a burning Sodom or a burning hell to be a comfortable place. The word "hell" may be changed to "gehenna;" and we may emphasize, as we ought, that all references to it are "figures of speech," but nevertheless "figures of speech" mean something, and it was Jesus himself—the one who loved man best and knew most of the future—who spoke of the "lake of fire" and "gnashing of teeth." What this verse really teaches is the fact that in that future world there will be no level monotone of life. There will be as many grades of reward and punishment as there are differences in knowledge, ability, opportunity and influence. Such revelations of God as Chorazin had received Sodom could not have understood. On her plane of knowledge she sinned against grace, but could not sin as guiltily as those upon whom the true Light had shined. The Infinite Wise yet holds the balances. Each man has a fair chance and a merciful chance of eternal life—but he may lose his chance.

Revelations to Babes.

The deepest spiritual verities are not discovered by scientific apparatus or mathematical demonstration. Moral and spiritual truth is rather a revelation than a discovery. The same argument weighs very differently with the same man at different moments. It depends on the "insight" of the soul; and this insight is dependent on one's reverent and prayerful spirit. To meet God clears away doubt better than the best syllogism could do it. The syllogism is necessary; man's reason must not be contradicted; but the most certain knowledge, concerning the deepest and most important truths of earth or heaven reaches us in another way. It is not by reason that a babe learns to cry or eat or breathe. No man can prove that reason can be trusted without faith in the integrity of the Author of human nature. No one can prove that his five senses are to be trusted without first assuming the trustworthiness of their Inventor. Even the "newly born" into Christian life knows more of spiritual things than the wisest philosopher who never experienced this new "insight." The old Chinese sage said when for the first time he trusted Christ to illuminate him: "It was as if scales had fallen from my eyes." So Saul of Tarsus felt. So felt the disciples of Chorazin and Capernaum when they saw the Father in the face of Jesus Christ.

Christ's Supreme Claim.

"No one knoweth the Son but the Father, and no one knoweth the Father but the Son, and him to whom the Son willeth to reveal him." The unknown God! The unknown Christ! What could more powerfully state their infinity? Let Socrates, or Wesley, or St. Paul, or Gabriel, say this!

Christ's Supreme Mission.

"Come, and I will give you rest!" This invitation is as unique and divine as the claim of co-equal knowledge and power. Where has man ever found rest elsewhere? The unchristian philosopher says: "Youth is an illusion, manhood a struggle, old age a regret." The unchristian poet wails:

"My days are in the yellow leaf,
The worm, the canker and the grief
Are mine alone."

But President Finney and Miss Havergal, in the midst of intensest pain, shouted aloud with joy, so happy they could hardly live, and Helen Kellar, deaf, dumb and blind, has such delight in God that she said to her physician: "If perfect earthly sight were offered me tomorrow, I would not accept it;" and a visitor to her said: "I have lived long and seen many happy faces, but have never seen such a radiant face." This promise of Jesus is even yet being fulfilled to the letter in thousands of lives. Human nature was made for just such a religion as Jesus brings. The Author of the religion and of the soul is one.

"My Yoke."

That sounds like labor, but it only means work, which is quite different. A yoke may seem like a burden, but instead of this it is a help in carrying or drawing the load. The rigging of a ship is its yoke; the bands and pulleys of a mill are its yoke. The more yokes one can use the bigger load he can draw, the greater work he can do. The ox without the yoke is useless; the man without the yoke is dangerous. Only when the yoke is placed upon mind and passion and affection can these help him in achieving highest manhood and power. The yoke of the Sadducee—the unbeliever—and of the Pharisee— the formalist—is hard, but Jesus' yoke is easy; it does not gall. And what is it for? To draw with. The gospel of Jesus is gospel of work.—Pittsburg Christian Advocate.

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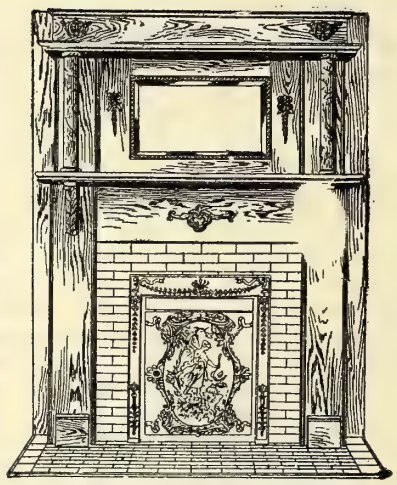
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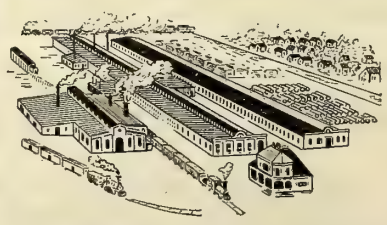


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$500.00 MORE A YEAR FARMING: HOW TO GET IT BY PLANTING THE CROPS RIGHT.

In all our farming there are, perhaps, few operations concerning which it is more difficult to give definite instructions than in the details of how the crops should be planted. So much depends on the character of the plant and seed, the season of the year, and the condition of the soil as to temperature, drainage, moisture and fertility, that no definite or positive instructions can be given; and yet, there are certain general principles involved, which apply to practically all cases. These are very generally disregarded. On many farms the crops are all put in alike or without due consideration of the varying soil conditions and crop needs.

Methods of Planting Corn and Cotton.

Cotton and corn are the chief crops of the South and occupy nearly all our cultivated land, and by far the greater part of our attention. Both are planted in the spring and in rows, receiving to a large extent similar treatment.

Without inquiring into all the influences which may have operated to establish the custom, it may be stated that at one time practically all of these crops were planted on beds raised above the general level of the ground surface. Today, planting on high beds is much less common, but even yet most of the cotton and corn of the South is planted on beds raised more or less above the average level of the soil. Taking the country as a whole such row crops are planted in three different ways: On beds higher than the level, on the level and below the level of the surface of the soil.

In the South very little corn or cotton is planted below the level of the land, due no doubt to the large rainfall which is common during the growing season of these crops. It is probably wise to avoid this style of planting, except on very dry land when the crops are planted late in the season.

As between level planting and planting on high beds there is, however, ample room for a difference of opinion. We know that many farmers are now planting crops on the level who formerly put them on high beds. Moreover, the level planting is increasing rapidly, indicating that it is proving satisfactory. As a general proposition it may be stated that land not well drained and with crops planted early in the spring, a better start is obtained by the plants when put on beds raised above the level. On the other hand, on land that is well drained and dry land warm at planting time, the yield is as good or better when the crops are planted on the level. The advantages, then, of planting on beds are, that the ground becomes dryer and warmer early in the season and when excessively wet weather follows is possibly less likely to drown out. In other words, damp, cold soils require that the crop be planted on beds. As a matter of fact, however, the writer's observation leads him to the opinion that land so lacking in drainage that the crops will drown out when planted on the level, will suffer about as much from excessive moisture when planted on beds.

Planting on Two-Row Beds.

The advantages of the level planting are, that the land may be more cheaply put in condition for planting, may be more cheaply cultivated, and the crop does not suffer so severely from dry weather.

Recognizing these advantages of level planting, many of our best farmers are now planting on broad beds, wide enough for at least two rows. This leaves a marked depression every two rows for taking care of excessive water and attains the advantages of level planting to a considerable extent. As the land is better drained and we are able to cut loose from old established customs, we feel certain that level planting will become more and more common.

Bedding With One-Horse Plow Too Expensive.

The chief objection to the bedding system, so common in the South, is its cost. It is true that when it is done in the fall and winter it better exposes the land to the pulverizing effects of the weather, but the bedding or re-bedding of land for planting, as generally practiced in the South, means the use of the plow—frequently the one-horse turning plow—for preparing the land for planting, and this is doing work at too great cost. Land that has been once properly broken since growing the last crop should not again need so slow and expensive an implement as the plow, and yet, bedding and re-bedding of the land with a turning plow taking four times across the field to complete the bed, is common throughout the South.

With the one-horse farmer this may be unavoidable; but where the work stock is sufficient, if bedding must be done, it certainly should be done with a reversible disc harrow at one trip across the field.

In short, we believe that planting on beds should be confined to moist, cold land, planted early and that then the bedding should be done with a less expensive instrument than the turning plow.

Depth of Planting.

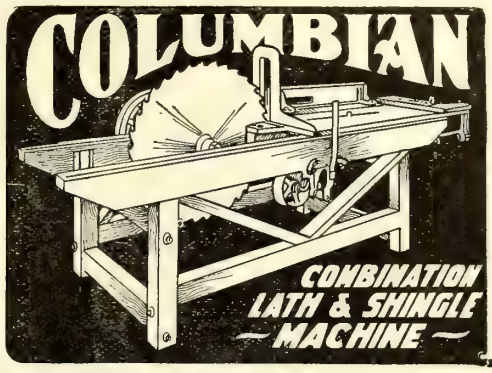
The depth of planting is generally given little consideration, as to the needs of different soils. Early planted crops, on cold damp soils, frequently suffer materially from too deep planting, and on the other hand late planted crops on dry soils, especially those recently broken that are loose, frequently fail to come up because of insufficient moisture resulting from too shallow planting. This latter difficulty is very much increased by our custom of planting on high beds which have not had time to settle properly.

Use Two-Horse Two-Row Planter.

Corn and cotton planters have come into pretty general use; but as a general rule the one-horse one-row planter is used. This, again, is necessary for the one-horse farmer and perhaps desirable on rolling or broken, rough land, where the rows are short; but there is need for a more general use of the two-horse, two-row planters.

They are desirable, because on suitable land, one man and two horses will do as much work as two men and two horses with one-horse planters. Moreover, there is another important advantage, in that the rows are planted more nearly the same distance apart, which is of the greatest importance when cultivators and other labor saving implements are used for cultivating the crops.—Tait Butler, in Progressive Farmer.

The grandeur of life may come through the cheery portal of content. —Robert Collyer.



"It Turns Your Waste Material Into Dollars."

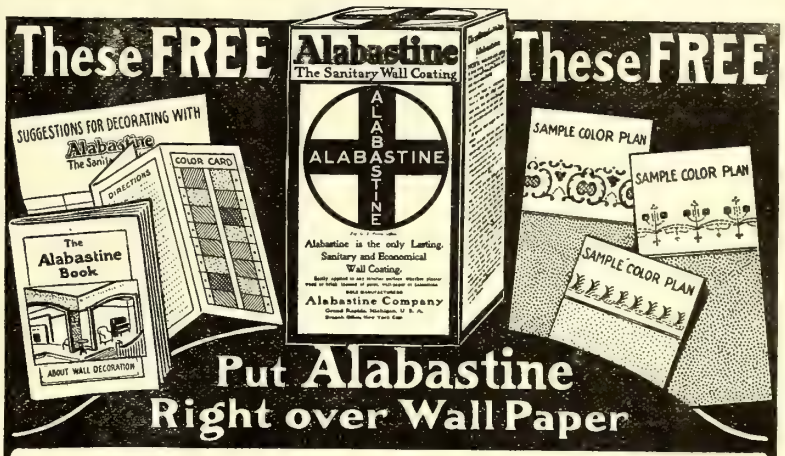
THREE MACHINES IN ONE.

SHORT Log Saw Mill, Lath and Shingle Machine. Does all kinds of sawing. Just the machine for small Saw Mills and Farmers' use.

It's a Big Money Maker.

Write for circulars and particulars.

Manufactured only by
COLUMBIAN IRON WORKS,
Chattanooga, Tenn.



If you have a papered wall and want to redecorate without removing the paper —just put Alabastine right over it.

This can be done with most satisfactory results when the paper is firm on the wall, and is not printed with aniline dyes or in bronze raised pattern.

Alabastine
The Stylish Wall Tint

Alabastine has none of the bad features of kalsomine. It is a powder and comes in packages with the name Alabastine on red cross and circle.

Any other material offered you as "just the same," will be a disappointment—remember that.

Alabastine is just mixed with cold water and applied with a flat wall brush. It is inexpensive, durable, beautiful and easy to apply.

Free Book About Wall Decoration

Please give us your name and address—a postal card will do—and we will send the book—also tell you about our "Suggestion Department" and how we furnish color plans in Alabastine and Alabastine Art Stencils absolutely free. Write today for this unusual offer.

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At no cost to me, please send your Alabastine book and tell me about your Free offers.

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HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy.

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.



LITHIA WATER

"Nature's Sovereign Remedy"
For
Diseases
of the
Kidneys and Bladder.

This water can be obtained by sufferers everywhere, because it does not lose its medicinal value, no matter how far or how long from the spring.

Ask your druggist for it, if you are suffering from Stomach, Bladder, Kidney or Liver Troubles.

Write for booklet of testimonials from able physicians and relieved sufferers. They will convince you that there is none like it.

Harris Lithia Springs Co.
Harris Springs, S. C.

Our Dead.

MRS. REBECCA WARLICK EVERHART.

Whereas, God, the great head of the Church, has seen fit in His infinite wisdom to call our beloved sister and co-worker, Rebecca Warlick Everhart, from earth to Heaven, and

Whereas, we greatly admired her true worth and earnest Christian character and appreciated very highly her interest in and faithful work for the Ladies' Aid Society of the Methodist Church of Newton, be it

Resolved, That, while we cannot understand this visitation of God's providence, we bow in humble submission to the will of our Heavenly Father.

Resolved, That, while we shall miss her in our society and in all the work of the Church, we will emulate the true sincerity of her Christian character and remember with gratitude her life among us.

Resolved, That we take this formal opportunity of expressing on our part a grief too deep for words and our heartfelt sympathy for her devoted husband, her loving parents, her fond brothers and sisters and her little daughter.

Resolved, That a copy of these resolutions be spread on the minutes of the Ladies' Aid Society, a copy be sent to the family of our departed sister, and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. L. H. Phillips,
Mrs. J. B. Little,
Mrs. E. W. Fox,
Committee.

Sugg—Tempa Sugg, nee Spinks, was born Ocober 18, 1813, and died March 12, 1910, aged 96 years, 4 months and 24 days. Early in life she became a Christian and joined Mt. Olivet Methodist Episcopal Church, in the southeastern portion of Randolph County. She remembered many of the old pioneer preachers of that community and used to speak of one of the early bishops who attended a camp-meeting at this old church and who came into the tent where she was—just a girl—and patted her on the head, making himself sociable and kind.

She was married to M. A. Sugg many years ago, who died in 1884. To this union were born six children, two girls and four boys, only one of whom is living, Lewis O. Sugg. The home of this good woman has been like an oasis in a desert to many, many preachers of all denominations. Her doors were open to them, and her heart too.

In 1886-7, it was my good fortune to be her pastor, and then in 1891-2 I was her pastor. In these four years I took my family there many times and there developed a kind feeling a kin to that of mother and daughter between her and my wife. Indeed, it became a little difficult to go down to that church without feeling an almost irresistible force to go there.

The predominant trait of her character was her kindness, unassuming, quiet, loving and lovable. In short, a mother, the like of whom one does not often see. I felt somewhat like when in 1899 we buried my own mother—though in this case I assisted in the services. Her noble son L. O. Sugg lived with and cared for her like a tender mother would a child. He has cared for to the last, two or three other old women. It seems to be his pleasure to take an interest in others.

On March 14th, Rev. R. L. Foust and the writer—a lovely day—laid her away in the old Mt. Olivet cemetery, which is about a mile and a half from the present church. There lie two of the decaying sills of the old church built by Rev. Spinks, whose circuit at that time reached to the Pee Dee River, and whose body lies hard by the old church site. Rev. Russell, a brother-in-law to Sister Sugg, is also buried there, Rev. Spinks being her grand father.

Many bits of early Methodist history come to my mind that have been given me in connection with this place, but enough. We shall not see another such woman soon and we feel like Heaven is not far away and is becoming more and more like home. May God's blessings rest upon the dear ones left behind.

J. E. Woosley.

White—Mollie James, daughter of James and Catherine Meredith, was born June 17, 1841 near Oak Ridge in Guilford County, N. C., and died at North Wilkesboro, N. C., March 19, 1910, about 12 o'clock p. m. or perhaps a few minutes in the Sabbath morning of March 20th, being 68 years, 9 months and 3 days old. She was married to John C. Hemphill in Guilford County, near the Randolph line, in 1859 or 1860, and he died in 1864 or 1865.

She was married to Willard B. White, Nov. 22, 1869, at Greensboro, N. C., and moved with him to the State of Indiana, where they lived for three years and then moved back to North Carolina in 1873, locating at Guilford College. She joined the Southern Methodist Church at Muir's Chapel, in Guilford County, she being one of the last, if not the last member taken into the church in the old log church at Muir's Chapel before it was torn down. She was received into membership by Rev. Charles Phillips, being probably the last member received by him, while serving that church.

Her husband and she moved to Forsyth County in the fall of 1874, residing near Walnut Cove until 1879, when they moved to Winston, where they resided until the fall of 1896. Then they moved to North Wilkesboro, living there the remainder of her life.

She always led a consistent Christian life, trying to live the doctrines and gospel as taught by her divine Master. She was a great sufferer for the last thirty years of her life with the disease that finally carried her off. Yet she bore the long ordeal with Christian patience and resignation, being always kind and smiling to her friends and acquaintances. She was a devoted wife to her husband, who is left behind to wait in patience for that reunion which will come in a better, brighter home, where sorrows and parting shall no longer be known, and where love and happiness shall reign throughout eternity.

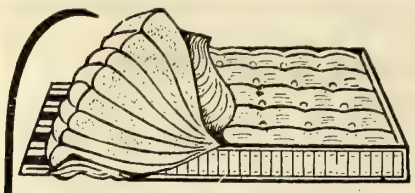
Craver—Laura Catherine Craver was born February 1, 1870, and died March 4, 1910, aged 40 years, 2 months and 3 days. She was married to Michael L. Craver November 23, 1898, and the union was blessed with four children, two girls and two boys. One of these, a little girl, passed on before her mother into the beautiful beyond over three years ago.

Sister Craver professed faith in Christ as her Saviour when about twelve years of age, and joined Mt. Olivet M. E. Church, South. She remained a faithful member there until death removed her from that flock to the one great fold of the divine Shepherd in Heaven. In life she gave evidence of her acceptance with Christ, and before dying said that she loved the Lord and was prepared to die.

Sister Craver was ever found a faithful and devoted wife, a mother deeply affectionate toward her little ones, doing her utmost for the comfort of her loved ones as long as she was able. She leaves behind to mourn her loss, her husband and three children, father and mother, two brothers and two sisters.

"When we asunder part,
It gives us inward pain,
But we shall still be joined in heart
And hope to meet again."

Her Pastor.



KIRKMAN'S "LEADER" FELT MATTRESS

ABSOLUTELY GUARANTEED TO BE SECOND TO NONE

THE man who attains to old age spends about one third of his time in bed. Nature demands that this rest be taken, and if one disobeys her law, and fails to give her time to repair the worn-out machinery, she exacts a sure penalty.

He soon finds himself not so strong, and before he is old in years he is broken in health. He is forced to give up his work; if, indeed he does not drop into his grave at a time when he should be in the full vigor of manhood.

To avoid such a waste of energy, or a premature collapse, the wise and the economical man will give eight hours of twenty four to sleep, tired nature's sweet restorer;

"The baiting place of wit, the balm of woe,
The poor man's wealth, the prisoner's release,
The impartial judge between the high and low."

If a third of one's time is passed in bed, then what of the bed?

Shall it be a combination of boards and knots, or shall it be on a Mattress that is made of the finest material that time and money can procure? Where nothing but skilled workmanship is used, where every particle of its composition is sanitary, made of material that there is not a particle of dust about, made in satin finished ticking, of the finest quality. There are eight layers of the best quality Felt in each mattress,

These mattresses are diamond or square tufted, rolled stiched or plain stitched, A sample of the Felt and ticking will be sent you on request, and if you do not find Kirkman's Leader Felt Mattress at your Dealer's, send us $14.25 and we will ship you one of these mattresses by Express all charges prepaid. After using this mattress for 60 days and comparing it with any Felt mattress on the market, return it to us and your money will be cheerfully refunded. As to our responsibility we refer you to any bank or banker of High Point.

O. ARTHUR KIRKMAN MANUFACTURING CO. High Point, N.C.

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, N. C.

Second Round

Hot Springs, Ottingers, April 23-24
Marshall, Rector's, April 30, May 1
Central, May 8
Riverside, May 8
Haywood Street, May 15
Elk Mountain, May 15
Bethel May 22
North Asheville, May 22

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder, Charlotte, N. C.

Second Round

Lilesville. Savannah, April 23-24
Ansonville, Salem, April 23-24
Wadesboro, April 24
Mount Zion, April 27
Unionville, Zion, April 30, May 1

I trust the stewards and other laymen in each charge will help the pastor to secure at least ten new subscribers for the advocate during the months of March and April.

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N.C.

Second Round

Hiawassee Circuit, at Martin's Creek, April 23-24
Dillsboro and Sylva, at Sylva April 30, May 1
Webster Circuit, at Webster, May 7-8

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Second Round

Ruffin Circuit, Ruffin, April 30, May 1
Wentworth Circuit, Bethlehem, April 23, 24
Reidsville, May 1, 2

Delegates to the District Conference will be elected this quarter.

Third Round

Greensboro, West Market Street May 8
Greensboro, Centenary, at night May 8
High Point, South Main Street May 21-22
High Point, Washington Street May 22-23
Uwharrie Circuit, Oak Grove May 28-29
Greensboro, Spring Garden Street June 5
Carraway Memorial, at night June 5
Coleridge Circuit, Mount Olivet June 11-12
Asheboro Station June 18-19
Ramseur and Franklinville, Ramseur, June 25-26
Liberty June 26-27
Randleman and Naomi July 2-3
Asheboro Circuit, Worthville July 2-3
Walnut St., Greensboro, Dist. Con. July 6-8
Pleasant Garden Circuit, Bethlehem July 9
East Greensboro Circuit, Mount Pleasant, July 10-11
Denton Circuit, Clarkesbury July 16-17
Wentworth Circuit July 23-24
Reidsville July 24-25
West Greensboro Circuit, Groom's July 30-31
Randolph Circuit, Ebenezar July 31, Aug 1
Ruffin Cirruit Aug. 6-7

The District Conference will convene July 6-8 at Walnut Street Church, Greensboro. The opening sermon will be preached Tuesday night, July 5th, by Rev. R. L. Melton. The Conference will begin its first session Wednesday, 9 a. m. and adjourn Friday in time for all who desire to do so to leave on the afternoon trains.

Let every pastor be active in the Advocate Campaign. Who will send in the largest list of renewals and new subscribers?

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Second Round

Helton, Helton, April 16-17
Jefferson, Orion, April 17-18
Creston, Sutherland, April 23-24
Watauga, April 27
Boone, Hopewell, April 30, May 1

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, N. C.

Second Round

Spruce Pine, at Mount Vernon, April 23-24
Bakersville, at Snow Creek, April 30, May 1.

Third Round

McDowell, at Pleasant Hill May 7-8
Old Fort, at Bethel May 14-15
Table Rock, at Fairview May 21-22
Hartland, at Pleasant Grove May 28-29
Morganton Station, at night June 3-5
Morganton Circuit, at Dentons June 4-5
Thermal City, Trinity June 11 12
Connelly Springs, at Mt Harmony June 18-19
Rutherford College, at night June 18-19
North Catawba June 25-26
Marion, at night June 25-26
Rutherfordton, at Gilead July 2-3
Elk Park July 9-10
Spruce Pine July 12
Bakersville July 16-17
Green River, at Lebanon July 23-24
Broad River, at Kistlers July 30 31
Forest City, at Forest City Aug. 6 7
Cliffside, at Hollis Aug. 13 14
Henrietta and Caroleen, at Henrietta Aug. 20-21
District Conference at Bakersville July 14-17

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Second Round

Jackson Hill, April 22
Gold Hill Circuit, at Richfield April 23-24
New London Ct., at Bethel, 3 p. m. April 24
Kannapolis Circuit, at Union, April 30, May 1

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

Gastonia, Ozark, April 22
Lowell, Bethesda, April 23-24
McAdenville, McAdenville, April 23-24
Mayesworth, Mayesworth, April 25
Belwood, Palm Tree April 30, May 1
Polkville, May 7-8
Stanly Creek, May 14-15
Lincolnton Circuit, May 14-15

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, N. C.

Second Round

Catawba, at Bethlehem, April 23-24
Newton, April 24-25
West Statesville, at Bethel, April 30-31
Race Street, May 1

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Second Round

Leicester, Western, April 23-24
Brevard Circuit, April 30, May 1
Mills River, May 7-8
Spring Creek, Balm Grove, May 14-15
Haywood, Davis, May 21-22
District Conference, Canton, May 25-27

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Second Round

Summerfield, Pisgah, April 23-24
Stokesdale, Carmel, April 24-25
Kernersville, April 27
Burkhead, April 28
Davidson, Centenary, April 30, May 1
South Side, May 1

FROM THE FIELD

(Continued from sixth page.)

Trinity College Notes.

Professor R. L. Flowers left on the 12th for Plymouth, where he attended the educational meeting in the interest of the college. This is the second Educational Day which has been planned by the alumni of the College. Arrangements have been completed for meetings to be held at New Bern, April 17 and 18; Charlotte, Washington and Dunn on the 20th; Weldon on the 22nd; High Point on the 23rd and 24th; Burgaw on the 26th; North Wilkesboro on the 27th; Statesville on the 28th.

In addition to these, where arrangements have been completed, there are about fifteen other counties in which educational meetings will be held during the months of June and July.

The regularly fornightly meeting of the Deutscher Verein was held last Friday evening in one of the Seminary rooms of the Library. Professor William H. Wannamaker, head of the department of German, spoke on "The Growing Commercial Importance of the German Empire and its Probable Influence on World Politics."

The fourth of the faculty series of lectures was delivered in the Y. M. C. A. Thursday night of this week, by Dr. W. T. Laprade, of the Department of History. The subject was "The Eyes of History." This is next to the final lecture of the series.

The mid-week meeting of the Y. M. C. A. was addressed last Wednesday by Mr. J. S. Hunter, secretary of the Y. M. C. A. of Durham, on the subject of "Personal Liberty."

Professor John C. Wooten, of the Department of Biblical Literature, has for ten days been assisting Rev. J. A. Dailey in a meeting at his church in East Durham.

Professor W. H. Wannamaker left on Thursday to give an address before the High School at Cary.

Dr. M. T. Adkins, who has for three years coached the baseball team so successfully and so satisfactorily to all concerned, has gone for the year. Before leaving, however, he entered into an agreement with the Athletic Council to coach the team for the next three years. This arrangement gives great satisfaction. Dr. Adkins is not only an expert baseball man, but he is also a cultivated gentleman.

Mr. W. W. Card, director of the Gymnasium, left on Monday to join the baseball team at Spartanburg, and to go with the team on its Southern trip through South Carolina and Georgia.

The Trinity-University of the South intercollegiate debate, planned to take place at Sewanee, May 2, has been put off until next autumn on account of the illness of one of the Sewanee debaters.

Tickets to General Conference—Important Information to All Persons Contemplating Attending.

The committee of the General Conference having in charge the matter of special rates over the railroads for the session of the Conference to be held in Asheville, N. C., May 4 to 25, 1910, arranged that these special tickets should be on sale only on May 2 to 11, both days inclusive. The local committee in Asheville recognized that this was a very serious mistake, but when they found out just what had been done, it seemed to be too late to make any change in these "on sale" days. Any one wishing to attend the Conference, who cannot leave home on or before the 11th day of May, cannot get the benefit of the regular Conference rate over the railroads unless we are able yet to have the "on sale" dates extended. There will be placed on sale on May 15th, however, the regular summer excursion tickets to Asheville. These tickets, while not giving quite as low a rate as the regular Conference schedule, are very low, and the tickets are good until October 31st, and have stopover privileges at all principal points, both coming and going. With the exception of the very small increase in the price, these regular summer excursion tickets are in every way much more desirable than the regular Conference special tickets, and can be bought at any ticket office if notice is given that such a ticket is wanted. These tickets are on sale regularly at all coupon offices, and the notice in advance that such tickets will be wanted will have to be given only at the smaller towns. If you want to attend the General Conference, and do not expect to leave home before the 15th of May, ask at your ticket office for a regular summer excursion ticket to Asheville, and the agent will provide same if he does not sell it regularly.

ALONE WITH JESUS.

Alone with Jesus? What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusations of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of infinite love, tenderness and compassion! Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealngs! What holiness stamped on the very brow, that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings! Be much alone with Jesus! Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—Frederick Whitfield.

"What you pray for you ought to be willing to pay for."

Like the Ancient Sphinx of Egypt, "Sphinx" Paints Defy Time and Weather.

Look for the Trade Mark bearing the words "Lemoco Quality" on every can.

If your dealer can not supply you, write for free color card. Give name of nearest dealer

Leland Moore Paint & Oil Co.
Charleston, S. C.



Best Paint For Southern Pine.

LELAND MOORE PAINT & OIL CO. Lemoco Quality REGISTERED



Never ask for
Extracts
"Say"
SAUER'S

THE Pure Food Law protects you against adulteration, but it does not guarantee first quality ingredients. That is why the name "SAUER'S" on the bottle means more to you than the law. It signifies:

PURITY, STRENGTH and EXQUISITE FLAVOR

We are the largest makers of Extracts in the world. Therefore we can give the best values. Our 32 kinds are characterized by HIGH QUALITY, and have received ten first awards and medals, in America and Europe. Come in 10c and 25c bottles.

Write us whether your grocer keeps SAUER'S EXTRACTS. For your kindness, we shall mail you *free* and *postpaid*, a handy little cookbook with fifty recipes by a famous chef.

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The large capital and conservative management of this bank afford absolute security for all money entrusted to its care

4 PER CENT INTEREST ON SAVINGS DEPOSITS
We Cordially Invite Your Patronage

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Scores of testimonials from persons who will gladly write to those now suffering, all tell of perfect cures. Our Combination Treatment, both local and constitutional, tones the system, purifies the blood, **destroys the growth and heals the sore.** Free book "Cancer and Skin Diseases," containing testimonials of cured patients, upon request. No matter how serious your case or what treatment you have taken, if still afflicted you should have this book; it gives valuable advice. Write at once, DR. JOHNSON REMEDY CO., 1235 Grand Avenue, Kansas City, Mo.

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It Is Waiting For YOU

Here is just what you want, just what you need. You have been looking for it and here it is. Send for it and stop worrying. Say the word and it will be sent to you. Send us the message in the coupon, saying you have read this announcement, saying you want to try it and it will be sent by mail, without a penny. It is Bodi-Tone, the real remedy for the sick, whose fame is spreading like wild-fire from the Atlantic to the Pacific, which is curing sick-folks by the hundreds, the medicine your neighbors are talking about. This announcement is put in this paper by the Bodi-Tone Company of Chicago, who invented Bodi-Tone over a year ago and immediately offered it on trial to all the sick, a fair and honest way, so everyone could try it and judge its curative value before paying a penny for it. The Bodi-Tone Company has sent out over one hundred thousand $1.00 boxes during the past year in this way, to people in all parts of the country, without a penny in advance, and thousands have seen, felt and known its great curative benefits. Now the Bodi-Tone Company wants *you* to try a *full-sized one dollar box* of Bodi-Tone at its risk and expense, so that *you*, too, will get to know the great curative and restorative forces in this extraordinary medicinal combination, which is rapidly proving its superiority over the common and ordinary proprietary medicines that have so badly disappointed the sick. We want you to fill out and send us the "*Trial Coupon*" printed at the bottom of this announcement, giving us your full name and address, and the one dollar box of Bodi-Tone will be sent to you by next post, without a penny for you to pay unless it proves its value in the ailments which are troubling your body, unless it benefits you, unless it proves to you that it can cure.

Bodi-Tone

does just what its name means—*cures disease by toning all the body*, and we want you to try it and see what it will do for *your* body. Bodi-Tone is a small, round tablet, that is taken three times every day, either before or after meals as you may prefer. Each $1.00 box contains seventy-five of these tablets, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how easy and simple it is to take, so you can learn how it works in the body, how it *cures stubborn diseases* by helping nature to tone every organ of the body. The composition of Bodi-Tone is not secret. Every one of the many valuable ingredients used to make this splendid remedy are well known to all doctors of all schools; each has a well defined, well known and thoroughly established place in the realm of medicine and is prescribed by physicians every day of the year. Each ingredient is named and fully described in the Bodi-Tone Book, which tells all about Bodi-Tone and is sent free to every Bodi-Tone user. You know just what you are using and know it is good and safe. Among the ingredients which compose Bodi-Tone are Iron, to give life and energy to the Blood, Sarsaparilla, to purify it, Phosphate to nourish the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb and Oregon Grape Root for the Liver, Cascara which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. All these ingredients pull together to *restore health in the body*, each serves to build upon the others work, each one helps.

Highest Medical Authority

We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world and all of which are recommended by the best modern medical writers and teachers. Many are prescribed regularly by the medical profession for diseases in which we recommend Bodi-Tone, most of them have been successfully used separately or in combination with other drugs for the treatment of innumerable diseases, but *the exact combination found in Bodi-Tone* is peculiar to Bodi-Tone alone and gives Bodi-Tone a curative and restorative power peculiar to itself, that has brought health to thousands during the past year's time. We simply claim credit for the formula which we have invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands have found in Bodi-Tone, for the cures which make it different from other remedies. That is why we want to send a box on trial to you immediately, as soon as you write for it, for we know you will find it different and superior. Though Bodi-Tone is a scientific medicinal combination, most of the ingredients used in it are familiar to the common people, and are remedies which they as well as the doctors *know to be good*, remedies in which they can place the fullest confidence and which they know they can safely use. Bodi-Tone is right all through, from the first to the last ingredient, a remedy that knows its work in the body and does it in a way that satisfies the body-owner. It is a pure remedy that all the family, young and old, can use. It contains no narcotic or habit-forming drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body. It does not kill pain with opium or morphine. It does not excite the body with alcohol, but it tones the body and cures its disorders with the remedies nature intended to tone and cure the body or that power would not have been given to them.

Bodi-Tone

offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for—*to help nature restore tone to the body*, to restore normal health, energy, vigor, vitality and strength. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well understood, definite action that produces curative results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are especially valuable in such ailments. Bodi-Tone is especially urged for all chronic sufferers who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give *this scientific, modern combination* of old-time remedies a chance to show what it can do for you.

It Is Proven

If you read our Bodi-Tone offer a year ago, when Bodi-Tone was first offered on trial, and hesitated to try a new medicine, you should hesitate no longer, for the curative powers of Bodi-Tone have been amply proven by one solid year of cures. It has been tested in thousands of cases, covering a great variety of ailments in both sexes, at every age, and the results obtained are more than sufficient to amply prove the wide curative value of this splendid formula. It was advertised right from the start as a remedy for *all* of the body and its aid has been sought by chronic sufferers from most of the important diseases which destroy the body's peace and comfort. Over one hundred thousand people have used it during the past year. Persons suffering from Rheumatism, Stomach trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Bowel Complaints, Female Troubles, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anæmia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and proven its value in such disorders. Their experiences have proven beyond a shadow of doubt that the Bodi-Tone plan of *toning all the body* is a right plan that helps to *cure* these and other disorders, that it is a *real aid to nature*. How Bodi-Tone has acted in these cases is best shown by the letters of praise received from former sufferers. Every day's mail brings its share, for the fame of Bodi-Tone is *spreading like wild-fire*, because *Bodi-Tone is doing the work* and proving its superiority over common remedies. Many who have for years been in poor health and have tried most all of the prominent medicines, have written that *one single box* of Bodi-Tone did more good than *all* the others combined. Other sufferers, who have tried good physicians and specialists for their various troubles, often doctoring at great cost over a long period, have written that Bodi-Tone did the work after the doctors medicines had failed.

Reports of Cures

The letters and reports printed in this announcement are but a sample of the many we receive every day. Read them and judge for yourself. If you are sick or in poor health, if you have been doctoring without benefit, if you are discouraged, send for a box of Bodi-Tone on this most liberal and fair trial offer. Try a *real remedy for the sick* and see what it does for you.

SAN ANTONIO, TEX.—I had Catarrh in the head, bronchials, stomach and bowels. I had taken medicine till not a tooth was left. I was a physical wreck when the trial box of Bodi-Tone came to me. I have used two boxes according to directions and have regained my appetite, eat hearty and sleep well. Now that I know how Bodi-Tone cures I want to induce everybody to use Bodi-Tone to fix up their bodies. I am an old war veteran, past 68 years. W. W. BUCHANAN, 523 Austin St.

DORSET, VT.—Bodi-Tone has done good things for me. I had Rheumatism very bad, felt lame and sore all over. My kidneys bothered me; now I am free from all of these troubles. MACK FISHER.

MADISON, FLA.—When I began using Bodi-Tone I was bothered with Indigestion and could eat hardly anything, and now I am well. I had tried several doctors, but nothing did me any good till I began using Bodi-Tone. W. D. LAMB.

HANGING LIMB, TENN.—I had been taking all sorts of remedies for Female Ailments for five years. I had been in bed for seven months and could not get anything that would relieve me until I had taken Bodi-Tone. I now feel like an entirely different woman. SALLIE RAMSEY.

COTESFIELD, NEB.—I have had Stomach trouble for eleven years and it has been very bad for the past four years. Bodi-Tone has helped my stomach wonderfully.



Before I began taking it, I had to throw up my supper every night. I would have such pains and such a heavy weight at my stomach and would nearly smother with gas. I would almost die and had to throw up what I had eaten to keep from smothering to death. It was so bad for four years that I was almost a walking skeleton. Now I am much stouter and don't look like the same person. My stomach digests what I eat and that trouble is all gone. Before using Bodi-Tone I was so nervous and had such pain in the top of my head, and Bodi-Tone has remedied that also. I have tried home physicians, have doctored with a well-known specialist, and have taken a number of different patent medicines, but they only did me harm. They hurt my stomach until I couldn't take them. I cannot praise Bodi-Tone too highly. MRS. WM. BECK.

CULVER, IND.—I am telling all of my neighbors and friends about Bodi-Tone, and when they ask me what I know about it I tell them all I know is that it reached my case and did me more good than any other medicine I ever took, which is enough for me. My troubles were lame back and continual tired feeling, due, as I believe, te weak kidneys. My back was so bad that when I stooped over I could hardly raise up again and I suffered much pain with it. I took most everything recommended for lame back and kidney trouble but found no relief until I used Bodi-Tone. I used only two boxes and have not since been bothered with my back, and instead of feeling tired I feel like working all the time. I heartily recommend Bodi-Tone. OTIS E. MARSH.



GASTONIA, N. C.—When I began the Bodi-Tone I was in a very weak condition, and had tried so many patent medicines which proved of so very little benefit to me that I became discouraged. Seeing Bodi-Tone advertised, I decided I would give it a trial. I had been in very poor health for five years, suffering from different diseases and with a debilitated, run-down system. I was full of Malaria. I had two physicians waiting on me and they gave me only temporary relief and told me I would have to have an operation performed, to which I would not consent. Before I began the use of Bodi-Tone I scarcely had strength enough to dress myself in the mornings and had to stay in bed, not able to do my household duties. I began the use of Bodi-Tone three months ago and my improvement was so rapid that within a few weeks I was attending to my household duties and could rest better at night than I had in years. I am now enjoying perfect health and have gained ten pounds in weight. MRS. R. M. CURRIE, 321 Chester St.



A Trial

of Bodi-Tone is yours for the asking, no matter what your ailment may be, for we want all to test it. If you have never before used it, you can get a $1.00 box to try, by return mail. Simply fill out the following Trial Coupon, mail it to the Bodi-Tone Company, Chicago, Illinois, and let Bodi-Tone do its work for you.

Trial Coupon

Clipped from N. Car. Christian Advocate.

Bodi-Tone Company, Hoyne & North Avs., Chicago, Ill.

I have read the Bodi-Tone Announcement, offering a $1.00 box of Bodi-Tone on 25 days trial, and ask you to send me a dollar box by return mail, postpaid. I promise to give it a fair trial and to send you $1.00 for same promptly if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing. Neither I nor any member of my family have ever before used Bodi-Tone and I state on honor that this application is made for my own personal use and not for any other person. The following is my full name and address to which the Bodi-Tone should be sent.

Name _____

Town _____

State _____

St. or R. F. D. _____

Bodi-Tone Company,- Chicago.

HOME MISSION NUMBER

NORTH CAROLINA CHRISTIAN ADVOCATE

GREENSBORO, N. C., THURSDAY, APRIL 28th, 1910



SCENE IN THE MOUNTAINS OF WESTERN NORTH CAROLINA

IN THE INTEREST OF MISSIONS IN THE WESTERN NORTH CAROLINA CONFERENCE AND THROUGHOUT THE BORDERS OF THE HOME CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Southern Life & Trust Co.
Greensboro, North Carolina

SOME INSURANCE FACTS THAT ARE REASONS FOR YOUR INSURING IN THE SOUTHERN LIFE AND TRUST COMPANY

First. This Company has been successful from the beginning, and has never experienced the ups and downs of the average insurance company, at the expense of its policyholders. In six years its surplus to policyholders has increased from $200,000.00 to $477,846.00.

Second. Its actuary is one of America's most eminent insurance experts. It makes no contract that it cannot carry out, and no provision that it cannot fulfill.



Third. In its interest earnings it stands at the head of American Insurance Companies.

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Fifth. Its dividends to policyholders are as large as those paid by any insurance company in the country.

These results of an economical and successful management make possible the best results to policyholders.

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R. J. MEBANE, 3d Vice-Pres. and Asst. Manager.

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AT AUCTION
Greensboro Auditorium
MAY 5th, 1909

I will sell my entire herd of Jerseys without reserve. There has never been such a chance offered to the public of the South to stock up with pure bred registered Jerseys, Golden Lads and St. Lamberts of the richest breeding.

Wish to sell privately to reliable party, milk route on which I sell $8000.00 worth of milk at 10c per quart and cream at 20c per pint, yearly. Demand not supplied. Also dairy wagons, etc.

Have several farms for sale, from forty acres up. Reasonable terms. Reference, Bradstreet. Address,

JOHN A. YOUNG :: :: Greensboro, N. C.

COMPLETE ONLY $15.00



Burns Wood or Coal

Just Send Me One Dollar

and I will ship C. O. D. to any open railroad station in the U. S., east of the rocky mountains, this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay agent $14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x26 inches. Guaranteed to reach you in perfect order. Shipping weight 400 lbs. "Write for Catalogue." Agents wanted to take orders for this range.

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GREENSBORO, N. C.

North Carolina Christian Advocate

H. M. BLAIR, Editor
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ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

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EDITORIAL

A MOUNTAIN HOME.

The illustrations used in this issue of the Advocate were furnished us by our Board of Missions, at Nashville, Tenn. Had we known in time that the little log cabin appearing on this page was to be among the cuts, we would have secured the photograph of one of the many elegant country homes to be found among our North Carolina Mountains, and under it we would have printed "Another Mountain Home." We believe in zeal for the cause of missions, but we do not believe in a zeal that is not according to knowledge. We cannot speak with authority concerning the whole Appalachian section of the South but so far as the mountains of Western North Carolina figure in our missionary problems the monogram can no longer be the log cabin.

As a matter of fact there are many log cabins in this section, just as there are in the Piedmont and lower sections of the State; but the average countryman in this section is more prosperous and quite as intelligent as is the average countryman in any other section of the South. Here and there are small sections to be found that are quite destitute of social, educational and religious advantages, but this is exceptional. The fact is that this whole mountain section is one of almost limitless material resources and many of the people are taking advantage of their opportunities for accumulating wealth. Remoteness from railroads and the lack of improved highways is a handicap in many sections, but this is gradually being overcome, and the time is not far distant when all this mountain section will be among the foremost sections for intelligence and thrift.

As for moral conditions this section as a whole compares favorably with other sections as court records will show. Some of the largest majorities given for prohibition in North Carolina were given by these mountain counties. The mountain fastnesses are no longer the nesting places of blockaders as many suppose, the worst record in this particular, we are sorry to say in recent years, having been made in the middle and eastern counties.

Another feature of our mountain section is the large number of neat and comfortable church buildings. In this respect the aspect of the field is particularly pleasing. There are few sections where the people are not in easy reach of a comfortable place of worship. The one feature that is discouraging is the meagre finacial support that most of these people seem willing to give the pastors who go to labor among them. Their hospitality is proverbial, but the strange paradox of the situation is that, nothwithstanding this almost unbounded spirit of hospitality, they have no adequate appreciation of a proper support of the ministry. We believe, however, that this difficulty will largely disappear as the section is opened up by the coming of railroads and other improvements which will put the people into more vital touch with the spirit of the age.



A MOUNTAIN HOME

OUR HOME MISSION POLICY.

As a rule one finds himself at a disadvantage when he attacks a traditional error whether in doctrine or polity. Custom wears itself into a groove from which it is difficult to break away.

In this number of the Advocate which is devoted to the interests of our Home Mission work, I have been requested by Dr. Nelson to write something on Our Home Mission Policy. I shall begin by calling attention to the fact that while Methodism is pre-eminently connectional in spirit, the Home Mission policy of the Methodist Episcopal Church, South, is essentially non-connectional. Some who have not had this brought to their attention may at first be inclined to doubt; but it will require only slight investigation to satisfy any one that this is true.

The connectional spirit puts the whole field within the scope of vision and takes account of the needs of the remotest corner as well as that part lying near at hand. It projects all its plans upon the well-established, Scriptural theory that the strong ought to help the weak—that there is one body and that, while all the members have not the same office, they are all essential to the completeness of the structure and must be sustained.

Our home mission policy is the result of conditions that have long since passed away. At first, and for many years, there was but one Annual Conference. As the Church grew and Annual Conferences multiplied, these conferences continued to care for the interests within their limited territory, till, one by one, these interests began to demand a connectional oversight. In fact, it is only in recent years that we have had a connectional organization for the management of any of our interests, Foreign Missions having, in the very nature of the case, been the first to demand it.

While Foreign Missions, Education, Church Extension, and our Woman's Work have been pretty well adjusted to the connectional idea, our Home Missions are still in the hands of Annual Conference boards, and the work is administered by these boards with the understanding that no fields or calls beyond the limit of Conference boundaries are to be considered.

The result of this policy is that the large and wealthy Conferences, some of them having little or no real missionary ground, raise and spend large sums to supplement salaries where there should be no lack of support, thus in a most effectual way destroying the spirit of self-support; while other weak Conferences, with scant resources, have vast missionary ground which cannot be developed for want of means. Missionary money should be spent where there is real destitution. It should never be used to encourage the spirit of mendicancy as is intimated in the article of Rev. R. M. Hoyle, printed elsewhere in this issue.

The conclusion of the matter is, therefore, that we should place the whole field under the administration of one board, and at least go as far with the connectional idea in this as we do in the matter of Church Extension, placing one-half the fund in the treasury of this board, and reserving one-half to be administered in aid of work that is purely local. In fact our Church Extension and Home Mission work have so much in common that it would seem advisable to merge the two into one department and let one contribute to the success of the other. We see no reason why a plan of this sort should not greatly strengthen our work, especially so since it would enable us to better conserve our resources, concentrating upon the weaker places and withdrawing appropriations from those who, by every token, should be self-supporting.

A COUNTY EDUCATIONAL RALLY.

On Wednesday, of last week, the Methodists of Mecklenberg, held an Education Day, in Tryon Street Church, Charlotte, culminating in a great address in the evening by Dr. John C. Kilgo. Dr. Kilgo's subject was "The Function of the Endowed College."

Speaking of our attempt to build a democracy in this country, Dr. Kilgo said:

"The fundamental ideals of our government find their best interpretation and their greatest surety in the teachings of Jesus Christ. If we are to build here a great, free government, we must understand such fundamental principles as will sustain and develop such a system of society. I do not believe that in all the philosophies of men there can be found the fundamental principles of our government so fully and safely interpreted as in the teachings of Jesus Christ.

"Great nations have tried to build up on a false notion of God and failed. The true idea of God and His relation to men must be ingrafted into the form of government and enterprise. Atheism can never support a government, and no government can hope to live, much less to grow, which deliberately leaves out of consideration the fundamental fact of God as the supreme fact in human life. The Gospel of Jesus Christ recognizes it. The old Testament recognizes it. 'In the beginning God.' If any system of education is to benefit this country it must rest upon the eternal truth that God is and first of all it must throw emphasis on the influence of God on human affairs. He cannot be relegated to the ante-room, left out of philosophy, retained only for Sunday Schools. He must be brought into actual life as a basic principle of existence."

Referring to the fact that government is divine Dr. Kilgo said:

"Unfortunately we have taught the false philosophy that all government derives its authority from the consent of the governed. If that be true it gets its authority from the majority and the cry of an unwashed, helpless crowd may offset righteousness, over-ride justice, imprison executives and in the wild ride of its insanity deal death as ruthlessly as in the French revolution."

We regret that we have not space to reproduce the whole of this great adddess as reported in the daily papers. We sincerely hope that this Mecklenburg meeting may be followed by many more Education Days throughout the State, and that the result may be a great quickening of the educational pulse.

At the close of the Conference a local alumni was organized with Rev. A. W. Plyler as president and Mr. John Paul Lucas as secretary. A committee to secure the names of eligible persons residing in Mecklenburg was named, to consist of Messrs. Herman Dowd, chairman; Messrs. H. C. Sherrill, M. E. Nathan, J. A. Bell and L. H. Asbury. A temporary executive committee was appointed, to consist of Rev. G. T. Rowe, Robert Mayer and David H. Littlejohn, Revs. H. K. Boyer and E. E. Williamson were made honorary members. The executive committee will formulate by-laws and appoint a date for a later meeting.

—The congregation of the Front Street Church, Burlington, have begun work on their handsome new church. It is to be of stone and gray pressed brick.

—Mrs. W. P. Meadors, wife of Rev. W. P. Meadors, of the South Carolina Conference, died at their home in that State last week. Brother Meadors is presiding elder of the Kingstree District.

NORTH CAROLINA CHRISTIAN ADVOCATE

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THE GENERAL CONFERENCE.

The sixteenth General Conference of the Methodist Episcopal Church, South will convene in the city of Asheville, on Wednesday, May 4th. This will be the first session of the Conference ever held in North Carolina, and the Advocate is happy to greet this great gathering within the borders of the Conference of which it is the official representative. In the name of one of the greatest Conferences of the connection, including a membership of 90,000, we extend to each delegate, whether minister or laymen, a most cordial welcome, trusting that their stay in our "land of the sky" may be one of great pleasure. Asheville, we are sure, will provide amply for the comfort of every guest and there is no room for doubt that in a contest for the permanent seat of the body, if such an opportunity should ever come, she would stand a good chance to win over all competitors.

The present General Conference is composed of 154 ministerial and 154 lay delegates, representing in all forty-four Conferences, including the Conferences in our mission field. The last General Conference, held in Birmingham, Ala., four years ago, was composed of 146 clerical and 146 lay delegates. The growth of the church during the quadrennium is represented by a net gain in membership of 199,417. To be sure these figures are gratifying and show, that there is still life and power in the gospel we preach.

The increase during the quadrennium in every other respect is quite as encouraging, and, in some departments, even more so. The increase in the amount contributed for missions is $473,289; Church Extension, $58,617, and in Ministerial Support, $1,001,756. During the year 1909 331 preachers were admitted on trial in the traveling connection, by far the largest number ever admitted in a single year. So that whatever may be said of a dearth of ministers, it is not because God is not calling men, but because the demands of the work are increasing so rapidly.

Of the fourteen bishops who were living at the close of the Conference at Birmingham, only eight survive, six having passed away during the quadrennium. Among those who have passed away Bishops Tigert and Ward were elected at the Birmingham Conference, and were the youngest men in the college. Of the eight living bishops, one is superannuated, and two others are past seventy-five years of age, so that we can hardly estimate more than five men on the effective list. This means that at least five men should be elected to the office this year.

The Church has been fortunate heretofore in the selection of men to this high and holy office, and all who love the Lord and His cause should devoutly pray that this Conference may be divinely guided in the choice of men to fill the depleted ranks.

As to legislation we do not anticipate anything radical. All the things so strenuously advocated in the papers will not even receive serious consideration. Men sober wonderfully as they get down to the serious task of endeavoring to undo what has stood the test of a century. We doubt very seriously if a majority will be willing to do away with the suffix "South" in our name. In fact, if the object of such change is to give us greater freedom in setting up altar against altar we doubt whether such change of name will be for the glory of God.

There may be a removal of the absolute time limit though we doubt if this sentiment has grown to the extent that some think. Such a change could do little harm, and, in fact, is much more to be desired than the introduction of the so-called democracy which would elect presiding elders, bring the laymen into the cabinet, and elect bishops for a term of eight years.

Let all the people devoutly pray that God may guide His servants and save His church from any harm that might come to her by ill-advised legislation. Having faith in God and in the wisdom of our representatives, we believe that we shall enter another quadrennium with stronger organization and with a better prospect of success than ever before. There are better and greater things before us than all the things that are behind.

GREENSBORO Y. M. C. A. ASSURED.

In a whirlwind campaign of seven days ending on Saturday evening of last week, the citizens of Greensboro and vicinity pledged a little more than $66,000 on an estimate of $65,000 to build a Y. M. C. A. and it is expected that work will begin at an early day. It is said that this was the quickest and most enthusiastic work ever done in this country in a similar campaign. The Advocate rejoices to see the city take this progressive step and sincerely hopes that it will not be long before a similar movement will be inaugurated in behalf of the Y. W. C. A.

OUR FOREIGN POPULATION—PROBLEM—OPPORTUNITY.

By John R. Nelson.
Home Mission Secretary.

Alien immigrants coming at the rate of 3,800 each day, 27,000 every week and more than a million a year, have not been assimilated into our national life. Their tendency has been to colonize in the large cities and in different sections of the country. Segregated in "foreign settlements," they have continued to speak a foreign language, live according to the customs of the old country and adhere to the religion of their fathers. According to the last census, one third of the foreign population in the United States could not speak the language of the country which they help to control. There are thousands of voters twenty-five years of age, born in America, who are unable to testify in court without an interpreter.

The nation's peril is the unassimilated foreigner. The foreign vote dominates the large cities and as go the cities in national elections, so goes the country. Puritan New England is controlled by a Canadian French Catholicism. States and territories in the Northwest must reckon with the Scandinavians and Russians. The foreign influence in Illinois prevented the passage of a bill before the legislature for compulsory education. The foreign vote of Texas is a balance of power that prevents that State from having prohibition.

The foreign problem reaches an acute stage in the foreign settlement of the large cities. The "foreign settlement" is a dumping ground for the "screens and sweepings of the old world civilization." In the foreign settlement the iniquitous tenement system is at its worst; men, women and children being crowded together with utter disregard to sanitation or decency. In the foreign settlement the saloon is the "social center," "reading room," "savings bank," "steamship agency," and "political headquarters." In the foreign settlement the "political boss" finds easy victims to corrupt a free ballot and misrule the city. In the foreign settlement Protestant churches are deserted and sold and Roman Catholicism has her largest increase from immigration.

Distribute the foreigners, singly and in families, among the Americans throughout the country and there is no problem. In one generation they are as other Americans. The public school, English language and American aggressiveness make of them desirable citizens. Many of our most distinguished men are foreign born or of foreign parentage. A number of them have reflected great honor upon their adopted country.

The United States is the greatest foreign-home mission field in the world. For every convert of all the foreign missionaries, we have received ten foreigners. Growing weary with our slow progress of carrying the gospel to the non-Christian nations, God has raised the flood gates and poured the heathen into our midst. Coming to America to better their condition, they are tremendously biased toward everything that is American and wait to hear from us concerning our religion. Wherever a serious effort has been made to reach these foreigners with the gospel, the fields have been found "white unto the harvest." In their evangelization, the church has the strong allies of the Holy Sabbath, the English language and a Christian civilization. If we cannot save them at home with every possible advantage, what hope is there for the foreign missionary in a heathen country, handicapped with a foreign language and contending with prejudice, superstition and hoary idolatry. On the other hand, if the foreign missionary laboring under such disadvantages, has seen the travail of his soul in the conversion of the heathen, what should be the harvest of all the churches at work among the foreigners in Christian America.

The door of immigration swings both ways. Two hundred thousand alien immigrants annually return to the old countries. "Scattered abroad," they carry to the heart and remote communities of papal and pagan nations the inspiration received in America. Witnesses of the class that "let him that heareth say come," their word of testimony prepares the way for the extension of the Kingdom. As they become thoroughly Christianized, they will be true missionaries of our Protestant Christianity.

Boards of missions and foreign missionaries are of the opinion that the non-Crhistian nations must be evangelized by a native ministry. This native ministry is being prepared in America. Bishop Hendrix tells of a conference of missionary workers at Canton, China, where out of fifty native Chinese missionaries, twenty-five had been converted in the United States. Thirty-one per cent. of the Methodist Church's Japanese missionaries at work in Japan, found Christ on the Pacific Coast. A large number of our best missionaries who entered Cuba at the close of the Spanish War, were Cubans who had become Christians in Florida. Our new Korean Mission in San Francisco has a representative in Mexico that has organized a church of 150 members and another in far away Vladavostock, Russia, with a congregation of 250. The negroes of the Southern States, redeemed savages from Africa, have begun to flash the light of the glorious gospel into the jungles of that dark continent. More and more, Christian America will be the missionary training school for the non-Christian nations of the world.

HOME MISSIONS IN THE WESTERN NORTH CAROLINA CONFERENCE.

Rev. Charles A. Wood, Secretary.

The progress we are making in our mission work in the Western North Carolina Conference and the direction that progress is taking is partially shown by the following comparative figures. The comparisons are between 1891 and 1909, the first and last years for which we have complete statistics of our Conference.

	1891	1909	Increase	Per Cent. of Inc.
Church members	50,207	89,794	30,587	51
Church members in mission charges	5,785	25,132	19,347	334
Per cent. of members living in mission charges..	10	28		
Pastoral charges	134	222	88	61
Self-supporting charges ..	116	137	21	18
Mission charges	23	85	62	270
Per cent. of charges missions	17	39		
Domestic mission collection	$4,331	$14,223	$9,892	228
Per capita payments to domestic missions	.07	.16	.09	129
Per capita payments for pastor's salary	1.08	1.62	.54	50

Some items in these statistics are encouraging and some are not, but since the space at my disposal does not permit me to enter fully into a discussion of the subject at this time I will leave the figures to speak for themselves. However I will caution the unwary reader that statistics never tell the whole story, and these are no exception to the rule. Facts that cannot be tabulated modify considerably almost any conclusion that may be drawn from these figures. But since the facts that are most significant are understood, in some measure at least, by many of the readers of the Advocate, I venture to send out the above figures without further comment at present, hoping that they may have the attention their importance deserves.



THE CITY

POLICY FOR METHODISM IN THE CITIES.

By G. H. Detwiler.

We have a polity, which in its practical operation has resulted in the comparative failure of Methodism in our cities. It has produced instead of a well articulated solidarity, a group of isolated stations between which there are no well established channels of co-operation and no vital ties of sympathy. In some of these churches there are latent forces in the form of great wealth and finest culture, while in others not far removed, but separate, there is poverty and untrained intelligence. To join these scattered centers of power and weakness, of plenty and want into a well organized and co-operative unity is one of the most pressing and vital problems of Methodism. The present condition is the result of a long continued and gradual departure from the original connectional system which depends upon an unbroken chain of circuits and a uniform system of governing conferences. The remedy is to be formed either in a return to the original system, from which the Wesleyan Church has never departed, and which with them has worked successfully in both country and city, or the creation of some supplementary agency which will supply the want which our present system involves. The former involves such a radical change from our present order and a reconstructive process of such magnitude that its practicability may be seriously doubted. The latter is already partially supplied and, we believe, is capable of immediate and successful application.

In paragraph 397 of the discipline provision is made for the organization of City Boards of Church Extension, and in paragraph 360 is found the following clause: "He (the secretary of Home Missions) shall be authorized, under the direction of the Executive Committee of the Board of Missions, to organize a system of City Missions, in the administration of which he shall seek the hearty co-operation of the Annual Conference Boards of Missions, the Church Extension Board, and the Woman's Home Mission Society." A careful reading of the two paragraphs reveals the fact that they are deficient in their provisions in several important particulars. The approaching General Conference should reformulate this legislation so as to provide that one organization, to be known as the City Board of Missions and Church Extension, should have supervision of the entire work. The membership should consist of one layman for each one hundred members in the churches represented, with the presiding elder of the districts embraced in such cities and the preachers in charge to be ex-officio members.

This Board should have the power to locate churches and parsonages, approve all plans for churches and parsonages, decide as to time and cost of buildings and improvements, raise money for all work undertaken, establish missions and provide for their maintenance.

Such an organization with clearly defined rights and privileges propagated by the combined efforts of presiding elders and pastors would infuse new life into our city churches and inaugurate an aggressive campaign that would bring forth most gratifying results. This policy has already had a trial in some of our cities and has proven so successful that we are confident in its efficiency as a church-wide propaganda. We venture to suggest in the briefest possible way some of its principle advantages and benefits.

Construction.

Such a Board, including in its membership the presiding elder, the pastors, and capable laymen, would combine the prophetic spirit of the ministry with the practical ability and business experience of the laity in such a way as to make possible a large and sane endeavor, as well as a vigorous and successful execution. The systematic study of the entire field would reveal the needs and possibilities so clearly and forcibly as to enlist the latent wealth and culture of the strong churches and give them practical direction in co-operative effort. The responsive appreciation of the weaker churches would create a new spirit of fellowship and go far towards removing the barriers of prejudice on four lines.

1. The establishment of missions which would ultimately grow into self-supporting churches, and the planting of others to serve as rescue stations among the submerged population.

2. The financial aid and moral support of the weaker churches which are struggling in the midst of difficulties and discouragement to meet the pressing demands of new and developing fields.

3. The construction of institutional churches in the downtown districts where the transition from residential to tenement conditions is in progress, and by so doing hold the strategic points now in our possession.

4. The relief of our Missionary and Church Extension Boards. These local boards when once they gather the full meaning of their purpose and become conscious of their real ability, ought, can, and, we believe, will say, "We will care for all the interests of Methodism in this city and at the same time pay all our Conference collections in full." This would free the present Board from many burdens which now press them and leave them free to meet the pressing demands of our frontier work.

Educational.

1. The work done by such an organization would develop in the church a new consciousness of power; it would produce trained workers and thus bring into use more practical methods, and a wise economy in the use of resources; it would create through co-operative effort a mutual respect and appreciation among the churches that would go far toward binding them into an unbroken and unbreakable solidarity.

2. The problems growing out of aggressive and co-operative effort would necessitate the study of general and special conditions, a thing rarely ever thought of now by the average layman, which would result in a new realization of the needs of the city, and a new sense of obligation and responsibility out of which would grow a new and larger endeavor.

3. But one of the most important educational results would be the training of young men and young women for city missionary work. The foreign immigrant has arrived and in a short time will be in large evidence in our cities and industrial centers. Our excellent training school at Nashville should at once be so enlarged and equipped that a special department can be organized for the purpose of training missionaries for work among these foreigners. They should be taught the language, instructed in the national peculiarities and know the race history of each class.

Evangelization.

This is the most important of all, for the success and permanency of all that may be done for the physical and intellectual welfare of those in need depends upon their moral regeneration. Change of environment is useless without change of character. Welfare work must, therefore, be supplemented by revival work. Let it be understood then at the beginning this Board must be more than a church building and mission planting organization. It must include in its program the city-wide revival campaign. These co-operative evangelistic campaigns not only bring forth encouraging results in the conversion of the unsaved, but through them there is sure to come to the churches a great spiritual uplift.

Reflex Influence.

One of the most important results in this policy will be the reflex blessing that will come to the strong churches. The missionary effort will react in the revival blessing. Money spent in redeeming the slum will return to the giving church in the overflowing spiritual revival. The people who give money and personal service to the suburban missions will bring back a new life that will diffuse a new warmth through the chill atmosphere of the big uptown church, and the shock of the city-wide evangelistic campaign will jar in a most wholesome manner its cultured members out of an unnatural formalism and a too conventional worship.

Time Limit.

We cannot close this article without saying that to make this policy a success the pastoral term must be lengthened in some cases. Some of the work involved in the program will require prolonged effort under such circumstances as is not possible without prolonged leadership. Aside from the question of the removal of the time limit or a general lengthening of the pastoral term, there must be some provision for a lengthened pastorate in some of our city churches and missions.

THE IDEAL HOME MISSION PASTOR.

By Rev. W. H. Willis.

Describe him! It would be as easy to picture the glories of an October sunset, or the subtle witchery of a Haywood County maiden! Presiding elders have in their minds a vague conception of him, but like other things ideal, such as stewards, city pastors, or even presiding elders, they seldom see him in the flesh. And after he is discovered the task of going on the ministerial market, and securing his services, is quite another matter—a matter in which the longer pocket books, and larger creature comforts of stronger charges must be taken into the reckoning.

And yet it may not be amiss to undertake to state in the public prints, what is wanted. For in all seriousness, the crux of the home mission problem is the home mission man. For, to the extent that some mission fields are made to do duty as "calf pastures," where ministerial tyros get board and exercise while mastering their conference studies, or to the extent that they become a dumping ground for cranks, hobbyists, and other ineffectives who come to these wasting harvests with a "prestige of forty annual failures"—to that extent will failure spelled large, be written over the whole domestic mission enterprise. This theme, "The Ideal Home Mission Pastor," presupposes these two things: (1) That the home mission is essentially different from an ordinary Methodist pastorate, and (2) Because of this unlikeness it demands a different type of pastor.

Neither of these two propositions is true, except in a limited sense. For a domestic mission is simply a Methodist charge unable (or unwilling) to pay for its own gospel. In such other respects as the character of its constituency, its essential organization, and the kind of men and methods needed to bring success, it is not greatly unlike any other Methodist pastorate. Circuit, station and mission are composed largely of the same kind of people. A vein of intelligence and culture runs through the whole—growing larger, perhaps, in the cities. Slums are everywhere— in the cities, on the sandhills, and up in the fastnesses of the mountains. The eye trained to see, beholds satan's shadow resting alike on mountain valley and city boulevard. In city and country, in mission and station, you find similar social and industrial conditions. Everywhere there is landlord and tenant, aristocrat and plebeian, the blue stocking 400, and the submerged tenth. In view of these facts it can be hardly said that the work of a mission is greatly unlike that of the average charge. Neither can it be said that the pastoral service demanded is of an essentially different type.

And yet there is a recognizable difference. In the domestic mission fields there is perhaps a lower level of wealth and its attendant comforts; a lower average of culture and intelligence, with their attendant social affinities; organization is more difficult. Efficient leaders are less plentiful. The membership being weak, sometimes overshadowed by denominations, not always charitable, of greater social and financial prestige, are often lacking in courage and enthusiasm, congregations are small, evangelistic effort not well sustained, not even a Sunday School, to say nothing of an Epworth League, in places, can be operated. To build the Kingdom of God according to Methodist ideals, in the face of such hard circumstances requires men of heroic mould, reinforced by Divine grace. Add to this the geographical isolation from the pastor's fellow laborers which some fields furnish, and a scant salary, and you begin to understand Dr. Lambuth when he says that "some of these fields are more difficult than the foreign field."

I conclude then that the ideal man for evangelizing, organizing and uplifting these domestic mission populations must have in a liberal measure the following qualifications:

1. **A passion for unselfish service.** He must have a divine compassion for the great sin-bedraggled multitude for whom Jesus died. Nothing else will take him far up the creeks and coves where lost men live, and share gratefully their humble cabin fare. (For they cannot be reached at long range). Nothing else will cause him to lose himself in the depths of a city's poverty and shame and sin, that his fallen fellows may be shown the way to God.

2. **An unconquerable courageous faith in God, and in the uplifting power of the Gospel.** The domestic mission field is no place for cowards and weaklings. With a scant force of disorganized, mostly discouraged and inefficient Methodists, he must charge the combined forces of the world, the flash and the devil. To lead to victory in such case requires a man of stout heart and conquering faith.

3. **A man of fair intellectual equipment.** He should know men, he should know books, he should know methods. Ignorance is at a discount even at the most remote mountain cross roads. The public school and rural free delivery are planting intelligence everywhere. There is not a mission anywhere but has a sprinkling of educated men and women. An ignorant pulpit cannot command their respect, to say nothing of saving their souls, and harnessing the force represented by their strong lives. Small preachers cannot build big laymen.

O, it's quite easy to see what kind of men are wanted. Will some wise one please show us the way to a sufficient supply?

THE DEACONESS AND HER WORK.

By Miss Mary DeBardeleben.
Methodist Training School, Nashville, Tenn.

Who is the deaconess and what is her place in the life of today? The deaconess movement is not a new one in the church. Faithful women followed the Christ and ministered to his needs, assisting Him, doubtless, in His work. And in all ages of the world since where there has been disease and sorrow and sin there has been the place for woman's loving ministry.

Who is the deaconess? She is a consecrated, devoted Christian young woman, trained in one of our training schools, authorized and appointed by the church to a special service and supported by the church in that service. She sustains the relation to the Woman's Home Mission Board of



GRADUATING CLASS OF DEACONESSES, METHODIST TRAINING SCHOOL, NASHVILLE, TENN.

daughter to mother, protected, loved, advised, directed by that mother and yielding in return glad, co-operative service for those to whom she is sent by the Board-mother. Her uniform dress is simple, neat black or white with the distinctive deaconess bonnet with white ties.

Because of the complex life of today, young women of largest capabilities, of the most diverse talents are needed to help bring in the kingdom. The constant demand upon the church to contribute to the educational and social as well as to the religious life of the people makes it absolutely necessary that the pastor have efficient helpers, even in the small towns. Hence the deaconess becomes the pastor's assistant, visiting the sick of the congregation, the guiding spirit and inspiration of the young people in their social life, and in their missionary societies and leagues, the friend of all.

In the great city where the situation is most difficult, where the need is greatest, the Church of Christ is responding to this need with the institutional church with its varied activities. Here again is the demand, multiplied many times for the trained worker, the deaconess. She is needed as a teacher in the night school; as matron of the boarding home for young men or young women whom the church would save from the pitfalls of temptation; as director of the gymnasium, of boys' and girls' clubs, of mothers' meetings; as nurse to go into the surrounding district visiting the sick in their homes or caring for the sufferer brought to the clinic or hospital. The rescue home is another opportunity for the consecrated deaconess to uplift and inspire with new hope many broken ties. In the rural sections, in the mountain districts where life is often cramped and the outlook is narrow, where the social and educational advantages are few, the religious life often shallow, can we find a more Christ-like service than that of the deaconess, as loyal to her Master, she goes in and out among the people, ministering to their needs, leading them out into larger life and freedom?

During the past year there have been under the direction of the Woman's Home Mission Board forty-five deaconesses. Of these, twenty-five are city missionaries (one of them being a district nurse), ten are pastor's assistants, two are in cotton mill districts maintained by the mill people, three are teaching in rescue homes, three in special work, one of whom is doing research work in infant mortality in New Orleans, another is matron at the depot in one of our large cities, another is in charge of a rescue home and two have a year's leave of absence. There are now in our two training schools at Kansas City and Nashville, thirteen candidates to be consecrated at the Board Meeting in April.

There came in last year to the Woman's Home Board of the M. E. Church, South, one hundred appeals for deaconesses for various phases of work. This year number has possibly exceeded the demand of last year.

Is this not a challenge to the young women of our church, those to whom God has given in trust his best things of personal attractiveness, of education, of home environment? The need lies out before us in appalling vastness. The training schools of Kansas City and Nashville stand ready to furnish the equipment in the matter of definite training for specific work. To those financially unable to meet the expense of training the Woman's Board offers scolarships, and the Lord Christ is anxious to give, for the reaching of the multitudes so dear to His great, loving heart, even "exceeding abundantly above all that we are able to ask or think." What shall our answer to the challenge be, young women?

PLEA FOR HOME MISSIONS.

By Rev. Chas. L. Brooks, Tucumcari, N. M.

Self-preservation with institutions, as with living organisms, is the first law of nature. I recognize that the genius of Christianity is evangelical, and that the missionary spirit is the vitalization of the church; but all our evangelizing and missionary effort must be carried on with a view to the preservation and not the destruction of the organism. It may be true, as Bishop Selwyn says, "that however inadequate a church may be to its own internal wants it must on no account suspend its missionary duties; that this is in fact the circulation of its life's blood which would lose its vital power if it never flowed forth to the extremities, but curdled at the heart." But I should like to know by what process the circulation could be carried on and the extremities fed if the heart itself should become paralyzed. Would the extremities retract and vitalize the heart?

The tendency has been to drive the best talent out of the domestic field and leave the most important work to least competent hands. For whatever may be said about the glory of suffering for Christ, the majority of men are yet too human to

grow enthusiastic over the perpetuation of a church whose members, though rolling in fat, with barns full to bursting, are willing to leave them to the embarrassments of a penurious life.

As a consequence there is not a Protestant church today keeping step with the settlement and development of the West. I am willing to concede that this growth and development are without precedent in the history of our country, and for it the church was not prepared; but I submit that if the church is to show its efficiency as the conservator of the interests of God's Kingdom, it must prove to much better advantage than it is doing here its readiness to cope with the problems that confront the race in any phase of its life.

That the extremities may have blood the heart is being paralyzed. If the process continues until paralysis is complete, where will the extremities get their future supply? If, as Brown says, "There is no worthy reason for being concerned about the salvation of the man next to us which is not equally applicable to the man five thousand miles away," it is just as equally true that there is no worthy reason for being concerned about the salvation of the man five thousand miles away which is not equally applicable to the man next to us.

If it be said that I am treading on new and uncertain ground here, I will answer by saying that I am in the company of the Master himself. The whole economy of the Jewish religion shows that God has limited himself, if limitation it be, to the co-operation of man in the salvation of man. Next then to the touch of Christ is the touch of the church of Christ. Whatever cripples that church criples the church of God. When Jesus had called unto Him his twelve disciples (Matt. 10:5), he sent them forth, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Again, as he stood yonder on that mountain in Galilee, just before his ascension, he said unto the same disciples, "Go ye therefore, and make disciples of all nations." Why these two comissions? Was Christ guilty of race prejudice when he said, "Go not into the way of the Gentiles!" And had he just awakened to the conception of a Christian world-empire as he stood on yonder mount preparatory to his flight toGod? It is as I have said, the touch of the Church of God is next to the touch of Christ. To carry forward and perpetuate his Kingdom in the world an organized body was required with world-evangelization as its aim. In the first commission Christ addressed himself to the task of organizing that body; in the second, to the vitalization of that body. The wisdom of the whole transaction is seen in the fact that nothing can be vitalized which does not exist. And his disciples were dispatched "to the lost sheep of the house of Israel" as the speediest means of effecting that organization which he was to inspire with the ambition of a world-conquest.

Once more: Jesus said to the Syrophenecian woman, "It is not meet to take the children's bread, and to cast it to dogs"—not alone to test her faith, but to teach that nothing must be done which will cripple the organization itself.

Whatever may be said of the bigotry of the Jews, and the abrogation of their church state and the setting up of the brotherhood of man, the fact remains that race prejudice is the greatest difficulty that the Christian religion has to overcome in the evangelization of the world. And it is not at all reassuring nor is it prophetic of a better day that the bread is now being cast to dogs and the crumbs left for the children.

Let it be remembered also that the domestic phase of this missions question is being complicated by the accession to our political body of multiplied thousands of unevangelized foreigners every year. Our great cities from this influx have become congested centers of ignorance, vice and crime. Our great coal camps are almost entirely made up of men who have not the remotest idea of the righteousness of God or what a decent life means. Whether God brought these men to the gospel because we would not take the gospel to them, I do not know; but certain it is that in this part of the country we are not doing as much to give them the gospel as we would do if they were at home. The fact is we have a foreign missions problem here in our midst which we must solve or imperil our institutions and civilization. And the religion that fails to save at home is not the religion to be taken abroad. Be that as it may, as much as I would shout over an evangelized world, I candidly confess that I had rather see China wrapped in darkness for another four thousand years than to see our civilization fail. That may seem selfish, but our children are here, and they are to be the conservators of our institutions. To save our children, and thus our institutions, in the face of a brutal foreign element that overrules our laws and votes in our elections, will require the mightiest effort, the highest faith and holiest prayers of the men and women of this Republic. But beyond all that, I believe the destiny of our civilization will be the destiny of the world!

THE HUMAN BY-PRODUCT OF THE SOUTHERN COTTON MILL.

Rev. J. Marvin Culbreth.

A certain magazine writer has recently shown how a man of our day actually supports his family on what his grandfather cast into the street. The dump heaps of our forefathers are our mines. Take our gas-producing plants, for example, the residues from these works consist of coke, ammonia, and coal tar. Prior to 1856, the man who removed the accumulating tar from the vicinity



of the works was looked upon as a benefactor, because the particular residue if poured into streams, polluted the water, and if buried in the earth destroyed vegetation. Today this substance furnishes dyes of almost every color; medicines of powerful efficiency; perfumes and flavors of delicate and varied sweetness; and explosives of the very deadliest nature.

Now I wish to show that the case of the operative in the Southern cotton mill presents an analogy to the history of coal tar. And my first point is that the operative is the chief waste-product of the cotton mill in the South. The human element in the cotton mill is wasted by reason of the fact that it has been so generally neglected. A director in a mill corporation was urged sometime ago to adopt a betterment policy in favor of the operatives. "The stockholders expect us to make dividends," he replied, "we should be severely criticized if we diverted any considerable capital to such an enterprise." This answer puts into words the indictment that has been lodged against a large majority of the mill corporations in the South. These corporations are eager to keep abreast of the foremost advance in providing buildings and equipment for handling the raw material. But they have largely neglected the human beings that run the machinery.

The church itself has done little better than the corporations. A chapel of cheapest construction, with furnishing and equipment of inferior quality, and scantily supplied, and a pastor, either with very limited experience, or with the dimness of a waning life upon him—this, in general, represents our "mission" to the factory people. Nevertheless, we optimistically expect to behold a self-supporting church within the period of a few short years.

And, then, the State has neglected the operative and, therefore, contributed to the waste of his vitality and power. When legislation fails to succor defenseless children, or to safeguard the working womanhood of the land, or to require adequate protection for all operatives against the dangers of exposed machinery—certainly the State cannot wash its hands in innocency of the blood of the martyrs.

My next contention is that this waste-product of the cotton mill is a veritable mine of power and virtue. This is indicated by the capacity for improvement which has invariably been shown by the operative who has been given a chance.

The official board of a "parent church" was in session. The problem was what to do with the chapel at the cotton mill which was disgracefully dilapidated. Up rose one of the grave officials, and very solemnly urged that the property be disposed of. This very vividly represents a view that is so widely held that it seriously affects the solution of the problem. But there is a better view.

In a small cotton mill village of some three hundred souls, the young men were offered an opportunity to give expression to their latent aspirations. Today there is a literary society in that village, officered and conducted by the young men and the young women jointly. There is a debate every week, with recitations and special pieces added by the little people. In their debates the bearded father is pitted against the barefoot boy. One lad entered the list in his dingy working shirt, a sleeve of which was rolled half-way up his spindling arm. With hands thrust deep into the pockets of a pair of mended trousers, the boy advanced to the speakers' stand and shouted out very distinctly a simple sentence. Then, overcome by the gaze of the crowd, he faltered back to his seat. It was his maiden speech. But there's a boy that wants a school and a library and a church and a club and a teacher—and a friend. And there are hundreds of others like him.

The way in which the cotton mill operative has accepted and improved the narrow chance afforded him gives promise of even greater advancement. The waste-product is destined to become the min product of all manufacturing enterprises. The day is coming when capitalists will not build factories primarily to make money. They will build them primarily to make men. Immense plants are already being constructed with the conscious thought of making it possible for multitudes to work with less of hardship and of pain. Consistent with this aim, therefore, we behold the gradual creation of the most improved conditions possible under which the work may be done. Inspectors of yarn and of cloth work side by side with inspectors of men. When all mill superintendents shall aim first to turn out a perfect human product, the mere cotton product will largely take care of itself. When they shall deliberately design first to save bodies from breaking and characters from wrecking, there will be far fewer broken threads and damaged machines to cause delay and entail expense. The ground of this hope is the power of love in the human heart. And love is going to drive covetousness and blind indifference from the throne; and the rod of the wicked is going to be exchanged for the sceptre of mercy and kindness. Love in the ascendency attains unto wonderful greatness. Greater love hath no man than this that a man lay down his life—not for a factory, not for a fortune,—but for his friends.

Stand at the door of your mill, Mr. Superintendent, and honorable Board of Directors, and see the operatives hurry out when the whistle blows. Behold, not your servants, but your friends! Pause a minute, ye men and women, and look into the faces of these captains of industry. Behold, not your masters, but your friends!

Most school boys would rather eat a piece than speak one.

* * * *

How can you make your minister fail? Just freeze him, starve him, simply neglect him; let him alone beneath his load; you can kill his influence; you can break his heart, just in that way. You have only to neglect him. That is enough."

OUR PLACE IN THE WEST.

By Bishop James Atkins.

The adjustment of our missionary work is likely to be one of the most important and interesting tasks of the coming General Conference. This will necessarily bring forward the question of Church-wide home missions. It is evident to thoughtful men everywhere that the desultory and incidental methods hitherto adopted will not serve in this day of thrilling movement and opportunity. This field alone is one which contains a vast variety of interests. New economic and commercial movements have brought forth problems which until recently had no existence among us. How we shall provide for mastering these varied situations will be the measure for our ecclesiastical statemanship in the General Conference of 1910.

Possibly the most important single feature of this work is the extension of our Church and its full establishment in the Central and Far Western sections of our nation.

I am not unaware that there are a few among us who are willing that our sphere should be perpetually limited to what are known historically as the Southern States. Some even go so far as to assume that our occupancy of the Far West is in a substantial sense similar to the efforts of the Methodist Episcopal Church to occupy the South. Nothing could be further from the truth as revealed in the facts of the case. The Methodist Episcopal Church in the South has expended millions of dollars in a futile effort to establish itself on firm foundations within that territory. The moral atmosphere of the original agreement in the separation has been such as to prevent anything like a healthy growth. In other words, the people of the South almost unexceptionally recognize that the assignment of territory in that agreement amounts to a moral exclusion of the Methodist Episcopal Church from this territory. It is far otherwise with our position in the West. In the first place, the two Churches began there contemporaneously, and in quite a number of places the Methodist Episcopal Church, South, preceded. We are weaker in the Far West than the Methodist Episcopal Church only for the reason that through the long period after the war we were unable financially to fully occupy the field in that region, and not because there is any local or moral exclusion of us from those vast and promising populations. With intimate knowledge of every section of our work in the West, I do not hesitate to say—and to become responsible in every wise for the judgment—that we are truly prosperous in all that region. The amount of missionary money which we have expended is a mere pittance compared with the services rendered and the property accumulations which have resulted. On that side alone there is no business firm on earth which would not, with such gains, perpetuate and even enlarge its business. We have now on the coast, from one end to the other, a standing which a few years ago was scarcely to be hoped for—one of utter respectability and of honor on the part of the populations there.

A still greater reason for our continuance and enlargement of that work under an established order of home mission incomes is that that region is not yet in any fair sense evangelized by anybody. The assumption that because the Methodist Episcopal Church outnumbers us there they have dominated or even seriously affected the general populations of that region is a grave error. Knowing the needs and numbers there, the quality of the populations, the percentage of Protestant Church membership, the open field, I do not hesitate to aver that by all the measures of the gospel we should be justified in turning nine-tenths of our present home expenditures within the Annual Conferences east of the Mississippi River into the larger demands and more productive fields of the territory beyond.

What we need just now to do is to order through the General Conference a large fund for our home mission work and so relate it to that which is now being raised as to procure the helping of the weak by the strong. Such a plan can be easily devised and operated, and with it will go a one-sided plan which has long hampered us in the expansion of our home work. Other Churches not connectional in their polity are exceeding us vastly at this most important point of American Church life. They are in many places taking a crown which of right belongs to us, save for a forfeiture by our failure to occupy.

Especially is the field in the West white unto harvest. Our gospel is being accepted, and demands for further service are being made upon us beyond our ability to respond. The greatest opportunity in American Methodist history is now being offered in San Francisco to any Protestant Church which will go at the new work in the right way and with sufficient means. Our Church has projected a truly great mission plant there which, if carried out—as it doubtless will be— will sound the keynote of a new kind of movement that will ultimately supplant the old Churchly order in the great cities of the Pacific. Methodism has failed in that great city, and this is not the worst of it: Christianity has failed thus far. When I say Methodism I do not mean our Church, for we have never undertaken anything of a serious nature there. There are only about 16,000 Protestant Church members in that great city of half a million people—people who are capable in as large a measure as any in the nation, but who have never been reached by religion. A thorough-going victory in San Francisco is worthy of the combined forces of American Protestantism. But this means large expenditures and new plans of work. If any man will only take the statistics of population and of Church membership on the coast, he will not be likely to listen even to his own voice if it suggests that there is not room in the largest sense for our Church in that region.

Indeed, dear brethren, the great West must be evangelized, and our duty is clearly there alongside our various Protestant brethren. The two great questions are: First, shall the Far West, the mightiest of all, be religious at all? and, second, shall its religion be Protestant or Catholic? But a glance westward shows the answer. First, Texas, within which is found even now one-seventh of our entire membership; then Oklahoma, a veritable whirlpool of all modern activity, where forty per cent. of the Protestant Church membership is in our Church, and where we have a membership and ministry characterized by as deep devotion and as high self-sacrifice as are ever seen; then Arizona and New Mexico, which are prevailing Southern and becoming constantly more so, with our Church everywhere in a state of popularity; then across the line to California, where the ranches will within the next few decades be more and more in the hands of men from the South.

THE MOUNTAIN SITUATION IN NORTH CAROLINA.

By Rev. R. M. Taylor.

The religious condition of the people of Western North Carolina has been aired by many writers. Much truth and some error has been published on the subject. After a residence of nine years in this section, serving charges covering much of this territory, the writer claims to understand something of the situation. Without attempting a thorough discussion of the subject, it is our purpose in this paper to submit only a few propositions.

1. The religious condition of the mountain people does not differ materially from the condition of those of the rural districts in the Piedmont belt. They are no worse morally or spiritually than other citizens of North Carolina. Man for man they are more intelligent than any other rural people we have ever served. In Piedmont North Carolina large towns and cities have sprung up, and many of the best country people have left their farms and have moved to town. Except Asheville, there are no large towns in the mountain section, and the best inhabitants are still in the country. This situation calls for strong men to fill our mountain charges. Salaries are small, for various reasons. Small salaries will not secure strong men, even in the ministry. Hence the mountain charge is a mission.

2. We have made a great mistake in the classification of our charges, so as to make our domestic missions odious in the minds of both preachers and people. It ought to be as honorable to serve a home mission field as to serve a foreign field. But is it? Is it not looked at as a sort of degradation to be sent to a "mission?" "Oh, he is just on a little mission up in the mountains." Who has not heard that expression? As ir that classified the man by putting him in a lower strata. This has been the attitude of our Conference to the domestic mission ever since the writer has been in Conference. All honor to the self-sacrificing men who have actually suffered to carry on our work. Their reward has been and seemingly will continue to be small in this life. But a crown awaits them over yonder.

3. Better educational facilities would often do far more to establish our church in these localities than more missionary money spent for preaching. The state is doing much for the people by the establishment of better school facilities. But the counties of Ashe and Alleghany are not going



MISSIONARY M. A. CLARK AND WIFE, AND INDIAN MEMBERS

forward as the counties farther west are doing, in the matter of local taxation for schools. Hence it devolves upon the church to furnish the people of these counties with the needed school facilities. A good school of middle grade, to stand between the ordinary graded school and the high grade college, such as Trinity, located in one of these counties, would do more for Christianity of the Methodist type than anything else I can now think of. Other denominations are doing school work, while we have adopted a policy which has already resulted in the loss of most of our outlying schools. Are we right in our policy? Our college would profit by the establishment of more feeders. Thousands of our young men and women, in fact a very great majority of them, will never go to our great colleges. They sorely need schools in reach of them. Schools built and equipped for the purpose of doing this middle grade work, and doing it thoroughly, to fit the few who can go on for the regular college course, and the many who cannot go to college, for the active duties of life.

3. It should be our aim to make our missions self-supporting as soon as possible. It has a pauperizing tendency to continue a charge on the Board of Missions for a generation. After a while the people will begin to believe they have a sort of right to the appropriation, and will not try to do any thing in the direction of self support.

4. The wrong attitude of the people towards the whole subject of ministerial support should be corrected as soon and as thoroughly as possible. Hardshell ideas live a long time after the hardshell church has gone from the community.

A great many of our people are as truly hardshell today on that subject, so far as the principle of the thing is concerned, as they ever were. They do not feel any obligation to support the ministry, but only contribute if they happen to "like the preacher." This is the greatest hindrance we have to combat today in all our domestic mission fields in the mountain territory, and in the rural sections in the Piedmont belt too, so far as that is concerned. We must eradicate that foolish idea from the minds of the people as soon as possible. It is not that the people cannot support the preacher, but they will not do it. Many of our missions would disappear from the list at once if the church members of the charge would only determine to stand by, and support the preacher. This is the real difficulty in the way. Not in all, but in many of our rural missions, and in a majority of our stronger rural charges, so far as that is concerned.

It must be frankly said that many Christians seem to realize but faintly the necessity for the quiet life of study, the silent, inward growth of the soul in grace and knowledge. They live a haphazard, accidental, hand-to-mouth Christian life. They snatch their spiritual food as they go, much as travelers eat hasty lunches in railway stations. In the midst of a thousand affairs of the busy age they give little heed to the call to study to be quiet.—Edgar W. Work.

WELFARE WORK IN SOUTHERN COTTON MILLS.

Rev. J. A. Baldwin.

The work for humanity known as welfare work, of which we are beginning to hear much, is not the outgrowth of a new gospel. It is the same old gospel, but with a broader and fuller application to the needs of men.

The accepted meaning of the word gospel has been the getting in right relationship with God and men. This is all right so far as it goes. Indeed, it is the foundation without which there can be no safe and abiding superstructure. The most pathetic experiences of welfare workers have occurred with those who have ignored this great truth.

On the other hand, we must not forget that the good news that Christ came to give the world covers every phase of life. While on earth he gave pardon to the sinner, but he did not then feel that his work was done if other needs were urgent. We are all familiar with the gracious readiness with which he taught the ignorant, healed the afflicted, enriched the social life by his presence, and when need was, fed the hungry.

This is simply what welfare workers are doing. More and more the world is being permeated by the Christ Spirit, and the hearts of men are being touched with a feeling of compassion for those who are in need. For the first time in the history of the world this work has come within the range of reasonable possibility. The unparalleled material prosperity of this generation has at the same time put a tremendous weight of responsibility upon those who have more of the necessaries of life, and has made the contrast all the greater between them and those who have not been favored with the opportunity of being what would be possible with just a little help and encouragement.

One other factor has entered to render this work at the same time easier and more urgent. More scientific farming and improved machinery have driven people from the farm, and the modern factory system has brought them to town. They are now congregated in such numbers that the work becomes possible. The massing of the people together also emphasizes and intensifies the need for help.

We must not overlook the fact that this is a business. We cannot teach others what we do not know ourselves. In addition to knowing the facts we must be familiar with the human problem involved so we can apply the facts in a practical way. This is a big task, one requiring much time and thought and money.

This generation for the first time in the history of the world has undertaken seriously and earnestly the task of giving to the masses the opportunity of reaching the highest development physically, intellectually and spiritually of which they are capable.

In the accomplishment of this the poor and ignorant must be helped by those who have been more favored. There are those who insist that this kind of thing is foolish. They insist that everybody should go out into the world and struggle unaided, and give as an illustration the fact that the strongest, toughest trees are those that have been compelled to struggle with the heat and cold and wind. In reply to this, however, we may say that this is all right so far as it goes, but there can be too much of a good thing. Struggle is good for trees and boys. But the trees on the tops of high mountains and in the regions of eternal wind and snow are dwarfed. The difficulties to be overcome have just been too great. The vitality in them was not great enough to cope with the tremendously adverse conditions. That is exactly the condition of vast numbers of our people. The adversities of life are so many and serious that they of themselves are not able to rise above them and become masters of them. Such people need help. But in helping them we must be careful not to overdo the good work in the other direction. The task before us is to help people to help themselves, and not to do their work for them.

Employers of labor, and religious and educational leaders must beware of that selfishness, stinginess and short-sightedness that refuses to put enough money and time into the work to secure results. Then having entered into the work they must avoid paternalism and the spirit of condescension. Little children and the simple-minded, uneducated people are usually able to tell about how much the workers really care about them. I have gone somewhat at length into this because it is of very great importance. Many people having gone about the work with wrong methods or with a wrong attitude have been disappointed and said that the people were not appreciative and that it is useless to try to help them. If we undertake the work in the Spirit of Christ and with his method there will not be failure. We may not succeed in leading everybody into a larger and fuller life. Jesus did not. But, even as he did, we can bring light and gladness, largeness of vision, strength and character, and a desire for service to those to whom we minister.

WHAT IS THE RELATIONSHIP OF THE LAYMEN'S MOVEMENT TO DOMESTIC MISSIONS?

C. H. Ireland.

First, What is the Laymen's Movement? It is that name given to the twentieth century awakening of the average man in the Church of Christ to the fact that to him individually here has been committed a definite task which, if neglected, will never be done, and for the failure of which he will have to give an account at the judgment

Second, That this task contemplates a world-wide scheme, but like the task assigned by the Master to all other believers, the duty was to begin first at Jerusalem (Home) in Samaria (His nation and race) and to the uttermost parts of the earth (every son and daughter of Adam).

Third, The home field is always an important field to cultivate thoroughly lest the land be filled with thistles and briars and serpents lie in wait to destroy those who abide under one's own roof tree. Fortunately for us of the Southland our field at home has been fairly tended by those who abode here before us, but as each crop needs its own cultivation it will not do to rest upon the labor of others, besides, as the seasons change in climate with the years, even so do they in the moral world, and the same cultivation that produced a bumper crop when the land was fresh may utterly fail under conditions in which the soil has become calloused and hard.

If time and space would permit it would be well to discuss the many-sided aspects of the problem in its relationship to the educational, social, literary, political, hygienic and physical, for all of these enter into the problem and no doubt others will treat of these and I shall confine myself to one aspect of the subject alone. What relationship has the Laymen's Movement to the great subject of Domestic Missions as it is generally understood? In answer to this I would say the very closest and intimate of any at all.

1st. The South is no longer an isolated portion of this nation, and is becoming less so each year, and problems have come to us that are now troubling other sections of our great country, such as labor disputes, social order, foreign immigration and alien populations. The one thing that has stood as a great bulwark of our security in the past has been the great preponderance of Anglo-Saxon people in this section and the purity of the races as they have existed, but the question of this kind will become infinitely complicated with the coming of foreign races of humble and servile stations in life, without the stamina and habitudes to contend for the solidarity and purity of the races, and when this takes place, then our problems become more troublesome than those which confront other sections. The barrier to raise up to prevent this danger is the proper cultivation of our Anglo-Saxon population (than which there is none purer than here in North Carolina). To do this will require patience and the work must be prosecuted at close hand. There is but one spirit that will solve these problems: The recent disclosures of perverted justice and wholesale graft in our large cities reveals one fact that where populations congregate in dense quarters vice fattens and evils multiply.

The hope of North Carolina is for it to remain a rural state in its population. To do this requires two things: Better church and home facilities for those who shall go to make up this population. The State is doing large things for schools and will do larger. The counties are doing great things in road building. In order that the schools may fulfill their true mission and the communities become permanent, the church must provide a social and religious atmosphere that will bring contentment and thus provide for a complete life. To do this calls for the exercise of patient labor and much greater outlay of men and means. We cannot hire our duty done any longer. A $10,000.00 salaried layman having a $400.00 preacher to do a work which the former could and should do, has played out and no man should be humiliated to the extent of having to consider the problem of preaching the gospel of Christ on $400.00 a year in this State of North Carolina.

Now to provide for this means, first, a personal investigation of the problem by those who really desire to see these things take place. It is not a charity transaction, but a sincere desire on the part of a believer in Jesus Christ who desires the ushering in of the Kingdom of God in this sin-stricken world, who believes in the efficiency of the gospel to do what it was set to do, and having a belief in that gospel to the extent of a willingness to invest of his time and means to bring it about. Men are not too busy to do this work, and if really interested they will do it. It need not be that they should become ex-officio preachers, but like those who first went out to establish the gospel they should by sympathy and right living inspire men to believe the gospel.

Again, a close investigation of the problems will reveal the fact that we have dealt with this problem on too meager a scale. Our schools, our colleges, our periodicals and our churches have all been projected on a plane that argued only small things. It is time we were beginning to expect bigger things of God and when we begin to do this we will provide larger things to meet these expectations.

Our work is peculiarly rural in its application. One of the glories of Methodism has ever been that of its ability to adapt itself to the needs of the times. We have not solved the problem of rural work yet. It will be many generations before we can complete it, if ever we do. The city problems will all be taken care of in due time and handled wisely and well, but for the present our great work is to man properly the rural work, Christianize those who are moving into our villages and towns, and thus prepare them to meet the changed conditions which await them when they come into these new fields. Who should do this? Our laymen who have been blessed of God with means and intelligence. How? 1st. By seeing that we have a properly equipped ministry. There is many a noble preacher in the ranks today unfitted for doing his best work simply because he lacked means with which to prepare himself before entering; and, 2nd, because of the meager salary granted him after he had entered the ministry he could not pursue his studies and thus make up what he had lost, and, 3rd, by lack of sympathetic help in carrying burdens too heavy for him to bear in the way of church and social problems in his congregation which might have been changed entirely by the help, sympathy and encouragement of one strong layman as his assistant.

Again, as our laymen are dealing with the wide problems of worldly affairs, it behooves those whose visions are thus enlarged to give the church the benefit of that wisdom.

Lastly, our laity need it for personal salvation. It is only those who work with the Master who can hope to catch a glimpse of His face. Once seen it becomes a satisfying portion and amply repays for all of our outlay. The whole Kingdom of God is projected upon a personal application; on the fidelity of each subject rests the perpetuity of the Kingdom and so the call today is a mighty one for the laity of Methodism to enlist in this great cause of Domestic Missions that we may retain this land of ours as the Kingdom of our Lord.

THE CHRISTIAN SCHOOL A FACTOR IN HOME MISSION WORK.

By A. C. Reynolds.
Superintendent of Buncombe County Schools.

If it be true that an ounce of preventative is equal in value to a pound of cure, I think that one dollar spent in developing a strong Christian man out of a boy or a strong Christian woman out of a girl is of equal value to sixteen dollars spent in trying to reform worthless and depraved men and women. If we admit the foregoing statement, we are forced to the conclusion that the most effective work in the home mission field is to be done among the boys and girls.

The question arises, in what way may we be able to reach the boys and girls of this field.

It is a well established fact that the best avenue to the hearts of children are the home and school.

In the schools of this generation we are educating the mothers of the next. So the schools are reaching directly and immediately the young life of the present generation, and it is laying the foundation of the home, the other avenue to the hearts of the succeeding generation. Hence, the importance of the school in the home mission work.

The field mentioned above has a great wealth of young life, muscle and brain, that is being not only wasted, but is being turned into such directions as to be a menace to society for awhile and ultimately to end in lives of degradation and ruin.

The problem as to what the school may do to utilize this wealth and make it a blessing instead of a curse is of the greatest importance in its solution.

In my opinion, the first step in the solution of this problem is to burn into the souls of the young the value of their muscular capital. This is being done in some of the farm schools, and in the industrial and manual training departments of certain other schools. These schools are not only causing the discovery of physical power, but they are impressing the importance of the possession of a strong mind to guide the hand in its work. This work is begun in these particular schools and is being carried out in our agricultural and mechanical colleges and in our normal and industrial schools.

It is a noble work—the helping of young people to discover and how to utilize their powers, but still there is great need of conserving this power when once developed.

Many of our bright boys and girls, while developing the powers of the hand and of the head, are neglecting the development of the spiritual man, and are forming such habits as will destroy all these powers during manhod and womanhood. Therefore the discovery and the development of the spiritual power of the boy or girl in connection with the physical and intellectual powers is the distinctive work of the Christian school.

This is being done by means of consecrated teachers coming into such close touch with the young as to become the embodiment of their ideals; and by surrounding them by elevating influences. Such work is done by the teachers of our church and state schools who go into the darkest corners of the earth and with the power of a heart overflowing with love compel the children to rise above their environments and to be led by Christian influences. It is also shown by the fact that some of our schools have such a strong Christian environment that it is not at all probable that a boy or girl will spend three or four years in the institution without being converted. It is further shown in the lives of the mediocre young men and young women who go out from these schools and actually breathe new life into the environment, which, had it not been for the Christian school, would have been their ruin.

It is clearly manifested to me that the Christian school is doing much to elevate our mission field. I think, however, that we should have a care in looking after the muscular capital along with the excellent training of the mind and heart which is now being done.

Let us add more industrial and manual training to our schools, and let us even push this work into the home life. Let us do all in our power to teach the world that every human power should be so developed that the individual may be the strongest possible for the discharge of the duties for which he is created.

If the Christian school be made the best possible, it will become a powerful factor in the home mission work, and there will be no field from which we shall get larger returns for the money spent.

TO THE BOARD OF MISSIONS WESTERN NORTH CAROLINA CONFERENCE.

Rev. R. M. Hoyle.

You have asked me to give you the facts in regard to our mountain work. I have spent nearly nine years on district work in the mountain section of our Conference, have had charge of several mountain counties east of the Ridge and nine west of the Ridge. The truth is, while some of the people are poor, the majority are well-to-do and many are rich.

While some sections are poor, in the main, the country abounds in plenty. Then you say why is it a mission field? Because we have made it so. The attitude of the Church and State has led the mountain people to believe that others owe them the gospel and the education of their children.

The cry of destitution on the line of education is folks only stop and think. If there is destitution in North Carolina it must cover the entire State, since North Carolina has one law for the entire State, and a fund from which they help the pauper counties. Yet the poor mountain cry goes up to the General Assembly and they establish and run extra schools for well-to-do sections all because they are great mountain people. Much has been said of the educational work done in this country by other churches. Let us see. Only preparatory work can be done in any place by neighborhood schools. So all they have done or can do is to compete with the public schools and damage them. This is one of many reasons why the best people do not patronize them, and this explains why these schools only continue for a short while. Some of our people think others are doing wonders and advise us to enter this field. This would be unwise. I have seen the question from all sides and am sure we are doing the most lasting and permanent work.

They are offering old clothing and free tuition to children, buying their way into the neighborhood. Some well-to-do people join in, but when they begin to charge tuition and the old clothes are out the thing is done. We are preaching the gospel, trying to build up a self-respecting citizenship. They are peddling old clothes. We have built up more true manhood and womanhood than all the rest.

I will suggest, first: Be more patient, don't listen to men who have not been on the ground. These are good men, but they don't know. They say make larger appropriations and send strong men. Some mistakes have been made in men, but in the main we have been fortunate. Most of them have done well. They deserve better things than are often heard on the Conference floor, and read in our papers. I can't see how we can hope to gain by changing the men.

Secondly, I suggest, that excepting a few charges that are really needy, withdraw the appropriation. Say to farmers, merchants, stock raisers, shippers, and bankers who are worth from ten to one hundred thousand dollars, "pay your preachers or we leave you to your money and the devil." This, and this only, will make them self-supporting. They will pay when you stop paying. They think it a great gain to them. There is nothing better than a dollar with them except two dollars. They sell the preacher hay, corn and meat and profit by the appropriation you make for their pastor.

I ask two questions, first, can we save a stingy man worth thousands by preaching to him while a poor mill girl pays him for the bread his preacher eats, by standing over a loom sixty hours a week? Second, if the people who pay their money knew the facts would they contribute?

Lastly, you say shall we continue to take in new territory, etc? In this you are mistaken, we have taken in no new ground, the new fields on your list were made by cutting up charges.

A little town wants a preacher but cannot support him, the board gives help. By this the circuit from which the town was taken is weakened, requiring help, and two new missions come on the list but all is old ground.

STATISTICS OF THE COTTON MILL INDUSTRY IN THE WESTERN NORTH CAROLINA CONFERENCE.

In the State of North Carolina there are three hundred and twenty-five (325) spinning and weaving mills, and seventy-one (71) making knit goods making a total for the whole State of three hundred and ninety-six (396). Of this number there are in the Western North Carolina Conference one hundred and ninety-four (194) spinning and weaving mills and twenty-seven making knit goods, a total of 221. Then some fifteen more in progress of erection. The total amount invested in these mills is about sixty-three million ($63,000,000) dollars. This does not include the amount now being spent in the erection of new mills. This is an estimate, as many of the mills do not publish value of the plant.

The number of spindles is two million one hundred and nineteen thousand three hundred and twenty-seven (2,119,327). The number of operatives thirty-seven thousand and nine hundred, and counting two who do not work for one that does work leaves a total mill population in the conference of one hundred and three thousand seven hundred (103,700).

All children under thirteen years of age, and by law of the State prohibited from factory work, and only a small per cent., if any, of the mills disregard this law. The houses generally provided by the mills are comfortable and the rent is cheap when rent is charged at all. An increasing number of operatives own their own houses.

The operatives come largely from the country, and in their veins flows as pure Anglo-Saxon blood as is found anywhere. They are Americans and not aliens. But little has been done by our church in the way of institutional work, but the field is white unto harvest, and many of the mill owners are ready to assist in any well directed effort that commends itself to their judgment.

There are thirty mission churches in our Conference where the gospel is preached to the mill people, and an appropriation of $4,200,000 was made to this work last year by the Board of Missions.

Rev. J. E. Gay.

NORTH CAROLINA CONFERENCE.

I. General Statistics.

Number of cotton mills, 105; number of knitting mills, 50; number of silk mills, 4; number of woolen mills, 5. Total, 157. Value of mill property $25,220,140; number of spindles, 7,000,000.

II. Operatives.

1. Number 30,000.

2. Previous History—They are largely made up of those who formerly lived in the rural districts and were renters, and owned little or no property. In many instances left the farm on account of low prices and poor living.

3. Present Environment—In many instances this is much better than that which they formerly experienced. They now have larger advantages, better school facilities, nine and ten months against four months previously. It is a great mistake to suppose that mill surroundment is bad.

4. Houses—The houses are kept in good condition where they are the property of the mill, having not less than three good rooms; and also the mill authorities provide houses suitable for larger families and at a reasonable rent. The houses are better than can be rented outside the mill property at a higher figure.

5. Sanitation—This is carefully looked after, premises are inspected and disinfectants are provided by the company. A scavenger is regularly employed to look after and clean the closets. The premises are kept clean, and conditions are better than you will find in some sections of our cities and towns. It is to the interest of the mill owners to give their attention to these matters.

6. The Morals—It is a great mistake to think that cotton mill operatives are a low or inferior class of people. On the contrary, some of our best people are represented among them, and as a rule they are upright and honest, and will not tolerate anything low and mean. Should any person of a low moral character come in among them, they would have to get out or the operatives would walk out of the mill and refuse to work with such a character. The morals taking them all through, both men and women are far above the average, and will compare with the best.

III. The Children.

1. About 25 per cent. of the operatives are from 13 to 18 years of age. All under 13 are in school, or attend school part of the time according as the parents are interested along these lines. They can attend school if they will. Many of them go beyond this and enter our preparatory schools, and a number are represented in the graduating classes of our colleges.

2. Child Labor Law—The law prohibits the employment of any child in the mill under 13 years of age, unless they have been to school as much as four months during the previous year, and then they can only be allowed to enter as apprentices.

IV. The Churches.

1. All denominations are at work, principally the Methodists and the Baptists. The mill owners show a very friendly spirit toward the churches and stand ready to assist in any way they can.

2. Number of Christian Workers—No figures are available but they are represented by the various churches and their workers.

3. M. E. Church, South—Number of pastoral charges 49; amount paid by our Conference Board $2,975.00.

V. Statistics.

The institutional and welfare work is mainly looked after by the societies and churches, and also the various orders co-operate in the work.

Some of the mills make a specialty of the work, and engage teachers and lady visitors, and help in every way they can. A deaconess in each large mill town could do a great work, and be of great benefit to all concerned.

VI. Suggestions.

No one rule can be laid down, local conditions must govern. The church, then pastors and their co-laborers can best cope with the situation as they find it, and bring about the best results.

THE NATION'S RESPONSE TO THE NATIONAL MISSIONARY CAMPAIGN.

By Colonel Elijah W. Halford.

The great missionary campaign is well on the home stretch. In a short time the last of the conventions will have been held. With a mighty impetus and triumphant swing the culminating congress will come, and the United States join Canada in the declaration of a missionary policy for North America.

We are living too close to the event properly to estimate the marvelous significance, power and influence of the unparalleled missionary and religious awakening that has had its expression in the one hundred or more conventions and auxiliary meetings that have belted the country during the past few months. The conventions have no precedent by which they can be judged. They have been the makers of history, the setters of precedents, whereby religious enthusiasm and Christian possibility may be and will be measured for the future.

The campaign was not undertaken without serious doubt. At the beginning only fifty conventions were contemplated, and to many even this number seemed too great a task. But the larger number of seventy-five soon became the least that dared be undertaken, while as the campaign progressed an increasing number of allied and auxiliary meetings were forced to be provided for. It will be readily recalled by those responsible for the movement how earnest at first were the efforts to repress and to limit. It was feared that it would be quite impossible to secure the required force for such a huge campaign; the necessary financial assistance could not be commanded; it would be out of the question to hold the attention of the country during so long a period; the strain would be too severe; the pace could not be kept up; the whole enterprise would prove unwieldy and would collapse.

So far as human elements were concerned all these fears and doubts seemed to be well-founded. They were worldly wise. It was not surprising that men asked themselves "who is sufficient for these things?" and that while many questioned, some feared to such a degree as to become faint-hearted and not a few were disinclined to get under the burden.

But God's ways are not the ways of men. From the beginning He has guided the campaign; taken care of the work, and seen to it that, despite great weaknesses, in the face of obstacles apparently insurmountable, now and again one or another upon whom a measure of reliance was placed being forced to drop out of the ranks for a time or altogether—in the words of Mr. Eddy "not one of the conventions has recorded a failure." From the opening convention at Buffalo to the Congress at Chicago the song of triumph has been heard; the note of victory ever sounded; a moral force has been displayed, and a spiritual power visibly developed in the Church that compels universal recognition and calls for humble and reverent praise. Each of the conventions has had its own special feature and characteristic. One has been notable for what may be termed demonstration of enthusiasm, as at Boise, where business was suspended that men could attend the meetings, while the governor and mayor headed the street parade as they marched to the opening supper. Another has been characterized by a depth of feeling the tide of which, in Tennyson's words, was "to full for sound and foam." But all of them, without exception, have been marvelously marked by the presence and power of the Spirit of God. This one thing more than any other feature, has impressed all who have come into contact with the conventions. Many men, numbers of them among the leaders and the speakers, have had to readjust themselves mentally and spiritually; they have had to discard in a degree the advance preparation made, and have found their spirit and their message strangely moulded by a power outside themselves, a power that has unified heart, ennobled purpose, enriched deliverance, stimulated faith, and perfect love. This has been the repeated and uniform testimony of those who have been nearest the center and who have touched most closely and intimately the pulse of the campaign.

As the wind-up approaches, two classes must be reckoned with. First, those excessively carbonized folks who will assume that "all is over but the shouting." The results have been so stupendous that not a few will imagine that the work is now complete and that the future is to be simply a time of joyful reaping. A second class is composed of those who will heave a sigh of relief because the strenuous days are in the past, and are ready to return, measurably at least, to the old days of comparative ease and comfort. One of the most prominent missionary leaders in the country, when approached for personal enlistment at the beginning of the campaign, responded in the affirmative, saying, "when it is all over I don't want anyone to be able to say that I did not give the Movement my heartiest support;" and he fixed the time when "it" would be "over" as the concluding date of the Chicago Congress! At no other juncture of religious history could the words of Livingstone be more truthfully used in paraphrase—"the end of the campaign is the beginning of the enterprise." Wonderful as has been the demonstration of these months of awakening, it is however only the first furrow turned in a fallow field. The possibilities of cultivation have been revealed, not realized. If there be a lesson more patient than any other it is that "leaving the things behind we press forward."

One manifest lesson of the campaign is the ease with which God's work may be done when men really undertake it with devotion and purpose. Nothing is harder than "to pull against a cold collar." And this has been the difficulty with much of the service of men in the Church. They have had spirit and desire in other things; and the "other things" have progressed and prospered to a marvelous degree. But with the things of the Kingdom men have had only perfunctory relations. The sense of duty has been appealed to; and unrelieved duty is always irksome. George McDonald says some day we shall stop doing right from a sense of duty and will do right for the love of it. That day in a measure has come in this "Laymen's" uprising. What a spring there has been! What a revelation of the truth that "My yoke is easy and my burden is light!" Not that sacrifice is not involved. It is; and much of it. The ease is not the ease that begets indifferent service; it is the ease that marks love's work and differentiates between human drudgery and divine ministry.

A companion lesson is the readiness of men to respond to a worthy challenge. Men like the large, the heroic, the sacrificial. No libel is more deadly and deadening than the current view that men will not give themselves to religious work. Scores, if not hundreds of thousands of men have followed the beckoning hand of this Movement, and thrown themselves into its service with an abandon that is equaled in history only by the experience of the Crusaders or by the high resolve with which men have ever faced a supreme moral crisis, as in the days when for what they believed to be right, men of every section flocked to the standards which led them even to death. Surely the Church and Church leaders will not underestimate or forget this pre-eminent teaching of the campaign. We cannot go back to old mediocre days and to wornout methods. In a sense, at least, "old things have passed away and behold all things are becoming new." Let the dead bury the dead while the living Church marches, with beating pulse and exultant steps to the victory that is presaged by every token.

Another lesson is that of leadership and organization. Things do not happen in the Kingdom of God any more than in other kingdoms. There is no warrant of scripture or of sense for the idea that the Kingdom will "grow," like Topsy. The world everywhere and in everything waits for and upon leadership. Said the Marquis of Salisbury to Lord Roberts, when "little Bobs" left him at Charing Cross to assume command of the almost defeated British forces in the Boer War, "My Lord, we are finding out that in this war we must depend upon the generals." In everything this is true. Materially, and spiritually as well, leadership is demanded and is absolutely essential. Oh, the pity of it when a man assumes to take any place requiring the qualities of leadership and shows that he is stuffed only with sawdust! And how fearful when this is in the spiritual realm. This campaign has been possible because men were willing to give their ability in leadership and of organization, subordinating themselves to the denomination of Him who calls men into partnership with Himself, and who by His blessings, makes even five loaves and two fishes feed uncounted thousands.

A concluding suggestion is that of responsibility for the future. The work is but in the initial stage. The past and the present must be conserved to save the future. The Laymen's Missionary Movement under which these primary results have been registered must recognize the imperative of the obligation thereby imposed. Noblesse oblige. It will not do to lessen interest, to abridge service, to minify effort; to economize expression. What has been accomplished has been under the lead of an agency able to secure the united action of the Church. The strength and force of interdenominational union has been overpoweringly demonstrated, as it has been in other phases of concerted Christian action. No other duty will be more pressing at the Chicago Congress than to consider and determine how the initiative and spontaneity of individualism may be preserved without weakening in any wise the inestimable value of the completest co-operation. The Church has had a fuller taste of unity than ever before; but sweet as that taste has been, it is only a foretaste of the larger development of Christian union yet within the possibilities of the Laymen's Movement.

SOME HOME MISSION POINTERS.

Howard B. Gross says, "God has set for America, the task of the ages. The gigantic Home-Foreign Mission Task."

* * * *

The first step toward winning the world is to win America, provided we seek to win the world.

* * * *

In 1850, seven-eights of the population lived in the country, only one eighth in the city. In 1890, we found one-third of our entire population in the city.

* * * *

The city mission today is striving to reclaim for Christ, what has been formerly granted to the devil—the slum.

* * * *

The Oklahoma Conference received last year 11,716 members. The increase for the past seven years has been 27,320.

* * * *

Among the many good works of the Laymen's Missionary Movement, we note the special fund raised for an aggressive evangelistic campaign among the unoccupied German settlements of Texas.

* * * *

There are in the South today, 850 cotton mills, with twelve million spindles and 235 thousand looms, using every year a billion and a quarter pounds of cotton.

* * * *

The Conferences west of the Mississippi River had about two-fifths of the entire increase of membership last year, and these Conferences include only one-half the membership of those east of this river.

* * * *

Our Port Immigrant Home with Sailors Department at Galveston, Texas, has cared for 3,000 immigrants and 5,000 seamen.

* * * *

Dr. Love said, "We can save or lose five hundred years in the next five years in the Southwest." We must have ample equipment for Christianizing our country.

* * * *

In 1900, thirty per cent. of the Southern people were illiterate.

* * * *

The South, of 30,000,000 population, has 12,000,000 who are never found in mobs, but "represent as high an order of intelligence and conscience as human society affords." The other 18,000,000 are to be especially looked after by our Churches.

* * * *

As John E. White says, "The South is twelve million strong, but the South is also eighteen million weak."

From the Field

Correspondence, Reports, Etc.

NOTES AND PERSONALS.

—Miss Mamie Bays will be very busily engaged with newspaper reports during the Geenral Conference. In this connection, her services have been secured also to report the Conference in full for the Asheville Citizen. Being a morning paper and published in the Conference city, the Citizen will be the first secular paper available to the delegates that will contain full reports of the proceedings. The Citizen will not limit the space devoted to the Conference and will spare nothing to furnish the delegates and the public with a full account of the entire session of the Conference. The Citizen will be sent daily to any address throughout the Conference session for 75 cents.

—A special published in the daily papers under date of April 23rd announces that Dr. Charles C. Weaver, of Davenport College, Lenoir, has accepted the position of chairman of the faculty of Centenary College, Cleveland, Tennessee.

—Rev. Geo. D. Herman, of Gastonia, has been with Rev. H. H. Jordan in a meeting at Marion for the past ten days and we learn that much interest has been manifested.

—Col. Paul Barringer Means, of Concord, one of the best known citizens of the State, died at the Presbyterian Hospital, in Charlotte, on Wednesday, of last week. For some thirty-five years or more Col. Means has been prominent as a lawyer and politician, and being of a genial nature and, withal, a very interesting conversationalist, he had many friends. He was for many years a member of the Episcopal Church, but some years ago joined the Methodist Church and died a member of Central Church, Concord, from which his funeral was conducted by the pastor, Rev. Plato Durham, on Thursday. Peace to his ashes.

—We note with deep regret the death of Mrs. Nannie W. Coburn, wife of Mr. M. D. Coburn, of Salisbury, which occurred on Monday night, of last week. Her husband is a son of Rev. A. L. Coburn, pastor of our Church, at Dilworth, Charlotte.

—We regret to learn that Rev. T. A. Boone, one of our superannuated preachers, is critically ill at the home of his daughter at Mount Gilead, where he has been making his home for several months. Brother Boone is one of our very best men and for many years served among the leading appointments in our Conference. Many who learned to love him as a pastor will send up a prayer for him in the hour of sore affliction.

—Rev. S. E. Richardson, pastor of Carraway Memorial Church, at White Oak, a suburb of the city of Greensboro, has just recently closed a meeting of great power and interest. He was assisted in the meeting by G. W. Fink, a lay-evangelist, of Charlotte. As a result of the meeting fifty-five have been received into the church. There were many professions among those outside the church and a great number of church members were reclaimed. Altogether it was perhaps the best meeting ever held in this church. Brother Richardson is doing a fine work and is winning a large place in the hearts of this congregation. In all he has added eighty-five to the membership this year. In a few hours' canvass he succeeded in placing the Advocate in twenty-two more homes. This is evidence of a plucky congregation, since these people are employees of the cotton mill and are working only four days in the week. We say well done, for Carraway Memorial.

—Jacob Carroll Bowman, of Beckley, West Virginia, a son of the late Rev. J. W. Bowman, of the Western North Carolina Conference, was among the graduates of the North Carolina Medical College at Charlotte, last week.

—We regret missing the call of Rev. Dr. John C. Kilgo, president of Trinity College, on Friday morning. He was returning from Charlotte where he had filled two engagements, speaking before the students of the Medical College and at the educational rally at Tryon Street Church.

—Rev. A. L. Stanford, of Lexington, was a pleasant caller on Wednesday of last week. He reports well of the work in Lexington. He is planning to begin a meeting on the second Sunday in May, with Rev. E. C. Glenn as his helper.

—Rev. Dr. L. L. Nash returned from New York and other Northern cities last Friday. He made the visit to Northern cities in the interest of Carolina Methodist College, of Maxton, also to look after the arrangement with publishers for bringing out a new book which he has just written. The book is entitled "Early Morning Scenes of the Bible" and will be issued at an early day by the Revells.

RANDOM NOTES.

Rutherford College is closing a very prosperous year, and the Commencement exercises May 8-11 promise to be more than interesting. Rev. W. W. Peele, a former president, will preach the sermon to Epworth Leaguers on Sunday night, May 8. Bishop Candler will preach the Commencement sermon on the Tuesday following and on Wednesday Dr. Plato Durham will deliver the Literary address and the closing exercise of the day will be the Alumni address by Rev. John W. Jones.

President McKay and his faculty have done substantial work this year and are looking hopefully for greater things to come. Plans are already being made to erect a new brick building and I learn the brick has been made and the plans will be submitted at the meeting of the trustees for an administration building which will be erected at once if the necessary funds can be secured.

* * * *

Mrs. Sarah J. Fitch, who for nearly a score of years has lived at Rutherford College, left last week for a protracted visit to her old home in Ohio. She came to North Carolina in 1891 and has been a very active and consecrated member of the College Church making friends of all the people, and her departure now is regretted by a wide circle of friends who had learned to love her and appreciate her wealth of character. A year ago her husband died and was buried in the College Cemetery since which time she has been feeble and upon a recent visit of her brother, Mr. G. W. Bradford, of Westerville, Ohio, she decided to return home with him. It is hoped that the change may be of great benefit to her and that later she may come back to North Carolina.

* * * *

It used to be the custom to hold the revival meetings in the late summer and fall but it is gratifying to note that the pastors are more and more holding these services in the springtime and thus getting the benefit all the year of the good results. Rev. Ira Erwin, of Brevard Street, Charlotte, has been for two weeks in a meeting with his people and the results have been good in building up the church and a number of professions have been made.

* * * *

Rev. R. M. Courtney, of Mooresville, has been assisting Dr. J. H. Weaver in a meeting at Hickory for ten days, preaching, so I learn, a series of sermons which for spiritual fervor and strength of thought were far above the ordinary. Large congregations attended the services and the meeting has been a blessing to the community, and about 15 persons will be added to the church. After ten days preaching Brother Courtney returned to Mooresville but Dr. Weaver decided to continue the meeting as the interest was still good.

Rev. Loy D. Thompson, of Andrews, who is visiting relatives in Hickory, preached several strong and deeply spiritual sermons and will assist Dr. Weaver till the meeting closes.

* * * *

On a recent Easter Sunday afternoon, so the story goes, a faithful church-goer was asked who preached the Easter sermon that morning and the reply came back that he did not know because he could not see the preacher— that he was lost in a wilderness. This was his commentary on the spacious Easter hat which breaks the view and makes many a man, and woman too for that matter, long for relief.

Dr. Gilbert T. Rowe, of Tryon Street, Charlotte, on a recent Sunday made the request that hereafter the ladies sit with uncovered heads at least during the sermon and some folks wondered what the result would be. Those who worshipped there last Sunday saw how well the new plan worked for nearly all the ladies removed their hats and gave both men and women the opportunity to see the speaker, and consequently to get so much more out of the sermon because they could see his face as well as hear his words. It would be well for all congregations to adopt this custom for nearly every church goer knows that the good effect of a good sermon has so often been lost on the man who could not see the speaker because of the immense millinery obstruction between the hearer and the preacher.

* * * *

Last Wednesday night I was in Morganton and had been asked by the Rev. W. F. Womble, the pastor, to conduct the prayer service. It had been raining some and was still threatening when the church bell called the people to worship and we expected a very small crowd in consequence, but when we reached the church a goodly number had come and by the time the service was well under way, fully sixty people were present. It was inspiring to look into the faces of so many, who in spite of wind and weather, had come to the week-night prayer service, and Brother Womble told me that frequently in fair weather the capacity of the church lecture room was taxed to accommodate the prayer meeting crowds.

I know not who it was that said, "the prayer meeting is the thermometer of the church," but it is always true, and it holds good in Morganton, too. They have a live prayer meeting, the substantial men and women of the congregation attend it and they have a live and spirtiual church, a people loyal and true to all the church stands for and generous in gifts to orphans, missions or any other worthy cause. They not only meet all the assessments laid upon them but pay over and above $400 a year to the support of Mrs. Moose in the Korean Mission field.

The laymen of Morganton held a union meeting in the Graded School Auditorium from April 22 to 24 for the purposes of arousing the people to the importance of missionary effort. The speakers expected were Hon. J. C. Buxton, of Winston, Dr. W. J. Martin, of Davidson, Mr. C. H. Ireland, of Greensboro, and others, representing the various denominations. The Church is not aware of its latent power. If the millions of professed Christians in America were to appreciate their strength and exert it, the powers of darkness would fall down and surrender and the heathen masses would soon know of Him who came to bring light to those who sit in darkness.

* * * *

Riding on the train recently I fell in with an old acquaintance whom I had not seen for years. Speaking of his home I remarked that it was a flourishing and growing city. He replied yes it looks so to an outsider but there was no good reason why it should be, for business was dull, the people hard run and property was boomed till it had reached an abnormal price through the efforts of land companies, and real estate speculators. I was surprised to hear him speak thus of a community known for its thrift and ever-increasing trade and manufactures. I then referred to the Churches of the place and their growth, whereupon he began systematically to lay them out, to discount the piety of the people and deplore the fact that pure religion and undefiled had passed. Then he criticised the temperance law and declared it to be a failure, that prohibition don't prohibit and so forth and so forth. By this time I asked him what church he attended and was told that he had not attended church in many years. Here was a man who was really a pessimist. He had lost out I fear in business and in moral standing. He had nursed the spirit of suspicion until he believed that goodness was but a name and that the world was speedily rushing to ruin. He looked at everything through green glasses. He had lost faith in God and in his fellows. He was a pessimist. If the light of truth and grace had shone into his life he would be an optimist. He would then see the bright side of every condition and the charitable side of every deed. Just in proportion as we have faith in God we have confidence in men and when we believe in our fellows we are ready to trust in God. Strive for the spirit of the optimist and when you are tempted to doubt remember that the end of the doubter is pessimism and death.

S.

Stop LaGrippe

Before it Stops You. Take

JOHNSON'S CHILL AND FEVER TONIC

Knocks it up every time. Your money back if it fails. Get it to-day!

50c. at Druggists.

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville, Miss Edna Davis.
Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss John Starr, Greensboro, N. C.
Morganton, Prof. I. B. McKay, Rutherford College, N. C.
Mt. Airy. Rev. Z. Paris, North Wilkesboro, N. C.
Statesville, T. E. Lothery, Davidson, N. C.
Salisbury, Rev. E. M. Avitt. Jackson Hill, N. C.
Shelby, J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison, Waynesville, N. C., R. F. D
Winston, Rev. A. G. Lofton, Farmington, N. C.

Just twelve days till we meet in Asheville. Are you ready to go? Have you elected your delegate?

* * * *

And still we go forward. A splendid League has been organized at Hickory. In asking for a charter they said: "We want to become full-fledged Leaguers as soon as possible."

* * * *

We call attention to the District Conference Directory. Note the dates. Let's have a League program in connection with every District Conference if it is possible to do so. It is possible if some one will take the lead. We shall arrange for that at the conference in Asheville.

* * * *

District Conference Directory.

Shelby District, Dallas, July 28-31.
Statesville District, Catawba, July 21-24.
Morganton District, Bakersville, July 14-17.
Greensboro District, Walnut St., Greensboro, July 6-8.
Franklin District, Franklin, July 21-24.
Winston District, Burkhead, July 14-17.

* * * *

Educational conferences are being held in every district in the Conference. This is to create interest and sentiment. It is a very sensible plan.

* * * *

"The League of Southern Methodism in the year of grace 1910 is at the high tide of prosperity. Let the croakers croak in shallow water. It is the place best suited to their 'aeolations,' whether solos or choruses."—Epworth Era.

* * * *

We are very glad, indeed, to know that Dr. F. S. Parker is about well again. This is good news. Thousands of the young people throughout the Church love Dr. Parker very much. We should like to see, as thousands of Epworthians would, Dr. Parker made Epworth League Secretary, if Dr. DuBose is not re-elected. We shall say amen if Dr. DuBose is made Bishop and Dr. Parker succeeds him as secretary.

* * * *

Have you paid your 5-cent assessment? We can't get along without it. Please send it to the treasurer, Miss Bessie Aiken, Hendersonville, N. C.

* * * *

Hear! Hear!

"Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, will spend a few days at Asheville during the General Conference. The Epworth Leaguers have acted wisely in securing an address from him during their meeting. Dr. Palmore is one of the most distinguished and able men in Southern Methodism, and he will prove a valuable asset of the occasion."

* * * *

Programs of our League Conference have been sent to every pastor in the Western North Carolina Conference. We also sent two to the League president in care of the pastor, and where there was no League we sent two for those who might be interested in the conference. If you have not seen the program call on your pastor. He doubtless has it in his pocket.

* * * *

Round-Trip Fares to General Conference at Asheville.

From Jacksonville, Fla.	$14.50
From Orlando, Fla.	18.70
From Atlanta, Ga.	8.05
From Durham, N. C.	7.60
From Greensboro, N. C.	5.95
From Statesville, N. C.	3.70
From Charleston, S. C.	8.95
From Spartanburg, S. C.	2.35
From Knoxville, Tenn.	4.00
From Richmond, Va.	11.50
From Danville, Va.	7.30
From Petersburg, Va.	11.50
From Norfolk, Va.	13.60

Date of sale daily from May 2 to 11, inclusive. Ask your ticket agent for rates if not given above.

* * * *

The Charity and Help Department of the League should solicit once a month for the Children's Home. A box with the following articles should be sent monthly from all our Leagues: "Clothing, shoes and stockings (second-hand, if good), floor rugs, table covers, pictures, books, Bibles, anything to eat and anything to wear." Let it be known that the League is looking after the orphan and much will be given. Will the Leagues please adopt this plan? Help the little tots. We haven't a more worthy cause.

* * * *

The Andrews League.

The Junior Epworth League at Andrews is alive and doing work. We have revised our roster of members and have at present an enrollment of about 42. A few weeks ago the League gave an exhibition. It was an illustrated missionary lecture, entitled "The Dragon Empire," presented by means of the stereopticon. The lecture was quite a success. The Leaguers will find these stereopticon exhibitions highly entertaining and instructive.

We are planning to have one or two representatives at the League Conference in Asheville. We give below a partial list of our new officers: President, Miss Louise Porter; Secretary, Miss Agnes Greenwood; Treasurer, Mr. Geo. Porter.

We have adopted for our study at our devotional meetings: "Bible Questions and Answers," a pamphlet edited by Rev. Mr. Moody, of the Tennessee Conference.

Bessie Matheson, Press Reporter.

* * * *

The Andrews League is one of our most active and aggressive Leagues. It goes at things in a business way. Notice, "Bessie Matheson, Press Reporter."

Lady Uses Tetterine for Eczema.

Edgar Springs, Mo., July 15, 1908.
The Eczema on my face usually appears in the spring and your salve always helps it. I use no other preparation but Tetterine and find it superior to any on the market. Respectfully,
Elsie M. Judvine.

Tetterine cures Eczema, Tetter, Itching Piles, Ringworm, and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.



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INVITATION TO MERCHANTS

Drop us a postal card and our salesman will call and show you our handsome new line—the most complete in the South. This will not obligate you in any way to buy

Why let your stock get shelf-worn? Fill in your sizes every week. We fill mail orders same day received.

M. C. KISER CO., Manufacturers "Shield Brand Shoes" **ATLANTA, GA.**

Cook in Comfort You no longer need wear yourself out with the weakening heat of an intensely hot kitchen. You can cook in comfort.

Here is a stove that gives no outside heat. All its heat is concentrated at the burners. An intense blue flame (hotter than either white or red) is thrown upwards but not around. All the heat is utilized in cooking — none in outside heating.

New Perfection
WICK BLUE FLAME
Oil Cook-stove

entirely removes the discomfort of cooking. Apply a match and immediately the stove is ready. Instantly an intense heat is projected upwards against the pot, pan, kettle or boiler, and yet there is no surrounding heat—no smell—no smoke.



Cautionary Note: Be sure you get this stove—see that the name-plate reads "New Perfection."

Why? Because The New Perfection Oil Cook-Stove is scientifically and practically perfect. You cannot use too much wick—it is automatically controlled. You get the maximum heat—no smoke. The burner is simple. One wipe with a cloth cleans it—consequently there is no smell.

The New Perfection Oil Cook-Stove is wonderful for year-round use, but especially in summer. Its heat operates upward to pan, pot, or kettle, but not beyond or around. It is useless for heating a room.

It has a Cabinet Top with shelf for keeping plates and food hot.

It has long turquoise-blue enamel chimneys. The nickel finish, with the bright blue of the chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

Every dealer everywhere; if not at yours, write for Descriptive Circular to the nearest agency of the

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Our Children's Home Department

Conducted by H. A. Hayes

"THE SWEETEST MUSIC."

"I have heard the greatest artists that the world shall ever see
Sing all the greatest music of the day;
I have sat with soul transported in a midst of melody,
As I listened to each life uplifting lay;
But the music that is sweetest—surest round my heart to creep—
Is the voice that every evening softly sings my boy to sleep.

"Singing in the twilight, simple soulful little airs,
Fragments of some love song, old and dear;
They touch my better nature, and they melt my heart to tears,
Just the kind of music that is always good to hear;
So full of Heaven's tenderness, with love so sure and deep;
Is the voice that in the twilight softly sings my boy to sleep.

"Heart swells from her girlhood, maybe seeing through girlish tears,
Now doing cradle duty for her God.
They come to me like echoes from the tomb of buried years—
Just a little glimpse of Eden on the sod;
Oh, the air is full of angels, and their wings around me sweep,
As I listen to the twilight voice that sings my boy to sleep."

THE CHILD.

"Standing in the presence of the child, we feel the glow of another world, and the touch of baby fingers calls forth all that is tenderest and purest and noblest in human nature. Music thrills us or soothes us. A great thought challenges us and dominates us, but the child comes into our lives as music, as thought, as sunshine, and the very breath of the flowers. The child is the miracle of Eden repeated, a new creation fresh from the hand of God, and no angel in heaven is cleaner or whiter or purer."

WILL "PAY IN FULL, METHODIST MEASURE."

Taylorsville, N. C.,
April 18, 1910.

Dear Brother Hayes.—I send you $12.61 on our 10 per cent. assessment, have been taking collections some weeks and am not quite around yet but will send this now and balance later. I have six churches, have taken collections at the four principal churches, but will repeat the thing later, till I get up entire amount or more. We are making up a box which will come in a little later.

Yours truly,
E. Myers, P. C.

QUARTERLY MEETING OF THE EXECUTIVE COMMITTEE.

The regular quarterly meeting of the Executive Committee was held in the office of the Superintendent at the Children's Home on Friday, April 15. All the members of the Committee were present as follows: Dr. G. H. Detwiler, Dr. T. F. Marr, Mr. J. A. Glenn, Mr. C. H. Ireland, and Mr. J. K. Norfleet.

There were present also Mr. P. H. Hanes and Mr. O. B. Eaton, members of the Building Committee, and Rev. J. P. Rodgers, Financial Agent.

The books and financial reports of Jas. A. Gray, Treas., H. A. Hayes, Supt., and Rev. J. P. Rodgers, Agent, were audited and approved.

A considerable amount of routine business was transacted. But the real business of the day was the consideration of plans for permanent improvements. We had before us the plans furnished by the landscape engineers and architects. These were studied with utmost care. It is believed that we have plans for a model institution of this kind.

The Building Committee was instructed to go forward and erect a complete Cottage Home for the accommodation of twenty-five children. Work on this building is to begin as soon as cash to the amount of $4,000 is in hand. Other buildings will be erected as rapidly as money can be secured to pay for them.

NO ADMINISTRATION BUILDING THIS YEAR.

After mature deliberation it was decided not to erect the Administration Building this year. We should be glad to have a large and imposing building; not only for the sake of appearances but because such a building is really needed. But the demand to take children is so urgent that we must provide the buildings that will give us most room for children.

SPECIAL APPEAL TO SUBSCRIBERS TO OUR BUILDING FUND.

We are now ready to begin work on our permanent buildings, except for the fact that the money is not in hand. Scores of destitute children are pleading for admission to our Home. Our room is exhausted. Subscriptions amounting to several thousand dollars are now due—and past due.

Men and brethren, and good sisters, please let us have the amount of your subscriptions without further delay.

Pay all that is past due. Pay all this is due. And if you will be so good as to pay what is not yet due, it will yield you the largest profit you have ever secured by discounting a bill.

We will begin work on our new building when four thousand dollars cash is in hand. This is the decision of the Executive Committee. Brother, send on your share of the sum.

INTERESTING FACTS.

Subscriptions to our Building Fund up to date amount to about thirty-six thousand dollars. There has been paid in a little less than ten thousand dollars. With this amount we have secured buildings and equipment to provide comfortable homes for seventy-five children. The money has been expended with wise economy. We have been in operation about eight months. We have taken time for careful study of plans. The details have been worked out to incorporate the latest and best things evolved in the thought and experience of the most successful orphanage workers in this country. Now we are sure we are right, we want to go ahead.

GO FORWARD.

There is a time to "stand still and see the glory of the Lord." But that time is not now. Rather the time is at hand when we must "go forward." We must build. We must enlarge our capacity. We must make room for the homeless and destitute children knocking at our doors.

HOW TO SEND MONEY.

All money paid on subscriptions to the Building Fund should be sent to Rev. J. P. Rodgers, Winston-Salem, N. C. He will send receipts and report payments in Advocate.

CONTRIBUTIONS IN KIND.

Misses Albea and Jones, New London, clothing and dry goods; Mrs. J. M. Speer, Mrs. S. H. Wilmoth, and Miss Bettie Hendricks, Booneville, three cases canned goods; W. H. M. Society, Biltmore, groceries, clothing and cash; C. E. Hines for Home Missionary Society of Epworth, Mt. Airy, one box of canned goods; ladies of Central Church, Shelby, two barrels dry goods and clothing; Ladies Aid Society, Kernersville, fruit and clothing; Philathea Classes, Central Church Sunday School, Asheville, box clothing and dry goods; Mrs. B. C. Parks, Statesville, box of clothing; from Randleman, L. E. Spencer, Mrs. Tom Sink, and others, box clothing, etc.; Wm. C. Geraty Co., Young's Island, S. C., 4000 cabbage plants; Southern Railway Co., freight on car of coal.

AYER'S HAIR VIGOR
Stops Falling Hair
Makes Hair Grow
Does not Color the Hair
Stops Falling Hair
Makes Hair Grow
Does not Color the Hair
Does not Color the Hair
J. C. AYER COMPANY, Lowell, Mass.



REPORT OF H. A. HAYES, SUPERINTENDENT, FOR WEEK ENDING APRIL 20, 1910.

Cash.

Concord Sunday School, Ansonville Circuit, $.60; McFarlan Church, Morven Charge, $9.00; Derita Circuit, $33.30; Moore's Grove, Hendersonville Circuit, $3.00; Hidgin Church, Hendersonville Circuit, $2.22; Reedy Patch Church, Hendersonville Circuit, $1.15; Mount Pleasant Circuit, $9.13; North Wilkesboro, Boonville Church, $5.00; North Wilkesboro, Jonesville Church, $3.00; Ansonville Circuit, $5.50; Home Missionary Society, Biltmore, $5.20; Biltmore Sunday School, $10.10; Henson's Chapel, Watauga Circuit, $5.00; Sutherland Chapel Sunday School, $1.00; Haywood St. Church, Asheville, $25.27; Troutman Circuit, $13.05; West Greensboro Charge, $10.00; Mock's Sundy School, Advance, $1.33; Newton Charge, $16.00; Warlick's Charge, Connelly Springs Circuit, $1.15; Prof. C. H. Trowbridge, Brevard Institute, $5.00; Rutherford College Charge, $3.67; Hickory Charge, $66.00; Hill's Chapel Sunday School, Stanley, $1.80; Mt. Zion Church, Clyde, $1.00; Friendship Church, Connelly Springs Circuit, $3.35; Watauga Circuit, Mrs. B. F. Fincher, $5.00; Smith's Chapel, Watauga Circuit, $1.60; Mabel Church, Watauga Circuit, $.75; River Bend Sunday School, Mt. Holly Circuit, $.90; Snow Creek Church, Bakersville Circuit, $2.15; Lenoir Church, $7.80; Weddington Circuit, Matthews, $12.45; Farmington Charge, $5.00; Belwood Charge, $14.04; Clarksbury Sunday School, Iredell Charge, $4.55; Plateau Sunday School, $1.00; Savannah Circuit, $2.65; J. S. L. Orr, North Charlotte, $10.00; Chadwick M. E. Church, Charlotte, $2.35; Chas. A. Reece, Ramseur, $2.00; Unionville Church, $2.05; Leicester Circuit, $13.00; New London Circuit, $20.00; Taylorsville Charge, $12.61; Macon Circuit, Cullasaja, $8.20; Salem Sunday School, Bostic, $2.90; Davidson Charge, $17.37; Davidson Sunday School, $1.30; Centenary Baraca Class, Winston-Salem, $8.33. Total, $398.82.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING APRIL 16, 1910.

Subscribed.

Trinity: D. W. Lohr, $5.00. Thomasville: L. B. Leach, $5.00; J. A. Fouts, $2.00; C. H. Welborne, $5.00; C. G. Millis, $25.00; Chas. M. Hoover, $5.00; H. T. Rothrock, $2.00; R. O. Little, $1.00; G. V. Bodenheimer, $2.00; E. L. Murphy, $2.00; H. E. Berryman, $5.00; J. T. Hilton, $1.00; I. L. Rothrock, $5.00; J. M. Kennedy, $5.00; Mrs. L. R. Myers, $.50; Ira Ward, $.50; W. J. Westmoreland, $.50; A. F. Rothrock, $1.00; S. W. Miller, $1.00; E. J. Jarrett, $1.00; C. W. Weisner, $1.00; A. L. Stone, $1.00; C. M. Bodenheimer, $1.00. Thomasville, R. F. D. No. 3: Misses Susan and Mary Hough, $6.00; J. D. Myers, $2.00; M. R. Harris, $1.00; Mrs. Lula Jones, $.50. Thomasville, R. F. D. No. 4: Mrs. Mattie Rothrock, $1.00; M. R. Rothrock, $2.00; Thomasville, R. F. D. No. 2: B. S. Lambeth, $5.00. Total, $94.00.

Cash.

J. M. Kennedy, $5.00; C. M. Bodenheimer, $1.00; A. L. Stone, $1.00; C. W. Weisner, $1.00; E. J. Jarrett, $1.00; S. W. Miller, $1.00; A. F. Rothrock, $1.00; J. A. Fouts, $1.00; W. J. Westmoreland, $.50; Ira Ward, $.50; M. R. Rothrock, $2.00; Mrs. Lula Jones, $.50; Mrs. L. R. Myers, $.50; M. R. Harris, $1.00. Total, $17.00.

Paid on Former Subscriptions.

R. S. Davis, Jamestown, $1.00; Mrs. C. M. Burns, Jr., Wadesboro, $5.00; J. E. Hensdel, Walnut Cove, $1.00; Jas. Love, Newton, $10.00; J. C. Cowen, Rutherdfordton, $5.00; J. B. Norris, North Wilkesboro, $12.50; Miss Jeanette Armfield, Mt. Airy, $3.00; R. B. Babington, Gastonia, $6.25; C. W. Kirk, Wadesboro, $1.00; Rev. W. M. Wall, Mt. Airy, $5.00; E. W. Trogdon, North Wilkesboro, $4.50; Miss Mary Patterson, Greensboro, $5.00; Mrs. Jas. M. Rankin, Greensboro, $1.00; J. P. Hill, Caroleen, $1.00; J. C. Flinn, Pine Hall, $5.00; Miss Laura G. Doub, Greensboro, $5.00; J. B. Higgins, Rutherfordton, $2.00; N. C. Shuford, Fairview, $2.00; Miss Minnie Williams, Greensboro, $5.00; Miss Josie Hyndman, Asheville, $5.00; T. G. Pickelsimere, Bryson City, $3.13. Total, $88.38.

The Sunday School Lesson

SECOND QUARTER—LESSON V—MAY 1, 1910

Two Sabbath Incidents.
Matt. 12: 1-14.

Golden Text—I desire mercy, and not sacrifice. Matt. 12: 7.

Jewish Scruples.

The disciples were walking through the grainfields on the Sabbath. Being hungry, they began to pluck and to eat. There does not seem to be anything particularly alarming about the spectacle, but to the Pharisees it was a matter of serious concern; for was it not evident to a man who reasoned closely that the followers of Jesus were really doing a sort of reaping and so breaking the Sabbath law? So these guardians of Jewish life approached Jesus with a sharp criticism of His disciples. The Master never dealt with life in the terms of the microscopic distinctions of the Jewish legalists; but He was ready to answer them in their own terms. They revered the past. He reminded them that David had technically broken the law when the demand of life required it. The very temple service, which they so reverenced, was necessarily carried on by a constant technical profaning of the Sabbath. If they had caught the spirit of that great prophet who had said that God cared for mercy rather than sacrifice, they would never have made such unjustifiable criticisms as that which found fault with the disciples who were plucking and eating on the Sabbath day.

Jesus was endeavoring to show these Pharisees that laws existed for the sake of life, and not life for the sake of laws; and laws must be tested and interpreted by the demand of life. The legalist who is an expert in microscopic detail always loses contact with life. His minute observances become a burden. They thwart the very purpose of law, which is to help, and not to hinder, the best life of men.

The Lord of the Sabbath.

The Pharisees were guilty of a deeper fault than that of being exponents of a legal system which had lost contact with reality. They had failed to feel the impress of a vital authority when it came to them. If they had had any moral depth they would never have come to Jesus with carping criticisms, whatever their own view of His disciples' conduct. They would have come to Him to learn and not to criticise. They would have listened to hear the interpretative Word from His lips. They would not have attempted to guide Him in matters of the law. They had seen His deeds, they had heard His teaching; and in spite of all they had seen and heard they were unquelled and unmastered by His moral and spiritual authority. With an amazing self-confidence they were ready to set standards for Him, instead of eager to receive the standards He would give them. There was something tragic about this lack of elementary moral insight. That they were able to stand in the presence of Jesus unimpressed revealed the true character of these Pharisees. Feeling all this keenly, the Lord dealt with it by words of sudden and startling self-assertion. "One greater than the temple is here." "The Son of Man is Lord of the Sabbath." His words came with such an impact of force, and His manner was so regal, that the Pharisees had no word of reply, and so Jesus left them.

They were ready, however, to come with mere criticisms at the next opportunity; and when they found Jesus in the synagogue confronting a man with a withered hand, they asked him, with assured courtesy, as if they desired teaching, whether it were lawful to heal on the Sabbath day. Those who attempted to argue with Jesus found it a most hazardous undertaking. He quickly reminded these Pharisees of the interpretation of the Sabbath law which allowed a man to rescue a sheep on the Sabbath. Did they interpret the law so as to allow a sheep to be treated with more consideration than a man? Jesus made their position absurd. Now He boldly declared His own: "It is lawful to do good on the Sabbath day." Then He healed the man and His word and His miracle put the critics to silence.

The Christian Conception of the Lord's Day.

These incidents naturally suggest a consideration of the Christian view of Sunday observance. A few suggestions may be made briefly: Sunday is to be spent so that a man's whole physical, moral and spiritual nature are reinforced by it, so that he shall go forth to love God and serve Him better, to love men and live among them more helpfully in every day, because of the way in which this day was spent. Any way of spending Sunday which leaves the life weaker in physical, moral and spiritual quality is a bad way to spend it. Any way of spending it which leaves the body refreshed, the conscience invigorated and the spiritual life renewed, is a good way. All the details must be decided from this standpoint. If a man comes to the close of Sunday with his moral sense dull, and no sense of the nearness of God, there is something the matter with the way in which he has used the Lord's day. Sunday is to be a moral and spiritual dynamo. If it fails of that, it is a grave failure indeed. All legislation regarding Sunday should be based upon the principle of the need—so deep a need that we may call it a necessity—of one day in seven for the physical, moral and spiritual refreshment and upbuilding of men. God has written this need in the constitution of human nature. It is recognized in revelation. It must be met at the peril of the vigor and vitality of the race.

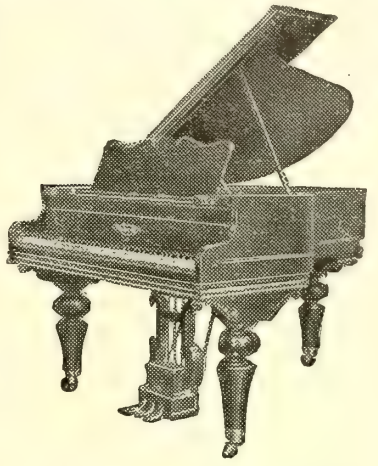
Plotting Against Jesus.

The Pharisees went out of the synagogue to plot for the destruction of Jesus. There is something sadly revealing about this action. They were possessed of such delicate moral sensitiveness that it pained them to see grain plucked and eaten on the Sabbath, and that they drew back from the thought of Jesus healing a man on the Sabbath; but they saw nothing incongruous in plotting to take a human life on this sacred day.

The truth is the man carping about miscroscopic scruples is likely to be the man who fails at the point of some important moral demand. The man who is preoccupied with tiny moral distinctions is likely to miss some of those great moral imperatives which are among the supreme things of life.

Of course this does not mean that we have a right to be thoughtless and careless about little things. It does mean that we ought always to judge little things from the standpoint of great moral principles. Thus we keep moral perspective; thus the great principles are kept in mind; and thus the questions of detail are decided in the best possible way.—New York Christian Advocate.

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The C. F. Sauer Co.
Richmond, Virginia.

Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

FROM HAYWOOD STREET, ASHEVILLE.

Our Society was organized February, 1909, with twelve members; we now have on roll forty-three. New officers have been installed for the following year: President, Mrs. Lallance; first vice-president, Mrs. Wiley; second vice-president, Mrs. Foster; third vice-president, Mrs. Felmet; treasurer, Mrs. Sullivan; recording secretary, Mrs. Buckner; corresponding secretary, Mrs. Betts; agent for "Our Homes," Mrs. Cox.

The visits to the sick last year numbered 389. Money expended for the poor $46.00. Garments distributed 244. We hope to do better work this year. Our devotional meetings are held once a week at parsonage which are very helpful and interseting to those who attend.

In our last meeting "Slum Work" was discussed and while there has been some work done, we hope to be able to do more in these places of sin and degradation. The work is great and may each member of the Home Missionary Societies of Asheville feel that she has a great work to do.

Mrs. Betts, Cor. Sec.

We cannot emphasize too strongly the importance of the meeting. No one in the history of our Conference Society has had weighter matters to consider—many of them things that affect our future life and usefulness. Then we have never had so large a number of our general officers present, this in itself furnishes so attractive a program as to make every member wish to be the delegate from her society. Then the help that comes from contact with our own Conference officers and the fellowship with each other should never be lost sight of. Let each auxiliary prepare to send a full representation, which is one delegate for every twenty-five members or fraction thereof. There should also be a large attendance of visitors.. Names of all who expect to attend should be sent as early as possible to Mrs. Branner.

HOME MISSION ITEMS.

We are sorry to have to tell of the death of Mrs. Lela Franklin, one of our deaconess candidates in the Scarritt Bible and Training School. She had gone, as was her habit, to meet her Saturday afternoon class of poor women in the Bottoms, a slum section of the city. When she returned home she was somewhat nauseated, and had a pain above her heart. Before a physician could reach her she had passed away. Her body was carried to Athens, Ga., for interment. Is there not some young woman in the W. N. C. Conference Society who will offer herself for deaconess training in place of the one just passed away?

* * * *

Throughout many sections of our great church there seems to be a growing interest in the Mission Study Course. Classes are being formed in many auxiliaries. This will mean much for the future, for an intelligent interest means a permanent interest. Some classes meet weekly, others twice a month, and have also the Bible study in "Our Homes." Others still meet once a month, but at a different time and place from the regular business meeting, and it is best, for there is not time for the two at one meeting. (We hope the contagion will spread over our W. N. C. territory for we have had too few study classes here in the past. Nothing else helps an organization more.—Editor.)

* * * *

The Woman's Board of Home Missions is now in session. Grave and important questions will be before it for settlement. Let us not forget to pray that divine wisdom and strength will be given for the solution of every problem. And let us remember our own delegate at the throne of grace that in all things she may gladly do the Father's will.

ANNUAL MEETING.

The Woman's Home Mission Society of the Western North Carolina Conference will hold its ninth annual session in Waynesville, N. C., May 14-18. All names of delegates and visitors should be sent to Mrs. M. J. Branner, Waynesville, N. C.

Mrs. T. F. Marr, President.
Mrs. Plato T. Durham, Rec. Sec.

NOTES FROM OUR OWN CONFERENCE BOARD.

My dear Mrs. Nicholson:

You have heard very little concerning our work in Mt. Airy District this year. We have by no means been idle, still we have accomplished no great things about which to write.

I have recently heard from all the auxiliaries—most all reporting gain in members, zeal and interest. Each letter was full of results of past efforts and enthusiastic plans for the future. All this you will hear at Conference, so I will not tell you now.

Let me write with you urging all to attend this annual meeting at Waynesville. May each auxiliary be represented, for the benefit gained cannot be measured. Why not each auxiliary have a special service to pray for the meeting—for the needed strength of the officers and delegates?

I am sorry to be out of the district and especially at this time, but I trust every mission woman knowing her mission and duty is working unceasingly to make this the best year our society has known.

With best wishes,

Viola Cooper,
Mt. Airy District Secretary.
Rowland, N. C.

(The above message from a District Secretary who still keeps in close touch with her work while out of its geographical bounds is certainly invaluable to our work. The suggestion that each auxiliary may have a special service to pray for the Annual Meeting seems a good one indeed. We hope you can be with us in Waynesville, Miss Cooper, and that we may know you in person.—Editor.)

20th Century Treatment.

In this day and generation the opium and liquor habits are not regarded so much as an outward and visible sign of viciousness as they are an inward and physical condition. With this change of viewpoint has come a change in the method of treatment. We no longer treat our morphine users and drunkards as criminals. We no longer try to reform them mentally until we make the attempt to cure them physically. One of the chief exponents of this theory—and perhaps the most successful is Dr. B. M. Woolley, of Atlanta, Ga. For over thirty years he has held firmly to this belief and the number of absolute cures he has made is something wonderful, as persons from every part of the Union who have been treated by him can testify. Address him at his Sanitarium, the Victor No. 26 D, Atlanta, Ga.

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MINARD'S LINIMENT is a smooth, aromatic cream, clean to use, powerful, penetrating and soothing, and absolutely free from anything poisonous or harmful. When rubbed into the skin it *stops inflammation*, easing the pain and soreness **at once.**

If you are not one of the thousands who are already familiar with its merits, we want you to

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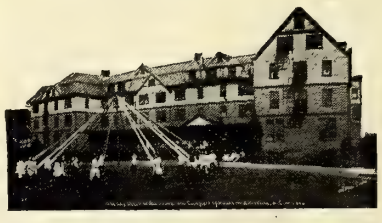
Buy it from your druggist or dealer, use as directed, and if not found exactly as represented, we will refund your money. Prices: Small 25c., Medium 50c., Large $1.00.

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Formerly Helm's Croupaline

An external remedy for Croup, Colds and Whooping Cough in Children—Colds, Soreness in Chest and Cold in head in Adults. Physicians prescribe it and get the best of results.

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Woman's Foreign Mission Society

Conducted by Mrs. L. W. Crawford
Winston-Salem, N. C.

OUR SPIRITUAL OBLIGATION TO LATIN AMERICA.

By Robert E. Speer.

In setting forth conditions in South America, we are not provoked by any attitude of hostility or prejudice in regard to the Catholic church. While we believe there are errors in the Catholic church in South America, as they doubtless believe there are errors in our own Protestantism, we believe that even that church has saving truth.

In the second place, we are not speaking of that church in Europe and America. In regard to the church in our own country, I believe it is a great and wholesome religious force, that it holds the fundamental truth of the deity of our Lord, that it exerts an invaluable influence, and that it is a sister church of our Lord Jesus Christ.

In the third place, we are not of those who think that the South American church is to be warred against and destroyed. We anticipate the cleansing of that church and its transformation into a force for righteousness.

But sentiments of good will should not blind us to the obvious facts in regard to the Roman Catholic church as they are to be found in Latin America. The question is: What are the facts?

What are the grounds on which rest our spiritual obligation to the Latin American people?

Latin America, especially South America, is a country of appalling illiteracy. The average illiteracy in the American nation, including the children under ten years of age not in school, is 16 per cent; the republic of Brazil is 85 per cent; Argentine Republic, 60 per cent; Chile, 60 per cent; Bolivia, 80 per cent. All of South America together has just about the population of Japan. In all South America there are 43,000 school teachers and 2,000,000 pupils, while in Japan there are 133,000 school teachers and 6,000,000 pupils in the schools. Comparing Japan with South America, there are three times as many teachers and three times as many pupils in the schools of Japan as in the schools of all South America. If our educational institutions are justified, as they are, in Japan, they are threefold more justified, on the face of the facts, in South America.

The second ground of our spiritual obligations is the deep need of moral purification and cleansing. According to the latest government census, 18 per cent of the population of Brazil is illegitimate, 27½ per cent of the population of Uruguay, 50 per cent of the population of Ecuador, and 58½ per cent. of the population of Venezuela. Only 6 per cent of British blood and only 7 per cent of French blood, is thus tainted, but between 25 per cent and 50 per cent of the blood of South America.

The third ground is the pathetic appeal for help because they know help can only come to them from without. From the very beginning the best men have asked for this help. Every one of the great missionary foundations of Protestants laid in South America has been laid in response to appeals coming from the people of Latin America themselves.

This appeal from Latin America rests on the recognition of its intellectual and moral need, and back of that lies its fundamental moral need. Even the Catholic forces are fearfully inadequate. There are but 250 priests to the six million people of the great republic of Argentina. Passing along more than six hundred miles of the Magdalena River, we found only four little Catholic churches.

I visited myself eighty Catholic churches in different parts of South America. In not one was there a picture or a symbol of the resurrection or the ascension. In every case, Christ was either dead upon the cross or ghastly dead in the grave. Where is the living Christ, one cries out again and again, and no voice may give him reply.

This church demands of us and has a right to expect from us the help which we alone can carry to it. A Passionist Father, a friend of mine, said he thought that Protestants ought to come and that we ought to work side by side, as we do in America. The priest whom I met who said that one of his eighteen acquaintances among the priests was a clean man, was sick at heart, and was on his way to ask advice from his higher officer. His place was in the Catholic church to purify and cleanse. Our duty is to come to the help of the good men in the Catholic church of South America to see that this church is reformed and made a power for good on the continent.

The people of South America do not object to the Monroe Doctrine, but they do object to the negative attitude of the United States, keeping the help of European nations out, but giving little constructive help herself. We have started in to discharge our commercial obligations. There is one copper mine in Peru, in which twenty American men put in more money, before they took out a dollar, than all the Protestant churches of the world have put into South America in the last hundred years. There are fifty American missionary organizations at work in Japan. There are but ten American missionary organizations and but two British societies at work in South America. We have had the obligation facing us for a hundred years, and we have passed the sick man at our door relentlessly by. Now more than any other day the need is pressing upon us. Here is an opportunity for life investment which cannot be surpassed in any country in the world, not even in the great countries of the Orient.—Condensed from an address given at the Student Volunteer Convention, Rochester, N. Y.

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Jones will tell you to live on vegetables and nuts. Smith says, "Eat plenty of meat and as often as you want to." Johnson may tell you to shun pepper and sugar, claiming that they irritate the mucous membrane of the stomach and interfere with digestion.

Brown says, "Eat what you want when you want it. Take one or two Digestit tablets and you won't know your stomach exists. They thoroughly digest all kinds of food and are harmless to the system. In a short time your stomach and bowels will be so well regulated that no artificial aid will be necessary."

Get a box from your druggist for 50c or write to the manufacturer. If you doubt, write for free test sample. Address W. L. Brown Co., Jackson, Miss.

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Kind words are the blossoms,
Kind deeds are the fruits.—Selected.

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What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

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Cardui is a pure, vegetable remedy which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you.

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"Dr. Miles' Anti-Pain Pills are the best pain remedy on earth. Mother and I have used them for the past seven years."

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Pain is simply nerve disturbance. Derangements in any part of the body irritate the nerves centered there.

Dr. Miles' Anti-Pain Pills stop pain and misery because they allay this irritation. Women find great relief from periodical suffering by taking Dr. Miles' Anti-Pain Pills on first indication of pain or distress.

The first package will benefit; if not, your druggist will return your money.

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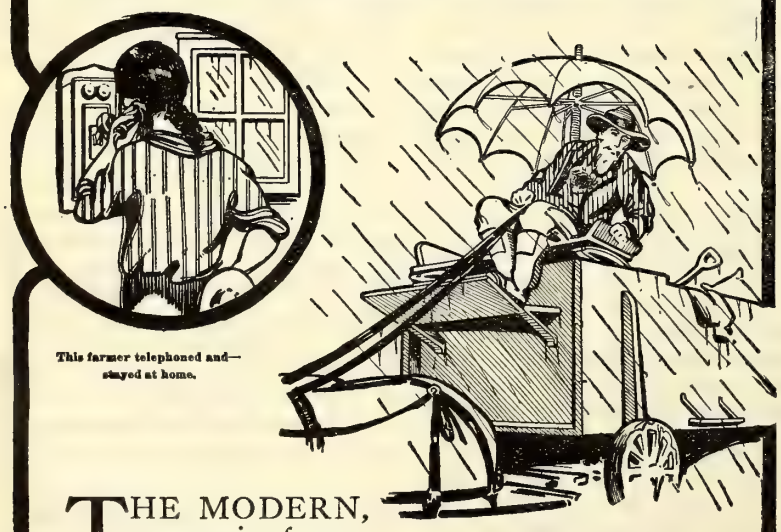
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For information and booklet write to nearest Bell telephone manager or to

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THE BLESSING OF WORK.

Work that is hard because it is not just what we ourselves would choose is likely to be one of our greatest blessings. Its very difficulty and distastefulness are a challenge and a discipline that usually bring better results than effort in a work that is easier or more to our liking. Few persons can safely be trusted to choose their own work. They would not choose that which has in it enough resistance to draw out the best that is in them. But we may always know that any work from which we cannot honorably escape is needed; and therein lies our inspiration. Only the man who is not driven and crowded by compulsory work is to be pitied. As Emerson has said: "Every man's task is his life-preserver. The conviction that his work is dear to God, and cannot be spared, defends him." And we are fortunate in that we cannot in this life, as a rule, get free from the compulsion of hard work. The reward of hard work is more work. Let us rejoice if God is trusting us with such a large share in the conduct of his universe that it takes all the will power we have to do what he asks.—Great Thoughts.

Where Doctors Agree.

There are two things at least on which all doctors agree.

The first is that an excess of uric acid in the system, due to faulty action of either the stomach, liver or kidneys, sooner or later will cause one or more of the following diseases, —rheumatism, sciatica, gout, gall stones, urinary calculi, cystitis, diabetes, Bright's disease and catarrh of the stomach.

The other point on which they agree is that Harris Lithia Water is the most perfect solvent for uric acid that has yet been discovered. It dissolves the poison and eliminates it from the body through the kidneys and the skin. Harris Lithia Water is so perfect in its solvent power that when used systematically, it will even dissolve the chalky deposits in the muscles and around the joints in rheumatism and gout, also gall stones and urinary calculi.

The Harris Lithia Springs Company has on file hundreds of enthusiastic commendatory letters from physicians all over the country. The following is a sample:

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Yours truly,
E. S. Crill, M. D.

THE PATHWAY OF PATIENCE.

We cannot always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in his presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.—Fenelon.

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Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

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At all dealers

You get a better quality and a larger quantity by asking for "Eagle-Thistle."

Clip and send us this ad and we will send you free our book of choice receipts.



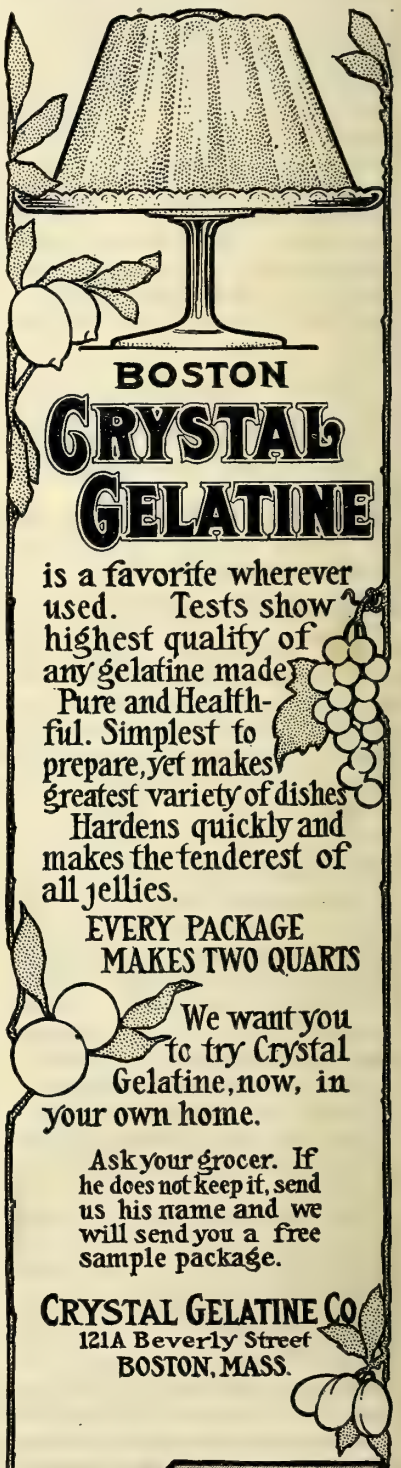
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Ask your grocer. If he does not keep it, send us his name and we will send you a free sample package.

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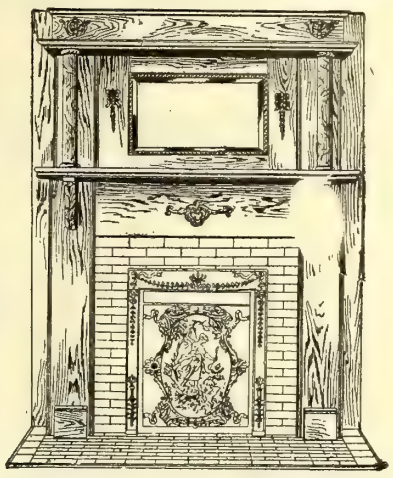


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"I have never seen or heard of a man who is doing so much for the young men and young women of the South as Mr. Eugene Anderson, the president of the Georgia-Alabama Business College at this place."

This is what Miss Fannie Park wrote to her family at Plant City, Florida, last week, after she had been a student in the great Macon college for a few months. Miss Park is a member of one of the South's noted families, being a cousin of ex-State Treasurer Robert E. Park of Georgia.

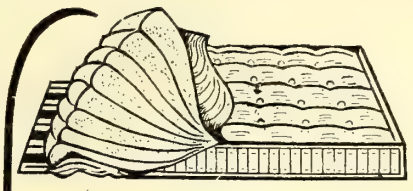
"Mr. Anderson not only trains his students so they can earn while they learn," continues Miss Park's letter, "but he frequently helps them to make more money while they are in school with him than their entire course costs them; and when he finds a young man or young woman of good Christian character who is unable to pay tuition, he trains them and puts them to work before he lets them pay him anything for their schooling. I never hope to see a man who accomplishes more for the boy or girl who has to earn a livelihood. And he not only gets his students one position, but he looks after them whenever they need him, no matter how many years they have been out of school. I never expect to see a more useful citizen. He is just one of us, and never gets tired of work and never thinks of anything but work."



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ABSOLUTELY GUARANTEED TO BE SECOND TO NONE

THE man who attains to old age spends about one third of his time in bed. Nature demands that this rest be taken, and if one disobeys her law, and fails to give her time to repair the worn-out machinery, she exacts a sure penalty.

He soon finds himself not so strong, and before he is old in years he is broken in health. He is forced to give up his work; if, indeed he does not drop into his grave at a time when he should be in the full vigor of manhood.

To avoid such a waste of energy, or a premature collapse, the wise and the economical man will give eight hours of twenty four to sleep, tired nature's sweet restorer;

"The baiting place of wit, the balm of woe,
The poor man's wealth, the prisoner's release,
The impartial judge between the high and low."

If a third of one's time is passed in bed, then what of the bed?

Shall it be a combination of boards and knots, or shall it be on a Mattress that is made of the finest material that time and money can procure? Where nothing but skilled workmanship is used. where every particle of its composition is sanitary, made of material that there is not a particle of dust about, made in satin finished ticking, of the finest quality. There are eight layers of the best quality Felt in each mattress,

These mattresses are diamond or square tufted, rolled stiched or plain stitched, A sample of the Felt and ticking will be sent you on request, and if you do not find Kirkman's Leader Felt Mattress at your Dealer's, send us **$14.25** and we will ship you one of these mattresses by Express all charges prepaid. After using this mattress for 60 days and comparing it with any Felt mattress on the market, return it to us and your money will be cheerfully refunded. As to our responsibility we refer you to any bank or banker of High Point.

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After your plume feather or tip has been worn awhile, it loses its beautiful lustre, begins to droop, and to look old and shabby.

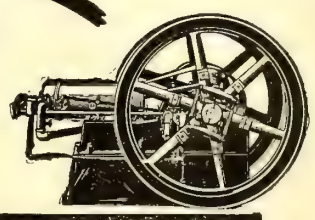
Send it to us, and we will carefully clean it, brighten it up, and make it look like new; or if you wish to give it a new color, we can dye it satisfactorily for you.

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KEEP ahead of your work and get things done more rapidly, easily and at less cost by using an I H C gasoline engine. Until you install one of these engines you are not getting all the profit you deserve from your farming operations. It solves the "help" problem. It is the most economical worker on the farm. At any hour of any day or night it is ready to operate the cream separator, the pump, the grinder, the saw, fanning mill, sheller, huller, grindstone, washing machine, lighting system—any one of many such jobs.

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I H C Gasoline Engine

Made in Different Styles and Sizes to Suit Every Man's Needs

The I H C line of engines is the most popular on the farm because they are so simple in construction. No previous experience is needed to operate them with complete success. Besides, they develop the greatest power possible from every gallon of gasoline.

Equip a power house at low cost. It will be the biggest paying investment you ever made. Or get a portable engine mounted on trucks or skids.

A pumping engine will solve the wind and water problem; a spraying outfit will enable you to protect your fruit from disease, worms and blight; a sawing outfit will lighten your labor, and a plowing outfit will save your time and horses. Get one, and learn its labor-saving qualities.

There are many styles and sizes, from 1 to 25-horse power—an engine for every section and every problem. Vertical and horizontal (both stationary and portable.) Also gasoline tractors—first-prize-gold-medal winners—the best all-'round farm tractors.

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DO NOT BUY *a bicycle or a pair of tires* from *anyone* at *any price* until you receive our latest art catalogs illustrating every kind of bicycle, and have learned our *unheard of prices* and *marvelous new offers.*
ONE CENT is all it will cost you to write a postal and everything will be sent you free post paid by return mail. You will get much valuable information. Do not wait, write it now. TIRES, Coaster-Brake rear wheels, lamps, sundries at *half usual prices.* **MEAD CYCLE CO.** Dept. M295, **CHICAGO**

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A life with God is a life of His love. It is a life of gentleness and goodness. It is a life of peace and joy. How much of all this does the world see in us? What is it that is wrong with us that we do not draw more men unto Christ? Are we but half filled with God, or filled with some other presence that is antagonistic to His? There must be some reason why millions die every year without the Gospel, and why those even of our own household have not faith in our religion. O Christ, help us to find the reason ere Thy patience is exhausted. Release us from any and all things that hinder the free flowing of Thy Spirit in and out of our lives.

"Take our lives and let them be
Consecrated, Lord, to Thee."

—Ex.

Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for this day is only ours; we are dead to yesterday, and we are not born to the morrow. He, therefore, that enjoys the present, if it be good, enjoys as much as is possible, and if only that day's trouble leans upin him, it is singular and finite.—Jeremy Taylor.

You are in God's world; you are God's child. Those things you cannot change. The only peace and rest and happiness for you is to accept them and rejoice in them. When God speaks to you, you must not believe that it is the wind blowing or the torrent falling from the hill. You must know that it is God. You must gather up the whole power of meeting Him.—Phillips Brooks.

A LIFE WITH GOD.

The Security Life and Annuity Co.

OF GREENSBORO, NORTH CAROLINA

OLD LINE, LEGAL RESERVE

GUA[illegible]TY CAPITAL, $100,000.00

DEPOSITED WIT[illegible]NCE COMMISSIONER of NORTH CAROLINA

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A Guaranteed Income to Your Widow Is this not the best you can leave her? Is not the best form of protection you can provide for your family one which will take your place after you are gone and provide for their wants as you have been doing?

The Income Policy of the Security Life and Annuity Co. gives this service It gives to your family a definite and guaranteed quarterly income payable for ten or twenty years as you may choose.

It Further Guarantees that at the end of that ten or twenty years, it will *not* leave your family stranded; but it will pay it in one sum an amount equal to the sum of the payments which it has already paid during the ten or twenty years above mentioned.

It Also Guarantees that your beneficiary shall not have the right to commute the benefits under the policy unless you have given her that right during your lifetime. In this way you protect her against ignorant or designing friends, and against all others who have their own interests to serve.

DECEMBER 31, 1909

Gross Assets	$960,604.91
Gross Surplus as to Policyholders	159,940.86
Excess of Income over Expenditures, 1909	209,976.41
New Business in 1909 on Paid for Basis	2,291,930.00
Excess Interest Earned	9,742.82

Mortality, 68 per cent. of the expected.

GAINS IN 1909 OVER 1908

In Ledger Assets	30 per ct.	Increase in Surplus	64 per ct.
In Reserve	28 per ct.	In Interest Income	54 per ct.

J. Van Lindley, *President* Geo. A. Grimsley, *Secretary*

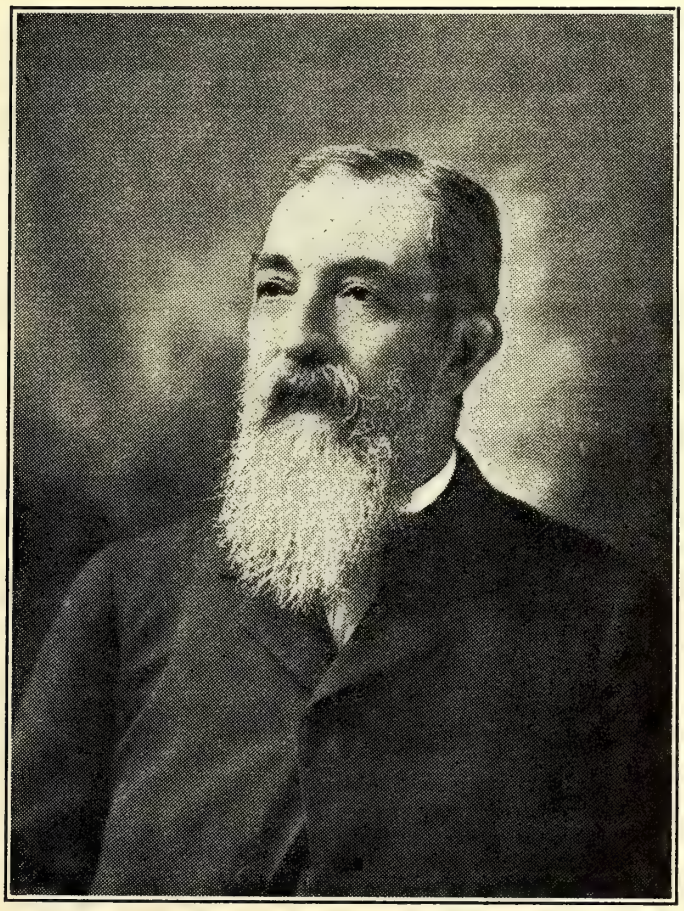
North Carolina Christian Advocate

H. M. BLAIR, Editor
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ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

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BISHOP ALPHEUS W. WILSON, D.D., LL.D.
SENIOR BISHOP M. E. CHURCH SOUTH

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NORTH CAROLINA CHRISTIAN ADVOCATE

Published Weekly by the Board of Publication of the Western North Carolina Conference, M. E. Church, South.

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OUR SENIOR BISHOP.

We take genuine pleasure in presenting our readers a good likeness of the greatest leader Southern Methodism has today, and, in many respects the greatest she has ever had.

Bishop Alpheus W. Wilson, D. D., LL.D., was born in Baltimore in 1834. His father, Norvel Wilson, was an eminent Methodist preacher. After some years of ill health immediately following his graduation, during which time he entered the legal profession, he resumed his ministry in the Baltimore Conference.

Bishop Wilson first came into great prominence as a preacher and great leader, when, in the seventies, as secretary of missions, he first roused his church to some adequate sense of its duty on the subject of missions. He was elected Bishop in the year 1882, and, though regarded as of rather frail physique at the time of his election, he has served these twenty-eight years with a zeal that has never made provision for personal ease. He has made a number of visits to the Orient and is no doubt better qualified than any man in the Church today to give sound advice on all questions about which there may be division of sentiment. Humble in spirit, unassuming in manner, he will be remembered as a great master of assemblies and as the sage of the American Methodist Episcopacy. If he should ask for a place on the retired list, it will be voted him by the General Conference with the profoundest regret.

WELCOME TO THE METHODIST HOSTS.

We clasp hands with a multitude of representative Methodists this week. Many of these are, for the first time, breathing the atmosphere and taking in the enrapturing scenery of the Western North Carolina mountains. We give to each one a hearty welcome and feel assured that we shall enjoy their presence and fellowship no less than they will enjoy our salubrious climate and charming natural scenery.

In this body will be men from all ranks of the ministry, and laymen representing all professions and honorable vocations; they will all be men of one spirit, representing a total membership of 1,817,732, and a constituency of supporters of many times this number. The coming together of such a body must be noted as an event of no small significance. It is an occasion of great moment to the country at large, and no thoughtful person can look upon it with the spirit of indifference. It is not putting it too strong to say that in all the South and Southwest there is no religious body exercising so great an influence as that of the Methodist Episcopal Church, South. While the Baptist Church may slightly outnumber us, their want of the connectional organization makes it impossible for them to mass their strength so as to bring it to bear at any given point as Episcopal Methodism can.

As a great religious body of the country, Methodism is the youngest. It is now only one hundred and sixty-six years since the first conference of Methodism was held at the Foundry in London (June 25, 1744). The first General Conference was held in Baltimore, December 25th, 1784, only one hundred and twenty-six years ago. The fact is there was never a delegated body known as the General Conference till 1812. This body met in New York and was composed of ninety delegates, representing eight Annual Conferences, with a total membership of 195,357. This number had increased from 174,560 in 1810, just one hundred years ago. From this small beginning God has increased us till we are now "two bands," numbering more than five millions. The net increase in our branch during the past year is 56,063.

It will be pleasing to the members and visitors to this General Conference to recall that they meet on ground sacred in Methodist History. Near the seat of the Conference, Bishop Asbury was wont to make one of his regular stopping places at the home of Mr. Killian. Through this vast wilderness he blazed the way and in this humble home, as in many such homes of the pioneers of North Carolina, he laid the foundation of the Methodism which is today housed in beautiful temples of worship, and is, through her ministry and institutions of learning, largely moulding the thought and shaping the destiny of this great nation.

When we realize what this place of leadership means—the weight of responsibility which it lays upon us,—there is no place for boasting; and while we greet our brethren from many lands as members of this great body, we earnestly exhort all, including the many readers of the Advocate, to pray daily that the God of our fathers may continue to guide us in the future as He has through all the years of the past.

Our brethren of the Conference will pardon our suggestion, as we close this message of greeting, that they need not be in hot haste to change a system which has demonstrated its efficiency by a century of such progress as is unparalleled in the history of the Church.

THE ELECTION OF BISHOPS.

Our secular exchanges persist in the statement that this General Conference must elect six bishops. We do not know how they became possessed of this notion. There is no fixed number, and each General Conference must determine for itself whether any additional bishops shall be elected, also the number to be chosen.

This is determined, (1) by the recommendation of the College of Bishops, who, in their quadrennial address, always submit a recommendation as to the number to be chosen; (2) by the recommendation of the committee on Episcopacy, to whom this part of the quadrennial address is always referred; (3), and finally, by the Conference itself, when the Committee on Episcopacy makes its report on this subject. This committee, after going over the whole question thoroughly, brings in a report recommending the number to be elected, which the Conference either accepts or amends, and determines finally for itself how many shall be elected.

So it will be clear to the readers of the Advocate that as yet no one knows how many bishops will be elected at this Conference. The general trend of opinion seems to favor the election of six, and, considering the depleted ranks of the present college of bishops, together with the constantly increasing demands for their service, this would seem conservative. We venture the prediction, however, that, when the smoke of battle clears away, it will be seen that the General Conference of 1910 will go down as too conservative to have undertaken the responsibility of adding more than five. At Birmingham, the atmosphere of the early days of the session was full of predictions of five or six new bishops. The Conference seemed well content when they had finished the task of electing three, and while the present session has many reasons for breaking the record and going even beyond the number suggested, we shall not be surprised if the axe be left lying at the root of some of the trees selected as bishop timber, and it is barely possible that some of this timber will never be in requisition again. This is not saying that, whoever may be elected, there will still be many others who would have filled the office with great honor to the church and with credit to themselves. We believe the church always has abundant suitable material from which to select, and if all will be sincere and prayerful as they should, no mistake will be made. We have our doubts about any man, who, after the event, tries to repudiate the results as having been manipulated by men instead of being directed by the Great Head of the Church.

RANDOM THOUGHTS.

Winston is a great, big, bustling, business town and growing bigger all the time. Methodism is well established there and is keeping pace with the material growth of the city.

We have six congregations—active and aggressive—led by a corps of pastors, wise and alert. Centenary Church is one of the strongest congregations in the State and among its members are some very influential and prominent men who are loyal and true to the Church. Rev. J. E. Abernethy is in his third year and is highly regarded as a preacher and pastor. During his pastorate there has been a net gain of over one hundred in the membership after deducting about 150 who withdrew to join the new West End Church. He has just concluded a protracted service in which he was assisted by Dr. S. A. Steele. Our Conference will meet in his church next fall.

* * * *

When Bishop Atkins last fall appointed Rev. W. A. Lambeth to West End there was no organization whatever, but when he reached Winston the friends had arranged for services in the West End Graded School building. A congregation was organized and an active Sunday School opened and today they have an enthusiastic membership of 215 and every Sunday additions are being made so that by our next Conference it is reasonable to presume the number will reach 300. On last Sunday a beautiful sight was witnessed there when thirty-five children from our Orphanage were received, some half a dozen by certificate, and the remainder by profession of faith into this church. West End is nearer to the Orphanage than either of the other Methodist Churches, so that it is the worshipping place for the orphanage community, and Prof. H. A. Hayes is the assistant superintendent of the Sunday School. It was my privilege to attend the Wednesday evening prayer service and lead it. A large and representative crowd was present and fully half of the audience was composed of men.

* * * *

Burkhead Institutional Church, Rev. W. M. Biles, pastor, is well situated and the new building, spacious and well appointed, is meeting the needs in a practical way. The Wesley House on adjoining lot in charge of the deaconess, Miss Florence Blackwell, has in it a day nursery and sewing school, while in the church there are bath rooms which are well patronized by the many who are entitled to the privilege. Burkhead, though handsome and imposing, has not much of the appearance, from the outside, of a church, but the inside arrangement is for utility and convenience and is amply large to meet the demands for a long time to come.

Rev. T. R. Wolfe has just closed a great meeting at Southside and added a spacious Sunday School room to the Salem Church.

Rev. W. M. Robbins has not room at Grace to seat the crowds that gather there for the Sunday evening service and the Sunday School is so crowded for lack of room that steps are now being taken to make substantial enlargement to meet the growing needs.

West End has an ideal lot secured for the church they contemplate building, and the residence which now occupies the front will be moved to the rear of the lot to be used as a parsonage later on.

The rapid growth of North Winston and the early establishment of a large cotton mill in that part of the city makes it necessary to build a church in that section and a good lot has already been secured and it is probable that by the time Conference meets in Winston next fall that the lot will have a neat church on it, waiting for a preacher to be sent to it.

* * * *

I wish every reader of these lines could visit our Orphanage and see the children, the grounds, the prospects, and the needs. It was my privilege to spend some time there last week and see how things are carried on. If all our people could have that privilege it would be a great blessing to them and also to the Orphanage. They now have sixty children there, vigorous, bright-eyed, promising children. When we arrived the other night we heard the voices of two score of them and they were singing joyfully the songs of Zion, and it was inspiring to hear them sing in the spirit the good old hymns. At evening prayer they all listened so attentively to the reading of the word and then knelt so reverently to pray. They all showed their love, too, for Superintendent Hayes, for as they said good night, each little fellow wanted to kiss the good man in charge who loves them almost as his own. The buildings now in use, as our readers generally know, were built for residences for the teachers in the Davi- Military School. After that school was abandone the houses fell into decay, but now renovate papered and painted, they are very comfortable and cozy. There are four of these cottages—first the superintendent's home, and then the others are occupied by the children and matrons. Up on the hill, 300 yards away, is a neat little school building, well furnished, and there the children are daily taught by Miss Ethel Aberne[illegible]ughter of Rev. L. Berg Abernethy, and great satisfaction as a teacher.

NOTES AND PERSONALS.

—A note from Brother J. F. Moser, pastor of Forest City Circuit, brings the sad news of the death of Mr. John Wesley Biggerstaff, of Sunshine, Rutherford County, which occurred at his home last week. Brother Biggerstaff was a good man and a staunch friend and supporter of the church and will be greatly missed in his community. We hope to be furnished a full memoir for publication at an early date.

—Dr. and Mrs. A. G. Jones, of Walnut Cove, N. C., announce the engagement of their dughter, Miss Margaret, to Mr. Herbert Smith, of Montgomery, Ala., the wedding to take place in May.

—Rev. H. C. Byrum, of the Kernersville Circuit, buys the Christian Church at Sedge Garden, this county, and the same becomes the property of the M. E. Church, South. The intention of the Methodists is to erect a handsome brick church on the site.—Winston Republican.

—Mrs. E. H. Kochtitzky has returned from Baltimore, Md., where she went for treatment. Her many friends will be pleased to learn that she is greatly improved and will soon be perfectly well again.—Mount Airy Leader.

—The Morven High School closed on the 26th, with an address by Prof. M. H. Stacy, of the University of North Carolina.

—Last Saturday the people of Davidson and Rowan paid respect to the memory of their erstwhile citizen, Mr. Daniel Boone, by gathering in large numbers at the place on the Yadkin River where this noted frontiersman had his residence for awhile, and listening to addresses by representative men of North Carolina. A monument has been erected on the spot and the place will be preserved to perpetuate the memory of Boone.

—The Lexington Dispatch announces that a revival meeting will begin at the Methodist Church, May 15, and Rev. E. C. Glenn will lead the meeting. Also that on the fifth Sunday in May a tent meeting will be held in West End.

—Rev. W. L. Hutchins, pastor of Forest Hill Methodist Church, and Miss Percie Wilmoth, of Booneville, Yadkin County, will be married May 18th. Miss Wilmoth was educated at Greensboro Female College, and, like most young ladies who have gone out from that institution, is an earnest worker in the affairs of the church. Mr. Hutchins is a young minister of ability and strength, and his friends predict for him a bright career in the ministry. During the three years he has been pastor of Forest Hill Church here he has become closely associated with people not only of his own church but of the entire city, and has won a warm place in the love and confidence of all who have come under his pastorate. Mr. Hutchins and Miss Wilmoth are both delegates to the World's Sunday School Convention, which meets in Washington, May 19th, and they will go directly to Washington from Booneville after the marriage.—Concord Tribune.

—Rev. A. D. Betts, so well known as an enthusiastic veteran, attended the reunion in Mobile last week.

—Rev. Chas. E. Wehler, who for several months has been editor of the Mooresville Enterprise, has retired from that work and is succeeded by Mr. H. P. Deaton, of Concord, who was for several years the editor and proprietor of that paper. Mr. Wehler will return to pastoral work in the Reformed Church.

—Many friends will congratulate Rev. and Mrs. J. Frank Armstrong, of Bessemer City, on the arrival of the stork at their house, leaving with them a fine boy. Mother and son are reported as doing well.

—Hon. B. F. Aycock, a member of the Corporation Commission of North Carolina, died at his home at Fremont, on Tuesday of last week. He had been in ill health for some time, and his death was sudden though not unexpected.

—Rev. W. T. Albright, is holding a meeting in North Monroe this week.

IMPORTANT CHANGE.

We call attention to the change of date of the meeting of the Woman's Home Mission Society at Waynesville. See notice in Home Mission column.

TRUSTEES' MEETING.

The trustees of Rutherford College will meet at the College on Monday, May 9th, at 2 p. m., and Tuesday, May 10th, at 9 a. m. A full attendance is desired. Jno. W. Jones, Chairman.

THE WORLD IN REVIEW

President Taft last week appointed Governor Charles E. Hughes, of New York, to the Supreme Court, to fill the vacancy caused by the death of the late Justice Brewer. This is regarded as a very wise selection on the part of the president, Governor Hughes having the reputation of being a man of sound moral character, besides having the essential qualities of a well-poised judicial mind.

* * * *

Governor Kitchen last week appointed Mr. D. L. Ward, of Newberne, a judge of the Superior Court of North Carolina, to fill the vacancy caused by the resignation of Judge O. H. Guion, in the third district. Judge Ward is widely known throughout the state as the author of what was known as the Ward bill, the law which preceded the State-wide prohibition law.

* * * *

The United Confederate Veterans Association closed its annual meeting in Mobile, Ala., on Wednesday, April 27th. Little Rock, Ark., was chosen as the next place of meeting. The endorsement of New Orleans as the meeting place for 1915 was contained in a resolution favorably reported and adopted. It recites that New Orleans proposes to hold a Panama canal exposition in 1915 and that the Crescent City had asked the veterans to endorse that exposition and attend it in April, 1915. The program for election of officers was carried out to the letter. Gen. George W. Gordon, of Memphis, Tenn., being elected Commander-in-Chief, succeeding Gen. Clement A. Evans, of Atlanta, who declined re-election. The new commander, General Gordon, has the distinction of being one of the four living Confederates who were actually major generals before the war ended. He also has a record of being captured by the Federal forces three times.

* * * *

The cold wave which swept over the whole South last week no doubt did considerable damage to crops, especially to cotton, but the first reports seem to have been much exaggerated. The greatest damage seems to have been in the North Mississippi, Alabama and Georgia section, the Southern parts of these States and all States south not being injured to any great extent. Cloudy weather prevailing in much of the country saved the day, and the prospect now is that there will be an unusually large fruit crop in most of the country.

* * * *

In his Paris speech, Mr. Roosevelt is reported as giving expression to this sound sentiment: "It is not the critic who counts; not the man who points out how the strong man stumbles or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, and comes short again and again, because there is no effort without error and shortcoming; but who knows the great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat."

* * * *

In a message, accompanied by a detailed report from the war department, President Taft on Saturday sent to Congress information regarding the necessity for immediately beginning the fortification of the Panama canal in order to have it completed by 1915, the date set for finishing the construction of the canal. The reports accompanying the message do not give the exact locations of the proposed fortifications, but it is explained that this cannot be furnished until information has been obtained regarding the "status and availability of certain parcels of land situated along the route of this canal." The armament for the proposed fortifications is enumerated as follows: Ten 14-inch rifles, 12 6-inch rifles, and 25 12-inch mortars. The cost is estimated in excess of $14,000,000. The report states that the board has examined the ground at the terminal of the canal and of territory in the neighborhood on the canal's course with a view of selecting the best sites for the big guns. "It is the right and duty of the United States to defend the work upon which it is expending such an enormous sum," the President said in his message. "As adequate defense requires suitable fortifications near the approaches to the terminals, I am of the opinion that such works as may be erected for the defense of the canal should be completed, occupied and ready for operation at the time the canal itself is completed and opened to the passage of vessels," the President concludes.

* * * *

President Taft started on a tour of the West last week. Accompanied by Secretary Knox he visited Buffalo, New York, on Saturday. This being the locality of the tragic death of President McKinley, special pains were taken to protect the president and his party.

* * * *

A great pow-wow seems to be on among the Democrats of Wake. To one at a distance it seems a little difficult to determine just what all this is about. The frequent outcry of the so-called regulars in behalf of "local self-government," however, looks very much like a determined effort to use the organization in Wake to help destroy our prohibition law. The clamor for local option now means a plea for a return to the rule of whiskey. We hope good people will not be fooled by it.

* * * *

It is refreshing to hear that President Lowell, of Harvard, is planning for the repudiation of a superficial curriculum, also that he voices the sentiment of sound doctrine on the subject of athletics. The same is embodied in a special sent out from Cambridge, on May 1st, which says: "A systematic education based on the principle of knowing a little of everything and something and at the same time to make the student plan the full college curriculum seriously and plan it as a whole are the intents embodied in the new system of electives at Harvard University according to the annual report made to the trustees by President A. Lawrence Lowell, and given out tonight. As to football, the president says students must not lose sight of the fact that the ultimate object to be kept in mind is that the game ought to be the culmination of a general sport pursued by a large body of undergraduates. If this is not so, he says, if the team members are engaged in a sport which no one else plays for fun, then the teams become trained bands of gladiators, maintained solely for public sport."

* * * *

All our people love Rev. Dr. J. M. Buckley, editor of the New York Christian Advocate. He has made many visits to our section and preached and lectured to the delight of hundreds, besides many are constant readers of his paper and admirers of his brilliant editorial career. These hundreds of friends will join us in expressions of sympathy for him in the death of his wife, Mrs. Adelaide Shackford Hill Buckley, which occurred at their home at Morristown, N. J., on Saturday, April 23rd.

* * * *

Official reports show that the Panama canal diggers have excavated 103,795,000 cubic yards, or all the original plan called for. On this basis the canal would be complete except as to the concrete work for the dams and locks, which is now well under way after having been, like the excavation, enlarged considerably beyond the original design. One remarkable feature of the work is that its progress has exceeded the estimates, although those estimates were generally considered rather sanguine. The excavation remaining to be made is about 71,000,000 cubic yards. Colonel Goethals' positive declaration that ships will pass through the canal on or before January 1, 1915, becomes more and more worthy of acceptance. Our Uncle Sam's work at Panama does him immense credit. * * * * Military efficiency, with the men for command admirably selected by President Roosevelt—whose achievement the whole canal project is—has acquitted itself well. Merely to make the Canal Zone habitable for white men, so that work might begin with success assured, was a feat of great note—one which, indeed, would have been impossible had not the exclusive responsibility of mosquitos for both yellow fever and malaria been established by science shortly before. The canal now rapidly advancing toward completion will accommodate the largest vessels afloat and vessels much larger than are likely to use it for many years.—Charlotte Observer.

UNITY OF METHODISM.

Is Organic Union of Methodism in the United States of America Desirable? If So, Is It Practicable?

By Jesse W. Jennings, D.D., LL.D.,
North Nebraska Conference.
(In Central Christian Advocate.)

The once debatable questions between the States in the South and the States in the North, have been amicably settled, and the "Union" as one mighty empire, is the glory of the great American Nation, with the stars and stripes waving over a common citizenship. May forever "Peace her influence shed, and heaven its wings outspread, to guard each citizen's head from loss or fear."

I.

But what shall be said of the divided Methodism which since 1844 has kept its divided body in the line of march, conspicuous for its lines of separation, often one part antagonizing the other part, each part often claiming to be the whole body in disputed fields of operation. While it is evident that they are not two bodies, separate because of doctrine, origin or polity, explanations only make it all the more evident that divided Methodism in so far at least as relates to the Methodist Episcopal Church, and the Methodist Episcopal Church, South, is one body divided into two parts. When the representatives of the Methodist Protestant Church in 1908 responded favorably to the desirability of organic union of Methodism, and accept the invitation to come back home, the question in substance was asked, "Which home?" We are like children whose old home has been divided in our absence, and now if we should desire to return home we must ask, "Which home?" I believe that deep down in the heart of every Methodist there is a prayer for a United Methodism but there is no united prayer for such organic union as shall result in defeat of one division, and corresponding triumph by the other division of the severed body. Twenty-five years ago, while visiting my mother in the South, all of whose kindred were Southern born, except her own children, I met a member of a Conference of the Methodist Episcopal Church, South, and asked, "Why cannot the Methodist Episcopal Church, South, reunite with the Methodist Episcopal Church?" He answered: "On what basis? Do you want us to join you as a body and thus lose our exsitence and repudiate our history? I would welcome some basis of union fair to us, but we will never consent to join your Church as a body, and utterly extinguish our Church." This made a lasting impression on me, and appealed to me as a question of great weight. It impressed me that the Methodist Episcopal Church, South, is of a common origin, and up to 1844 the pride of Methodist ancestry and achievement was a common inheritance. The Methodist Episcopal Church, South, is our equal, being a part of the same body of which we are a part.

A few years ago it was my high privilege to be a member of the commission on producing a joint catechism and common order of worship of the two Methodist Episcopal Churches. There were seven from each church, and the result of that commission is before the two churches, accepted by each. During the preparation there were many discussions and sometimes a divided vote, but at no time was the division marked by one side being all from the same church. We sat and debated as one commission, determining questions of usage and doctrine and arrangement as representing the Great Methodist Episcopal Church divided into two parts. I fervently believe that each of the fourteen members of that commission, in spirit, if not in words, prayed, "Oh, that we might all be one." But we must become one on equal terms, and if this can be brought about then organic union is desirable and I believe it to be practicable. In my judgment a true plan of union is to merge into a greater Methodist Episcopal Church, and to so arrange a plan of union that not only the two Methodist Episcopal Churches could merge as one church, but that all or any other Methodist churches could, without loss of dignity or historic glory, become one with us. But first there is a grave and delicate question to be dealt with in the Spirit of the Master, and so adjusted to meet existing conditions as shall better redound to the glory of God. I was brought up in Northern Indiana and Southern Michigan, where, during my boyhood, the issues of the war between the North and the South were often discussed and the doctrine of "Equality before the law" was firmly imbedded in my conviction of human rights, regardless of color, race or clime. To this early conviction I still adhere. I will not here discuss the question of racial unity, or whether the black man be descended from a prehistoric race or pre-Adamic ancestry, or whether he bears the marks of divine displeasure placed upon Cain, or whether he inherited the blackness of Noah's wrath as he reproved his son Ham. I will leave all that for ethnologists to determine to their own satisfaction. I will deal with the fact that the negro is here, and the further fact that the color line is a wall of separation between the Methodist Episcopal Church white members and negro members, whether it be in the North or in the South. The Methodist Episcopal Church in the North or South clearly recognizes the color line. We have a very small number of members of the negro race holding membership in the North in churches which are recognized as under control of the white members. Just as soon as the colored members can be segregated into colored congregations, with a colored pastor and a colored district superintendent, with Quarterly Conferences and Annual Conferences for colored work it is done. No bishop would exercise his authority by appointing a negro, though fully qualified as an elder in the Church of God, to preside over a white congregation, or serve as its pastor, though there is nothing in the church law to prevent such appointment. If a bishop should choose to make such appointment the Church would recall the words of St. Paul, who declared, "All things are lawful unto me, but all things are not expedient."

II.

Now let us be fair in dealing with the "color" problem. For peace sake we make mutual concessions or else fail of union. The Methodist Episcopal Church, South, is not the enemy of the negro; it seeks to befriend the negro as a negro. It obstructs him only when he would pose as a white man. The Methodist Episcopal Church declares in substance, as a theory, the equality of the negro with the white man, but in practice she is in accord with the Methodist Episcopal Church, South. She segregates the colored race into schools for colored, also churches and Conferences for colored. Bishops for languages and races would doubtless never have been entertained by the General Conference in 1904 had it not been for the purpose of giving a limited episcopacy to the colored membership of the Methodist Episcopal Church. There is no need and no demand for such an episcopacy for languages and races in America. The negro himself does not want a limited episcopacy of this kind. The fair thing is for us to elect to the General Superintendency a negro who shall be competent and well qualified to perform the functions of a bishop, clothed with all the authority and dignity of a general superintendent, an equal in episcopal office with white bishops, just as an elder of the negro race is an equal in orders with any white elder ordained by our church, to administer in the Church of God. Then having kept faith with the negro by making him equal with the white man in the Church of God, he could be treated as an equal in official dignity. Then let there be appointed by the General Conference of the Methodist Episcopal Church a commission, on which commission there shall be a negro representation. Let the Methodist Episcopal Church, South, also the Methodist Protestant Church, appoint commissions, also let the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church in America appoint similar commissions. Let all those as a joint commission pray for divine guidance and consider a basis of organic union, and determine that for unity and peace sake there shall be formed out of these six Methodist organizations a new church to be called the United Methodist Episcopal Church, thus eliminating all sectional names as to territory. Let this United Methodist Episcopal Church for peace and unity sake divide into two sections, one to be known as the United Methodist Episcopal Church and the other part to be known as the United Methodist Episcopal Church, Colored. Let the white members, with their church and school properties, and publishing interests of all kinds, by charters, deeds of conveyance, etc., merge with the United Methodist Episcopal Church, merging all interests into the common body under one General Conference. Let our colored membership with full dignity, headed by a general superintendent, with the other African or colored Methodist Episcopal churches, merge with the United Methodist Episcopal Church, Colored, and have one General Conference and common rights in all church, school and publishing properties, as the joint commission shall determine to belong to the colored section. Then let each General Conference of the two sections of the United Methodist Episcopal Church appoint a joint commission to determine and report to the General Conference of each section the special needs of the colored section, and the General Conferences take such action from time to time as shall be thought best in providing such missionary, church extension and educational aid annually by voluntary offerings in each congregation, to aid the colored section in aggressive evangelization, educational and church extension work among colored people, annually. Let such joint commission consider and report the needs of the negro race as ministered unto by the colored section, be appointed or elected for a quadrennium at each quadrennial session of the General Conference of the United Methodist Episcopal Church and of the United Methodist Episcopal Church, Colored. Let there be provision made in the Discipline for a collection annually in each congregation of the United Methodist Episcopal Church to aid the colored section in maintaining and extending its home missions, educational and church extension work in the United States of America, and also such foreign mission, educational and church extension work as may be by mutual arrangement by the "plan of union," and by subsequent General Conferences designated as belonging to the United Methodist Episcopal Church, Colored. Let each section of the greater United Methodist Episcopal Church thus organized, be independent in government, managing its own affairs from the local class organization, through all its various organizations up to and including the General Conference. But through the joint commission to be quadrennially appointed by each General Conference, vital relations of comity and helpful co-operation should be continuously maintained to be clearly defined by the General Conferences of each from time to time as conditions shall develop. Let there be proper provision made by the commission merging the lesser into the greater, by forming the United Methodist Episcopal Church, with its co-equal section, the United Methodist Episcopal Church, Colored, for any other Methodist Church organization to merge subsequently or at future dates with the United Methodist Episcopal Church, Colored.

III.

In the Ecumenical Conference meeting every ten years all Methodism meets as one, white, black, yellow or copper color. It is the decennial "home coming" of diversified world-wide Methodism. The Ecumenical Conference can be a great advisory Conference in which all Methodism of all colors meet on terms of equality, and determine in an advisory manner, all questions pertaining to each separate general Methodist Church organization, as to fields of activity, ways and means of serving best the kingdom of God among men by advancing the welfare of each general Methodist Church organization throughout the world. It could recommend to the General Conference of each such general church organization what may be deemed best for any part or all of world-wide Methodism. The power not to be in any way legislative but purely advisory, yet carrying great weight by reason of the high source of any advice thus given.

I do not deem it wise for all Protestantism to unite as one church. It is better that there should be various administrations for the work of the ministry and the edifying of the body of Christ. I believe that denominational organizations are in harmony with the Master's teaching, who rebuked the disciples for interfering with those who worked in Christ's name but did not follow with the disciples. It is the extension of the Pauline teaching who said: "To the weak became I as weak, that I might help the weak. I am made all things to all men that I might by all means save some." Some need a strong ecclesiastical system, while others a more modified form, and still others weak forms of church government, while different parts of fundamental truth need stronger emphasis in order to reach some, while others not impressed with the emphasis required by one division, do require emphasis on other phases of the great doctrine of the Bible. There are requirements for denominational divisions in the Holy Catholic Church, the one Universal Church of God in all ages and all climes, that the Gospel be not bound by any particular form, but that God should be worshipped in Spirit and in Truth.

The different divisions of the Baptists, the Presbyterians, the Lutherans, etc., should each unite

their divided forces into single bodies, thus becoming strong advancing agencies in establishing the kingdom of God among men. These different denominational groups have a history clustering about great fundamental truths or different phases of the common truths of the Bible, and there is reason for their existence and continuance, "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." But this does not argue the need of division of Methodism, where there is no difference in doctrine, no fundamental difference in polity or form of Church government. The divisions in Methodism have resulted from family quarrels over the adjustment of domestic affairs, in which temporary separations may have appeared essential to maintain peace, but there is no justification for a permanent absolute divorce. The negro members doubtless would at once see the greater advantage in all divisions of Methodism among colored people uniting as one, and for peace, order and unity's sake will not obstruct union of the white membership of Methodism, when he shall be given equal dignity and rights granted the most favored race, conditional that the racial line of separation be recognized as a natural condition. Let both races in the Spirit of Christ, frankly admit that the natural line of race separation exists.

We should adjust our Methodist organization in such a manner as will wrong none, but help all to attain the greatest possible organized unity. The strong helping the weak in the bond of peace, to strengthen the weak places until every eye shall behold our common Lord and see Him as He is, because we shall be like Him.

THE TRANSFORMATION OF THE WEST.

In the last number of the Epworth Era, which, by the way, was a Home Mission number brought out under the direction of Dr. John R. Nelson, Home Missionary Secretary, Rev. E. M. Sweet, Jr., contributes a very interesting article on Indians in Oklahoma—then and now. This article gives an idea of the wonderful transformation of much of this Western section during the last half a century, and is inspiring and helpful to all who take a special interest in our Home Mission work. Here is the article in full:

"Son, that clear, pure running water reminds me of heaven. St. John's description of the blessed place in the twenty-second chapter of Revelation begins: 'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.'" Thus spoke Bishop Pierce to his fifteen-year-old son Lovick as their thirsty horses halted to bury their lips in the cool water of an Indian Territory stream which lay across their way toward the Indian Mission Conference away back in the fifties. They had gone by steamer up the Mississippi to St. Louis, where they had bought a team and buggy, putting them on board another vessel and transporting them far up the Missouri River, from whence they journeyed southward to Tahlequah, the Cherokee capital and the seat of the Indian Mission Conference that year. Afterwards, they continued southward into Texas, where the Bishop held several Conferences, selling the horses and buggy at San Antonio, going by rail to Galveston, and thence across the Gulf of Mexico to Mobile.

It was only a casual remark, but it so impressed the lad that he told it to his grandchildren. Ever since I heard the story from his lips several years ago at the Bureau of Education at Washington, where Lovick Pierce had been one of the more prominent officials from the time of the second Cleveland administration, I have associated the incident with the main ford of the creek at Tahlequah, near the big, exhaustless spring which caused the location of the town there and from whose significance in the Cherokee language the town took its name.

That was in the day when the Asbury Manual Labor School and other like institutions were furnishing the type of education then best adapted to the Indian's need. From within a stone's throw of this spring later was lifted up the splendid architecture of the three-story brick and stone building of the Cherokee Seminary for the education of their young women. From this and from Harrell Institute (later developing into Spalding College) at Muskogee, forty miles west, have gone forth some who today take rank among the leading spirits of the Woman's Home Mission Society of the Oklahoma Conference, comparing most favorably in intelligence, beauty, and culture with any of the fair women of our Southland.

The Cherokee Seminary has recently been acquired by the State and converted into the Northeastern State Normal School. Spalding College is now putting on the more magnificent proportions of the Oklahoma Woman's College, which, with her sister institution, the Oklahoma City College for Girls, proposes to rank with the best there is in the South or West.

The manual labor school, the secondary boarding school, the modern college—these mark the progress of our mission work in Oklahoma. From Bishop Pierce until now is a great stretch—not so much of time as of attainment. From Kansas City to San Antonio by horse and buggy then; by Pullman car over no less than four different trunk lines now.

Two generations of missionary workers in Oklahoma have materialized the vision of Isaiah and made the wilderness and the solitary place glad for them. Instead of the thorn has come up the fruit tree. The smoke of the camp fire has given way to that from the chimney tower of the power plant. The wigwam has all but disappeared to make room for the sky-scraper. The muddy lane has in many places been supplanted by the asphalt pavement. And it is to the Lord for a name. For while these are for the most part the manifestations of commerce, yet when the larger commercial era came, it found the missionary in the saddle. And he has continued to ride near the head of the procession.

A great missionary soon develops of necessity into a great statesman. Political changes are always times of opportunity—great opportunity for the Church or else for Satan. And the time came in Oklahoma when the missionary faced the dilemma of becoming a statesman or becoming a fool. He chose the former, and left Satan and his hosts to do the floor-pacing.

In the settlement of California the love of gold outstrove the love of God, and the Church has yet not retrieved the backset. Thus it might have been in Oklahoma. But because the missionary was in the saddle, because he held the whip hand and wielded it, never has a State come into the Union with the Church exercising relatively larger influence.

Satan's most effective device of damnation, the liquor saloon, had been barred from the Indian Territory by Congressional act. The saloon hosts were gloating with assurance of what they would do when Statehood came. The Church raised the question of righteousness and good faith and made a stand for the continuance of prohibition after Statehood. The saloon answered that it was "unconstitutional." The Church fought for her faith and won. The saloon has been bombarding the "unconstitutional" fortification from every point of the compass since, only to find it still unshaken.

"It might have been" otherwise. Had not the Church been resourceful of legal inventions to keep and defend that which had been committed unto her, Oklahoma would today be a seething pandemonium under Satan as king. We should have become the dumping ground for the thousands of saloon keepers and associate criminals cast out of other States by the onward march of prohibition. But instead Oklahoma is now inviting the best class of immigration that ever settled up a new country. Christian men have demonstrated their ability to rule. The Church is respected. The Oklahoma Conference enjoyed an increase in Church membership last year said to be unprecedented in Methodist history. In addition to the influx of good people referred to, nearly all our Churches reported good revivals, many of which were under the leadership of their own pastors.

The extermination of the saloon is the largest proposition of modern home missions. In it lies the explanation of "the revival of religion" to which the Century devotes considerable editorial space in its April number. And the banishment of the saloon from American soil will be followed by a nation-wide revival of such power as has not been known since the day of Pentecost.

I do verily believe that the world will come, finally, to understand that God paints the clouds and shapes the moss fibres; that men may be happy in seeing him at his work, and that in resting quietly beside him and watching his working, and —according to the power he has communicated to ourselves and the guidance he grants—in carrying out his purposes of peace and charity among all creatures, are the only real happiness that ever was or will be possible to mankind.—John Ruskin.

Our Children's Home Department

Edited by Supt. H. A. Hayes

EARLY INFLUENCE.

I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day;
And molded it with power and art,
A young child's soft and yielding heart.

I came again when years were gone,
It was a man I looked upon;
He still that early impress wore,
And I could change him never more.

—Selected.

FIRST FRUITS.

On Sunday, April 24th, thirty-three of our children were formally received into the West End Methodist Church, of Winston-Salem. The youngest child was seven years of age; the others were older, ranging upward to thirteen years. Most of these children applied for membership some months ago. They were kept on probation that they might be carefully instructed in the principles of the solemn vows they were to assume. No outside pressure or persuasion was used to bring them into the Church. Their action was spontaneous. They were advised that what they proposed to do involved very grave responsibilities.

When the children came to be admitted to the Church there was no excitement. With bowed heads and faces beautified by holy awe, sturdy boys and tender maidens made humble confession of their faith, and promised obedience and loyalty to the Church. The questions were read slowly and distinctly. The answers came sweet and clear. The children knew what they were doing. The faith was that of a child, nothing doubting. The vows were solemn pledges to live right every day.

Our hearts are full of joy. We have learned to spiritual kinship. We thank God for bringing these precious children into the fold and for giving us a part in training them for Christian serv- love these children most tenderly. Now they are bound to us with a new tie. We are united in ice and usefulness.

SAVE THE CHILDREN.

Let us save the children and all is safe. "An ounce of prevention is worth a pound of cure."

"Save a man and you save a unit; save a child and you save a multiplication table."

THE STRATEGIC POINT.

The strategic point in the saving of humanity is in child life.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING APRIL 23, 1910.

Paid on Former Subscriptions.

Greensboro: H. B. Slack, $1.00; C. M. Cox, $1.00; R. M. Clapp, $5.00; H. W. Clendenin, $1.00. Asheville: A. H. Mills, $3.00; J. E. Divelbiss, $5.00; W. D. Meacham, $5.00; Miss Estelle Webb, $5.00; Mr. and Mrs. J. M. Weaver, $10.00. Henrietta: G. B. Baber, $1.00. Morganton: A. H. Wilson, $2.50. Lenoir: J. L. Nelson, $25.00. Hickory: J. A. Bowles, $25.00; Dr. W. A. White, $5.00. Spencer: B. F. Waddell, $2.00. Charlotte: N. L. Lawrence, $20.00. Total, $116.50.

Mrs. O'Hara: "It's the iligant job me man has now, Mrs. McClune. 'Tis a night watchman he is."

"An' why do ye like that better than the other, Mrs. O'Hara?"

"Why, sure, he sleeps all day, and that saves his board, and he works all night, and that saves his lodging."

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Shelby District, Dallas, July 28-31.
Statesville District,
Catawba, July 21-24.
Morganton District,
Bakersville, July 14-17.
Greensboro District, Walnut St.,
Greensboro, July 6-8.
Franklin District, Franklin, July 28-31.
Winston District, Burkhead, July 14-17.

Holmes Memorial, Salisbury.

We closed a glorious revival at Holmes' Memorial Church, Salisbury, last Wednesday night, April 13, where I was helping Brother Short. In this meeting the power of God was wonderfully manifested and seventy-four (74) souls (that we know of) were happily born into the family of God in the good old camp-meeting way. The church was greatly revived and shouted the praises of God and went forth to win souls for the Master. All through the meeting the unsaved manifested great interest in their soul's salvation and the last night a great number asked for prayer.

R. A. Taylor.

Rutherford College.

Our work closes here about the middle of May. I contemplate devoting a part of my vacation, at least, to the pastors of our Conference in assisting them in their meetings.

Any mail for me should be sent here. Fraternally,

M. T. Hinshaw.

Bethel Circuit.

As we have seen no remarks in the Advocate from the Bethel Circuit I will give out a few for the benefit of any one who may be interested in this work.

We did not get here until the 11th of December. Since then we have met most of the people who are in any way connected with our church, and we have had the pleasure of visiting a large majority of them. We have been very kindly received by all.

In January, Brother C. H. Curtis conducted a series of meetings for us at Harmony Grove which resulted in much good to the church members and community. Owing to the severe winter we decided to make no further effort at special revival services until mid-summer. We are planning, working, and praying for blessings all the time and for great blessing at that time.

The salary was raised, both by the mission board and by the board of stewards. The collections have been coming in such a way as to encourage any man who has faith in God and in the work he is doing. At our second quarterly conference, which was held April 9-10, the stewards lacked but a few dollars of reporting half out. Since then more than enough has been collected to pay the charge half out and yet the year is not half gone. The stewards gave the people the privilege of assessing themselves and I understand that they are paying more liberally and willingly than heretofore. I think that it is the proper way for assessments to be made.

When we arrived here, there was no barn, but the members and friends soon came to our aid and we built a good barn, stable, buggy shed, etc. Since then my presiding elder's only "wifeless pastor" decided to bring him in a wife and the ladies at once began work and very nicely supplemented the furniture which was in the parsonage and arranged everything in fine order for the expected bride, who arrived last Wednesday afternoon.

The ladies were at the parsonage to meet her and to give us supper. But on Thursday evening we had the big fun when about fifty men and boys came to serenade us, and about forty of the older men, ladies and girls to pound us. We enjoyed the music and noise of the serenaders very much. But we enjoyed still more, and are enjoying now, and will continue to enjoy for a long time the many, various, nice and valuable pounds which the pounders brought to our pantry. We praise God for these expressions of kindness from these dear people; and pray His rich blessings upon them.

E. P. Stabler.

Our Washington Letter.

Congress is still in session and creating more or less excitement in its discussions of various and sundry questions of more or less importance as affecting the destinies of this country, and more particularly a re-election of the present incumbents to office, but for the past week or two the excitement and turmoil caused by a series of conventions held at the National Capital by the women have supplanted all other demonstrations.

Hardly had the 19th annual session of the National Woman Suffrage Association held its last meeting until the 42nd annual session of the Daughters of the American Revolution convened in their elegant new marble hall directly south of the White House.

The meeting of the suffragists elicited National attention, and considerable criticism also, on account of President Taft having been invited to deliver the address of welcome on behalf of the city, and who on expressing his disapproval of certain measures advocated by them was severely hissed by the audience, and for which an apologetic resolution was passed at a subsequent meeting. The convention throughout was punctured with incidents more or less sensational as the discussions proceeded pro and con by the millionaire, the blue-blood, the mistress and the maid orators, principally from north of the Potomac, as to how the country is to be saved. The climax did not come until near the close when their differences and contentions became so intense that a number of the high recently elected officers resigned their positions.

Neither is the present sessions of the congress of daughters been without incident of considerable notoriety, as is the case in most bodies wherein thousands participate, especially when two or more factions exist. Mrs. Scott and her administration adherents, are in control of the situation, but it required practically an all night session to convince the insurgents of this fact. The disposition of this unweildy body of undisciplined women by no means resembles the usual deliberations of the courteous and dignified solons of our upper house of congress. A large number of citizens were detailed to assist the police officers in protecting the ladies and preserving order which proved practically an impossibility.

The fact that some of the daughters were relieved of thousands of dollars worth of rings and other jewelry is not surprising when it is represented that a million dollars' worth of diamonds is worn by this delegation. No clue to the perpetrator who is thought to be a female representing herself as being one of the daughters. W. F. Tomlinson.

The Hillside.

A Caroleen Witness.

Brother Blair:—Your editorials on "The Moving Procession" are timely and telling. I have for several years superintended the Sunday School here—not strong enough to preach in the ranks—and the going away from church after the school, is the saddest scene of all the Sabbath Day. And our pastors have through all these years been our most edifying and entertaining preachers. Home liberties and neglect are injuriously leading many children and young people into a state of moral bondage and darkness that will in the future largely handicap the liberty of the Gospel of our Christ. S. M. Davis.

Commencement of the Greensboro Female College.

The commencement exercises of the Greensboro Female College will be held May 15-18. Following is the program:

Sunday, May 15th, at 8.00 p. m., Y. W. C. A. Anniversary. Sermon by Rev. D. M. Litaker, pastor Centenary Church, Greensboro, N. C.

Monday, May 16th, recital by pupils of the Expression Department in the evening.

Tuesday, May 17th, at 11.00 a. m., Baccalaureate Sermon by Rev. G. T. Rowe, pastor of Tryon Street Church, Charlotte, N. C.

Tuesday, May 17th, business meeting of the Alumnae Association in the afternoon.

Tuesday, May 17th, at 8.30 p. m., address to Alumnae Association by Dr. G. C. Rankin, Dallas, Texas.

Wednesday, May 18th, at 10.30 p. m., Graduation Exercises. Address by Dr. Merrill E. Gates, of Washington, D. C.

Wednesday, May 18th, at 8.30 p. m., annual concert by the pupils of the Music Department.

The graduates are: Ethel Brinkley, Mary Elizabeth Broome, Anne Estelle Brown, Henrietta Lenora Cutchin, Byrde Dailey, Annie McKinnie Edwards, Frank Robbins, Ollie Lenoir Sherrill, Clara Belle Suit, and Edith Catherine Ward.

Educational Conference at Statesville.

The Methodist Educational Conference for Iredell and Alexander Counties, which was held at Broad Street Church yesterday and last night, was well attended, about fifteen Methodist ministers from the two counties being present. The meetings were public and quite a number of local laymen and ladies attended the morning and afternoon sessions and a large audience was present last night. Presiding Elder Bain was in charge of the meeting.

The conferences opened yesterday morning at 11 o'clock with devotional exercises by Rev. M. T. Steele, of Mooresville, followed by an address on "Educational Conditions Around the Home," by Prof. D. Matt Thompson, of Statesville. At the conclusion of Prof. Thompson's address the alumni rolls of the various educational institutions were called and it was found that Rutherford, Trinity and Greensboro Female Colleges were represented in the audience.

The afternoon session opened at 2.30 and devotional exercises were conducted by Rev. J. J. Edwards, of Troutman. Rev. R. M. Courtney, of Mooresville, spoke on "The Relation of the Pastor to the Cause of Education," followed by a discussion on "The Influence of the Christian School," by Rev. E. W. Fox, of Newton. Dr. C. W. East spoke on "The Local Church as an Educational Institution."

The conference came to a close last night with an address by Dr. John C. Kilgo, president of Trinity College, who was presented by Hon. W. D. Turner as "a scholar, educator and orator." Dr. Kilgo spoke for an hour and five minutes and held the undivided attention of a large audience. The address was (1) an analysis of education, what it is, what it does: and (2) a powerful argument for the development of the religious nature of the individual as a part of education, and a necessary part for the highest development of man and the preservation of society and civilization.—Statesville Landmark.

A Few Days Outing This Summer.

Everybody would like to spend a few days away from daily toil and domestic care sometime during the summer. To know where to go for the least expense and the greatest benefit is an important consideration. Most resorts are expensive. At many of them the social customs are not congenial to those who don't care to participate in card-playing, dancing and the like. Where can we go to get away from these and at the same time have an enjoyable and profitable time? To all who have a like taste with the writer there is no place better than a good old Methodist camp-meeting. There are a few of these left. I would there were more with some modern conveniences, sanitation and municipal regulations added.

Bethlehem, near Climax, Guilford County, N. C., is a beautiful place for a camp-meeting. We have a nice church here, a good arbor, a fine grove and a splendid spring of free stone water. There are a few tents here in good repair and the people who usually occupy them are among our best folks. There ought to be at least a hundred tents here filled with people who love the Lord's good air and sunshine, pure water and Christian society. This writer along with Brothers E. K. McLarty, M. A. Smith, J. E. Woosley, R. A. Taylor, and the immediate neighborhood enjoyed a great meeting here last year. The order was perfect, the singing led by Prof. Hamilton was fine, and great good came to all attending—many were converted and added to the church.

This could be made a great place and a great occasion. It is on the Southern Railroad from Greensboro to Sanford, one-half mile from Climax. The meeting this year will include the 4th Sunday in August. Let many new tents be built, lots of families get ready and move into them, and let's go out there praying for and expecting a great meeting and a good time under the best religious and social conditions. If our people will do this I will see to it that the preaching and singing, etc., will be of a good quality.

All who are interested in tenting and in helping to make this a success write to any one of the following gentlemen who will take pleasure in giving facts and information on the subject:

Ed. R. Tucker, Pleasant Garden, N. C.; J. A. Coble, Climax, N. C.; M. L. Allred, Climax, N. C.; Henry Field, Climax, N. C.; Jos. E. Kennett, Julian, N. C.; J. R. Ross, Pleasant Garden, N. C.

Sincerely yours,

W. R. Ware.

That Mountain Home.

Mr. Editor:—Where did the Board of Missions find that cut? The mountain people are home builders; most of them live in good houses; not one in one hundred look like that. They surely got the thing from a mission school agent, or got an eye on a deserted lumber camp. R. M. Hoyt.

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point. N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendant, Miss John Starr, Greensboro.

District Secretaries

Asheville, Miss Edna Davis.
Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss John Starr.
Greensboro, N. C.
Morganton, Prof. I. B. McKay,
Rutherford College, N. C.
Mt. Airy. Rev. Z. Paris, North Wilkesboro, N. C.
Statesville, T. E. Lothery, Davidson, N. C.
Salisbury, Rev. E. M. Avitt. Jackson Hill, N. C.
Shelby, J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison,
Waynesville, N. C., R. F. D
Winston, Rev. A. G. Lofton, Farmington, N. C.

Send in your 5-cent assessment, please. The treasurer, Miss Bessie Aiken, Hendersonville, N. C., insists that you do so at once. She wants to get her report ready for the conference. Until recently the Hickory League was the only one that had reported. Please send in your reports now.

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The next notes will be the report in part of the conference in Asheville—echoes.

* * * *

We shall have as distinguished visitor at our conference Mr. M. W. Howard, Spartanburg, S. C. Mr. Howard is one of the most thorough-going and wide-awake Epworthians in the whole connection. The S. C. Leaguers are to be congratulated on having such a leader.

* * * *

The Tryon Street Epworth League recently had a literary and social function which was doubtless a thorough success. We hope to meet some of the splendid young people of the above League in Asheville next week.

* * * *

Shall we adopt the plan of collecting and sending a box to the orphans at Winston-Salem on Monday following each 5th Sunday during the year? That is a splendid idea and plan. The Charity and Help Department should have full charge.

* * * *

A Field Secretary should be our chief concern for a while. We have been urging this matter for some time, long before Mr. Appleby was made Field Secretary of Texas. If we succeed we must have some one in the field all the time. One who will give all his time to the work. It has been since the League was organized that a great deal of the burden and care of the League was necessarily placed on the pastor, but when we have a secretary in the field he will stir the Leaguers to greater activity and enthusiasm—they will do much and run more readily and easily alone. A secretary will lift quite much of the present load—if we may call it a load—from the pastor's shoulders. But the time will never come when the League can exist and do what it should do without the pastor's interest and sympathy.

The following we clip from the League columns of the Southern Christian Advocate:

"A Field Secretary for North Alabama."

"President Hugh A. Locke, of North Alabama Conference, announces the appointment of Mr. W. A. McKee as field secretary. Mr. McKee is a ministerial student in the Birmingham College and will begin work at once. The North Alabama Leaguers are surely to be congratulated upon this forward step in Leaguedom, Texas alone sharing with them the honor of possessing a field secretary whose time is wholly devoted to the interests of the League work. Why shouldn't South Carolina join this good company, making a trio instead of the present duet of achievement."

Shall we sit idly by and see other League conferences go trooping on to victory? Our very soul cries out, NO! If the South Carolina League Conference precedes us and makes the company a trio, let's immediately make it a quartet. Voluntary subscriptions from one League and two individuals for Field Secretary is $75.00 now. The above subscriptions are without solicitation. It seems to us when individuals and Leagues are volunteering to support an enterprise it is time for us to bestir ourselves.

* * * *

The Following Are the Rates for a Round Trip Ticket to Asheville During the League Conference.

Asheboro, N. C.	$6.25
Brevard, N. C.	1.55
Charlotte, N. C.	4.60
Davidson, N. C.	4.30
Concord, N. C.	5.20
Elkin, N. C.	7.00
Forest City, N. C.	2.35
Gastonia, N. C.	3.85
Greensboro, N. C.	5.95
Hendersonville, N. C.	.85
Hickory, N. C.	2.65
High Point, N. C.	5.59
Hot Springs, N. C.	1.40
Leaksville, N. C.	8.20
Lexington, N. C.	4.90
Madison, N. C.	6.25
Marion, N. C.	1.45
Marshall, N. C.	.85
Mooresville, N. C.	4.15
Morganton, N. C.	2.05
Mt. Airy, N. C.	6.55
Murphy, N. C.	3.85
Newton, N. C.	2.95
North Wilkesboro, N. C.	7.45
Norwood, N. C.	5.65
Reidsville, N. C.	6.55
Rutherfordton, N. C.	2.20
Salisbury, N. C.	4.45
Saluda, N. C.	1.25
Shelby, N. C.	3.00
Spray, N. C.	8.20
Statesville, N. C.	3.70
Taylorsville, N. C.	4.30
Thomasville, N. C.	5.20
Tryon, N. C.	1.45
Walnut Cove, N. C.	5.80
Waynesville, N. C.	1.10
Winston-Salem, N. C.	5.35

Tickets are on sale from May 2nd till May 11th. Good board can be had in Asheville at $1.00, $1.50 and $2.00 per day. The headquarters of the Epworth League will be at the Cherokee Inn.

A League delegation will meet all trains and give directions and assistance to all delegates. Look for the League committee before you take a car up town.

* * * *

The Davidson League had a very pleasant social on the 29th of April. They raised ample funds to send a delegate to Asheville and pay their part of the expense fund required at the conference in Asheville.

* * * *

All out for Asheville. Don't be late. Be at roll call.

A happy nature is sometimes a gift, but it is also a grace, and can, therefore, be cultivated and acquired; and it should be a definite aim with those who are training a child.—Lucy Soulsby.

When—

appetite suggests something good—when health dictates something nourishing — when bodily strength demands something sustaining — in short, when you're hungry.

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Weaverville College Notes.

We have had very little to say in public about Weaverville College this year, but we have been plodding away at our business. We are drawing to the close of a very interesting year. Considering the difficulties we have had to contend with, the work had been remarkably successful.

There is seldom to be found a more loyal faculty than we have had here this year. Professor Marion A. Yost, who has been with the school for quite a number of years and has given his life to the work, is still with us, and we cannot see how we could well do without him. He is the student's friend, loved and honored by all. His genial companionship and kindly attention have been a benediction and a source of great helpfulness. He is too modest to allow this to be said of him; if he could he would prevent it; but he deserves it all, and much more.

Although not mentioned here by name, the other teachers deserve high commendation for their unselfish devotion to the work. Their faithfulness has made possible the delightful and harmonious season that is now drawing to a close.

To omit to speak of the loyalty of the student body would be to do an injustice to a band of splendid boys and girls. Some of the finest brain and brawn of Western North Carolina have entered into the making up of our student body. The discipline has been almost automatic, as it were. We have eight young men preparing for the ministry and without an exception they are exemplary in character and conduct, enjoying the love and confidence of students and faculty alike.

We want the people of the church to look toward Weaverville College. We are in love and charity with all our neighbors and we bid godspeed to the other institutions all around us that are doing a glorious work for Christian education; but, while we have nothing against any one else, we believe we have here the geographical and logical center of a great religious and educational work. All we need is better equipment and money with which to aid worthy young men and women. We have reduced board and tuition to the lowest possible figure for the coming year. It does not cost much to get through a year at Weaverville College. We are making the best use of what we have, we think; but we sadly need additional equipment. We are profoundly thankful for the buildings that we have, and for the fine air and beautiful scenery; but we long to see crowning the hill upon which the college stands, a new and modern structure, ample in its accommodations and sufficient in appointment and equipment for the great work that is to be done. There is here a magnificent opportunity.

You may announce that our commencement exercises will embrace May 13-17 inclusive. Bishop Candler will preach our commencement sermon, Sunday, May 15, at 11 a. m., and Rev. George Stuart will preach at the evening service. Professor Marvin Stacy, of the State university will deliver the annual literary address on Tuesday morning, the 17th. The editor and all his force are invited to be present.

Yours sincerely,
Olin S. Dean.

The way is strange to me, but not to Christ.—Richard Baxter.

The Christian Life

"I KNOW WHOM I HAVE BELIEVED."

There are to be found today men and women to whom Christ is as real as though they held His fleshly hand and looked into His sweet human face. They are as sure that heaven is around them as that their heart beats within them. They know that God loves them, as certainly as if He awoke them each morning with a kiss. * * * Some time ago I met a picture representing two women in great sorrow. Standing behind the chairs on which they were sitting there appeared the figure of Christ stretching out his hand over them. They could not see Him, because their eyes were dim, but He was none the less present with them. He was near in all His effulgent brightness, with all his sympathetic consolation, and with all His helpful power. At the foot of the picture this verse was written:

"Unheard, because our ears are dull,
Unseen, because our eyes are dim,
He walks on earth—the Wonderful—
And all great deeds are done for him."

What we need is the power to see—to see the chariots and horses on the mountains; to see God all about us; to see the strong right arm of the Almighty stretched out to help us; to see that the darkest clouds and most threatening surrounding are under the all-controlling power of the Everlasting Father. And seeing this, we shall have the prophet's hope and the prophet's faith, and the prophet's trust that they who are with us are more than they who are against us. The prayer, then, that befits our lips day and night continually is, "Lord, we pray thee, open our eyes, that we may see."—Walker Jubb.

THE FAMILY ALTAR.

It is somewhat popular now to recall with a look of pitying amusement the religious austerities of former years, and even a prominent preacher, himself the descendant of Puritan ancestors and pastor of a church whose glory and strength rests upon the firm foundations laid by men and women of the stern convictions and immovable faith of earlier days, has seen fit to hold up for the amusement of his hearers, the frailties of those whose weaknesses often were stronger than the strength of their latter day successors. But however this may be, there were at least some things in which we can take a lesson from the years of ancient times and which we would do well to copy from them.

Among these virtues of the past was the erection and maintenance of the family altar. The Christian father or mother of early days would as soon have thought of omitting the public, as the family, worship of God. Each day's work was hallowed by the invocation of the Divine care and guidance and each night's sleep made the more sweet because commended to the care of Him who neither slumbers nor sleeps. Family life was built up around the conviction that the God of the father and mother was a God at hand, not a God afar off. Childhood knowledge of and reverence for religion was systematically and continually fostered. The Bible was a familiar work, and an everyday companion. It lay upon the table in close contact with the daily paper and the school book, and imparted something of its sacredness to them. The songs of Zion did not have to be rendered by a cultured and well paid choir; they were sung by parents and the children at home and were therefore not unknown in words or tune when announced in the sanctuary. Prayer was not an exercise to be reserved for the church service or to be voiced only in the retirement of private devotions, it was the common language of hope and faith, wherein were expressed to the attentive ear of the Heavenly Father all the little cares and ills, all the common mercies and causes of thanksgiving which must ever knit the family together in their fellowship and affections.—Selected.

OPPORTUNITIES AT HOME.

The gift we want to pray for is vision. Missionary work lies all around us. The story is told of a German girl in a large American city who prayed for years that she might be sent to a foreign land as a missionary. One morning, after her usual prayer, it seemed almost as though the Lord were talking to her, and her thoughts ran something like this:

"Where were you born?"
"In Germany."
"Where are you now?"
"In America."
"Who lives in the room next to yours?"
"A Swede girl."
"Is she a Christian?"
"No."
"Who lives in the flat below?"
"An Irish family."
"Christians?"
"No."
"Who lives next door?"
"Italians."
"Christians?"
"No."
"Have you ever done any missionary work in this neighborhood?"

And she was obliged to answer with shame and humiliation, "No."

In a foreign land, in the midst of foreigners who knew nothing of God, she had not recognized her opportunity. Is she the only one of whom that could be said? How is it with you?—The Youth's Comrade.

GIFTS OF HEALING.

Peter's shadow had healing power in it. The sick upon whom it rested even for a moment, as he passed by, became strong and well, and rose up cured and happy. There are those in every community who carry with them, wherever they go, a like influence of healing and blessing. They bear into a sick room a delicate sympathy which not only enters into the experience of the suffering, but puts new cheer and hope into the heart of the sufferer. They speak encouraging and inspiring words. Their face has in it a message of cheer wherever it appears. They bring some promise of God, some word of hope and encouragement. The discouraged man they meet is made to feel not only that he has found a friend who is truly interested in him, but also that, after all, his case is not so hopeless as he imagined it to be, and that he need not despair. He is ready to try again. It is a blessed thing to carry such cheer and sympathy to despondent hearts.—Forward.

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Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

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Our Little Folks

SPRING.

I hear the ripple of the brook,
I hear the birdies sing.
In every corner, every nook,
We see the glorious spring.
The air is laden with perfume,
The earth is verdure clothed,
And on the rugged cliff beyond
We see the fair wild rose.
With tender arms it gently clings,
From doubt and care is free,
And makes our hearts with gladness sing:
"The rock is cleft for me."

And then beyond the river clear
A mountain rises far
With rugged peaks and large green trees
And tangled moss and brier.
The birdies sing there, gay and free,
Unto the God above,
Each little throat is pouring forth
The wonders of His love.
All nature tells us of His cares
His ever watchful eye,
Then let us lift our hearts in song,
And join the praise on high.

Eloise Buckner Ebbs.

HOW MUCH DO YOU KNOW?

Little man, little woman, how much of the Bible do you know? Here is a story about a little boy in Korea. After you have read it, ask yourself the question: "Does it not make me feel ashamed because I, with all my opportunities, know so little of the Bible?"

"Why, how much of the Bible do you know?" asked the missionary, incredulously. He expected at the most to hear that it was a few verses. His astonishment can be imagined, when the child began and recited the first Psalm, the twenty-third Psalm, the commandments, and the fifth chapter of Matthew. He was beginning another, when the missionary stopped him. "For," writes he, "I was afraid the child would begin on some chapter I did not know myself."

This knowledge of the Scriptures on the part of the little Korean boy was all the more remarkable when it was learned how many difficulties had stood in his way.

Often and often the little converts of heathen lands put the children of Christian lands to shame by the amount of the Scriptures they know. —Exchange.

REMARKABLE PLANTS.

Among the most remarkable plants collected recently in foreign climates by the United States Department of Agriculture explorers is a desert shrub from Angola, West Africa. It is a rubber-producer, which stores the rich juice in its turnip-haped root. Requiring, as it does, almost no water, this plant, which bears its seeds in pods, may prove desirable in the arid Southwestern land of the United States. Another peculiar shrub from South America is the so-called "tomato tree." It is native to the mountains of Brazil and is cultivated for its egg shaped, reddish brown, faintly striped fruit two inches in diameter, which grow on slender stalks. They are very much like tomatoes in appearance and flavor. It will probably prove to be a valuable garden plant to the United States.

From China has been obtained the "water chestnut," the tuber of which, eaten raw or in stews, are very agreeable to the average taste.—Young People's Weekly.

WHAT A BOOK SAID.

"Once upon a time," a library book was overheard talking to a little boy who had just borrowed it. The words seemed worth recording, and here they are:

"Please don't handle me with dirty hands, I should feel ashamed to be seen when the next little boy borrowed me.

"Or leave me out in the rain. Books catch cold as well as children.

"Or make marks on me with your pen or pencil. It would spoil my looks.

"Or lean on me with your elbows, when you are reading me. It hurts.

"Or crack my back-bone. My backbone is the only thing that keeps me together."—Exchange.

Little Merle, aged four, was on a visit at her grandma's. Before going her mother had told her not to ask grandma for anything to eat. After she had been playing a little while she went into the house and said: "Grandma, whenever you think I'm hungry, just ask me, and I will tell you."

Tommy: "Pa, what makes the stars so bright?" Mr. Figgs: "O, these astronomers are scouring the heavens all the time."

BRAVE PETER.

Far away across the sea there lived a little boy named Peter. If you visit the home of Peter, you would find many strange things. The children wear wooden shoes, and the girls are dressed in quaint white caps and aprons. Wherever you looked you would see great windmills lifting their arms to the sky. The country is very low and there is always danger of the sea pouring in and destroying all the houses. To prevent this, the Dutch people have built strong sea walls, all along the ocean. The sea walls must be carefully guarded.

One day a little boy had been sent on an errand. His path lay beside the great wall. As he walked along he heard a sound that made him stand still. It was the sound of trickling water. Peter knew the meaning of that sound. There was a leak in the wall.

No one was in sight, so Peter ran to the spot and put his thumb in the hole. The dripping ceased.

He called aloud for help. No answer came. It was growing dark, and the water was very cold. He called again and again. No answer came. He was very cold and tired and his little hand ached, but he knew that if he removed it the hole would soon become larger and the water rush in.

In the morning they found him, weak and pale, but bravely holding his thumb in its place.

"He is a very brave boy," said they. "He has saved all our homes."—Willis.

We are like to Him with whom there is no past and future, when we live with large, bright spiritual eyes, doing our work in the great present, leaving both past and future to Him, to whom they are ever present, and fearing nothing because He is in our future as much as He is in our past—partakers thus of the divine nature, resting in that perfect All in All.—George MacDonald.

The grandeur of life may come thruogh its combats, but its sweetness comes through the cheery portal of content.—Robert Collyer.



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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

ANNUAL MEETING.

The Woman's Home Mission Society of the Western North Carolina Conference will hold its ninth annual session in Waynesville, N. C., May 14-18. All names of delegates and visitors should be sent to Mrs. M. J. Branner, Waynesville, N. C.

Mrs. T. F. Marr, President.
Mrs. Plato T. Durham, Rec. Sec.

IMPORTANT CHANGE.

A card from Mrs. Marr has the following in regard to our meeting in Waynesville: "I have conferred with the Waynesville people and in order to get the advantage of the General Conference railroad rates, we will have to go on Wednesday, the 11th, so the meeting will open Friday night instead of Saturday night. We can go Wednesday, spend Thursday at General Conference, go to Waynesville Friday.

"It will mean a great deal to our society to take advantage of these rates. Please do all you can to circulate notice of change and get a full attendance.

"Dr. Detwiler kindly offers to secure suitable boarding places for those who let him know a day or two in advance."

Please remember the change in date and plan accordingly.

Mrs. F. H. E. Ross.

A REQUEST OF THE PREACHERS.

The ladies of the Home Mission Society of Trinity Church, Baltimore, request of the preachers of the Conference that, whenever the members of any of our churches are compelled to come to the city for treatment at any of our hospitals or private institutions, the names of such persons be forwarded to the undersigned. The ladies will take pleasure in visiting them and making their stay as pleasant as possible.

Mrs. T. J. Copeland,
2433 Madison Ave.
Pres. Home Mission Society, Trinity M. E. Church, South.

IMPORTANT NOTICE.

It was hoped all along that the delegates in attendance at the Annual Home Mission Meeting would get the benefit of the railroad rates to General Conference, but when the announcement came out that tickets were on sale only up to the 11th of May, it seemed doubtful. The Editor communicated with Mr. R. L. Vernon, Charlotte, N. C., and he said that application had already been filed for an extension of time and that an answer to that was expected by the first of the week. Nothing definite, therefore, can be given now, but we hope to be able to give an announcement concerning it in next week's issue.

ABOUT THE BOARD MEETING.

My dear Home Mission Sisters:

Let us have a little talk now about the Board meeting which has just closed. April 14th, 8 p.m., we assembled to hear addresses and music.

Dr. Byrd, pastor of West End Church, where our sessions were held, gave us a most cordial welcome and was untiring in his kindness throughout the meeting. Mrs. Hume Steele, president of the Conference Society, extended warm greetings in behalf of the Home Mission Society, and Mrs. Rufus Brown, of Georgia, gave the response. Mrs. Graham Hall, of Nashville, and also the Vanderbilt quartette, entertained us with some fine selections. This was followed by an informal reception and refreshments.

I think every officer responded to roll call sometime during the meeting, even our dear Mrs. Kirkland, who is so feeble, was with us some.

Bishop Morrison preached the annual sermon and consecrated the deaconesses on Sunday morning. Bishop Hoss, Dr. Tillett, Dr. Lambuth, Chancellor Kirkland, and many others visited us and gave us words of encouragement and commendation.

The president's address was, as usual, strong and forceful, with aggressive suggestions for the future.

Corresponding secretary's report was gratifying and showed advanced movements along many lines, more and better work being reported.

The treasurer's report, I believe, after all, is the pulse to see if we are stronger or weaker, and I am so glad we are stronger from this viewpoint.

Of course, reports and discussions followed each other during the day.

The Department of Tithing reported by Mrs. J. W. Perry shows an increase in membership and when we learn this, the Bible way of paying into our Lord's treasury, then we will not have to go begging a few dollars here and there, but our Lord's treasury will always have something in it.

It grieves me to think how we have to coax and pray and work to get a little money from people who profess to be His followers. Let us be honest with God and pay Him the tenth which is His.

The supply department showed good work. Mrs. Yarbrough in her own inimitable way told us of its work. The department of education and literature each gave promise of still better work.

The consecration of our deaconesses is a sacred service and then how touching it is to hear them tell of their calls and why they go into this part of the Father's work. There are plans and recommendations for extension of work which I will give you next week.

Our meeting was harmonious throughout and well attended. We had many visitors, men and women of note, who mean much to the world's betterment, but I cannot take time and space to mention each by name.

The noonday Bible lesson was conducted by Dr. O. E. Brown, of Vanderbilt University. His theme was "The Gospel of Paul to the City," and day after day he discussed this theme as follows:

1. The City and the Fact of Sin.
2. The City and the Fact of Salvation.
3. The City and the Cross of Christ.
4. The City and the Spirit of Christ.
5. The City and the Church of Christ.

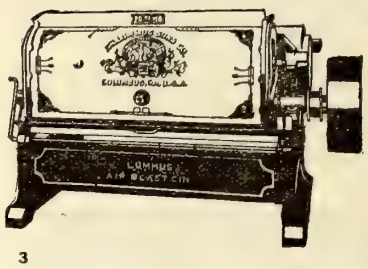
I will not, in my poor blundering way, attempt to give you any outline but study his theme under the above headings and you can see it is Christ, not self. A living Christ—we are reconciled by his death and saved by His life.

Let us as workers try to get into close vital touch with this living Christ that will so enrich our own lives and without which our work will be so futile.

Just a word about our Annual Meeting—let us pray much that His spirit and power will be with us. With love,

Sincerely,
Frances H. E. Ross.

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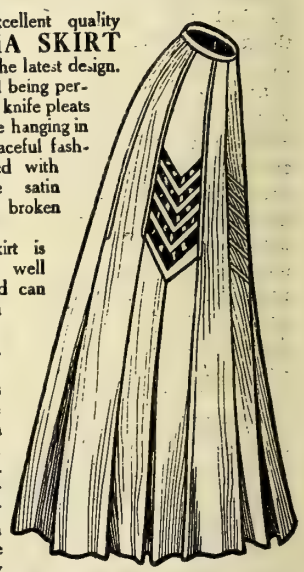
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THE DISTRICT MEETING AT RURALVILLE.

By Mrs. Nellie Scholyer Lockard.

Yes, Mis' Caldwell, the district meeting went off real well, and I can tell you one thing, it brought me nearer to my Lord than I ever was before. You see, when you had to go to the sanitarium, and Miss Hart's father took sick, all the planning fell to me, and you know I'm not much to carry out other folk's plans.

Well, I took up my cross, as the saying is, and called a meeting. The women turned out pretty well, but there was a spirit of doubt and fault-finding that was hard to bear. Miss Sharp, she begun with, "Our president being away, and the only other person who knows anything about city doings nursing the sick, I think we better just send them word they'll have to either go somewhere else, or stay to home, for we can't have 'em. Besides, it'll cut down our receipts, and we have little enough money to send in now, goodness knows!"

Her being the treasurer, she always looks at that side, and being herself, she's always that contrary. I sometimes wonder what's the good of such people. What's that, Mis' Caldwell? The Lord intends them for a kind of sand paper to smooth us out? Why! I never thought of it that way before. She rubbed me good and proper before that meeting came off, and you're right, it took off some of my corners. So, praise the Lord for Miss Sharp!

Well, though some thought as she did, the most was loyal. Then come the question of eating. I was near crying because Miss Sharp said we couldn't give them city folks anything they had at home. But Mis' Bounce, she got up and said in her hearty way, "Don't try to give 'em what they have at home; give them something different." Well, that struck us all, so all of us who had 'em, killed some chickens and cooked 'em, and we had the best home-made bread, and fresh butter, and great pitchers of creamy milk that made some of the city folks open their eyes. Then Mr. Caldwell gave us all the strawberries we needed right off your place, and do your know, some of the poor things had never eat strawberries just off of the vines, tasting of sunshine and dew! And we give 'em cream, too, the real article, such as they'd never seen before.

Some one proposed they should eat their lunch under the elms behind the church, and when Miss Sharp said the Farmer's Almanac said rain for that day, Mis' Bounce said real shortlike, "Then we'll have it in the church!" And Miss Sharp she just rubbed her nose and looked as if she'd be mighty disappointed if it didn't rain.

Then there was the music. Of course Jennie Thompson plays the organ, but she can't sing a mite, and we didn't know what to do. Then the Lord must have made me think of Mis' Hammond; you know how she always laughed when we asked her to join the society, or anything. I went to see her, and my! but I did pray all the way to her house. She was setting on the porch and looking for all the world like a rose, and I says, "Miss Hammond, we need you something awful to lead the singing next Thursday," and she laughed her pretty laugh, and says, "I've heard about your troubles, you dear little soul, and I'll do it for your sake." And I says, "Do it for Jesus' sake." She looked kind of down at that, but she says, "No, I don't know Him and I do know you, so I'd do it for you even though I don't take any stock in foreign missions." So I had my singing, but kept on praying for the singer, with all the rest of my prayers.

Of course the address of welcome was easy. You just asked the preacher's wife to do that; she could get the Reverend to help her out if she got stuck.

Well, it rained all day Wednesday, one of those little drizzling rains that pleases the farmers but is mighty hard on missionary meetings. The women seem to think it is a good deal easier to take cold at a missionary meeting than anywhere else, I don't know why! I was plum tuckered out after prayer meeting. We'd worked considerable, and then Miss Sharp's look kind of got on my nerves—a sort of I-told-you-so-it's-sure-to-be-a-fizzle expression. I just made up my mind to pray all night—go to bed, of course, to rest—but keep on wrastling in prayer. But after a few minutes such a wonderful ca'm-like feeling came over me and I appeared to hear a voice whisper, "Cast thy burden on the Lord;" then, "Lo, I am with you alway," and the very next thing I knew it was six o'clock! I felt dreadful condemned.

What, Mis' Caldwell? Why, I never thought of that! Surely He does give His beloved sleep. You always make me feel better. Well, there was the sun a coming up, and the sky blue, and it was just warm enough—one of the kind of days God sends as a sample of what we may expect all the time in Heaven. All the ladies was out and you know Miss Sharp is a fine worker once she gets at it, though she was saying that no one would come clear out to Ruralville. But when the train came puffing in, two or three of the children came running and saying the street was black with folks. When Miss Sharp saw 'em, she throwed up her hands and said, "There ain't enough victuals in Ruralville to feed 'em all!" but we had full and plenty.

The church was crowded and they was all saying what a quaint, sweet church it was, and what a lovely place and all that. They didn't sing no highfalutin' songs, just "Greenland's Icy," and "Work for the night is coming," same as we sing in our own meetings. During the meeting I noticed Mis' Hammond listening like she was hearing things she never knew before, and I was that surprised and thankful when she offered to get up a band of young girls, and as she said, "study with them about all these things." And now they are doing things and denying themselves, too, and last Sunday she whispered to me. "I'm doing it for Jesus' sake now, and it's all due to that blessed missionary meeting."

And Martha Foster—her beau died, you know, and she was so rebellious! —well, she give it all up and herself, too, when she heard of the work of the missionaries. And she's been writing to the secretary, and this fall she's going to the training school, and then she's going to Korea. Ain't the ways of the Lord just too wonderful!

I must be going, but I have to tell you the best news of all. Mis' Elmer Johnston and Amanda Smith's made up! After ten years not speaking, all on account of Amanda's chickens picking Mis' Johnston's flower seeds! In the afternoon they two couldn't get seats except right up front at the side of the pulpit, together. They'd ruther set right alongside of snakes, but they couldn't help themselves. After awhile the missionary was talking about how they take no account of girl babies in China and only cared for boys. And you know Mis' Smith's little girl died and she has only those five boys, and she begun to cry as hard as ever she could. And she had lost her handkerchief and hadn't even her apron—she'd left it off on account of the city folks—and there she sat with tears running through her fingers and splashing down onto her best alpaca dress. We was all crying, too, but not that way, and Mis' Johnston she couldn't stand it any longer, and she slipped her handkerchief into 'Manda's hand, and 'Manda took it, not knowing whose it was.

The next day she done it up and was going to send it back by mail, but somehow she just couldn't. She was remembering the devotional lesson about loving our neighbors near home, and then spreading out over the whole world, and she just reached for her sunbonnet and started for Sister Johnston's. And what do you think! Half way there she met Mis' Johnston coming to ask her to let by-gones be by-gones, and now they're as thick as when they were girls, and you never see one without the other.

Say, did I forget all about that address of welcome? I was feeling real set up and quiet in my mind—they'd all come in so admiring-like—when the minister's little boy came running up to tell me his Ma had fell down stairs and sprained her ankle. Well, there was a to-do! I just begin to pray again and asked the ladies whatever we was going to do now. Some was for asking the minister to do it, but Grandma Carter says: "We'll be beholden to no man to welcome these women. I've welcomed lots of folks to my own house in my time, and I guess I can bid them welcome to my Father's house." And when they was all in, she got up in the pulpit and my! she did look like a saint of God, for a little ray of sunlight rested on her white curls, just like the glory of the Lord was shining on her, and she lifted her hands and smiled her loving, comforting smile, and says: "Set right down and make yourselves to home, and may the Lord bless you!" And they all clapped their hands, and a woman near me said to the one next her, "That is one of the best addresses of welcome I ever heard, brief, and pointed, and from the heart," she says.

Good-bye sure this time!—Woman's Missionary Friend.



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The Sunday School Lesson

SECOND QUARTER—LESSON VI—MAY 8, 1910

Temperance Lesson.
Prov. 23: 29-35.

Golden Text:

At the last it biteth like a serpent,
And stingeth like an adder.
Prov. 23: 32.

An Ancient Picture of a Drunkard.

Our lesson is a little poem written centuries ago and telling the story of a drunkard's woes. It is a sadly familiar story, and though written so long ago, a very modern story, for the essential characteristics of a drunkard remain the same from age to age. With deftness and penetration the little satire is written and its words fairly sting with their irony. As we read we feel that the drunkard of today belongs to a very ancient line. He is one of an inglorious succession. Languages change, customs become different, races come and go; but the drunkard is a perennial shame in the social life of the world. The portrait we are studying could have been painted from many a man's life in any age since it was written.

When a man faces the fact that drunkenness was such a thing of blight in the ancient past, and has continued to be so ever since, an unpleasant question faces him: Why has not drunkenness been wiped from the face of the earth? Why does not society put its combined force against this destructive foe? One blushes to feel that the race, with its long consciousness of the evil of drunkenness, has dealt with the drink problem in so inadequate a way. Men may hesitate about methods of dealing with new problems. They may feel the necessity of taking time to think through them. It does seem as if we had time to arrive at some conclusion regarding the devastation of strong drink and the necessity of striking a final blow at the whole traffic.

A Disordered Life.

Let us examine some of the details of this full-length portrait of an unheroic man. The drunkard's whole life is disordered by his indulgence. With unnecessary griefs, with ugly quarrels, with complaints on his lips and the marks of drunken brawls on his body, he is a sorry spectacle enough. The songs in praise of strong drink have to ignore a multitude of very dreadful facts. The man who can write a song in praise of wine ought to be able to write a song in praise of a hangman's rope.

The strength of a life is in its being made organic. When a man gathers all his powers for the helping of some true purpose, when all the forces of his life are controlled and made to contribute to his work, then there is a strong life, with achievements worthy of strength. Now this controlling and ordering of life is exactly what the drunkard finds impossible. He has no grasp of his own energies The forces of his life have escaped from his control. It is idle to talk of his gathering himself together for any enterprise. Drink has made him incapable of being the captain of his own life. There is a perpetual mutiny and no power to quell it. No wonder the author of this poem feels that the drunkard has a sort of monopoly on such words as "Oh" and "Alas."

A Corrupted Imagination.

Then our attention is called to the fact that the imagination of the drunkard becomes evil. Dark thoughts come forth in his mind, and he welcomes them. Unwholesome and evil pictures flash before him, and he welcomes them. There is a subtle kinship between the indulgence in strong drink and impure thoughts and impure deeds.

In a society where all sorts of vices are rampant, and where alluring temptations abound, a young man will find it a testing battle to hold in firm control those forces of his life which would fain break all barriers. It will be a stern warfare to preserve "the white flower of a blameless life." If this young man indulges in drink, and its power asserts itself in his life, other and darker indulgences are likely soon to follow. At the very time when he needs the reinforcing of his self-control, he has fallen into a habit which makes every sort of self-control a hundred times more difficult. The corrupt imagination is likely very soon to eventuate in the corrupt life.

This close connection between a man's thoughts and his deeds needs to be kept emphatically before us. Anything which coarsens a man's thought is an influence for the coarsening of his life. A man cannot indulge in that which produces an unbridled imagination and expect to be able to live a virtuous life.

An Abject Slavery.

The portrait of a drunkard comes at last to this revelation. The drunkard is a slave. He may be wedded to his slavery. He may have a maudlin delight in his chains; but this only intensifies the abjectness of his state. He comes at last to interpret life in the terms of drink. His whole interest is summoned up in one sentence: "I will seek it yet again." His life disorganized, his imagination corrupted, the man a beastly slave—to this the drunkard comes.

One shudders at the picture, and one asks how do men become drunkards? The answer has in it that which should make every young man stop and think. No man ever plans to be a drunkard. It comes little by little. It comes with such slowness that often a man fails to realize that chains are being wrapped about him. The first glass is always the glass of a man who intends to be a moderate drinker.

It is from moderate drinkers that drunkards are recruited, and from them alone. If we can decrease the moderate drinkers, we will decrease the drunkards. If we were to abolish moderate drinkers, we would abolish drunkards. This thought should remain with us after we have read this ancient poem of the drunkard's woes. —New York Christian Advocate.

UTILIZING THE WASTE.

How to utilize the waste is one of the great problems of the manufacturing world. It is one of the great problems of human life as well. The ingenuity of man has made it possible to save even the particles of gold dust in the mint. It is vastly more important for a man to save "the raspings and parings of existence, those leavings of days and wee bits of hours," the right use of which determines the true value of a man's life work.—Ex.

THIS WILL INTEREST MANY

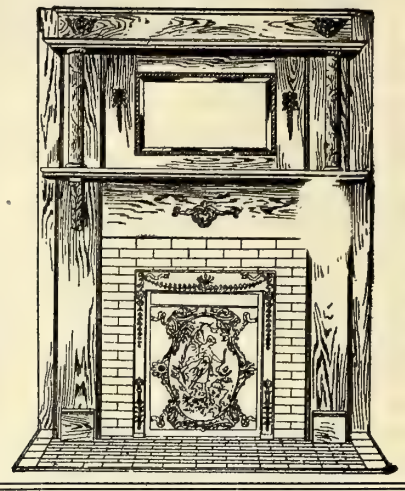
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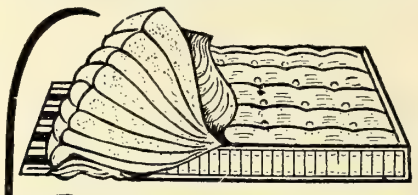
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He soon finds himself not so strong, and before he is old in years he is broken in health. He is forced to give up his work; if, indeed he does not drop into his grave at a time when he should be in the full vigor of manhood.

To avoid such a waste of energy, or a premature collapse, the wise and the economical man will give eight hours of twenty four to sleep, tired nature's sweet restorer;

"The baiting place of wit, the balm of woe,
The poor man's wealth, the prisoner's release,
The impartial judge between the high and low."

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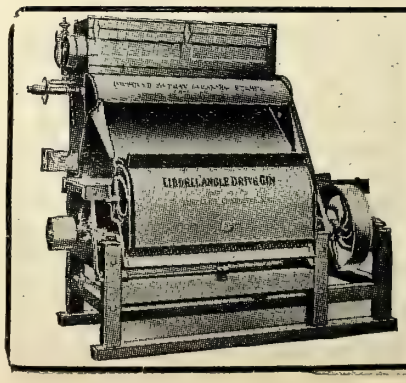


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The Farm and Garden

MAKING CONCRETE FLOOR.

A number of years ago I floored all of my stables with cement, and have fully tested the durability of this material for floors in stables. In the 10 years I have used this method of flooring I have seen no perceptible wear, and I am so well pleased with it that I would not use any other material for stable or hog house floor. I would not use any grade of cement but the Portland, for I know that it will make a durable floor, and I do not know that the cheaper grades of cement will. The cost of a floor laid with Portland cement is not represented in the difference in price between the two kinds of cement. It is not safe to use two kinds of cement on a job, as they do not unite well, and the upper layer will break lose from the lower, while if they are mixed dry the cheap cement sets much sooner than the Portland and will spoil the job. All the floors I have on my farm are laid with eight parts of creek gravel to one of cement for the concrete foundation, and two parts of coarse, sharp sand to one of cement for the topping. The best sand is obtained by screening it from the gravel, and we use a screen with meshes a fourth-inch square. If crushed stone can be had five barrels of it, four of gravel and three of coarse sand, may be used to one barrel of cement. A barrel of cement will complete a square in the cow stable where we use three inches of topping, but it will take about two barrels in the horse stable, as we put down five inches of concrete and one inch of topping. To make a satisfactory floor of concrete we must have a solid foundation, for if the soil beneath the cement heaves no floor can be serviceable, and the time and labor expended will be to no purpose.—W. D. S., in Rural New Yorker.

THE POULTRY YARD.

Let other folks do the fancy poultry business. You stick to practical work.

Keep the brooder perfectly clean, and always feed the chicks in a clean place if you want them to live and thrive.

The baby ducks are just as well off, in fact better, without water to swim in until they have grown their crop of feathers.

Bits of meat carried out with brine from the barrel and left on the ground will give hens serious bowel trouble. Don't risk it.

Keep your hens from staying over on the land of your neighbor. Be particular about this if he has any crop growing there.

In the northern latitudes May is the last month when hens should be set. Chicks hatched after that will be too late for laying next fall.

Give the houses a good cleaning, and plow or spade up the yards. Dirty houses breed vermin, and polluted soils are incubators for the gape worm.

Give the turkey hen and her brood a coop large enough for the mother to move about and stand erect in, and you won't be so apt to have bad luck.

Guinea fowls will now be laying, and a watch must be kept on their nests, as it is their nature to hide them. The eggs had better be hatched by hens.

It's annoying, perhaps, just about supper time, to have to stop to wash dirty eggs when the hen breaks one, but this is a task that must not be put off until tomorrow.

If fowls must run at large on range over a farm, by all means keep one breed, and give them all the time, knowledge and attention possible. You will have something of which you may be proud, and that will profit you financially as well.

Because hens are out on the land now do not therefore think they do not need shells and such things. They may not be able to find a bit of that kind of food in all their travels. A shortage here is apt to mean a shortage in eggs with good shells on them.

This is the month that gapes are more or less prevalent on heavy soils. Chicks should not be brooded on the same ground that was accorded to chicks afflicted with the disease last year. Place them on ground that was never before used by poultry.

When hens begin to lay soft-shelled eggs it is time to ask yourself, "Where am I failing to give them the food they need?" Don't be satisfied until you can answer that question. Almost always it is due to a lack of shell-making material.

Wheat bran, crushed egg-shells, cut bone, broken mortar and oyster shells are fine for making eggs with good solid shells.—From May Farm Journal.

FERTILIZERS FOR EARLY PEAS.

The inquiry on page 417 about fertilizer for peas and method of application reminds me that I intended to reply to a question in a number two or three weeks ago about fertilizer for peas. In the answer it was suggested that as peas are "nitrogen gatherers" only a small percentage of ammonia is needed in fertilizer applied to them. I have seen this idea preached for years, and theoretically it is no doubt sound, but "the field is a better chemist than the man," and from practical experience I have learned that, if you want a good crop of early peas, give them at least five per cent. ammonia in your fertilizer. I lost three crops of early peas by trying to make them on three per cent. ammonia, and then changed to five per cent. and had good results. For early crops I think one should apply an excessive quantity of fertilizer both in proportion and amount by weight. To grow quickly the plant must be overfed, and besides fertilizers won't produce the same results relatively when the ground is cold, early in the spring, as they will do later.

As to mixing fertilizer in furrow for peas, my practice is to run off the planting rows with a one-horse plow with small moldboard, sow fertilizer in this furrow, and throw back a furrow on it on one side, keeping plow far enough away so as to fill the furrow only partially, but covering the fertilizer; then sow your peas by hand on this and throw a furrow to cover the seed on opposite side, which meeting the first furrow will make a small ridge. Later knock the top off this ridge with a light board rigged diagonally across a plow stock, and extending on the right side, so horse can walk on left side of row.—P. R. in Progressive Farmer.

Tetterine for Ring Worm and Skin Disease.

Varnville, S. C., July 17, 1908.

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AT AUCTION

Greensboro Auditorium

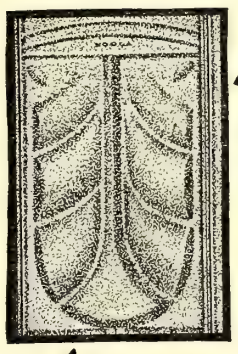
MAY 5th, 1910

I will sell my entire herd of Jerseys without reserve. There has never been such a chance offered to the public of the South to stock up with pure bred registered Jerseys, Golden Lads and St. Lamberts of the richest breeding.

Wish to sell privately to reliable party, milk route on which I sell $8000.00 worth of milk at 10c per quart and cream at 20c per pint, yearly. Demand not supplied. Also dairy wagons, etc.

Have several farms for sale, from forty acres up. Reasonable terms. Reference, Bradstreet. Address,

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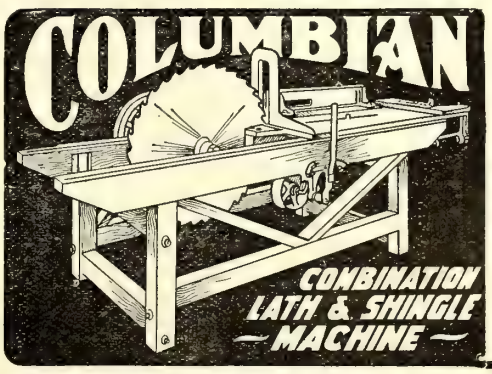
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The More You Drink, The Better You Feel.

It has no equal, either in lithia waters or medicines, for the correction of all disorders of the

KIDNEYS AND BLADDER

Its action is mild and purely natural. Just as effective from the bottle as from the spring, because it does not lose its medicinal value. It is nature's cure for nature's troubles—invigorates, appetizes, strengthens, makes rich, healthy blood, regenerates the entire system. Your druggist can supply you.

Write us for booklet of testimonials and other literature telling why Harris Lithia Water is good for you.

Harris Lithia Springs Company, ***Harris Springs, S. C.***

Hotel open from June 15th to Sept. 15th

Our Dead.

A MEMOIR.

Mrs. Adele Boyette, wife of Dr. J. M. Boyette, was born February 11, 1866, and died February 20, 1910. She was the daughter of Jas. C. Richardson and Anna Richardson of Anson County. She was married to Dr. Boyette December 31, 1889. Their home was blessed with four children, William T., Annie Bec, and Ruth still survive; Jas. C. dying in infancy.

The deceased was a model wife and mother. She was modest, patient, cheerful and loving. Her almost sudden departure following an operation in one of the Charlotte hospitals brought a feeling of sadness to all the good people of Wadesboro. Many tokens of sympathy were shown the broken-hearted husband and motherless children.

It is a source of comfort to all, compassed about with manifold infirmities to know that our Lord himself knew the meaning of weakness, sorrow and heartache. Oftentimes he groaned in spirit and sometimes his eyes were suffused with tears. Beyond all question he is the divine human Christ. He speaks to burdened hearts today just as he did in the days of his earthly ministry. "Let not your heart be troubled, ye believe in God, believe also in me."

May the abundant grace of God sustain the family in this great sorrow.

J. H. West.

Spencer—Lyda Pegues Spencer, wife of Ed. A. Spencer, of McFarlan, was born November 3, 1878, and died at the Presbyterian Hospital in Charlotte, N. C., January 7, 1910.

Left an orphan when but a child she was reared by her uncle and aunt, Mr. and Mrs. Jas. Pegues, at Cheraw, S. C. One of God's choice characters has gone from us. Always gentle and kind she was beloved by all who knew her. She leaves a husband and one brother besides many other relatives and a host of friends, all of whom know where to find her. Educated at Greensboro Female College and reared by Methodist people she very naturally became a member of the Methodist Church early in life. She joined the church under the ministry of Rev. Walter I. Herbert, of the South Carolina Conference.

She was married to Mr. E. A. Spencer, December 15, 1903. To them were born three bright children. The blessings of heaven rest upon this young father and children in their great grief and loss. We laid her to rest in the church burial ground from the Methodist Church at McFarland, amid a host of sorrowing friends. "Sorrowing most that they see her face no more." Acts 2: 38. Remember, dear ones, "She is not dead."

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

"Be ye also ready" and meet her where parting is no more.

Her pastor,

J. J. Barker.

Alexander—Mrs. Eva Alexander was born June 27th, 1812, and departed this life March 21, 1910, and was, therefore, 97 years, 8 months and 24 days old. She was the mother of six children—three sons and three daughters—only two of whom survived her; also 17 grand children and 36 great grand children.

She joined the Methodist Church in early life and was a consistent member as long as she lived. For two or three years prior to her death she was unable to get about much, and for three months confined to her room and bed. She was not a great sufferer, but was patient and submissive in all her afflictions. As the passing of a summer cloud, or the dying of a wave along the shore, she passed gently and peacefully away. And now she rests from her labors and her works follow. She was buried at Bethlehem in the presence of a large circle of relatives and friends, her funeral rites being conducted by Thomas H. Baxter.

James Willson.

Teal—Mrs. Sarah J. Teal was born June 22, 1830, and departed this life at her home near Morven, N. C., April 7, 1910. One daughter, four sons and several grandchildren are left to mourn their loss.

Sister Teal was, from young womanhood, a member of the Methodist Church at Bethel, now on the Morven Circuit, and she was laid to rest in the presence of a congregation of friends and loved ones in the burial ground at that place, the writer, her pastor, conducting the funeral from the church.

May the blessings of her God ever rest upon her loved ones and may they remember her last words as she was about to pass away with heart-failure, "Children, if you don't see me any more, meet me in Heaven."

J. J. Barker.

Cole—The tragic death of Mrs. Lucy Phillips Cole, which occurred on the thirteenth of last February, in Goldsboro, at the home of her daughter, Mrs. C. A. Pamplin, is still fresh in our memories. It is peculiarly sad that such a life as hers, after having toiled so patiently and unselfishly in home and church and school, and after having won out so gloriously in the great battle, should have come to its close in an ordeal of trying! One of her favorite hymns was: "How firm a foundation, ye saints of the Lord." In singing it through life, doubtless she little dreamed that literally "through fiery trials" her pathway should lie. But His all-sufficient grace was her supply, and the flame did not hurt her. For some years she had suffered from slow paralysis. In some way, while left alone for a few minutes in her room, her clothing caught on fire and she was so badly burned that death soon followed. When help arrived she said, "I'm burned, I'm burned to death, but I have saved the house." When asked why she did not save herself and let the house go she replied: "My Lord will take care of me."

I do not know how to begin to write the obituary of such a mother who left alone with two little girls fed them and clothed them and gave them a college education by her own exertions. For seventeen years consecutively she taught school, filled the place of mother in the home and did a large amount of church work. In it all and through it all she manifested the finest spirit of Christian courage, patience, and good cheer.

She was born December 23, 1854, died February 13, 1910, at the age of fifty-five. In 1878, she was married to Rev. Hiram P. Cole, a member of the North Carolina Conference. Five years later he died in Concord while pastor of the Concord Circuit. Mrs. Cole continued to live in Concord till 1907. It was there that the writer had the privilege of being her pastor. She retained her membership in Central Church, Concord, till her death. The devotion of the Concord people to her is the best testimony I can give to her Christian life and character. One must need love the loyal servant of Jesus Christ who reproduces in her own life His humility, gentleness, hopefulness and self-sacrificing love—and she was greatly loved.

Her two daughters are both married. One is Mrs. C. A. Pamplin, of Goldsboro, and the other is Mrs. T. J. Gattis, of Charlotte.

E. K. McLarty.

RESOLUTIONS OF RESPECT.

The Death Angel visited our midst on February 14, 1910, and took from us our beloved and honorary member of the Ladies' Aid Society of Loves M. E. Church, Walkertown, Brother N. D. Sullivan, who has been a faithful, cheering and liberal contributor to all charitable institutions and a consistent member of Loves Church for years.

As a man, he stood for that which is high, noble and true; he lent a helping hand to many who needed aid; as a Christian, he loved his church and its ordinances. He loved his community and numbered his friends by the hundreds. He was so kind, gentle and loving in the home and the business life that he will be greatly missed.

May we lead the pure, righteous and sweet-spirited life that h eled and leave the Christian influence that will last for ages, and when we are entering the Pearly Gates may we be shouting and praising our Saviour as he did.

Resolved, That we extend our heartfelt sympathy to the bereaved family. May they follow in his footsteps.

Resolved, That a copy of these resolutions be sent to the family, and be recorded on the minutes of our Ladies' Aid Society and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. C. V. Pegram,
M. S. Leight,
Mina Morris, Rec. Sec.

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, N. C.

Second Round

Central	May 8
Riverside	May 8
Haywood Street	May 15
Elk Mountain	May 15
Bethel	May 22
North Asheville	May 22

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N.C.

Second Round

Webster Circuit, at Webster,	May 7-8

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Third Round

Greensboro, West Market Street	May 8
Greensboro, Centenary, at night	May 8
High Point, South Main Street	May 21-22
High Point, Washington Street	May 22-23
Uwharrie Circuit, Oak Grove	May 28-29
Greensboro, Spring Garden Street	June 5
Carraway Memorial, at night	June 5
Coleridge Circuit, Mount Olivet	June 11-12
Asheboro Station	June 18-19
Ramseur and Franklinville, Ramseur,	June 25-26
Liberty	June 26-27
Randleman and Naomi	July 2-3
Asheboro Circuit, Worthville	July 2-3
Walnut St., Greensboro, Dist. Con.	July 6-8
Pleasant Garden Circuit, Bethlehem	July 9
East Greensboro Circuit, Mount Pleasant,	July 10-11
Denton Circuit, Clarkesbury	July 16-17
Wentworth Circuit	July 23 24
Reidsville	July 24-25
West Greensboro Circuit, Groom's	July 30-31
Randolph Circuit, Ebenezar	July 31, Aug 1
Ruffin Cirruit	Aug. 6-7

The District Conference will convene July 6-8 at Walnut Street Church, Greensboro. The opening sermon will be preached Tuesday night, July 5th, by Rev. R. L. Melton. The Conference will begin its first session Wednesday, 9 a. m. and adjourn Friday in time for all who desire to do so to leave on the afternoon trains.

Let every pastor be active in the Advocate Campaign. Who will send in the largest list of renewals and new subscribers?

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, N. C.

Third Round

McDowell, at Pleasant Hill	May 7-8
Old Fort, at Bethel	May 14-15
Table Rock, at Fairview	May 21-22
Hartland, at Pleasant Grove	May 28-29
Morganton Station, at night	June 3-5
Morganton Circuit, at Dentons	June 4-5
Thermal City, Trinity	June 11 12
Connelly Springs, at Mt Harmony	June 18-19
Rutherford College, at night	June 18-19
North Catawba	June 25-26
Marion, at night	June 25-26
Rutherfordton, at Gilead	July 2-3
Elk Park	July 9-10
Spruce Pine	July 12
Bakersville	July 16-17
Green River, at Lebanon	July 23-24
Broad River, at Kistlers	July 30 31
Forest City, at Forest City	Aug. 6 7
Cliffside, at Hollis	Aug. 13-14
Henrietta and Caroleen, at Henrietta	Aug. 20-21
District Conference at Bakersville	July 14-17

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Second Round

Polkville,	May 7-8
Stanly Creek,	May 14-15
Lincolnton Circuit,	May 14-15

Third Round, in Part

Lincolnton, Lincolnton	May 13-15
Crouse, Antioch	May 21-22
Shelby, Central	May 22
Cherryville, Beulah	May 28-29
Shelby, Lafayette St.	May 29
Gastonia, Main St.	June 3-5
Gastonia, Ozark	June 4
Gastonia, E. Ave	June 4-5
Bessemer, Tates	May 11
King's Mt., King's Mt.	June 11-12
South Fork, Bethel	June 18-19
Lowesville, Salem	June 25-26

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, N. C.

Third Round

Iredell, at Snow Creek	May 14-15
Statesville, at Connelly's,	May 15-16
Alexander, at Hiddenite	May 21-22
Stoney Point, at Center	May 22-23
Mooresville, at McKendree	May 28-29
Davidson	May 29-30
Troutman, at Rocky Mount	Jun 4-5
Mooresville	Sune 5-6
Lenoir, at Moriah,	June 11-12
Lenoir,	June 12-13
Newton, at Friendship	June 18-19
Maiden, at St. Paul's	June 19-20
Caldwell, at Collier's	June 25-26
Granite,	June 26-27
Hickory	July 3-4
Hickory, at Houck's	July 2-3
West Statesville, at Morvin	July 9-10
Broad Street	July 16-17
Race Street	July 17-18
Catawba, at Concord	July 19-20
Rock Spring, at Camp Ground	Aug. 13-14

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Second Round

Mills River,	May 7-8
Spring Creek, Balm Grove,	May 14-15
Haywood, Davis,	May 21-22
District Conference, Canton,	May 25 27

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Third Round

Leaksville	May 8
Spray	May 15
Walnut Cove, Bethesda	May 14-15
Walkertown	May 22
Forsyth, Oak Sumit	May 28-29
West End	May 29
Lewisville, New Hope	June 4-5
Grace	June 5
Farmington, Wards	June 11 12
Advance	June 12-13
Stoneville, Hermon	June 11-12
Madison	June 11-12
Summerfield, Morehead	June 18-19
Stokesdale, Glucoe	June 19-20
Davidson	June 25-26
Kernersville, Vernon	June 26-27
North Thomasville, Mt. Pleasant	July 2-3
Thomasville	July 3-4
Cooleemee	July 7
Davie, Concord	July 9-10
Mocksville	July 10-11
Burkhead	July 15
Southside	July 16
Centenary	July 17

District Conference, July 14-17, at Burkhead, Winston-Salem, N. C.

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FROM THE FIELD

Mid-Year Missionary Meeting.

The president of the Board of Missions has called a mid-year meeting for the presiding elders and Board of Missions to be held on May 10th and 11th in Asheville during the session of the General Conference, to be held in the afternoons of these days. The vice-presidents of the different districts have also been called to meet at the same time and hear the subjects discussed. Certain representative brethren have been appointed to take up phases of our Domestic Mission work and present its difficulties and discuss the remedies for same, which we trust will be helpful. Any of the brethren who happen to be at the General Conference will be well paid for attending this meeting.

Chas. H. Ireland.

Program Mid-Year Meeting Board of Missions of Western N. C. Conference, Asheville, N. C., May 10th and 11th, 1910.

May 10th.

2.30 p. m. Opening.

Record of Mill work in our Conference for ten years, showing mistakes of policy and also success.—H. C. Sprinkle.

Report of Committee on Mill Work.

Unsolved Problems in Mill Work—Educational, Social, and Religious.—J. H. West.

What principles of work have been established that offer a hope of success in solving these problems.—G. D. Herman.

Discussion following each topic.

May 11th.

2.30 p. m. Opening.

Report of Committee on Rural and Mountain Work.—H. K. Boyer.

Is the Domestic Missionary collection a sustenation fund? What proportion of it should be used?—R. G. Tuttle.

Conditions justifying a new mission work.—W. H. Willis.

The Pauper Circuit and how to deal with it.—D. M. Litaker.

The Depleted Circuit.—W. R. Ware.

Discussion of each topic in its place.

The foundation of every state is the education of its youth.—Dionysius

Mothers, Protect the Little Ones.

Sometimes a splinter gets in the flesh deep and festers; a "skeeter" bite is scratched and makes a big, ugly sore; poison oak or some disfiguring skin disease breaks out on one of the little ones. Don't let it run on without the proper attention—the result is disastrous. Stop these little eruptions of the skin, such as boils, bruises, burns, cuts, poison oak and sores of any kind, with "Gray's Ointment." You can rely on it for a speedy, permanent cure. For sale by your druggist for 25c per box, if not write us for free sample box, addressing Dr. W. F. Gray & Co., 815 Gray Building, Nashville, Tenn., and it will be sent to you postpaid.

Mr. E. B. Virgin, of New Orleans, La., writes: "We have been using Gray's Ointment in our family for 25 years, and can recommend it for anything in the line of cuts, bruises, nail punctures, boils, carbuncles, skin diseases and splinters in the flesh."

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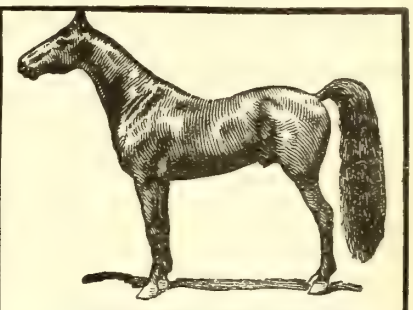
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The grandest saddle and combined Stallion in South. Thirty-three first and champion prizes in harness and under saddle; 7 saddle gaits, 30 High School Tricks. In the Stud at Leedale Farm.

Black-Draught Stock & Poultry Medicine is not a stock food, it is a successful, scientific *medicine*. When your stock or poultry are sick, they need *medicine*. Try it. You'll find this medicine a splendid tonic and regulator for the liver, stomach, and bowels—the organs from which most stock diseases arise.

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Leland Moore Paint & Oil Company, Charleston, S. C.

MADE IN THE SOUTH—FOR USE IN THE SOUTH!

Farmer Smith Was Honest.

The following story was recently overheard in the lobby of a leading Atlanta hotel, about two farmers whom for convenience we shall call Smith and Jones. Several years ago when Jones had gone to town he found prices quite high and therefore decided to sell. The next morning while making arrangements to haul his cotton to market he went to Smith's place to rent the latter's wagons.

"You had better hold on to your cotton because prices will rise," remarked Smith.—"'Oh, I think not,' answered Jones, 'but if you do, then why don't you buy my cotton?'" And the deal was made, then and there, on the basis of the prices Jones had gotten in town, the previous day. But these were the opening quotations of the New York Stock Exchange. Shortly after Jones had started back from town, prices soared skyward, as a famous speculator had begun to corner the market. Jones did not know this, but Smith had kept tab on the market through his telephone.

The latter who had bought every pound of Jones' cotton, held it for a few days till prices had gone still higher, and then sold it at a tremendous profit. This angered Jones who accused Smith of "sharp" practice and dishonesty. But his accusations were as unfair as they were unkind. Smith had made no misrepresentations to Jones who himself had suggested the trade.

Jones was "penny-wise" but "pound-foolish." He would not spend fifty cents per month, (for rural telephone service can actually be had as low as that) so he paid the penalty when he lost his profits to Smith. Every farmer should have a 'phone. The Southern Bell Telephone & Telegraph Co., 19 South Pryor St., Atlanta, Ga., are sending a free booklet explaining rural telephone service to any farmer who writes for one.

STARVING BY THOUSANDS.

Indigestion, Dyspepsia, Stomach Troubles Impoverish the Body.

People are actually dying of starvation all over the world. They may have plenty of food to eat but their stomachs do not perform their natural functions. The food lies like lead. It decays and ferments—foul, poisonous gases result. Digestit is Nature's aid. Just as rubbing the body brings the blood to the skin, so does Digestit stimulate the stomach muscles and create a greater flow of Digestive juices. It relieves immediately and its continued use will cure all forms of stomach trouble. Digestit digests all the food and gives the strength of this food to the famished body.

Digestit is a harmless remedy sold by all druggists for 50c. Or we will send you a package by mail on receipt of price. Address W. L. Brown Co., Jackson, Miss.

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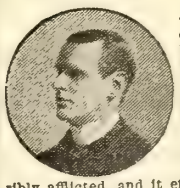
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In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,

Mark H. Jackson, No. 527 James Street, Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.—Pub.

FROM THE FIELD

Trinity College Commencement.

All arrangements for Commencement have been completed, and the list of speakers is now made public. The Baccalaureate Address will be delivered by President John C. Kilgo, Sunday evening, June 5th. The Board of Trustees will hold its annual meeting Monday afternoon, June 6th.

Tuesday morning the Baccalaureate Sermon will be preached by the Reverend William J. Dawson, D. D., of Taunton, Massachusetts.

At one o'clock Tuesday, the Alumni Association, of which Senator Lee S. Overman is president, will hold its annual dinner. At this dinner the annual address before the Association will be delivered by Hon. Furnifold M. Simmons, LL.D., United States Senator from North Carolina. A poem appropriate to the occasion will be read by Rev. Plato T. Durham, class 1895, Concord, N. C.

Tuesday evening, representatives from the graduating class will deliver the graduating orations, and the medals and prizes will be awarded.

Wednesday morning, June 8th, the Commencement Address will be delivered by Hon. Charles Nagel, Washington, D. C., Secretary of Commerce and Labor. After this address the degrees will be conferred.

Rev. William J. Dawson, who preaches the Baccalaureate Sermon, was born in Northampton, England. He was ordained a Wesleyan minister and held various appointments until 1892, when he became pastor of Highbury Quadrant Congregational Church in London. In 1891, he was a delegate to the Methodist Ecumenical Council in Washington. He is not only a noted preacher but he is the author of a number of well known books, among which are: "A Vision of Souls" (poems); "Quest and Vision;" "The Threshold of Man's Lord;" "Makers of English Poetry;" "The House of Dreams;" "Makers of English Prose;" "The Man Christ Jesus;" "The Reproach of Christ;" "Quest of the Simple Life;" "The Evangelistic Note;" "Makers of English Fiction:" "The Forgotten Secret;" "The Empire of Love;" "A Prophet in Babylon." Together with his son, Covingsby William Dawson, a brilliant graduate of Oxford University, he is now preparing "The Reader's Library," an encyclopaedic work in literature, five volumes of which have already appeared: "The Greek English Letter Writers," "The Greek English Essayists," and "The Greek Short-Story Writers."

Dr. Dawson is already widely known to the American people. For many years he was one of the most popular speakers in England.

In 1904, he came to this country as the guest of Dr. Newell Dwight Hillis, of Plymouth Church, Brooklyn, who had long been a student of his books and, having heard him lecture in England, had said: "Dr. Dawson reminded me of Wendell Phillips when the great orator was in his best days." The Brooklyn Eagle confirmed this estimate, comparing Dr. Dawson's oratory with that of Gladstone and John Morley.

Soon after his arrival in this country he found himself engaged in a vast scheme of public work. He crossed the continent from Boston to Seattle, preaching and lecturing everywhere. He has already become one of the famous figures of American life.

During his entire public career Dr. Dawson has been not only a great and popular preacher but also a lecturer on literary and historical subjects. He has lectured not only in all the large cities of Great Britain and Ireland, but also in those of Spain, Holland and Italy. He had the singular experience of lecturing at Assisi, on St. Francis, in the Franciscan Monastery, and in Florence on Savanarola.

The Hon. Charles Nagel, who is to deliver the Commencement Address, is Secretary of Commerce and Labor in President Taft's Cabinet. He was born in Colorado County, Texas. He was an attendant in the City High Schools of St. Louis and the St. Louis Law School, and then went to Germany where he studied at the University of Berlin. Not only has Mr. Nagel achieved great success as a lawyer, but he has always taken an active interest in public affairs. He has been for a number of years a member of faculty of the St. Louis Law School. He is also a member of the Board of Trustees of Washington University, and of the St. Louis Museum of Fine Arts.

He is not only a cultured and scholarly man, but he is a most forceful and interesting speaker. He is in great demand as a public speaker, and Trinity is most fortunate in being able to secure his services. He is a man of striking personal appearance, and is one of the most popular men in public life in Washington.

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Of course you do. And you want to safe-guard the health of your family too. Then look after your walls and ceilings and see that they are cheerful looking and sanitary.

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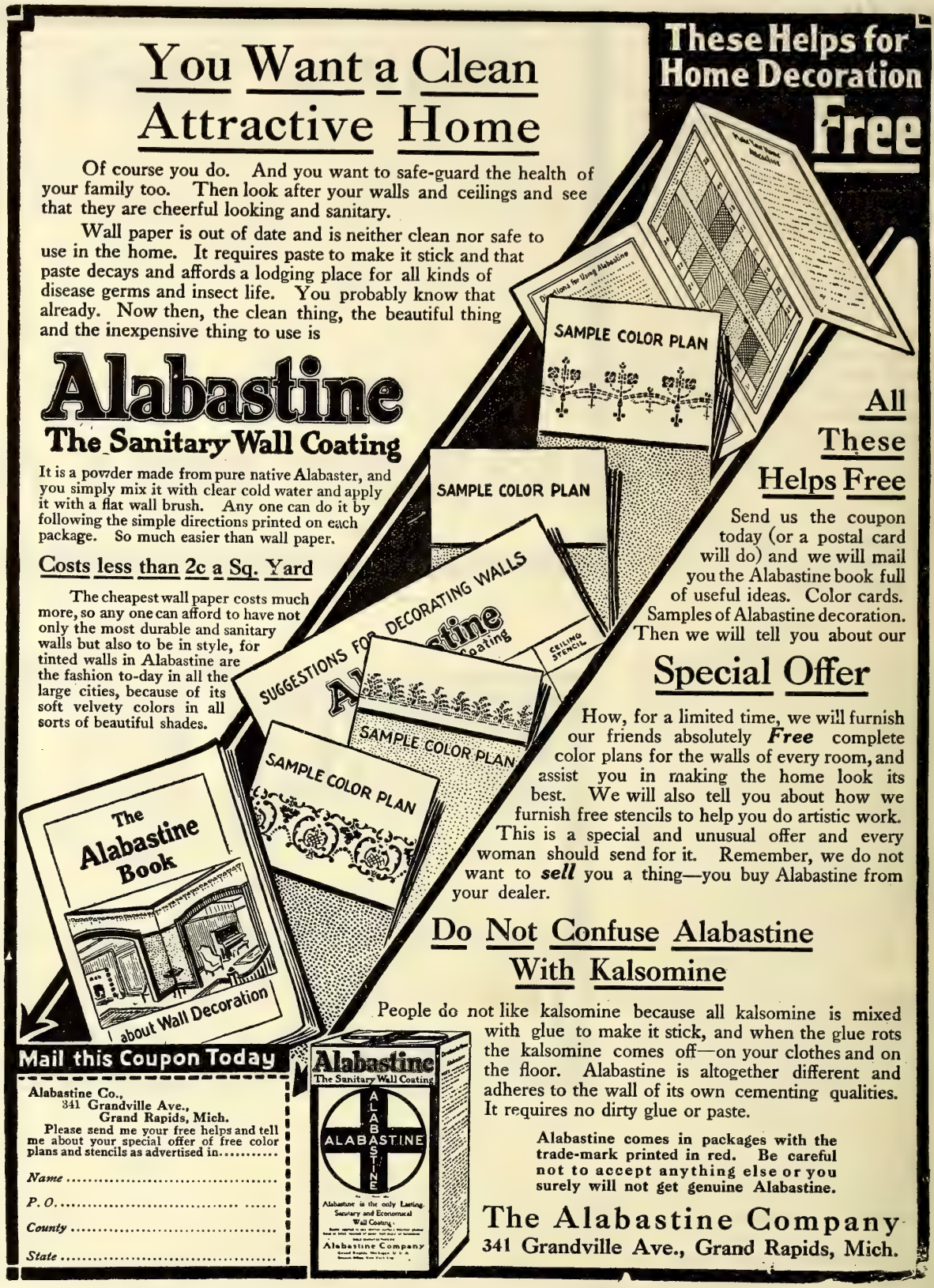
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Mount Pleasant.

We have opened another place of worship on the Mt. Pleasant Circuit, and named it Friendship. It is three miles south of Mt. Pleasant, and as far from any other church. We have a house roofed in, and will soon finish it. A Sunday School with 61 members has been organized there, and we will soon organize a class. Have purchased a new piano for Mt. Pleasant Church. Fraternally,

N. R. Richardson.

From Morganton.

There was a very helpful, well attended Laymen's Missionary meeting for Burke County, in which all denominations took part, held in Morganton, April 22-24, 1910. All the services were held in the Graded School Auditorium except at eleven o'clock on Sunday, when each church had a visiting speaker. The following were with us and delivered addresses during the meetings: Col. Bingham, of Asheville, N. C., Dr. Martin, of Davidson College, Dr. Vann, of Raleigh, Hon. J. C. Buxton, of Winston, and Brother C. H. Ireland, Greensboro.

Every address was strong, clear, practical and inspiring. Our own Brother Ireland held up well the Methodist part of the speaking. He delighted and inspired his hearers in the Methodist Church at eleven a. m., Sunday, and with Dr. Martin, closed the meetings at the graded school auditorium on Sunday night, with a very convincing, enthusiastic, uplifting address. No doubt great good will come from these meetings.

W. F. Womble.

From Gastonia.

Rev. W. O. Goode, of North Charlotte, has been with us for ten days at West End, and did some fine work. His preaching was of power and demonstration of the Holy Ghost.

The meeting resulted in thirty conversions and thirteen additions to our church. Several were reclaimed and the congregation wonderfully revived. Meeting closed Sunday night after a splendid sermon by Brother Goode to a large congregation.

Yours sincerely,

J. C. Harmon.

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North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

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Reading Room
Trinity College

The Sixteenth General Conference OF THE Methodist Episcopal Church, South

Editorial Correspondence

It would be impossible for a Conference to assemble under more favorable conditions. The magnificent mountain scenery and the exhilarating atmosphere of this matchless climate put that indescribable thrill into the veins of the hundreds of delegates and visitors, and when the body was called to order on Wednesday morning, there was not a face that did not wear the radiant expression of a peace and satisfaction which forebodes a session of unparalleled harmony and brotherly love. Indeed it would be difficult for a man to awake in the morning with his eyes upon enrapturing scenes of mountain piled upon mountain, stretching far into the distance, breathing into his lungs the unvitiated air of this "land of the sky," and carry with him a heart that is not big with gratitude to God and love for his fellow men. Many members of the Conference, arriving in the night, were permitted to have this vision of rapture for their first experience as a sort of heavenly greeting for what should be a heavenly work.

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It will not do for our readers to take their cue as to the spirit of the Conference or its methods, from what they see printed in the daily papers. I regret to say that the secular paper is bent upon sensation, and it seems impossible to get other than an exaggerated notion of the spirit and methods of a Conference by reading its daily reports. Especially is this true of the General Conference. The "Booms for Bishop" and the "lobbying" for this or that, together with the persistent effort to make it appear that the Conference is made up of "scrapping" factions, are all of a piece, born in the fertile imagination of reporters who vie with each other to spin out the longest and raciest story.

There is vim and vivacity enough in this great body of men, to be sure. It could not be expected otherwise. They are the "pick of the flock," consisting in the main of men in the full vigor of mature life—men in their best days,—and it could not be expected that they should confer from day to day about the manifold interests of a great church without sharp and well defined differences, and thorough and earnest debate. Here is where the "scrapping" of the reporter comes in, and where, instead of giving the reader a dignified and well-digested story of what has actually transpired, he throws upon it the livery of the baseball or prize fight and unwittingly, we will say it in charity, discredits a great religious denomination in the estimation of its millions of adherents as well as in the estimation of all the outside world.

* * * *

The Bishop's quadrennial address, read by Bishop Eugene R. Hendrix, in the opening session on Wednesday, is a paper of unusual merit. We regret not having space at command to give this address in full to our readers. The reading consumed about two hours and must have been a strenuous task for the Bishop.

The presence of so many from all sections of the church who were in the Conference at Birmingham, makes the body look somewhat familiar, yet there are enough new faces to make it seem the somewhat different body that it really is. Some of the Bishops have aged perceptibly and show signs of feebleness which indicate that soon their places must be taken by others in the vigor of life. It is a distinct disappointment that the familiar face of good Bishop Fitzgerald is not to be seen upon the rostrum, and that, because of feebleness, he will not likely be able even to visit the Conference. A number of familiar figures are here without whom a General Conference would hardly seem complete. Prominent among these is Briggs, of Southwest Missouri, who, as reading clerk, never leaves ground for any one to complain that he could not hear. But during the quadrennium death has wrought havoc among those who for years were prominent on the platform. Among the departed ones that are sadly missed are: Jno. J. Tigert, Seth Ward, Jno. W. Heidt, Young J. Allen, Paul Whitehead and a number of others gone forever from these earthly councils.

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The Welcome Service on Wednesday evening was one of unusual interest. Bishop Atkins presided, and took occasion to remark about the rapid growth of the city of Asheville, since he came to the place as pastor and afterwards teacher some thirty years ago. He introduced the speakers who gave the large audience a first-rate bill of fare throughout. Capt. Weaver spoke words of welcome in behalf of the city of Asheville, and was particularly happy in his method of extending the glad hand to the company and giving them to understand in the most felicitous style where they were and what they might expect. He told them that they might take anything they saw if they were so minded. We opine that many not being able to take Asheville with them when they go away, will compromise on an agreement either to stay, or come back frequently on a visit, if they do not decide to make this their permanent home.

All regretted the absence of ex-Governor T. J. Jarvis, who had been selected to welcome the Conference in behalf of the State, but it is safe to say that the disapopintment was forgotten amid the rounds of applause that greeted Rev. Dr. T. N. Ivey, in his very eloquent greeting in behalf of North Carolina Methodism. Bishop Candler responded in behalf of the Church in his own inimitable way. Round after round of applause greeted him as he told of some of the few things worthy to be noted in the history of North Carolina that even two North Carolina orators had forgotten to mention.

* * * *

An unusual occurrence was the reception, on the second day of the session of a telegraphic message of fraternal greeting from the Diocese of South Carolina, Protestant Episcopal Church, now in Convocation at Sumter, S. C. The announcement of this message by the Secretary was greeted by a round of hearty applause as was also a similar message of greeting from the Bishops of the Methodist Episcopal Church, read at the same time. The very ends of the earth are coming together, and signs of the times indicate such an alignment of the forces of Protestantism at an early day as will present an undivided front of the great army of conquest against a world of sin.

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A pleasant episode of the second day was the presentation of gavels. One of these was presented by Rev. Horace M. DuBose, of Nashville, in a very felicitous speech, in which he took occasion to recall the invaluable service of Bishop Joshua Soule, in writing the Constitution of the Church. The gavel was made of a portion of the cedar tree which grew in the yard at the home of Bishop Soule, near the city of Nashville. It was presented by Dr. DuBose in behalf of Judge and Mrs. D. B. Bell, of the Supreme Court of Tennessee.

The other gavel was presented by Captain Weaver, of the city of Asheville. This was made of a portion of wood taken from the old Killian home near Asheville, where Bishop Asbury used to stop on his visits to this section. These gavels were accepted by Bishop Hendrix in an appropriate speech of appreciation.

* * * *

After the standing committees, fourteen in all, had been agreed upon and the rules of order adopted, it was observed that there was no mention made of the subject of temperance, notwithstanding the consideration of this question had been provided for in the Committee on Moral and Social Reforms. But when attention had been called to this by Dr. E. G. B. Mann, of Kentucky, it was at once apparent that the Conference would not be satisfied to leave matters in that shape. Whereupon Dr. Mann moved a suspension of the rules so that there might be a motion made to reconsider the vote by which it was ordered to adopt these committees. The motion carried unanimously, as did the motion made immediately to reconsider, and a motion was made to insert the word "temperance," so as to make it read: "Temperance and other Moral and Social Questions." This whole episode only served to show how jealous the whole body is, lest we should seem as a church to be growing less ardent in our zeal for this cause, or in any way disposed to make a truce with this great evil. It is evident that the last four years have witnessed a great advance of public sentiment and this General Conference is a good exponent of the growth of this public sentiment which favors the extermination of the saloon and the final stamping out of the liquor curse.

* * * *

Another subject, which elicits a quick response, is that of the Church's right to exercise absolute control of her own educational institutions. Every time this sentiment has been commended in speech or paper there has been hearty applause, and it is expected that this General Conference will decide, once for all, to take charge of her institutions and forever hereafter let the world know that she has charge, and will remain in charge of these institutions. This should have been done at an earlier day; but we should be thankful that it is not yet too late to save most of our institutions from the blight of secularity.

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THE GENERAL CONFERENCE.

The sixteenth quadrennial session of the General Conference opened on last Wednesday, May 4, in the Auditorium, in Asheville, and practically all the delegates, both lay and clerical, answered to the first roll call.

Bishop Wilson, the senior bishop, presided on the first day, though all the bishops were present and took part in the opening devotions except Bishop Fitzgerald, whose feebleness kept him away. The Conference, however, sent to him a telegram bearing the fraternal love and greeting of the assembly.

Rev. A. F. Watkins, of Mississippi, was chosen permanent secretary over Dr. Gross Alexander and J. M. Barcus.

Dr. G. H. Briggs, of St. Louis, was elected reading secretary and his clear and ringing voice can be heard above all the noise and commotion even to the limits of the vast auditorium. All of our delegation was at the first roll call except F. S. Lambeth, who arrived on the evening train on the first day.

* * * *

The Episcopal address or message was read by Bishop Hendrix. It was an exhaustive paper and it took two hours for the Bishop to read it. It touched upon every interest of the Church and is a document that contains a wealth of information concerning Methodist history and the relation of the Methodist Church to the great problems of the twentieth century.

Our Church has, during the present quadrennium, increased in members alone 207,754, making our total membership at present 1,833,972. If we would add the 233,911 members of the Colored Methodist Church, in whose behalf we legislate and give, our membership would reach 2,041,726—and make us of American Protestant Churches the third in point of numerical strength.

The address of the bishops was very conservative in tone, there being nothing in it to encourage any change whatever in our form of government. They recommend the election of at least five new bishops. It seems to be the concensus of opinion here that not less than six new bishops will be chosen.

* * * *

The delegates are nearly all quartered at the Manor, Margo Terrace and Battery Park Hotels. Our delegation is quartered at the Battery Park which is the Conference Headquarters and the lobby is crowded with delegates and visitors all the time except during the Conference and Committee sessions.

The large Auditorium, where the sessions are held, is located on Haywood Street, at the foot of the hill below the hotel, and in very easy reach for the delegates. The committee meetings are held at Central and the Presbyterian Church on Church Street. Asheville is doing all possible to care for the Conference and the visitors are charmed with the climate and the magnificent mountain views.

* * * *

On Wednesday evening, the Conference was welcomed to Asheville by Mr. W. T. Weaver, who held the audience from start to finish by his earnest and eloquent words of welcome. He reminded the Conference that this was historic ground trod by the sainted Asbury more than a hundred years ago and had on the platform the identical chair upon which Asbury sat in the prophet's chamber at Killian's where he often tarried when in these parts.

After Brother Weaver concluded, Dr. T. N. Ivey, of Raleigh, spoke words of welcome for North Carolina Methodism and his speech, clothed in language classical and terse, was interspersed with applause from the appreciative and distinguished audience. Former Governor Jarvis, a delegate from his Conference, was also on the program for a welcome speech but was detained at home and the friends regretted his absence. Bishop Candler made a brief response in fitting words in behalf of the visitors.

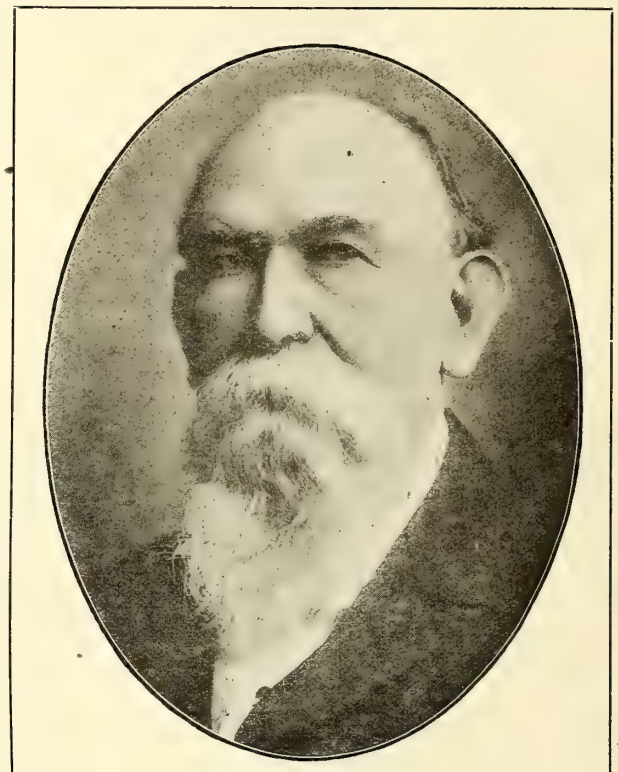
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A great deal has been written in the Church press about what the General Conference ought to do and many have expected at least an attempt at more or less of radical legislation, but there need be no fear of anything extreme taking place. In fact nothing radical can be done because the restrictive rules stand in the way, making any radical changes impossible without the sanction of the Annual Conferences.

There has been much talk in regard to limiting Episcopal power, the election of presiding elders, the removal of the time limit and the changing of the name of the Church, but the very conservative tone of many of the delegates leads me to the conclusion that the Conference will make haste slowly in approaching any change in polity. There are 308 delegates in all, equally divided between the ministers and the laity and only about 90 of this number were members of the Birmingham Conference in 1906. Fully 60 per cent. of the membership of this Conference are new men.

* * * *

The Conference has now gotten down to work in earnest. The memorials are pouring in from all quarters and are referred to committees which are busy with the task of considering them and the work of legislation has already begun. A good batch of reports from the Committee on Church Extension, were favorably passed on Friday, among them one of special importance giving authority to Conference Boards of Church Extension to loan any part of its funds where the end desired can be accomplished as well by a loan as by a donation and the amount loaned shall become a part of the Conference Loan Fund to be administered by the General Office on the same terms and conditions as Loan Funds of the General Board, provided, however, that the Conference Boards shall have right of appropriation. This is a wholesome measure and so safe-guarded that our fund will grow constantly and the Board will later on be enabled on account of the accumulation to give substantial aid by loans to churches within our bounds.



BISHOP JOSEPH S. KEY.

* * * *

Two evenings of last week were given to Dr. J. W. Tarboux and Dr. H. C. Tucker, two of our missionaries in Brazil, and large audiences heard the reports they read and graphic experiences they have had in that Southern mission field. They have struggled against and overcome fearful odds and bring greetings to the Conference from 6,000 communicants who have been gathered into our Church since our mission was organized there in 1886 by Bishop Granberry with three traveling and three local preachers and about 200 members. The foundations have now been well laid and our growth in that field in the next score of years will show progress altogether out of proportion to the past.

God has wrought mightily through our labors and Catholic domination, ignorance and superstitition are giving way and enlightenment taking its place where our brethren have labored.

* * * *

The death of King Edward VII of England was announced to the Conference Friday morning and appropriate resolutions were passed expressive of our sorrow on account of it. The paper was adopted by a unanimous rising vote. Then Rev. J. S. Simon, the British Wesleyan fraternal delegate, spoke feelingly of the calamity that had befallen the English nation and referred to the dead King as the great peacemaking ruler, whose conciliatory spirit had kept Europe from horrible war in several critical times.

The news of the death of King Edward had been broken to Dr. Simon on the evening before and he was deeply affected and overcome. The loyalty of the average Englishman to the powers that be and the affection of the English subject for the English sovereign was beautifully illustrated in the words of love and expressions of genuine grief from the noted divine who comes to bear to our Conference the greetings of the Wesleyans beyond the sea.

* * * *

The report of the Commission on Federation was read Friday by Bishop Hoss and was heard by the Conference with great interest. The report indicates that the recent meeting of representatives from our Church and the Methodist Episcopal Church in Cincinnati was very harmonious and the spirit of fraternity was uppermost among all present and substantial results are sure to follow.

It was agreed to submit to the General Conferences of the two Churches a proposition to organize a court of last resort from which there shall be no appeal to which all cases of friction and misunderstanding between the two bodies shall be referred. The paper was referred to the Committee on the State of the Church and the full text of the final report will appear in a later issue of the Advocate.

* * * *

Dr. Wm. I. Haven, one of the secretaries of the American Bible Society, addressed the Conference Friday and brought to us the good news that American Churches had raised the half-million dollars required in order to secure the gift of half-million more from Mrs. Russell Sage, but that Mrs. Sage last week sent in her check for the amount so that the society has an additional million more of working capital, and the Conference greeted this good news with applause.

* * * *

Our Church in Texas contains three hundred thousand members, embracing five strong Conferences since the present General Conference, on Saturday, organized the new Central Texas Conference. All these send 52 delegates to Asheville, and they represent one-sixth of Southern Methodism. The delegation from Texas is a fine body of men, both clerical and lay. They come from a great State and represent a great people.

Reared on the broad plains and territorially and politically connected with widely separated communities, they are big-hearted, broad-minded men, brave, earnest and true, full of zeal and love for the Church. In that rich Western soil everything grows big and I heard the story the other day that out on the rich plains the corn grew to such size that the grains were compared to cobble stones and the cobs to sewer pipes. Of course, the story teller was drawing on his imagination, but it all illustrates the magnitude of all connected with the great empire which lies beyond the Alleghanys and the Father of Waters.

* * * *

The first Sabbath of the General Conference opened with a downpour of rain in Asheville, and it seemed up to ten o'clock that morning, on account of the rain, that small congregations would gather in the city churches for worship. But at that hour the clouds lifted and the people filled the houses of worship to overflowing. The preaching was done by Bishop Wilson at Central, Bishop Morrison at Haywood Street, Bishop Candler at North Asheville, Bishop Hendrix at Presbyterian, Dr. J. Walter Daniel at Bethel, Dr. Young, the fraternal delegate from Canada, at Baptist Church, Dr. Collins Denny at Hendersonville, and Dr. T. F. Marr at Waynesville.

* * * *

Rev. Geo. R. Stuart preached to an immense audience at Baptist Church at night and Rev. J. S. Simon, the Wesleyan fraternal delegate, at Cen-

tral Methodist Church. The morning papers have full and comprehensive reports of many of the sermons and we regret that lack of space hinders a more extended mention of them here.

* * * *

Bishop Candler, having found it impossible to preach the Rutherford College Commencement sermon, was fortunate in being able to secure for that service the Rev. Dr. J. E. Dickey, president of Emory College, Oxford, Ga.

* * * *

Dr. Geo. H. Detwiler, the chairman of the Committee on Entertainment, has for some weeks preceding the Conference been busy in season and out of season preparing for the comfort of the Conference. Everything that thoughtfulness could devise has been done to make every guest comfortable and I have heard virtually no complaint from any source.

* * * *

Ex-Governor Jarvis and Col. J. F. Bruton, of the North Carolina Conference, who were not present at the opening, came on Friday, and now the delegations from both the Conferences of our State are full. S.

EDITORIAL NOTES.

As our good sisters have induced Rev. Dr. Lingle, of the Presbyterian Church, to tell us how their women have always enjoyed equal rights with the men, they ought to have him tell us when a woman ever sat as a delegate in their General Assembly.

* * * *

Those members of the General Conference who might be inclined to hesitate on account of the petitions of alumni and students of Vanderbilt should not forget that the questions involved are not mere matters of sentiment. This is a time for sentiment to be thrown to the winds, and for the church to settle, once for all, the question as to whether she will build institutions and then turn them over to the domination of the world.

* * * *

If the Church does not sustain the position of the College of Bishops and the commission in the Vanderbilt case it will be a death blow to our educational institutions now struggling for endowment and enlargement. Our people, already too slow to respond to our calls for help, will not give money to our colleges if they know that these institutions are likely to be alienated at any time by a board of trust responsible to no one but itself.

* * * *

Dr. Gates, who is to deliver the Baccalaureate Address at Greensboro Female College, has quite a reputation as a platform speaker. Our people should be sure to hear him. Rev. Gilbert T. Rowe, who is to preach the sermon, is well known to most of our people, yet being one of our younger men, there are doubtless many who have not had an opportunity to hear him. Rev. Dr. Rankin, who is to deliver the Alumni address, is editor of the Texas Christian Advocate and one of the foremost men of the Church in Texas. Rev. D. M. Litaker, who is booked for the sermon before the Y. W. C. A. on Sunday evening, is pastor of Centenary Church, and one of the rising young men of the Western North Carolina Conference. The whole program makes a bill of fare unusually attractive.

* * * *

It is a beautiful custom which has become fixed with our people to observe the tenth of May as an occasion to recall the virtues of our departed ones. The day was generally observed throughout the country and thousands of people visited the cemeteries leaving flowers upon the graves of heroes and loved ones who otherwise would be in large measure forgotten.

NOTES AND PERSONALS.

—We regret to learn through the Stanley Enterprise that Rev. P. W. Tucker has been very sick, but are glad to learn that he is much improved.

—Rev. A. P. Parker, of China, who is attending the General Conference at Asheville, spent last Sunday at Lenoir, preaching at the Methodist Church, morning and night.

—Mr. Claud A. Eury, editor of the King's Mountain Herald, has sold that paper to Mr. J. C. Gaulden, who will take charge at once. Mr. Eury will devote his entire time to the insurance business in King's Mountain.

—Dr. W. P. Few, of Trinity College, will deliver the address at the close of the Statesville Graded Schools.

—We are glad to learn that Mrs. M. M. Courtney, of Lenoir, who has been in the hospital at Statesville for treatment, is rapidly improving and will soon be able to return home.

—Bennett College, this city, was fortunate in securing the Rev. Dr. W. P. Thirkield, of Washington, D. C., who delivered the annual literary address on Wednesday of this week.

—We sympathize with the friends at Ramseur in the heavy loss sustained last week in the destruction by fire of the large furniture factory. The total loss is said to be about $80,000.

—The Rev. Dr. J. S. Simon, fraternal delegate from the British Wesleyan Church to the General Conference at Asheville, has been engaged to speak at the Commencement of the State Normal College, also at the State University at Chapel Hill.

—At a meeting last week of the official board of Broad Street Church, Statesville, of which Rev. Harold Turner is the pastor, plans were arranged for the stewards to make a canvass throughout the congregation with a view of placing the Advocate in every family in that church as was recently done in Central Church, Concord. We trust that other official boards may do likewise.

—The many friends and acquaintances of Mrs. R. S. Webb, will be grieved to learn of her death at the home of her daughter, Mrs. H. L. Cannon, three miles east of the city on Tuesday morning, May 10th. It will be recalled that her husband, the late Rev. R. S. Webb, died while pastor of East Greensboro Charge some eight years ago.

—The proposed pipe organ for the Morganton Methodist Church will cost $1,650. Rev. W. F. Womble, the pastor, announced last Sunday that Mr. Andrew Carnegie offers to give half the cost of the organ—$825—when the other half has been raised by the church. There is already in hand about $300 for the organ, leaving only about $525 for the church to raise, which should be easily done. —Morganton Herald.

—Rev. J. P. Rodgers recently assisted Rev. Parker Holmes in a meeting at Thomasville with good results. Since the close of the meeting he has completed the canvass of the community for the Children's Home, securing $2,325.50. Of this amount $1,000 was given by Mr. F. S. Lambeth and $100 each by two of his sons. This is the first $1,000 subscription that has been given. Thus far Brother Rodgers reports total pledges amounting to $39,689.83. Of this amount $14,698.83 has been secured since the last Annual Conference.

NOTES AND COMMENT.

The superstitious have always managed to connect startling events with strange natural phenomena. They will not fail to associate the unexpected death of Edward VII with the presence of Halley's comet. The papers are quoting from Julius Caesar this significant passage: "When beggars die there are no comets seen—the heavens themselves blaze forth the death of princes." The king passed away at Buckingham palace on Friday night, May 6, at 11.45, and George Frederick, Prince of Wales, automatically became "Ruler of the United Kingdom of Great Britain and Ireland, defender of the faith and Emperor of India." King Edward had been sick only a few days, having an attack of bronchitis which developed into pneumonia. It is thought that worry over the critical political situation which confronted him had much to do with causing the King's death. The new king, George V, is said to be able enough, but is, of course, at a disadvantage, coming to the throne without experience at a time when it is conceded that the government faces a serious crisis. Edward was exceedingly popular with his people. He was a great advocate of the peace of the world, and it is hoped that George V will follow in his footsteps.

* * * *

Last week Governor Kitchin appointed Mr. Henry C. Brown a member of the Corporation Commission of North Carolina to fill the vacancy caused by the death of Mr. B. F. Aycock. Mr. Brown has been secretary of the Commission for eighteen years and the appointment seems to be entirely satisfactory.

* * * *

A number of prominent cotton mill men have been summoned before the grand jury in New York as witnesses in the investigation of the alleged bull pool. The Southern mill men, many of them, are said to be connected with an effort to bull the market, and the end of this investigation may be the prosecution of these men as having entered into a combination in restraint of trade. Attorney-General Wickersham has been subjected to a good deal of criticism because it is alleged that he directs his efforts against the bulls, but does not seem concerned about enforcing the law against those who operate on the other side. However this may be, we think the country will hail with joy any movement on the part of the government to put the operations of the cotton market on some more stable basis.

* * * *

The decision of the Supreme Court of the United States upholding anti-trust laws in Mississippi and Tennessee is in line with former decisions of the court, especially in the case of Texas against the oil companies. These decisions show clearly that any State that desires to regulate the operations of trusts and combines within its borders has the power to do so if it chooses to exercise it.—Statesville Landmark.

* * * *

Word goes out from Washington that "unofficial estimates of the population of the various States as computed by the United States census office for 1910 shows New York heads the list with 8,865,722, an increase of 1,596,828; Pennsylvania second with 7,346,117, an increase of 1,044,002; Illinois ranks third, Ohio fourth and Texas fifth. Other States' estimates are Florida, 696,541, an increase of 167,999; North Carolina, 2,169,671, an increase of 275,861; Virginia, 2,052,388, an increase of 198,204." Of course these figures are very indefinite as the census report will not be complete for some time.

* * * *

A large portion of the city of Cartage, Costa Rica, was destroyed by an earthquake on the 4th, inst. Many lives were lost, besides there was great destruction of property.

* * * *

A London dispatch on Saturday, giving an elaborate account of the ceremony of crowning King George V, says: "The transition from Edward VII to George V as King of Great Britain and Ireland and Emperor of India is now complete. King George V was formally proclaimed as successor to the throne at 4 o'clock this afternoon. The ceremony was an impressive one, occurring in the throne room in the presence of the privy council under the presidency of the Earl of Crewe. The proclamation of kingship was a sonorous document conferring upon the new sovereign all the attributes of a ruler which his father had possessed. The respose of King George was marked by deep emotion as he solemnly affirmed his purpose to fulfill to the best of his abilities the great trust reposed in him. His first official utterance made a deep impression. The oath was administered to the King by the Lord Chancellor. Following a custom, the members of the Cabinet, who were present tendered their formal resignations to the new ruler, who at once returned the resignations unacted upon. Thereupon the members of the Cabinet and the privy councillors kissed the King's hand according to the traditional custom to signify allegiance to the new ruler. An immense but quiet multitude pressed about the palace for a sight of George V, who passed with but little appearance of state. He wore an admiral's uniform and was attended only by two officials from Marlborough House. He was greeted in silence and with bowed heads as he proceeded to the palace, only a stone's throw away, while his two sons watched him from over the wall."

Uncle Mose, needing money, sold his pig to the wealthy Northern lawyer who had just bought the neighboring plantation. After a time, needing more money, he stole the pig and resold it, this time to Judge Pickens, who lived "down the road a piece." Soon afterwards the two gentlemen met and upon comparing notes, suspected what had happened. They confronted Uncle Mose. The old darky cheerfully admitted his guilt.

"Well," demanded Judge Pickens, "what are you going to do about it?"

"Blessed ef I know, Jedge," replied Uncle Mose, with a broad grin. "I'se no lawyer. I reckon I'll have to let yo' two gen'men settle it between yo'selves."—Everybody's Magazine.

Perhaps Mr. Fletcher got his idea of the healthfulness of thorough chewing from the cow. At any rate, she stands at the head in that line.

CHURCH EXTENSION.

John M. Moore, D. D.

The Board of Church Extension held, April 20-21, one of the most delightful sessions in its history. It was the last of a most successful quadrennium and was held in its offices in Louisville. Harmony and good will prevailed throughout, and the members went away feeling that the work which had been committed to them by the Church had prospered and that they had been able to do for the needy churches at this session more than at any previous time. However, there was common regret that the funds at their disposal were not several times as great that every request might be granted. The applications for donations amounted to $201,883 and for loans $231,000. The Board appropriated $145,650 as loans and $115,859 as donations, as these were the sums at their command. It is true that the Loan Fund now amounts to $339,614.65, but it must be remembered that of this amount $332,445.40 is now outstanding in unpaid loans and that the treasurer has on hand only $17,169.25. The amount due is about $85,000. So the Board went to its limit in granting requests to the amount of $145,650, for its ability to pay these loans will depend upon the faithfulness of the churches that have been helped in meeting their obligations to the Board. Every church that is slow in meeting its Church Extension notes is affecting some other church that is in distress. This is a mutual aid society, and every church can best show its gratification at receiving a loan by meeting it promptly when it falls due.

Dr. W. F. McMurry, the Corresponding Secretary, has prepared and caused to be printed, a "Loan Fund Thermometer" which tells an interesting story of the rising of the Loan Fund. The Board of Church Extension was organized in 1882. The Centenary Committee having in charge the centenary celebration of 1884 adopted the following resolution:

"Resolved, That the cause of Church Extension be strongly urged upon the attention of our people as a leading object for the contributions in 1884, and that we seek to raise a Loan Fund of five hundred thousand dollars."

How greatly that amount is needed today! At the end of the first quadrennium the total amount was $31,342.60. The next quadrennium showed an increase of $18,473.48, and that from 1890 to 1894 an increase of $57,499.36, which made the total $108,315.44. In 1898, the amount was $158,792.50. Dr. David Morton at his death left this goodly sum as the result of his sixteen years in collecting loan funds—a most worthy testimony to his wonderful efficiency as a pioneer in Church Extension work. Rev. P. H. Whisner, D. D., became the secretary in 1898. The increase in his first quadrennium was $43,089.97, and in his second quadrennium $28,120.12. The present secretary saw at the opening of his quadrennium the importance of increasing the Loan Fund, and as soon as he mastered the details of his work, he began to give attention to securing gifts. The increase for 1907 was $13,340.84, for 1908 $25,616,58, for 1909 $20,633.27, for 1910 $50,021.37; or the quadrennium's $109,612.06. While this amount includes the interest on existing loans at four per cent., yet it represents superior service in this most important feature of our Church Extension work. We have a right to entertain the hope that another quadrennium will bring the Loan Fund to $500,000, while we may well wish that may be accomplished in a single year. When we realize that seventeen new loan funds were established during the year just closed, we may easily see that such a hope as this last may be reasonably cherished.

At its last session the Board decided to set aside $15,000 from the amount received on the assessments and which has always been distributed in donations as an increment to the Loan Fund. When the Board at this meeting saw the numerous requests for donations from so many needy churches it rescinded its action and appropriated the $15,000 in donations. It is to be hoped that the action of last year can be carried out in the future years, as the solution of our church building problems must lie very largely with the loan funds.

The assessment for Church Extension is now $200,000, but the receipts of the last year have been from an assessment of $175,000 and amounted to $155,875.12, while that of the year before was $149,899.05. The assessment at the opening of the quadrennium was $125,000 and the percentage of collections eighty-two and three-fourths. The percentage last year was eighty-nine. Thirty-one Conferences show an increase in their payments on Church Extension over the preceding year. The cause is having increased consideration from the church at large.

A year ago the Board recommended that the Church be asked for a voluntary contribution of $15,000 to the Church Extension Fund of the Colored Methodist Episcopal Church. The amount was apportioned to the several Annual Conferences, but only $255.35 has been received. Seventeen Conferences accepted the apportionment, but nineteen took no action, one declined, and one requested the pastors to take collections. Unless the pastors act the colored people will find their hopes of help are vain.

The Washington City Church was given unanimous endorsement by the Board, and on Thursday evening a meeting, in the interest of this enterprise was held in Fourth Avenue Church, at which, addresses were made by Bishops Wilson, Candler and Hoss. This special work is in the hands of Rev. Geo. S. Sexton, who has given twelve months of diligent labor to enlisting many of our leading laymen in this great church at the Capital. He began his work with subscriptions amounting to $31,810, and cash amounting to $1,165 which had been secured by Dr. McMurry. During the year he has added to these amounts $323 in cash and $10,787.50 in subscriptions, or $11,110.50. So the total amount in cash and subscriptions is now $42,885.50. Mr. Sexton has also secured the title to 175 acres of land in Brazos County, Texas. A National Building Committee composed of eighteen prominent business men from as many States has been organized. Its first meeting was held March 18th in Washington City, and its next meeting will be in Asheville during the General Conference. The Church is becoming more and more acquainted with this great $300,000 enterprise for the National Capital, and after the large amount of judicious seed sowing during the last year and the quadrennium, the desired harvest seems almost certain.

The Board adopted nine memorials to the General Conference which look to the perfecting of its organization. The first asks for equal number of laymen and clergymen in the Conference Board, and that the Conference Boards be granted the right to loan any part of its funds when the end can be accomplished as well by a loan as by a donation. This last looks to the creation of Conference Loan Funds. It is further asked that any Conference be allowed to increase its assessment with the privilege of retaining for its own use all receipts above fifty per cent. of the amount assessed by the General Board. The second asks that trustees of a church, parsonage, or property held for the benefit of the church, be allowed to borrow money from the Board of Church Extension, the Woman's Home Mission Society, or elsewhere, and secure repayment by mortgage upon any property which they may hold in trust. The third would require all applications for aid from Boards of Church Extension to have the approval of the Quarterly Conference of the charge from which they come. The fourth asks power for the Board to prepare forms of deeds for each State and to distribute them without charge. The fifth asks that Conference, city and district boards of Church Extension be given the right to employ secretaries to give all or part of their time to the Church Extension work in their respective territories. This looks to the establishment of local loan funds. The sixth asks the General Conference to give due consideration to the plan of church insurance proposed by Mr. Stanley D. Pearce of St. Louis. The seventh requests the establishment of a system of refunding bonds for Conference Boards as a protection of Church Extension funds. The eighth asks that the fiscal year of the Board be allowed to close March 31 instead of December 31st. The ninth requests that the Board be enlarged from thirteen to twenty managers.

This last meeting of the quadrennium had its features of sadness and of joy. For twenty-three years Bishop Chas. B. Galloway eloquently pleaded the cause of Church Extension. At the session last year in Memphis his voice was raised time and again in advocacy of some pressing claim. But in ten days after the adjournment he was called from his labors in this sphere. Bishop Seth Ward was also present last year, and his friends had no intimation that his strong physique was so soon to surrender its powers. The chairs of these two honored and greatly beloved members were this year vacant. Bishop O. P. Fitzgerald was not able to come. Bishop Key was detained in Georgia; Dr. W. R. Lambuth, Mr. Thos. B. Morton, and Rev. J. E. Godbey, D. D., were absent. Those present were Bishops Wilson, Hendrix, Candler, Morrison, Hoss, Atkins, Rev. W. J. Young, D. D., Danville, Va., Rev. M. J. Cofer, D. D., Atlanta, Ga., Rev. W. J. Johnson, Galveston, Tex., Rev. J. M. Henry, Baton Rouge, La., Rev. Henry Trawick, Montgomery, Ala., Rev. N. L. Linebaugh, D. D., Oklahoma City, Okla., Rev. T. W. Lewis, Columbus, Miss., Rev. N. B. Henry, D. D., Kennett, Mo., Mr. T. S. Garrison, Timpson, Tex., Mr. T. L. Jefferson, Mr. P. H. Tapp, Mr. John L. Wheat, Mr. J. C. Strother, and Dr. R. B. Gilbert, of Louisville.

On Thursday the members of the Board were given a luncheon at the Seelbach Hotel by the Louisville Publicity and Convention League of which Mr. Fred W. Keisker is the president. After-dinner talks were made by Mayor W. O. Head, Bishop Candler, Rev. E. L. Powell, D. D., of the Christian Church, Bishop Hendrix, Rev. S. S. Waltz, of the Lutheran Church, Rabbi H. G. Enlow, Dr. W. B. Beauchamp, Judge Miller, Rev. Mr. Savage, of the Unitarian Church, Dr. B. M. Messick, and Dr. Chas. R. Hemphill, of the Presbyterian Church. This was a delightful occasion.

The closing scene of the Board's work was very beautiful. Dr. McMurry thanked the members of the Board for their hearty co-operation and valuable assistance during the quadrennium which now comes to a close. He had scarcely taken his seat when Bishop Hoss arose and said that it was only justice for him to give expression of his appreciation of the work done on behalf of the Church by Dr. McMurry. In the bishop's estimation he had made the Church a great secretary. He offered the following resolution:

"The thanks of this Board are due, and are hereby tendered to our Corresponding Secretary, Rev. W. F. McMurry, D. D., for the diligence, intelligence, and success he has brought into the position he has so ably filled."

Bishop Atkins called special attention to the work of the Secretary as a leader, saying that he had made long and tiresome trips to the small as well as the large and more important places, and that he had looked into details so as to administer wisely the funds of the Church; that he had fully grasped the purpose of this great office into which the Church had placed him, and that he had been of uttermost value to him throughout his entire Episcopal District.

Bishop Candler called attention to the perfect organization of the Board. He spoke of his long connection with many church boards, and of the perfect organization of the Board of Church Extension under the present administration. He said that he had never failed to get exact information by return mail on any subject about which he made inquiry.

Bishop Wilson said: "Dr. McMurry has been a great inspiration to our people in Baltimore and the regions thereabout. He has made the people feel that they belonged to the Church, and he let them understand that he regarded them as a part of the Church. He has done more to hearten and bring them into sympathy with the Church than anybody we have had during the last few years, and has made them feel that they belong to a great organization, and that there is sympathy with them in the church at large. I have never seen a better spirit within the Baltimore Conference than since he has been working there."

Rev. N. L. Linebaugh, D. D., said: "Oklahoma is indebted more to Dr. McMurry than to any one in the entire church. I can now recall that the 200 churches which we have built during his administration are largely due to him. Our whole Conference feels that Dr. McMurry has been to us service that we cannot measure. We have established ourselves in most of the centers in that rapidly developing country, and I must say that I certainly appreciate Dr. McMurry's service to us in this great work. My own relation to him as a member of this Board and working under him for more than a year was very pleasant indeed."

Rev. N. B. Henry, D. D., Bishop Morrison, Rev. M. J. Cofer, D. D., Rev. Geo. S. Sexton, and Mr. T. S. Garrison gave similar expressions of their appreciation of the work of Dr. McMurry. Before putting the motion which resulted in the unanimous adoption of the resolution, President T. L. Jefferson said: "I also want to endorse what has been said by the speakers concerning Dr. McMurry's work, and desire to call attention to the fact that he is entitled to the thanks of the Church for the perfect organization of this office. It has never been in better condition than it is today."

WORLD'S SUNDAY SCHOOL DAY.

A Call by the Executive Committee of the World's Sunday School Association for the Observance of World's Sunday School Day.

To pastors of Churches and Superintendents of Sunday Schools in North America:

Dear Brethren:

For nearly two years much time and effort have been given toward securing the observance of Sunday, May 22, 1910, as World's Sunday School Day. Up to this time our work for the most part has been directed toward countries foreign to America, and you will be pleased to learn the indications are that the Order of Service for use in Sunday Schools throughout Christendom and upon mission fields, will be translated, printed and used in more than 200 languages and dialects.

Now we turn our thoughts toward America. We desire:

First, That upon this day every pastor in the United States and Canada shall preach a sermon emphasizing the claims of the Sunday School as a factor in the development of Christian character, urging upon parents and guardians the importance of training the children and youth in the knowledge of the Scriptures, and including in his prayers a petition for the blessing of Almighty God upon the work of the Sunday School in all lands, and especially upon the World's Sunday School Convention, which at that time will be in session in the City of Washington.

Second, That every Sunday School will use as an opening exercise the Order of Service prepared for that day. All may not attend the Convention, but each school may form a link in the golden chain of service which will encircle the globe upon May 22, 1910.

Among the important results of the observance of the day we confidently count upon the awakening of general interest in the Sunday School enterprise, which cannot fail to have a stimulating effect upon the work in your own field. The general observance of the day throughout North America cannot be secured without the sympathetic and practical co-operation of pastors and Sunday School superintendents. By our united efforts we may make Sunday, May 22, 1910, the greatest day the Sunday School has ever known.

If you cannot secure copies of the special Order of Service from your denominational publishing house, send a 2-cent stamp to the World's Sunday School Association, North American Bldg., Philadelphia, Pa., for sample.

Our plans for the Washington Convention are unfolding with much satisfaction. The outlook is most promising.

Very truly yours,

The Executive Committee of the World's Sunday School Association,

George W. Bailey, Chairman.

LIFE OF BISHOP SOULE.

The publishing agents announce the forthcoming second volume in the "Founders' Series" of biographies—namely, "The Life of Joshua Soule," by Rev. H. M. DuBose, D. D. A biography of Bishop Soule has long been a desideratum. Twenty-five years ago Bishop McTyeire undertook the task, but gave it up because of a paucity of material bearing on the Bishop's early life and his ministry prior to his elevation to the episcopacy. But a new age has come, bringing to the types many new books of reminiscence and biography. From these and also from many hitherto unpublished documents as the result of great labor Dr. DuBose has winnowed out a world of fact, record, and incident, which, now being put together in historical order, make a biography of such inherent value and inspirational suggestion as will, we believe, make it appeal to our people as few biographies have. The story of Southern Methodism in its ideal claims and appeal is one with the character and faith of Joshua Soule, and to make this appear has been the motif of the author throughout. This number will appear in June. Send your orders now. Uniform with the "Life of Bishop Anbury." Pages (estimated), 260. Price, $1.00, postpaid. Smith & Lamar, Nashville and Dallas.

—The 62nd annual commencement of the Greensboro Female College will be held May 15-18. It will mark the close of the most successful year the old institution has had in all its long history. The graduating exercices will be held on the morning of the 18th. There are 19 graduates.

Our Children's Home Department

Edited by Supt. H. A. Hayes

CHILDREN'S HOME DAY IN ALL OF OUR SUNDAY SCHOOLS—SUNDAY, MAY 29, 1910.

Every Sunday School in our Conference is urgently requested to observe Children's Home Day on the fifth Sunday in May. A suggestive program has been prepared and a supply of these programs will be furnished without cost to all Sunday Schools requesting them. Superintendents will please write us a postal card stating the number of copies desired, and they will be furnished promptly.

The programs contain responsive readings, recitations, addresses, and songs. Each Sunday School should have one copy of the program for every two members old enough to take part in the responsive readings.

Send in your report at once so that you may receive the programs in plenty of time.

"WHERE ARE THE NINE?"

Christ healed ten lepers. When they saw they were healed nine of them passed on without a word of gratitude. But one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And Jesus answering said, "Were there not ten healed? But where are the nine?"

"WHERE ARE THE FOUR HUNDRED?"

There are over six hundred and fifty Sunday Schools in our Conference. Only a little more than two hundred of these have ever made any contributions to our Children's Home. Where are the four hundred? The Lord has been good to these people. He has forgiven their sins, healed their transgressions, and blessed them with peace and plenty. But when He calls upon them and says, "Feed my lambs," they cannot be found.

Where are the four hundred?

GOING TO DO BETTER.

The fifth Sunday in January was like the eve of St. Agnes, "bitter chill." On account of the cold and snow it was a very unfavorable day for collections for our Children's Home. The result was that the collections were small. Many Sunday School superintendents wrote that they expected to "do better next time."

We sincerely hope so. And just here we make a suggestion: If the fifth Sunday in May should be an unfavorable day for this collection, the collection can be taken on the next favorable Sunday.

A CHALLENGE.

Over five hundred Baptist Sunday Schools in North Carolina take collections for their orphanage once each month. We have asked our Methodist Sunday Schools to take collections once a quarter, once every three months. So far we have not been able to induce more than two hundred schools to do this small thing. The activity of our Baptist brethren in taking care of their orphan and destitute children is a challenge to Methodist love and loyalty.

HOW TO SEND MONEY.

Send all money for the support of the Home to H. A. Hayes, Superintendent, Winston-Salem, N. C. This includes the fifth Sunday collections.

Money in payment of subscriptions to the Building Fund should be sent to Rev. J. P. Rodgers, Winston-Salem, N. C.

All who send money will get receipts, if they give name and post-office address, and all contributions will be acknowledged in the North Carolina Christian Advocate.

SUPPLIES RECEIVED.

Young ladies of Cliffside Sunday School, box of dry goods and clothing; Spring Garden Philathea Class, Greensboro, box of clothing; Mrs. Bud Briggs and lady friends, Winston-Salem, box of supplies; Mr. C. P. Wall, Spray, one bale ginghams; Woman's Home and Aid Society, Central Church, Concord, one box clothing.

REPORT OF H. A. HAYES, SUPERINTENDENT, FOR WEEK ENDING WEDNESDAY, MAY 4, 1910.

Cash.

Centenary Baraca Class, Winston-Salem, $8.33; Marshville Charge, $6.50; Old Fort Charge, $5.00; Mrs. Sue Lester and Mrs. Sue Caldwell, Sherrill's Ford, $.50; Leaksville Charge, $30.00; Mt. Bethel Sunday School, Statesville, $1.50; Salem Church, Ansonville Circuit, $3.00; Grace Church, Winston-Salem, $4.50; Leicester Circuit, $6.00; Bald Creek Charge, $8.00; Lenoir Circuit, $6.60; Gold Hill Charge, Salisbury District, $5.01; Zion Church, Salisbury District, $1.71; Wesley's Chapel, Salisbury District, $3.89; Liberty Church, $3.39; Moravian Falls Circuit, $15.00; China Grove Circuit, $3.66; Mr. J. D. Hull, Shelby, R. F. D. 3, $3.00; Polkton Sunday Scohol, $5.00; Oak Hill Charge, Sulphur Springs Circuit, $2.30; Weaverville Circuit, $6.82; Sparta Church, Sparta Circuit, $2.25; Potato Creek Church, Sparta Circuit, $2.04; Jackson Hill Circuit, $18.00; Mt. Pleasant Sunday School, Rural Hall Circuit, $1.20; Salem Church, Junior League, Winston-Salem, $5.00; Rev. and Mrs. Otho J. Jones, New London, $5.00; Crouse Circuit, $3.00; East Bend Circuit, $23.25; Walnut Cove Circuit, $7.31; Pleasant Garden Circuit, $14.15. Total, $210.91. Less C. H. Trowbridge subscription to Building Fund paid to Rev. J. P. Rodgers, $5.00. Total, $205.91.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING APRIL 30, 1910.

Subscribed.

Thomasville: Rev. Parker Holmes, $50.00; J. T. Council, $5.00; Jno. R. Myers, $100.00; H. B. Shoaf, $25.00; P. R. Mason, $25.00; L. B. Thomas, $25.00; T. E. Jennings, $12.00; Miss Isabelle Williams, $5.00; J. H. Mason, $20.00; J. C. Green, $25.00; Miss Jennie Pennington, $5.00; J. T. Yarbrough, $5.00; Henry Beck, $5.00; E. D. Jarrett, $10.00; Miss E. C. Fife, $25.00; J. A. Green, $100.00; F. E. Sigman, $25.00; Lewis Dorsett, $12.00; L. E. Teague, $5.00; Rev. C. C. Williams, $5.00; C. E. Johnson, $10.00; Rev. E. W. Dixon, $25.00; C. L. Bushnell, $10.00; Dr. J. W. Peacock, $10.00; J. A. Morris, $25.00; Miss Sallie Clodfelter, $10.00; W. O. Burgin, $25.00; Zed Griffith, $12.00; H. B. Brewer, $10.00; J. F. Lane, $10.00; L. A. Martin, $10.00; T. A. Finch, $10.00; C. L. Harris, $10.00; W. H. Tudor, $25.00; A. H. Reagan, $25.00; C. H. Newby, $25.00; Chas. M. Stone, $10.00; A. E. Warner, $10.00; C. F. Nifong, $10.00; Miss Mamie Cox, $5.00; W. S. Wood, $5.00; W. S. Clinard, $5.00; Dr. Philip S. Easley, $25.00; E. F. Pepper, $25.00; Miss Jessie Owen, $1.00; R. J. Tomlinson, $5.00; C. F. Finch, $5.00; Mrs. M. L. Lines, $2.50; G. P. Dodson, $2.50; C. W. Weisner, $1.00; C. C. Perdue, $3.00; J. W. Ogburn, $10.00; O. F. Arnold, $2.50; G. C. Loftin, $1.00; J. W. Clodfelter, $5.00; I. W. Burton, $2.00; Dr. J. M. Rothrock, $25.00; O. O. Stone, $10.00; Miss Pearle Cable, $3.00; N. W. Harrison, $10.00; Mrs. J. W. Gray, $5.00; Lee Mfg. Co., $15.00; C. E. Godwin, $25.00; S. R. Overcash, $1.00; J. E. Wyche, $10.00. Total, $980.00.

Cash.

Miss Jennie Pennington, $5.00; T. E. Jennings, $2.00; Henry Beck, $1.00; E. D. Jarrett, $5.00; Miss Jessie Owen, $1.00; Miss E. C. Fife, $5.00; W. O. Burgin, $2.00; Zed Griffith, $1.00; C. E. Godwin, $25.00; Miss Sallie Clodfelter, $5.00; R. J. Tomlinson, $5.00; C. F. Finch, $5.00; Mrs. M. L. Lines, $2.50; G. P. Dodson, $2.50; A. H. Reagan, $3.00; C. H. Newby, $1.00; C. W. Weisner, $1.00; G. C. Loftin, $1.00; I. W. Burton, $.50; S. R. Overcash, $1.00; J. E. Wyche, $10.00; N. W. Harrison, $1.00. Total, $85.50.

Paid on Former Subscriptions.

Greensboro: W. F. Clegg, $12.50; F. O. Dawson, $25.00; V. M. Spencer, $1.00; J. N. Richardson, $10.00; Miss Nannie Nance, $1.00; R. C. Wysong, $1.00; David Williams, $5.00. Winston-Salem: G. H. Myers, $1.00; Jas. A. Nading, $15.00. Spencer: J. H. Stewart, $5.00. North Wilkesboro: R. W. Gwyn, $25.00. Ramseur: Chas. B. Smith, $5.00. Kernersville: Mrs. W. W. Fulp, $25.00. Bryson City: J. E. Coburn, $10.00. Leaksville: T. W. Field, $30.00. Weaverville: J. J. Reagan, $10.00. Total, $181.50.

—Many friends of Rev. Dr. George H. Crowell and wife, of Epworth University, Oklahoma City, will be glad to hear that Dr. Crowell was recently elected president of the New Oklahoma City Methodist College which is to open its first term next fall. This is considered quite a promotion for Dr. Crowell as the plan of the promoters of this institution is to make it one of the greatest instituions of the West, and this will put him in charge of one of the greatest educational opportunities in the Middle West. For the past two years Dr. Crowell has been Dean of the faculty of Epworth University, at Oklahoma City, and we are glad to note this evidence of his popularity as an educator in that community.

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Shelby District, Dallas, July 28-31.
Statesville District,
Catawba, July 21-24.
Morganton District,
Bakersville, July 14-17.
Greensboro District, Walnut St.,
Greensboro, July 6-8.
Franklin District, Franklin, July 28-31.
Winston District, Burkhead, July 14-17.

Good News from Thomasville.

We closed our revival on the fourth Sunday in April, after fifteen days of the most excellent preaching. Dr. T. F. Marr preached the first three days and then Rev. J. P. Rodgers the balance of two weeks.

The meetings were well attended and much interest was manifested. We had, during the meetings, ten conversions or professions, five reclamations, and eight joined the church. The Lord blessed the church and we trust that great good was accomplished. Parker Holmes, Pastor.

Notice to Pastors.

I will make engagement for singing class, convention, or chorus work; also will direct music in your revival work. But will ask that dates be arranged as early as possible as my time will soon be taken for the summer. Yours truly,

E. C. Hamilton,
Greensboro, N. C.

Reference: Rev. W. R. Ware, P. E., Greensboro, N. C.

A Prayer for the General Conference.

O, Thou great Head of the Church, grant to our seniors that wisdom and grace so necessary for the faithful performance of their great work. So guide their deliberations that only those changes of law may be made, as will further the work of human salvation. To the same end we pray that all new, or advanced, movements and attitudes towards other Christian bodies may be assumed. May more perfect and practicable federation if not confederation of Methodism result from the actions of this Conference.

Especially do we pray that the Divine Hand may guide in the adjustment of our missionary, educational, and church extension policies. Then grant, O Lord, that the great body of the church may be led to accept most heartily whatever is done at this General Conference, as righteous law and adjust themselves to it with true loyalty.

In His name we ask it all, amen.

J. T. Stover.

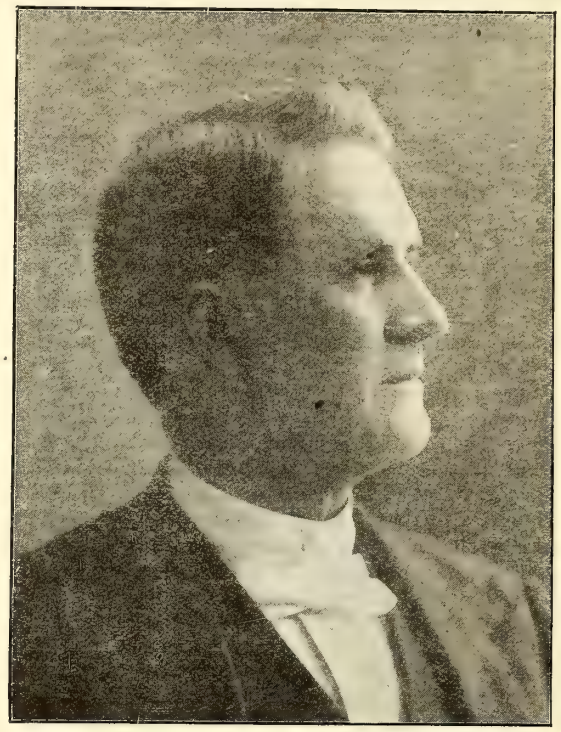
Linwood Circuit.

Rev. A. R. Surratt, the pastor, writes:

"Mrs. Amanda Essick, wife of Mr. W. Essick, died April 1, 1910, and was buried at Center Methodist Church. She was a good woman, a faithful member of the church, about 35 years. She leaves an aged husband, children and grandchildren to mourn her loss, but their loss is her gain. The funeral was conducted by her pastor in the presence of a large concourse of people."

Emory's Endowment Increased by $300,000.

On April 30th, Dr. James E. Dickey, president of Emory College, completed the raising of $300,000 to be added to the endowment of the Georgia institution. The effort to raise this amount began in July, 1908, and has been vigorously continued until the end has been reached. Practically all of the money has been raised among the Methodists of the State of Georgia, the only exceptions being contributions made by alumni and close friends of the institution outside of the State. With the addition of this amount the endowment of the college will be raised to approximately $550,000. The zealous work and earnest appeals of Dr. Dickey have been responded to with remarkable willingness by the Methodists of Georgia, both rich and poor, and the friends of Christian education are rejoicing at the successful outcome of the campaign.



BISHOP HENRY C. MORRISON.

Alexander Circuit.

We are moving on in our usual slow way on the Alexander Circuit. We have had two good meetings, one at Hiddenite, in which the pastor did all the preaching. The weather was cold, snowy and muddy, but the attendance was good nevertheless. There were no professions or accessions, but the church was helped. The other meeting was at Taylorsville and Brother W. L. Dawson did most of the preaching. We had, during his stay, seven professions, and two or three after he left. He preached a week and had to leave to fill an engagement for another revival meeting at Sandy Ridge. He did some fine preaching here. His sermons were strong, sound and spiritual. Some of the most cultured people here were loud in their praises of his preaching.

Our laymen are organized in nearly all our churches and have charge of the finances, and in five of our churches we are using the envelopes, and we are hopeful for full collections. E. Myers.

Davenport College Commencement.

The Commencement of Davenport Female College will take place May 24-25. The program is as follows:

Tuesday, May 24th, 11 a. m.: Sermon by Rev. R. C. Beaman, D. D., of Durham, N. C. 8.30 p. m.: Contest for Nelson Elocution Medal.

Wednesday, May 25th, 10 a. m.: Graduating exercises, award of medals and diplomas. 11 a. m.: Literary address by Rev. W. A. Lambeth, of Winston-Salem, N. C. 8.30 p. m.: Concert.

The following young ladies will receive certificates and diplomas: Louise Arthur, Sallie Young Coppedge, Sarah Kimbrough Downum, Mary Alice Hoover, Julia Gordon Kent, Lena May Lefler, Meta Belle McGhee, Mary Elinora Pegues, Ethel Price, Eloise Rudisill, Margaret Rebecca Smith, Irene E. Wells, Lizzie Taylor Wrenn, Bess L. Widenhouse, and Katie Wells Yorke.

Our Washington Letter.

The weather in Washington and vicinity has been exceptionally fine all spring and as yet no frost has effected vegetation which is far advanced and looking well.

Rev. Forrest J. Prettyman, our popular presiding elder of the Washington District, adopted an entirely new plan in order to complete his first round before leaving for the General Conference to which he had been elected, in that he held the first quarterly conference of all the eight city charges at the mother church—Mt. Vernon Place—at the same time, which proved equally as interesting as it was novel and beneficial. All the pastors and their official boards were present—numbering about one hundred men who contribute the leaders in forcing Southern Methodism to the forefront at the National Capital. Each church responded in turn as the several questions were propounded by the presiding officer, and exceedingly gratifying reports showed a splendid beginning for the first month of the new conference year. In addition to the routine work of the Conference, interesting talks were made by preachers and laymen, including one by Rev. Dr. Tudor, the father, and also the founder of our denomination here more than 40 years ago. At the conclusion the ladies served ice cream, cake, etc., in the parlors of the church, which was still a further departure of the usual poorly attended and unattractive sessions of a quarterly conference.

Your correspondent is reading with peculiar interest the proceedings of our General Conference now in session in Central Church, Asheville, the dearest place on earth to me, and where I regret it is impossible to be in attendance as I had fully intended.

W. F. Tomlinson.

The Hillside,

Some Words of Appreciation.

Our Advocate is always good, but last week's issue impressed me as being one of unusual merit. The editorials on the first and second pages struck high-water mark. If anybody failed to read them, let them look up the paper and read these timely articles. The news "From the Field" is interesting. Reports of revivals and the general progress of the work always afford instructive and profitable reading. "The World in Review" is very fine and valuable new feature to the paper. This alone ought to bring some new subscribers. The general appearance of the paper is equal to the best and it ought to be in every Methodist home in our Conference. There is not a dull page in it. During the next seven or eight months matters of great importance will occur among us, matters in which all our people are interested and should be well informed upon. The General Conference, meeting for the first time in our State, convenes in Asheville, May 4th, and will continue for three weeks, or more. Then comes the eleven district conferences and the special revival season. Closely following will be the Annual Conference.

What Methodist can afford to miss all this excellent bill of fare? And where can he look for it to be so well served as in his church paper? Now's your time to subscribe and get the best going.

The showing made by the Greensboro District in the report of the treasurer of the Board of Missions is fine—congratulations to the brethren who did this timely work.

W. R. Ware.

H. M. Blair, Editor:

Your editorial on the Cooper-Carmack case, of Tennessee, is the most timely and opportune comment, and more to the point than anything I have seen or thought of. If our rulers are going to take the law of our free country into their own hands against justice what is to become of our people and country? Just keep on putting it up to them, straight from the shoulder. Respectfully,

James Smart.

Dear Brother Blair:

I wish to express my appreciation of your editorial in this week's Advocate, urging the Methodists to remember some institution of the Church in their wills. Not long ago I had some leaflets printed urging our people to remember Greensboro Female College in their wills. I enclose one of those leaflets, and will appreciate it if you will publish it in the Advocate. The blank codicil you need not publish. With best wishes,

Yours truly,

W. M. Curtis.

The editor greatly appreciates these and many other words of appreciation which have come through the mails during the last few months.

A man must make up his mind that sorrows and troubles are sure to come. You must have your share and perhaps more than you think is your mind, you have made much progress toward meeting it manfully, with patience, faith and hope.—Selected.

* * * *

Never do great thoughts come to a man while he is discontented or fretful. There must be quiet in the temple of his soul before the windows of it will open for him to see out of them into the infinite. Quiet is what heavenly powers move in. It is in silence that the stare move on, and it is in quiet that our souls are visited from on high.—William Mountford.

The Epworth League

Conducted by
Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

District Secretaries

Asheville, Miss Edna Davis.
Charlotte, Rev. W. O. Goode, Charlotte, N. C.
Franklin, Rev. L. D. Thompson, Andrews, N. C.
Greensboro, Miss John Starr. Greensboro, N. C.
Morganton, Prof. I. B. McKay, Rutherford College, N. C.
Mt. Airy, Rev. Z. Paris, North Wilkesboro, N. C.
Statesville, T. E. Lothery, Davidson, N. C.
Salisbury, Rev. E. M. Avitt, Jackson Hill, N. C.
Shelby, J. W. Culp, Gastonia, N. C.
Waynesville, C. E. Allison, Waynesville, N. C., R. F. D
Winston, Rev. A. G. Lofton, Farmington, N. C.

You are late for the conference, but come on. You can't afford to miss the last day's session. It is worth your while to hear Dr. DuBose and Bishop Candler. Come along. We want your presence. You need the inspiration of this conference. Come on, come on.

* * * *

There will be no funeral service in the Epworth League department soon. The League and Era are very much alive.

* * * *

Don't become anxious and worry about our hindrances. It will come out all right. "Let patience have her perfect work." God is not dead. Fear no fads. The Baraca and Philathea classes are in a sense fads. In some places they are doing good, and their work will stand, but in as many more places, doubtless, they are a hindrance. If the Lord be not in them, they will fail. God is not dead. He is alive and liveth evermore. We know he is in the League and is leading on. Follow him. Let fads and fashions come and go. Stand by the League. The Lord has directed and fostered it for twenty years, and through it he has wrought mightily.

* * * *

"The League is the hope of the Church, and will be the hope of the future Church."—Bishop H. C. Morrison.

* * * *

Let's double the membership of the League. Let's average a chapter for every charge.

* * * *

"Our pastors have not always rightly appraised the work and worth of the Epworth League, and have shown a consequent lack of zeal in its behalf, despite its distinct place in the life of youth. Like the Sunday School, its ranks need constant recruiting; and all the more as there is not an adequate substitute for it in our economy. Properly used, it becomes a veritable training school for Christian workers."—Bishop Hendrix in Episcopal Address to the General Conference in Asheville.

* * * *

Next week we shall report the result of the conference. Give the object we shall have in view for another year.

Sow the seeds of life—humbleness, pure-heartedness, love; and in the long eternity which lies before the soul every minutest grain will come up again with an increase of thirty, sixty, or a hundredfold.—Rev. F. W. Robertson.

COMMENCEMENT SPEAKERS.

Greensboro Female College has been very fortunate in the character of her speakers this year as we note in addition to those already mentioned that Dr. G. C. Rankin, of the Texas Conference, is to be one of the speakers. Dr. Rankin is one of our own men and was, in the early part of his ministry the preacher in charge of Asheville station. At the time of the division he chose not to come to this Conference but went to the Texas Conference where he has assimilated the Texan spirit and has broadened from every standpoint; is one of the foremost leaders of thought and activity in religious and moral influences of that State. It is thought by many that if Texas ever goes dry it will be due to Dr. Rankin's influence more than to any one individual.

Dr. Rankin is an eloquent preacher and an able and earnest exponent of the truth and a thorough representative of the best type of our Methodist itinerancy. Any institution is fortunate in having such a man stand before its Alumnae and to speak to them out of the store of knowledge and experience which he possesses in such a large degree. The college is to be congratulated in being able to present two such speakers as Dr. Rankin and Dr. Merrill E. Gates, of Washington, D. C.

GREENSBORO COMMENCEMENT.

The commencement exercises of the Greensboro Female College will be held May 15-18. Following is the program:

Sunday, May 15th, at 8.00 p. m., Y. W. C. A. Anniversary. Sermon by Rev. D. M. Litaker, pastor Centenary Church, Greensboro, N. C.

Monday, May 16th, recital by pupils of the Expression Department in the evening.

Tuesday, May 17th, at 11.00 a. m., Baccalaureate Sermon by Rev. G. T. Rowe, pastor of Tryon Street Church, Charlotte, N. C.

Tuesday, May 17th, business meeting of the Alumnae Association in the afternoon.

Tuesday, May 17th, at 8.30 p. m., address to Alumnae Association by Dr. G. C. Rankin, Dallas, Texas.

Wednesday, May 18th, at 10.30 p. m., Graduation Exercises. Address by Dr. Merrill E. Gates, of Washington, D. C.

Wednesday, May 18th, at 8.30 p. m., annual concert by the pupils of the Music Department.

The graduates are: Ethel Brinkley, Mary Elizabeth Broome, Anne Estelle Brown, Henrietta Lenora Cutchin, Byrde Dailey, Annie McKinnie Edwards, Frank Robbins, Ollie Lenoir Sherrill, Clara Belle Suit, and Edith Catherine Ward.

A BANNER SOCIETY.

A missionary society that has carried the banner for work, members and money raised for several years past in the M. E. Church, South, in North Carolina is the Woman's Foreign Missionary Society of West Market Street Church. The report which they will carry to the State Missionary Convention which meets in Reidsville, June 2, will be a fine one. One missionary supported, two missionaries assisted and one member who is supporting two bible women in the foreign field is only a part of their record. There are 145 members and they have raised for foreign missions during the past year $1,200.

Mrs. J. Ed. Albright was elected at the last meeting as the first delegate to the State convention with Mrs. C. H. Ireland, alternate. Mrs. E. C. Washington was elected as second delegate with Mrs. J. N. Leak, alternate. A large portion of the membership will attend the convention. This is only what one of the three foreign missionary societies of this church is accomplishing.—Greensboro Telegram.



An Edison Phonograph will surprise you

The first time you hear it you will be surprised at its goodness. Everybody is—particularly the first time you hear the Edison Phonograph play an Amberol Record.

People who have heard Phonographs talked about, or who have heard them at a distance on the street, or who have heard some other make of sound-reproducing machine, do not realize the remarkable goodness of the Edison Phonograph.

This is partly due to the wonderful sapphire point which does not scratch or make any sound, and partly due to the wonderful Amberol Records, which are so smooth and clear that they can reproduce the finest violin melody with all its natural sweetness.

This is the same instrument which plays and sings those musical comedy songs which everybody whistles.

The Edison Phonograph does everything and does it well.

Is there any reason why you should not have one.

Edison Phonographs - - - $12.50 to $200 Edison Amberol Records (play twice as long) 50c.
Edison Standard Records - - - - - 35c. Edison Grand Opera Records - - - - 75c. and $1
There are Edison dealers everywhere. Go to the nearest and hear the Edison Phonograph play both Edison Standard and Amberol Records. Get complete catalogs from your dealer or from us.

National Phonograph Co. 149 Lakeside Avenue, Orange, N. J.
The Edison Business Phonograph saves the time of high-salaried men and increases their letter-writing capacity.

SACRIFICES OF A GREAT LIFE.

For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?

Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us: "Who, being the brightness of that Father's glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."—David Livingstone.

Alabama Man Says Tetterine Cures Eczema.

Morvin, Ala., August 1, 1908.
I received your Tetterine all O. K. I have used it for Eczema and Tetter, Ringworms, Old Sores and Risings and can gladly recommend it as a sure cure.
J. R. DeBride.

Tetterine cures Eczema, Tetter, Boils, Ring Worm, Dandruff, Cankered Scalp, Bunions, Itching Piles, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.

TYPOGRAPHICAL ERRORS IN THE S. S. SCRANTON ADVERTISEMENT.

In our issue of April 7, a 30-inch advertisement of S. S. Scranton Company, Hartford, Conn., appeared, advertising Fifteen Valuable Religious Reference Books. In the price list attached to the advertisement occurred a serious error, the line reading: "Complete set of fifteen volumes $15.00" should read: "Complete set of fifteen volumes $16.00," and on the same line, under the heading of "Cash Prices," where the advertisement reads: "Sixteen volumes $14.00," it should read: "Fifteen volumes $14.00." In other words, the monthly payment prices for the 15 volume set is $16.00; while for the same number of volumes (15) the cash price is $14.00.



MR. EUGENE ANDERSON, President. Georgia-Alabama Business College, Macon, Ga.

Bishop C. K. Nelson, of Georgia, writes from Atlanta, Ga., April 18, 1910, as follows:

"I wish to publicly express my appreciation of the work of the Georgia-Alabama Business College, at Macon, Ga., from which institution two of our young women in the Appleton Church Home, at Macon, have recently been equipped for an honorable and successful livelihood, and where we now have another. We have found this college most generous in its dealings, and I am convinced that its work is thorough."



WE SHIP ON APPROVAL *without a cent deposit,* prepay the freight and allow **10 DAYS FREE TRIAL.** **IT ONLY COSTS** 1 cent to learn our *unheard of prices* and *marvelous offers* on highest grade 1910 model bicycles, **FACTORY PRICES** *Do not buy* a bicycle or a pair of tires from *anyone* at *any price,* until you write for our large **Art Catalog** and learn our *wonderful proposition* on first sample bicycle going to your town. **RIDER AGENTS** everywhere are making big money exhibiting and selling our bicycles. **We sell** cheaper than any other factory. **TIRES, Coaster-Brake rear wheels,** lamps, repairs and all sundries at *half usual prices.* **Do Not Wait;** *write to-day* for our *special offer.* **Mead Cycle Co., Dept. M. 295, Chicago.**

The Christian Life

THAT WILL BE HEAVEN FOR ME.

If I can reach that peaceful home
My Saviour's face can see,
And pardoned stand before his throne,
That will be Heaven for me.

If I can stand at his right hand,
In judgment that will be,
And hear him say to me, "Well done,"
That will be Heaven for me.

If hopes that long have ceased to glow
With love and joy, can be
Rekindled on that other shore,
That will be Heaven for me.

With thousands round the great white throne
And on the crystal sea,
If I can sing redemption's song,
That will be Heaven for me.

Mrs. N. M. Pleasant,
Ruffin, N. C.

THE MINISTRY OF SMALL THINGS.

There was a plain, hard-working woman who always had to count every penny over and over before she spent it, yet so thoughtful was she that her life counted for more than many whose opportunities and abilities were almost limitless.

She felt that she could not deny herself the luxury of a daily paper, so each evening one was purchased and just as regularly next morning it was sent to a rheumatic gentleman in the next block who could not afford to buy one, but who enjoyed it just as much as if it were not almost twenty-four hours old. Her weekly church paper was regularly sent to a young mother whose cares kept her closely at home, for this good woman understood how it might be very easy in the work and hurry and worry and lack of church privileges, to slip backward in the Christian race. Often, too, on pleasant Sabbaths did she care for this young mother's little brood, that she might attend divine service and drink in the rich truths of sermon, prayer and song.

Very rarely indeed did a Sabbath pass that she did not invite to dinner some young man or woman whose home was not in town, thus exerting a most potent influence on their lives, for although she did not "talk religion," she lived it, and her sincere friendliness spoke volumes to homesick souls, and the home spirit of her board and the evening that followed kept more than one young man or woman from being led into questionable things.

Many other "little things" was this woman constantly doing; little things which come within the range and means of all who "only think," and the recording angel cannot write after her name: "For lack of thought she failed to do what she could."—Christian Observer.

THE PRESCRIPTION OF SORROW.

It matters not how bitter the herb which the trusted physician prescribes. To be cured or healed how glad we are to lay our trust beside his unquestioned skill. The Great Physician finds us in the sick-room of our spiritual experience or extremity. He assuredly whispers his unfailing cheer into our fainting souls. "Blessed are they that mourn, for they shall be comforted."

O Lord! Give us then the faith to lay beside thine unfailing word thine everlasting power. Jesus loves not sorrow, nor would he rejoice at our mourning, yet he knows at such times the heart-door is ajar, and that sorrow and mourning may become the handwriting of human need which he is anxious to read and impatient to answer. Bereavement, pain and loss are but the ingredients of the divine prescription, wrought in the mortar of love under the pestle of grace. The Father permits or sends these times of trial to kill out the moths that infest and devour the garment of holiness in which he wraps his own. Therefore, while we turn away from the sable companion of life, whom we have called grief, God clothes her anew in glistening garments and assures us that she is the child of his love, our sister and our friend.—Silas S. Perry.

CHARACTER POTS.

I had sometimes caught a glimpse of the small scullery-maid at my boarding-house; but one day, slipping to the kitchen for a cup of hot water, I had a queer bit of a chat with her. She was scouring granite pots with a vim and vigor which were bound to bring results, and all the while her face was as shining as her finished work.

"Do you like them, Alice?" I asked.

"No, I hate them," she replied emphatically.

"What makes you smile so over them, then?" I asked curiously.

"Because they're 'character pots,'" the child replied at once.

"What?" I inquired, thinking I had misunderstood.

"'Character pots,' miss. You see I used to only half clean them. I often cried over them, but Miss Mary told me as how, if I made them real shiny, they'd help to build my character. And ever since then I've tried hard, miss; and, oh, it's been so much easier since I've known they were 'character pots.'"

I said a word or two of encouragement, and went on my way, knowing that I had been rubbing up against a real heroine. Every-day life is brimful of disagreeable duties. Why not turn them every one into "character pots?"—Selected.

RECIPROCITY IN BLESSING.

The insistent needs of humanity, like the waves of the sea, beat upon every shore. Man cannot escape the universal hungry cry for help, nor can earth resist the tides. After rain and pulseless indifference at length earth cries, "O sea, great is thy faith!" and admits her embrace, when lo! in the giving and receiving both are refreshed.

So Jesus could not be hid. As well try to hide gravitation or the atmosphere. He carried with him the universal answer to the heart cry of man. In the fierce white light of publicity he stood, and those who touched were healed. In seclusion and retirement the restless needs still find him, and will not be denied. The Grecian woman holds him fast. To compelling billows of love he yields, and, wonderful mystery! he is himself blessed with a vision of faith never seen in Israel.—Selected.

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A Big Package Sent to All Our Readers Who Write at Once.

To any reader of this paper who writes immediately and encloses 2 cents stamps we will mail a set of five most beautiful post cards you ever saw. Ten very finest Floral, Birthday and Motto Cards, all different in exquisite colors, silk finish, beautifully embossed, etc., for only 10 cents. Thirty cards, all different, 25 cents. With each order we include our plan for getting 50 choice cards free. Address The Art Post Card Club, 703 Jackson St., Topeka, Kan.



Memorize this package

It is the symbol of gelatine purity and will bring you joy and satisfaction each time it enters your home.

BOSTON CRYSTAL GELATINE



"I can't keep house without it."

Crystal Gelatine will save you more pin money than any other article of food you can buy. Each package makes two quarts of delicious, "tender" jelly, which is truly as "clear as crystal". Simple to prepare, never curdles, agrees with the most delicate stomach. Thousands will use no other kind.

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Charlotte Steam Laundry
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Our Little Folks

THE MAY PARTY.

One day in May the Bluebells rang a hearty invitation,—
A garden-party was announced; soon all was animation;
Miss Lily-of-the-valley donned her snowy, perfumed gown
To lead the dance with Dan D. Lion—jolly, yellow clown!
Miss Pansy Blossom tripped along, with Rhoda Dendron, too,
While o'er the garden-gate young Mr. Dusty Miller flew,
Golden-hearted Daisy White and Violet Wild were there—
Oh, all the wild folk from the woods arrived, the sport to share.
I wish you might have seen the ground with clover-bloom white-flecked;
Sweet Miss Pink Rose of course was there, in satin ruffles decked;
The Lilac and the Tulip families, Cherry Blossom—all
Assembled on that bright May day within the garden wall.
The feast was spread, they quaffed the dew from the butter cups of gold;
And when the Tree-toad sang a song, his music was extolled.
They never ceased their mirth till old Moon-Man his light had shed;
Laughed he, "You heedless revellers, how late you are for bed."
—S. Virginia Levis.

WITH BOTH HANDS FREE.

"Why is it they let Kate help, and won't let me?" complained a visiting girl who had offered her services in her friend's cozy kitchen and been told there was nothing she could do. "Kate isn't any more anxious to help than I," she mourned as she took another stitch in her embroidery, "and I just really feel left out and hurt and useless."

Knowing it to be an honest plaint, the older woman made a reply that will bear thinking of for its applicableness to many other situations.

"My dear, perhaps if you go out there with nothing in your own hands you will find the chances to help more quickly."

The girl suddenly understood. And the next morning, going into the attractive kitchen with hands not carrying a piece of fancywork, she made no direct offer to help in words, but stood cheerfully ready to take up a bowl or fetch an egg-beater or beat a cake. And that day, quietly and happily, she found a dozen chances for really helpful, happy work.

Don't we often expect other people to let us help them in some way, by work or by sympathy or by care, when we are evidently preoccupied, our hands or our thoughts being so full of our own affairs that the mere offer in words means nothing? We must set aside self, if we hope to serve another.—Wellspring.

ON PLEASANT STREET.

"I guess she lives on Pleasant Street."

Rhoda's eyes opened. She spoke very quickly, for it was not very often that she had a chance to correct Uncle Charles. "O no, Uncle; she lives on another street entirely. I think it's Jefferson."

"They may call it Jefferson, but I'm sure its real name is Pleasant. She looks to me like the sort of girl to live on Pleasant Street."

Rhoda understood. That was only Uncle Charle's way of saying that Emma was sweet and pleasant herself. The corners of her mouth had a way of turning up, just ready to break into a smile. Her eyes had a habit of twinkling. Things that would make other people cross never ruffled Emma's temper.

"Pleasant Street is a fine street to live on," said Uncle Charles. "I wonder why some other girls I know don't move there."

Rhoda laughed outright, and Uncle Charles studied her dimples approvingly. "It looks to me," he said, "as if you were about ready to move into Pleasant Street yourself."—Selected.

THE RAINDROP'S STORY.

One rainy day, as a sprightly little field mouse was sitting near the door of his house greedily chewing a grain of corn, a raindrop fell on a leaf beside him.

"Where did you come from?" asked the field mouse, looking anxiously at the raindrop and wondering whether he would get an answer or not.

"From the sky," answered the raindrop very readily; "but my real home is the sea. One day as I was playing with my brothers and sisters in that beautiful home of ours the hot sun shone upon us. It drew many of us up into the sky. I was among them. We could see the green fields and the beautiful flowers far beneath. We came close together and formed a white, fleecy cloud. Pretty soon a chilly wind began to blow. We crowded together to get warm. We became so heavy we could not stay up in the clear air. We came tumbling down, and I have alighted here to"— But just then a sparrow, who was very thirsty, gobbled the raindrop up so quickly that he did not have time to finish his story.

Every little raindrop has its work to do, just as every little child has. If this one had not gone to quench the thirst of one of God's sparrows, it might have given new life to a blade of grass or a pretty flower of the field. God cares for all his little creatures and gives each one work to do for him.—Selected.

SAVING THEIR DESSERT.

William and Lawrence were in the habit of saving part of their dessert from the evening dinner for consumption the next morning, and, in accordance with this custom, two small cakes had been placed in the cracker jar for them, says the Youth's Companion. William, being the first up on the following morning and being hungry, went to the jar. He found only one cake, and a large piece had been bitten out of that. Full of wrath, he went upstairs and roused his brother. "Say!" he demanded, "I want to know who took that big bite out of my cake!"

"I did," sleepily answered Lawrence.

"What'd you do that for?"

"Well, when I tasted it I found it was your cake, and so I et the other one."

A BAG OF HEAVY STONES.

If a boy should try to run a race with a bag of heavy stones hung over his shoulder, he could never hope to win against those who were running without any such hindrance to keep them back.

Some one has said that bad habits are like a bag of stones. Every bad habit that boy forms, keeps him down and prevents him from doing his best. Stop your bad habits, boys, and then you will be able to run a good race in the journey of life, and will not be ashamed of your record.—Selected.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

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YOU don't want to experiment with an engine. It's too expensive. Buy right the first time and your power troubles are over—at once and for all. The engine question isn't a hard one to answer—if you investigate thoroughly. For you will find I H C engines far superior. Others cannot compare in efficiency, simplicity, economy and strength.

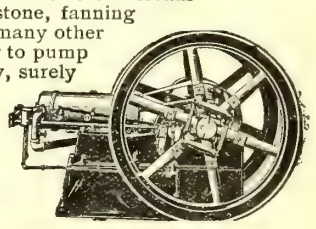
Profit by the experience of those who are discarding other engines for the I H C. Buy an I H C first—and save the cost of a "one year" engine.

I H C Gasoline Engines

There is one to meet your needs exactly. For the I H C line offers wide choice. Ask the local I H C agent to tell you about these styles and sizes. I H C Vertical engines—made in 2, 3 and 25-horsepower; Horizontal (portable and stationary) in 4, 6, 8, 10, 12, 15, 20 and 25-horsepower; Famous air-cooled engines—in 1, 2 and 3-horsepower; Hopper-cooled—in 2, 2½, 3, 4, 6 and 8-horsepower; also sawing, spraying and pumping outfits.

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Whichever I H C engine you buy will save you a world of time, work and money. You can find no better power to run the cream separator, wood saw, feed cutter, churn, grindstone, fanning mill, corn sheller, thresher, shredder, and the many other machines on your farm. There is no better power to pump water. And the I H C does these things quickly, surely and cheaply. It's the engine that pays for itself—and pays the biggest dividend on its cost.



Investigate. Then judge for yourself. See the I H C dealer in your town. Or, if you prefer, write direct to us for catalogues you are interested in.

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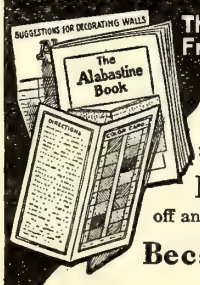


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LOOK FOR THE I. H. C. TRADE MARK. IT IS A SEAL OF EXCELLENCE, AND A GUARANTEE OF QUALITY



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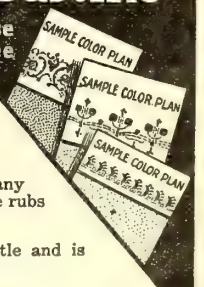
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

DATE OF ANNUAL MEETING.

As noted last week this has been changed from Saturday, March 14th to Friday, May 13th. We hope everybody, who possibly can, is planning to be there. It is an opportunity none can afford to miss and coupled with the privilege of attending and studying the General Conference for a few days will furnish food for study and thought for some time to come.

Moreover the people of Waynesville are planning for a big attendance and if you know anything of Waynesville and its excellent people you are prepared already to believe that the hospitality and entertaining will be at the top notch. To those who have not already been there we say "Go and see."

Those who wish to take advantage of General Conference rates will have to go on Wednesday, but they can stay in Asheville until Friday afternoon, thus having two whole days and nights to attend the sessions of the Conference. But above all things else the success of our Annual Meeting depends on prayer and the spirit in which we undertake this work.

ABOUT THE BOARD MEETING.

Dear Home Mission Sisters:

Last week I told you something about the Board Meeting and now we want to talk a little more about it.

The cry was as usual, more room and more funds for our growing work. How I wish every one of you could have the enlarging vision by sitting in a Board meeting and listening—just listening with all your faculties alert.

We need to get a real vision of the multitude, like that multitude that Jesus had compassion on. We need an enlargement of liberality. Let us plan and pray to give more to the work this year. I don't mean for you to give one cent less to anything else but just pray that our Father will help you to see your opportunity to help His little ones and increase your gifts to this cause. Let us take for our motto. "Attempt great things for God, expect great things from God."

The Week of Prayer proceeds you will remember are to go to Ruth Hargrove Seminary and the need is so great that we want to pray for the definite sum of $2,000 in the Southern Methodist Church, and we must pray that our Conference Society will do far more this year than ever before.

The first week in October is the date fixed for this special season. This ought to mean much to our spiritual uplift, let us work and pray that it may be a blessed season. The leaflets we hope will be out in time for study and intelligent use in the auxiliaries.

A recommendation to have a membership campaign in September, October and November was carried. We need that so much right here in our own Conference. We ought to double our number this year and if we will work hard for new organizations and building up the old ones we can do so that is only one member for each one of us, now some can get more than one while I know there are some who will not make the effort, still we ought to average one each.

It was suggested that we have a Conference leader for this campaign to work with the District Secretaries; for after all the District Secretaries have this power in their hands.

It was recommended and accepted that we start a Relief Fund to care for our workers when they are compelled to turn aside and rest awhile. A sum collected from each auxiliary equal to 10 cents per member.

That instead of asking for the $1.00 extra, that we have a Pledge Day in March of each year, and give as God has prospered us. Some may have only the dollar to give but He who sat over against the treasury will bless abundantly the small gift in His name, but there are some among us who cannot claim His blessing on one dollar gift, when we should give $5.00, $10.00, $25.00, or perhaps $100.00 or more.

This is our Father's work, we can serve Him only by serving humanity, and it is to His little ones that He asks us to give and yet how often do we turn from Him in the person of one of these little ones.

To sum it all up, these three things I wish to lay on your hearts and consciences.

1. To increase our membership.
2. To plan for Week of Prayer and pray for the definite sum of $2,000 to be given that week.
3. To enlarge our gifts or rather "pay what we owe to our Lord."

If we pay our tithe we will be able to care for all this work. Our women need this work (for His little ones) for the enlargement and spiritual uplift in their own lives, let us try to enlist them in His service.

"Let us not be weary in well doing for in due season we shall reap if we faint not." The promise is to the faithful, we must be faithful though we may never see the results of our labor. It is ours to work and leave the results with Him. Hoping to meet many of you in Waynesville, I will say good night.

Frances H. E. Ross.

Greensboro, N. C.

LETTER FROM MRS. BRANNER.

My dear Mrs. Nicholson:

It gives me pleasure to report that three auxiliaries of the Woman's Home Mission Society have been recently organized in the Waynesville District. Mrs. C. E. Steadman, on the fifth of April, organized at Finis Creek, a charge in her husband's work on North Haywood Circuit, with the following officers: President, Mrs. C. E. Steadman; Vice-President, Miss Nellie Graham; 2nd Vice-President, Miss Lula Rhea; 3rd Vice-President, Mrs. R. L. Noland; Recording Secretary, Miss Georgia Ferguson; Treasurere, Miss Ethel Rogers; Corresponding Secretary, Miss Maud Brown; and Agent Our Homes, Mrs. W. A. Graham. Address of all the above: R. F. D. No. 1, Crabtree, N. C.

(I enclose Mrs. Steadman's letter that you may know some of the difficulties that hinder the work of organizing in this mountain district.)

A cordial invitation from Rev. E. P. Stabler, gave me the opportunity of organizing two auxiliaries in his charge. At Liberty, on April 10th, with twelve members. The officers are: President, Miss Carrie Rice; 1st Vice-President, Mrs. Sallie West. 2nd Vice-President, Miss Sallie Rice; 3rd Vice-President, Mrs. Emma Worley; Recording Secretary, Miss Emma Reno; Corresponding Secretary, Miss Ethel West; and Treasurer, Miss Nettie West. Address of all the above: R. F. D. No. 2, Canton, N. C.

(Continued on fifteenth page.)



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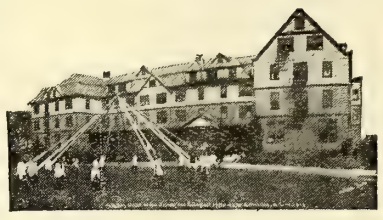
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FOR YOUNG WOMEN
ASHEVILLE, N. C.

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For catalogue, address

EDWARD P. CHILDS, President ASHEVILLE, N. C.

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Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living.

"I would not be placed back where I was—not for this whole world rolled at my feet."

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Combined medical and hygienic treatment for home use exclusively. Slight cost. No absence from business. No publicity. Improves the general health. Cure guaranteed. Write for particulars.
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CHURCH AND SCHOOL BELLS
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE ANNUAL MEETING.

Arrangements for the Annual Meeting, to be held in Reidsville, June 2-6, are being made as rapidly as possible. We are hoping to have with us Mrs. Cobb and two or three of our missionaries. Further announcements will be made next week. In the meantime, we beg that prayer be made without ceasing for the success of this meeting.

THE BOARD MEETING.

The Woman's Board of Foreign Missions held its 32d session, April 20-26, in Madison Street Church, Clarksville, Tenn. When it was known that circumstances made it expedient for the Board to accept the invitation to meet in Charlotte, N. C., the good Methodists of this beautiful, progressive little town opened wide their doors, and no where have we ever been received with a more whole-souled and abounding hospitality. It was the privilege of this writer to abide in the elegant home of Mr. and Mrs. Jack Crouch—a home where parents, children and servants meet daily at the family altar for worship, where God and His work are honored, and His servants ever most cordially welcomed. To come in touch with such a home is to carry through life its blessed impress, and to form friendships that are eternal.

Over the first gathering of co-laborers a dark shadow rested, as each was conscious of "Something gone that should be near."

Scarcely a month ago, the beloved secretary of the Tennessee Conference, Mrs. A. P. Lowell, had answered to the call "Come up higher." Most sorely did we miss the presence and the wise counsel of this strong, devoted woman who had so eagerly anticipated and lovingly planned for our coming into her own special field of fruitful labors.

It was indeed fitting that the first business session should open with a praise and testimony service, followed by the administration of the Lord's supper. Our sense of dependence in God and His word found outward expression in the daily devotional services, and in the setting apart of a prayer-room, to which, at any hour, one or many might retire for communion with Him without whom we can surely nothing do. The Bible lessons on Ephesians, given at the noon hour each day, by Miss Belle Bennett, were most instructive and helpful.

Every Conference Society, save the Denver and the Pacific, was represented. It was a peculiar pleasure to give the glad hand of fellowship to the delegates from the Columbia and the Los Angeles Conferences, and through them to the sisters who are striving, despite many difficulties to build up our work in the far West.

The presence of thirteen missionaries, at home on furlough, was a benediction. There were Mrs. Gaither, Mrs. A. P. Parker and Misses Watkins and Rogers from China; Miss Holding and Miss Case from Mexico; Misses Pesend, Parker and Shoffer from Brazil and Mr. and Mrs. Cram, Miss Wagner and Mr. Tun from Korea. It was gratifying to note into what strong, well-poised women the younger missionaries have grown, and how full all, even the oldest, still are with joy and enthusiasm in their work.

The report of the General Secretary shows that the outlook in the mission fields was never brighter, and the efforts in the home field never more vigorous and promising. An increase of 6,886 makes the present membership 98,168. The membership crusade, but just begun, will be continued with renewed zeal and additional helps, with aim to secure one new to every four old members this new year.

The Woman's Missionary Advocate now has 22,500 subscribers, and the Young Christian Worker 13,500. It was resolved that a stirring literature campaign be inaugurated for raising the subscription list of the Advocate to 30,000 and that of the Young Christian Worker to 20,000, and for pushing the sale of all the publications of the Board.

The total receipts of the past year were $264,562, an increase of $25,000 over last year. South Georgia still heads the treasurer's column with $31,499, then comes North Georgia with $22,859, South Carolina with $18,262 and Western North Carolina with $15,439.

The amount pledged for the ensuing year by Conference Secretaries was $162,450. For carrying on the work a total appropriation of $251,462 was made. The calls from the missionaries for reinforcement, better equipment and means for extenson were piteous, but we dare not face the embarrassment of debt in order to meet these calls.

Twelve missionary candidates, graduates of the Training School, were accepted by the Board and recommended for appointment as follows: To China, Miss S. J. Smith, Virginia Conference; Miss M. Beadle, West Texas Conference; Miss N. Martin, Mississippi Conference; and Mrs. D. Otis, Missouri Conference.

To Korea, Miss A. D. Noyes, North Georgia Conference; Miss E. Turberville, Memphis Conference; Miss B. A. Smith, Southwest Missouri Conference; and Miss J. Pierson, Northwest Texas Conference.

To Brazil, Miss J. Howell, Arkansas Conference; and Miss M. Steele, Northwest Texas Conference.

To Mexico, Miss M. W. Capers, South Carolina Conference; and Miss E. A. Zora, Southwest Missouri Conference.

Invitations for entertaining the Board next year were received from Enterprise, Fla., San Antonio, Texas, and Charlotte, N. C. The vote for Charlotte, N. C. was made unanimous.

An important part of the business of this session was the quadrennial election of officers. With feelings of deep regret and keen appreciation of their long terms of faithful and efficient service, Mrs. Trueheart and Mrs. Bribler were retired. Miss M. L. Gibson was re-elected president, but at her earnest request, for one year only. Mrs. J. B. Cobb was elected general secretary and Mrs. Marshall of the Southwest Missouri Conference and Miss Daisy Davies were elected associate secretaries. Mrs. Baskerville is the new editor of the Woman's Missionary Advocate.

IMPORTANT NOTICE.

All delegates to the Annual Meeting should send their names at once to Mrs. D. R. Allen, Reidsville, N. C., so that entertainment may be provided.

When Tired Out
Take Horsford's Acid Phosphate
It vitalizes the nerves and assists the digestion—refreshes and invigorates the entire system.



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Devoted to the cure of chronic diseases by natural methods. No drugs, No surgery. If you are afflicted with Paralysis, Rheumatism, Dyspepsia, Neurasthenia or some other disease that medicines have failed to cure, write for our free illustrated book which tells all about this new and better way.

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Oil Cook-stove

is the latest practical, scientific cook-stove. It will cook the most elaborate dinner without heating the kitchen.

Boils, bakes, or roasts better than any range. Ready in a second. Extinguished in a second. Fitted with Cabinet Top, with collapsible rests, towel rack, and every up-to-date feature imaginable. You want it, because it will cook any dinner and not heat the room. No heat, no smell, no smoke, no coal to bring in, no ashes to carry out. It does away with the drudgery of cooking, and makes it a pleasure. Women with the light touch for pastry especially appreciate it, because they can immediately have a quick fire, simply by turning a handle. No half-hour preparation. It not only is less trouble than coal, but it costs less. Absolutely no smell, no smoke; and it doesn't heat the kitchen.



Cautionary Note: Be sure you get this stove—see that the name-plate reads "New Perfection."

The nickel finish, with the turquoise blue of the enameled chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

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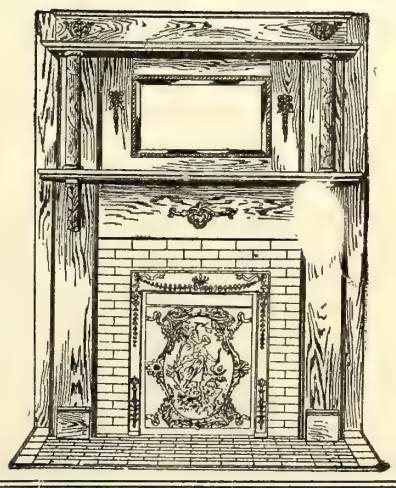
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The Sunday School Lesson

SECOND QUARTER—LESSON VII—MAY 15, 1910

Growing Hatred to Jesus.
Matt. 12: 22-32, 38-42

Golden Text—He that is not with me is against me; and he that gathereth not with me scattereth. Matt. 12: 30.

The Calumny of the Pharisees.

Another most extraordinary miracle startles the multitude. They are asking themselves questions about Jesus, and the suggestion is heard that He may be the long-promised Messiah. The Pharisees cannot deny the power of Jesus and they fall back upon the malignant accusation of an alliance with the devil. "It is only because He is in league with the prince of demons that He can cast demons out," they say. They had watched the life of Jesus and they had seen no evil which they might condemn. They had scrutinized His activities and only a succession of loving deeds had appeared before them. They were almost at a loss for a method by which to discredit Jesus in the sight of the multitude. Then came a daring evil thought. They would accuse Him of darker evil beside which ordinary human sins seemed small indeed. They would accuse Him of a personal partnership with the devil. It was an astute appeal to the superstitions of the crowd. Where superstitious fears have been aroused men have often rushed to strange extremes of credulity and folly and cruelty. Jesus could not be convicted at the bar of reason. Perhaps He could be discredited and even ruined by the influence of superstition. The suggestion was the outcome of an evil knowledge as to how to move men. That it seems not to have been taken seriously shows how deep and abiding an impression of utter goodness Jesus had made upon the multitude. There was something absurd about such a charge when made against Him.

The House Divided Against Itself.

Jesus was deeply moved by the fact that such an accusation could be made. He turned upon His accusers with a succession of flashing sentences which left no place for reply. Did they think that a man could fight the devil by means of an alliance with the devil? Did they not know that a kingdom with civil war could not stand against a foe—that a city given over to contending internal factions could not resist an enemy? It was not by a life of moral havoc within that He would be able to resist the foe of all goodness. It is only by being stronger than evil that a man can be a power over it. An alliance with evil leads to surrender to evil.

There is a principle under this quick verbal sword play which deserves our scrutiny. Good men are sometimes tempted to use strange methods in working for the improvement of the world. Sometimes Christians have used ways of working against wickedness which were strangely like the attempt to cast out demons by the aid of the prince of demons. Each age needs to be reminded that you cannot conquer evil by an alliance with evil.

Of course this does not mean that the reformer is to lose the sense of parctical strategy. It does not mean that he is to abjure those slow and patient methods which in the long run are so effective. It does not mean that in his passion for the ideal he is to insist at once on having everything or nothing, and so to get nothing. But it does mean that he is forever to remember that his foe is not an ally, that his enemy is not a comrade at arms. When practical strategy becomes alliance with evil, righteousness has been betrayed.

The Sin Against the Holy Ghost.

Jesus was pained most of all by what the accusation of the Pharisees revealed as to their own moral and spiritual state. To look at a life which a man knows is unselfish and to call it evil, to gaze upon the very revelation of the love of God and to call it a revelation of the devil, was something very much more dreadful than misjudgment. It was the expression of a moral perversity dangerously near that utter moral decay for which there is no cure. Jesus knew how to be patient with misjudgment. He knew how to be gentle in the very firmness with which he dealt with prejudice. But that inner perversity which called good evil, in spite of a knowledge that it was good, was a tragic sin against the Spirit of God, who whispers the distinction between good and evil in every human heart. It revealed not mental confusion, but the fact that the men meant evil. And the life which sets itself completely against its own knowledge of good and evil commits an unforgivable sin. We may be confused about many things, but there is no confusion about turning from the voice which speaks the demand of right in our hearts. To stifle that voice is to turn from what we know is good to what we know is evil. To do that completely and with fixity of purpose is the sin against the Holy Ghost.

The Sign of a Preacher.

With no word of reply to these stern utterances of Jesus, His critics fell back upon the request for a sign. It was another indication of their own character that they would have turned from His penetrating moral speech to some piece of miraculous power which would have appealed to their wonder rather than to their consciences. In all this how much they were below those of whom they had read in their own Scriptures. Did they remember the story of the Queen of Sheba, who came to hear the wisdom of Solomon? Did they remember the story of how the people of Nineveh repented at the preaching of Jonah? The sign of wisdom and the sign of true preaching were great enough signs if the conscience were awake. Jesus offered to the scribes and Pharisees the sign of a preacher—the sign of a true utterance of the will of God to their consciences and their hearts. When He performed miracles, open mouthed they asked for more. When He spoke the eternal truth they changed the subject and asked for a sign. Let them read in their own Scriptures the story of those who repented at a preacher's voice, and let them accept from Him the sign He offered, a true word of moral and spiritual summons to sinful men.—New York Christian Advocate.

Work of a Good Man.

A few men now and then, here and there, realize the responsibility they owe to the world to be of some benefit to their fellow men and one of the most conspicuous examples of this is Dr. B. M. Woolley, of Atlanta, Ga. Dr. Woolley is noted for his Christian integrity and fair dealing, being a highly esteemed citizen of his home town, where he has built up a reputation as a specialist for the cure of the liquor and drug habits. He has had more than a quarter of a century experience in the treatment of these terrible diseases. Dr. Woolley, and his son, Dr. Vassar Woolley, conduct an elegantly equipped sanitarium in Atlanta where hundreds of persons addicted to drugs and liquor are successfully treated every year. The average time required for treatment is thirty days except in extreme cases. Some time ago Dr. Woolley wrote and published a book on the effects of opium and liquor upon the human constitution. It brings out many facts not generally understood. If you happen to know of any person in your neighborhood to whom such a book would prove of value, you will do him a great favor by sending his name and address to Dr. Woolley, No. 26 E Victor Sanitarium, Atlanta, Ga., and the book will be sent postpaid with the author's compliments.

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The Farm and Garden

LITTLE THINGS THAT COUNT.

One of the little things in the estimation of many farmers is the home garden. I have just been at work in mine this morning and want to say a few more words about the garden. I have two frames each with three sashes 3 x 6 feet each. In one of these frames my tomato plants are growing and getting strong for setting outside this month. In the other I sow a lot of flower seed for home decoration, for I want my home to look attractive. I have asters, scarlet sage, moon flowers to climb on the porch, and cosmos for the late fall blooming. My sweet peas are, of course, in the ground. They are along a chicken-wire fence that encloses my garden to keep the neighbors' hens out, and they will make the fence look pretty. Then I have planted twenty-eight varieties of flowering shrubbery around the house in a well prepared border, and among them have planted 100 gladiolus bulbs, and will have scarlet sage along the edge of the shrubbery border.

My early peas are up, of course, and have been worked clean. Beets up, too, and lettuce and radishes, mustard and brussels sprouts. Three kinds of mustard are in the ground. Then on a rich and sunny border I have sown an ounce of seed of broad-leaf sage for next fall's sausages. The sage plants will be set after the early peas are off, and will make a much larger crop of leaves than keeping old sage bushes in the garden. I sow sage every spring, and find it much better to do this than to keep the old plants. My early potatoes were planted several weeks ago, and are now nearly ready to come up. Sweet corn will go in next and snap beans, and as fast as one planting gets fairly up, I plant more, and thus keep up a supply all summer till frost, and the late snaps are packed down in brine for the winter and can be taken out and soaked over night, and are all right for dinner the next day.

I shall give no quarter to weeds of any description. My tomato plants will be trained to stakes with single stems, and I can in this way get better and earlier fruit. Today I sowed some tomato seed outside to come on after the early ones fail and for fall use, and when frost threatens, I will gather all the green tomatoes and wrap each in paper and pack in boxes and put in a cool place free from frost, and will bring a few in at a time to a warm room to ripen, and will have sliced tomatoes till January. As my garden will be kept at work, and kept clean, I will not be bothered with cutworms, the eggs of which are laid on weeds in the fall. Then, as my garden is large, and the city right at hand, I can sell all the surplus to the grocers right in the garden. Next fall I expect to have a great many more sashes and a large area in frames covered with glass to grow lettuce all winter.

There are farmers all over the South could find a great profit in a garden well attended to. In fact, the garden can be made the most profitable acre on the farm.—Progressive Farmer.

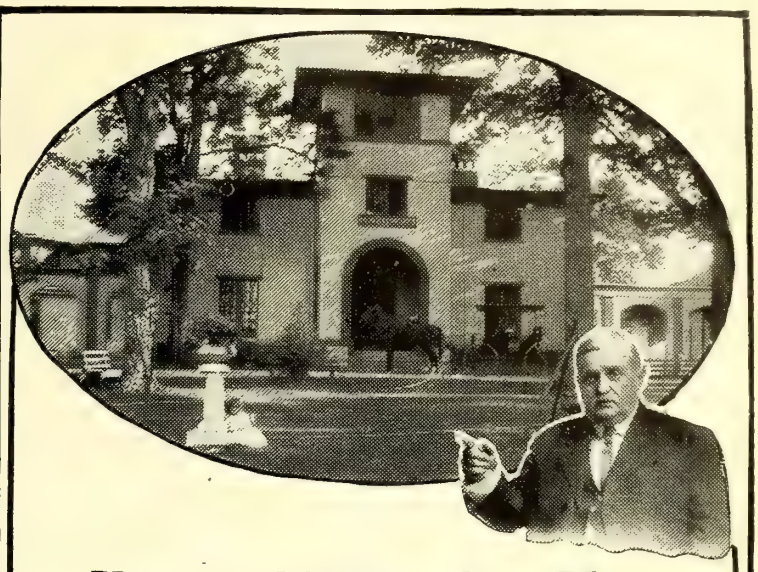
TESTING SEEDS.

It takes but little time to test the germinating power of the seed we are going to plant, and it may make all the difference between a good stand and a poor one to have all the seed planted to be of strong germination.

But in the garden seed we buy, and, in fact, in all the seed we plant, the heredity back of the seed is of more importance than the exact percentage of germination. Of course, we want a good percentage of germination in any seed, but there may be, and generally are, samples of seed that have a high germination which are poorer seed to plant than a sample that shows a lower percentage of germination, because the first may not be so well bred or so carefully cleared of variant plants as the latter. The breeding of the stock from which the seed came is of far more importance to the grower than the fact of a larger percentage of germination. In fact, in many garden seed the more worthless the stock, the stronger the germination, because nature is always trying to get back to natural conditions. The best growers of the dwarf forms of garden peas, for instance, take minutt care to weed out the rank growing "rogues" that always are appearing in the crop, and to which the whole would tend to run back if allowed to grow. These rank-growing weeds or rogues have the strongest vitality of any, and a sample that has not been well rogued during the growth of the crop may show a stronger germination than the well rogued stock. But the gardener who depends solely on the percentage of germination would make a great mistake in taking the higher germination sample. The matter of buying seed is so largely a matter of confidence that we should always buy from the seedsmen of the highest reputation, and pay the best price, for the seed will be atoned for many times over in the crop.

There is a notion that Northern-grown seed are not only earlier but better in the South. This is true of some things like garden peas, but not in a great many of other things. The sweet corn seed of the seed stores is almost always grown in Nebraska. This, planted in the South, will be early, but so far as crop is concerned, almost worthless. Corn, of all plants, needs to be grown in the locality where it is to be planted, and by careful selection, we can get a sweet corn that will flourish in the South, but you have got to acclimate it first and breed it at home. One of the largest watermelon growers I know in Maryland has all his seed grown for him in Florida, as he has found that they are better for his use than those in his own fields. In fact, all the watermelon seeds sold by the Northern seedsmen are grown for them in the South. There are many seeds that we can produce well in the South if we will take the pains to keep them pure and improving; but saving seed from the refuse of the crop in the garden is a sure road to an inferior article.

A friend once asked me to try some of his Early May peas that he had been saving for years. I planted a row alongside of peas I had bought from a seedsman and that were of the same extra early class. I put tall brush to my friend's peas expecting them to grow tall, and they went to the top of six-foot brush and half way down again before they bloomed. He had evidently been saving what was left on the vines after they got too old to eat, and the climatic effect and the careless growing had run them all to rogues and they were two weeks later than the Northern-grown seed. Garden seed need to be bred under the best conditions just as field corn does, and these conditions vary with the climate, North or South, East or West.—Progressive Farmer.



You Could Earn Far More If You Didn't Drink

LET'S forget sentiment in looking at this drinking question, and get down to hard-pan business facts.

Drinking cuts down your earning power. And in time will cut it off altogether. Because people lose confidence in a man who drinks. If you are working for yourself you will lose your customers—and if you work for some one else you'll lose your job.

You may shut your eyes to this fact for a time—and try to think you are an exception to the rule. But you're not. For as long as you have a cause you will have an effect. Just as long as you keep on drinking it will cost you a big money loss. A greater and greater loss as time goes on, until it amounts to hundreds or even thousands of dollars every year.

There's just one way to stop all this loss and that is to get at the root of things. Cut out the effect by cutting out the cause—the desire for drink.

Come to the Keeley Institute at Greensboro, and you will get all your old earning power back again. In four weeks of our treatment you will be just as keen a business man as you ever were. With all your old energy, clear judgment and steady nerves. And the cure will be worth a thousand times what it cost.

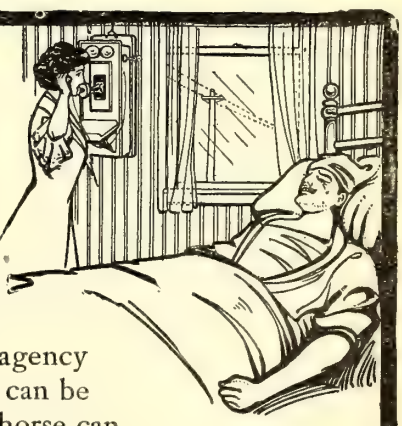
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GEORGIA

Our Dead.

Baker—Jesse E. Baker was born August 6th in the year of our Lord, 1842, and departed this life March 27th, 1910, being 67 years, 7 months and 21 days of age.

He was the father of ten children, nine living, twenty grand-children, eighteen living, and one great grandchild who preceeded him a few months to the spirit world. All of these, with a devoted wife, are sorely bereft and mourn his departure.

He joined the M. E. Church, South, in early manhood and was a faithful, consistent member. He served as an officer in his church for many years and as Sunday School Superintendent as long as his health would permit. His sickness was long and his suffering was intense, but he bore it with patience and without a murmur. He died on the night of Easter Sunday. Among his last words he said: "Today is Easter. It is the day on which our blessed Savior rose from the dead. I shall soon be like Him and with Him in glory." As the day was drawing to a close, he passed quietly and peacefully away to be with the Savior in the glory world.

His funeral rites were conducted in Bethlehem church by his pastor in the presence of a very large congregation and he was buried in the old cemetery at that church. "After he had served his own generation, by the will of God, he put on sleep and was laid unto his fathers." And that is the best that can be said of any man.

James Willson.

Bailey—Bachus Burtie Bailey, son of James H. Bailey, and Maggie G. Bailey, was born December 18, 1894, and departed this life March 6, 1910, aged 16 years, 2 months, and 18 days.

He professed faith in Christ about a year before his death, and joined the Baptist Church. During the time of his short religious experience he was a devout Christian. His life was consecrated to the duties of a young Christian.

While the tender transient flower that while in bloom was taken away, and lies slumbering in the silent tomb, his Christian works are living influences to his survivors in the community in which he lived. Bachus was found many nights reading his Bible while the other members of the family where in bed asleep.

His associations among his comrades had much to do with bringing them under Christian influences. We miss him in many places which no one else can fill. His place that he once occupied in the Sunday School is now vacant. His place in the family circle is left to be filled no more. His light was a shining one that illuminates the pathway of those who once walked in darkness but now has been brought out into the sunlight of a Christian life.

Sometimes we can't understand why our loved ones are taken from us in the bloom and youth of life. We only look on the human side in our tears and sorrow, and see through a glass darkly, and view death's withering, wintry arms and see where beauty smiles no more. But while that blooming youth is snatched away by death's resistless hand, his toil is past, his work is done, he has fought the fight, he the victory has won, and entered into eternal rest where hope looks beyond the bounds of time. While his gain is our sorrow we can look on the divine side and console our bereaved hearts with the hope of our loved one, who lies sleeping in the faithful tomb while angels watch the soft repose until the morning break, shall rise to fade no more.

Mother, don't grieve, Bachus is not dead; he is only a fading flower here, transplanted in the Heavenly land to fade no mroe. He is just as active as he ever was. His voice is singing sweeter. Earth has lost a charm. Heaven has won a jewel. Let sorrow cease, for God has only recalled his own. Though the tenement of clay will rest in a soporiferous world between a transient world and a world eternal, the spirit goes back to God who gave it. So let our hearts in every woe and sorrow say, "Thy will be done."

D. B. William.

Marsh—Isabella Jane Flowers was born in Alexander County, near Rocky Springs Church, February 11, 1840. She was married to Capt. A. T. Marsh, September 21, 1858, with whom she lived happily for more than 51 years. To them were born two sons and ten daughters, one daughter died in infancy and another one at the age of sixteen years, and the rest are all living, except perhaps the eldest son Henry, who was last heard from about three years ago at St. Paul, Minn. There were several railroad wrecks about the time he was last heard from in that State and his family and friends suppose he is dead. So there are eight daughters and one son still living and four of the daughters and the son are unmarried and at home.

For more than two years Capt. Marsh had been in very bad health and a part of this time it did not look like he could live, and it looked very much like she would be left a widow, for she was in good health. But she took sick suddenly and was very sick for about five weeks, but for several days before her death she seemed very much better, so that we had begun to be hopeful of her recovery, but on Thursday morning, March 17, she began to have convulsions which continued till about noon, and on Friday morning, March 18, she passed away very peacefully and quietly, as if going to sleep. Her age was seventy years, one month and seven days.

She joined the M. E. Church, South, at Rocky Springs, in early life, where her membership has been for most of the time, but as she lived away awhile her membership was also away at the time.

She leaves besides her husband and nine children, three brothers: Col. Geo. W. Flowers, of Durham, N. C.; Thos. C. Flowers, of Perkins, Okla., and J. Tillit Flowers, of Kansas City, Mo., and two sisters: Mrs. E. S. Warlick, of Morganton, N. C., and Mrs. Emma P. Cherry, of Rutherford College, N. C.

Sister Marsh had many noble traits of character, as wife and companion, she was agreeable, affectionate, and devoted; as mother, she was a model, as her works show her to be, in that splendid family of daughters. She filled her place in the church and community in such a way as to endear her to all the people, and perpetuate her memory in future generations.

The funeral services were conducted from the Rocky Springs Church in the presence of the sorrowing family (except the husband and one daughter, Mrs. Jas. H. Williams, of Monroe, N. C., who could not be present on account of sickness), one brother, Col. G. W. Flowers, and two sisters, Mrs. E. S. Warlick and Mrs. Emma P. Cherry, and a large congregation of sorrowing and sympathetic friends from many parts of the country as well as the home community.

Her pastor,

E. Myers.

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Second Round

Haywood Street .....May 15
Elk Mountain .....May 15
Bethel .....May 22
North Asheville .....May 22

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N. C.

Third Round

Franklin Ct., Clarke's Chapel, May 21-22
Macon Circuit, at Patton's....May 28-29
Franklin Station.....June 4-5
Greenville Circuit, Cashiers'....June 11-12
Almond and Judson, at Judson, June 18-19
Bryson and Whittier, at Olivet, June 25-26
Andrews Station.....July 2-3
Robbinsville .....July 3-4
Murphy Circuit, Bogle's Chapel, July 9-10
Hayesville Circuit, Hayesville, July 10-11
Hiawassee Circuit, at Rogers, July 16-17
Murphy Station.....July 17-18
Webster Circuit, Webster.....July 23-24
Dillsboro and Sylva, Dillsboro, July 24-25

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Third Round

High Point, South Main Street..May 21-22
High Point, Washington Street..May 22-23
Uwharrie Circuit, Oak Grove....May28-29
Greensboro, Spring Garden Street..June 5
Carraway Memorial, at night.....June 5
Coleridge Circuit, Mt. Olivet....June 11-12
Asheboro Station .....June 18-19
Ramseur and Franklinville, Ramseur, June 25-26
Liberty .....June 26-27
Randleman and Naomi .....July 2-3
Asheboro Circuit, Worthville.....July 2-3
Walnut St., Greensboro, Dist. Con., July 6-8
Pleasant Garden Circuit, Bethlehem, July 9
East Greensboro Circuit, Mt. Pleasant, July 10-11
Denton Circuit, Clarkesbury....July 16-17
Wentworth Circuit .....July 23-24
Reidsville .....July 24-25
West Greensboro Circuit, Groom's, July 30-31
Randolph Circuit, Ebenezer, July 31-Aug. 1
Ruffin Circuit .....Aug. 6-7

The District Conference will convene July 6-8 at Walnut Street Church, Greensboro. The opening sermon will be preached Tuesday night, July 5th, by Rev. R. L. Melton. The Conference will begin its first session Wednesday, 9 a. m., and adjourn Friday in time for all who desire to do so to leave on the afternoon trains.

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Third Round

Old Fort, at Bethel.....May 14-15
Table Rock, at Fairview.....May 21-22
Hartland, at Pleasant Grove ....May 28-29
Morganton Station, at night.....June 3-5
Morganton Circuit, at Dentons...June 4-5
Thermal City, Trinity.....June 11-12
Connelly Springs, at Mt. Harmony, June 18-19
Rutherford College, at night....June 18-19
North Catawba .....June 25-26
Marion, at night.....June 25-26
Rutherfordton, at Gilead.....July 2-3
Elk Park .....July 9-10
Spruce Pine .....July 12
Bakersville .....July 16-17
Green River, at Lebanon.....July 23-24
Broad River, at Kistlers.....July 30-31
Forest City, at Forest City.....Aug. 6-7
Cliffside, at Hollis.....Aug. 13-14
Henrietta and Caroleen, at Henrietta, Aug. 20-21
Dist. Conference at Bakersville..July 14-17

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Third Round

Wilkesboro Station, Roaring River, May 14-15
North Wilkesboro .....May 15-16
Jonesville, Maple Springs.....May 21-22
Elkin Station .....May 22-23
Mount Airy Circuit, Epworth..May 28-29
Mount Airy Station.....May 29-30
Wilkes Circuit, Lebanon.....June 4-5
Rural Hall, Bethel.....June 11-12
Pilot Mountain, Pinnacle.....June 12-13
Danbury, Davis Chapel.....June 14
Rockford, Siloam .....June 18-19
East Bend, Mt. Pleasant .....June 25-26
Yadkinville, Yadkinville .....June 26-27
Laurel Spring, Chestnut Hill....July 2-3
Sparta, Potato Creek.....July 3-4
Hilton, Baldwin's .....July 9-10
Jefferson, Bethany .....July 16-17
Creston, Big Laurel .....July 23-24
Watauga, Valle Crucis.....July 30-31
Boone, Boone .....Aug. 6-7

District Conference will convene at Boone, on Thursday, August 4, and continue over Sunday. The editors of the Advocate, representatives of our schools, and any others who may have official business will be entertained free, and are cordially invited.

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, North Carolina.

Second Round

Stanly Creek .....May 14-15
Lincolnton Circuit .....May 14-15

Third Round, in Part

Lincolnton, Lincolnton .....May 13-15
Crouse, Antioch .....May 21-22
Shelby, Central .....May 22
Cherryville, Beulah .....May 28-29
Shelby, Lafayette St. .....May 29
Gastonia, Main St. .....June 3-5
Gastonia, Ozark .....June 4
Gastonia, Fifth Ave. .....June 4-5
Bessemer, Tates .....May 11
King's Mt., King's Mt. .....June 11-12
South Fork, Bethel .....June 18-19
Lowesville, Salem .....June 25-26

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Third Round

Iredell, at Snow Creek.....May 14-15
Statesville, at Connelly's.....May 15-16
Alexander, at Hiddenite.....May 21-22
Stoney Point, at Center.....May 22-23
Mooresville, at McKendree.....May 28-29
Davidson .....May 29-30
Troutman, at Rocky Mount.....June 4-5
Mooresville .....June 5-6
Lenoir, at Moriah .....June 11-12
Lenoir .....June 12-13
Newton, at Friendship.....June 18-19
Maiden, at St. Paul's.....June 19-20
Caldwell, at Collier's.....June 25-26
Granite .....June 26-27
Hickory .....July 3-4
Hickory, at Houck's .....July 2-3
West Statesville, at Marvin.....July 9-10
Broad Street .....July 16-17
Race Street .....July 17-18
Catawba, at Concord.....July 19-20
Rock Spring, at Camp Ground..Aug. 13-14

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder

Second Round

Spring Creek, Balm Grove .....May 14-15
Haywood, Davis .....May 21-22
District Conference, Canton....May 25-27

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, North Carolina.

Third Round

Leaksville .....May 8
Spray .....May 15
Walnut Cove, Bethesda.....May 14-15
Walkertown .....May 22
Forsyth, Oak Summit.....May 28-29
West End .....May 29
Lewisville, New Hope.....June 4-5
Grace .....June 5
Farmington, Wards.....June 11-12
Advance .....June 12-13
Stoneville, Hermon.....June 11-12
Madison .....June 11-12
Summerfield, Morehead.....June 18-19
Stokesdale, Glencoe.....June 19-20
Davidson .....June 25-26
Kernersville, Vernon.....June 26-27
North Thomasville, Mt. Pleasant..July 2-3
Thomasville .....July 3-4
Cooleemee .....July 7
Davie, Concord.....July 9-10
Mocksville .....July 10-11
Burkhead .....July 15
Southside .....July 16
Centenary .....July 17
District Conference, Burkhead, Winston-Salem, July 14-17

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Third Round

Spencer .....May 29
E. Spencer, N. Main.....3 p. m., May 29
Holmes Memorial .....8 p. m., May 29-30
Epworth .....11 a. m., June 5
West Concord, Kerr St.....3 p. m., June 5
Forest Hill, at night .....June 5
Albemarle Ct., Stony Hill.....June 11-12
Albemarle Station.....June 12-13
Salisbury Circuit, Shiloh.....June 18-19
South Main .....June 19-20
Gold Hill, Wesley Chapel.....June 25-26
Salem .....June 26-27
Cottonville Circuit, Cottonville....July 2-3
Norwood .....July 3-4
Kannapolis, Shiloh .....July 9-10
China Grove, Landis.....July 10-11
Woodleaf, Gay's Chapel .....July 16-17
First Church, at night.....July 17-18
Linwood Circuit, Macedonia....July 23-24
Lexington, at night.....July 24-25
Mt. Pleasant, Center Grove.....Aug. 6-7
Concord Circuit, Boger.....Aug. 7-8
Bethel, Big Lick, at Bethel.....Aug. 13-14
Central .....Aug. 17
Jackson Hill, at New Hope....Aug. 20-21
New London, Palmerville.....Aug. 27-28

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$2.00 Bottle Free

Woman's Home Mission Society

(Continued from tenth page.)

On April 17, I organized at Bethel with twenty members. The officers are the following: President, Mrs. H. H. Garner; 1st Vice-President, Mrs. J. E. Wilson; 2nd Vice-President, Mrs. Emma Evans; 3rd Vice-President, Miss Nannie Blalock; Recording Secretary, Miss Maud Blalock; Treasurer, Miss Stella Hyatt; Corresponding Secretary, Miss Maud Blalock; Agent of Our Homes, Miss Gertrude Wilson. Address of all the above except the president: R. F. D. No. 2, Canton, N. C.; address of the president: R. F. D. No. 3, Waynesville, N. C.

Brother Stabler is doing fine work on the Bethel Charge. The Missionary Rally, held at Liberty on the 9th and 10th, was well attended with fine addresses by our Presiding Elder, Rev. W. H. Willis, Prof. Dean, of the Weaverville College, Rev. B. L. Abernethy, and others.

Bethel is six miles from Waynesville and one of the loveliest and most fertile valleys of Western North Carolina. Churches and schools abound and the residents are noted for their intelligence and hospitality. Surely, the far-famed "Vale of Tempe in the fair Thessalian plains," could not have surpassed the beauty and sylvan charm, the verdant fields, and sparkling waters, with its environment of magnificent mountains—vieing, in grandeur, I opine, with Olympus and Ossa—of Bethel.

Here, in the quiet vale, tired nerves and busy brain can find needed rest and recuperation, and it would be an ideal spot for a "Rest Home" for many of our tired workers. When you come to the annual meeting, you must "See Bethel and live!"

As the time for holding our Annual Meeting, May 13th, is near at hand, and names of delegates must be sent to me, I earnestly request that all who expect to attend, write me at once. The delegates will be expected to arrive at Waynesville on the afternoon trains, Friday 13th.

With best wishes for a very harmonious and spiritual Annual Meeting.

Yours sincerely,
M. J. Branner.

(You may expect us, dear Sister Branner, to arrive in time and in goodly numbers. We are all looking forward to Waynesville.—Editor.)

NEW AUXILIARY AT SOUTH MAIN STREET, HIGH POINT.

The scriptural injunction about entertaining strangers may be equally applicable to the entertainment of friends. By showing hospitality to either friend or stranger many blessings have come not only to households but, likewise, to whole churches and communities.

During a recent visit of Mrs. F. J. Bates, secretary of the Rockingham District, Baltimore Conference, to a friend in High Point, she was instrumental in organizing a Woman's Home Mission Society at South Main St. In reporting the new band to Mrs. J. H. White, secretary of the Greensboro District, Mrs. Bates spoke very encouragingly of the start made and of the encouragement given by the pastor, Rev. O. P. Ader.

The officers elected are as follows: President, Mrs. M. T. Hicks; First Vice-President, Mrs. Harry Huffman; Secretary, Mrs. F. S. Wall; Treasurer, Mrs. Sam Dutton. Number of members, twenty.

FROM WEAVERVILLE.

My dear Mrs. Nicholson:

With the return of spring the Weaverville Home Mission Society has felt an upward impulse and is making an effort toward growth and improvement. Some new members have been secured and new officers elected as follows: President, Mrs. B. H. Hoover; Vice-President, Mrs. D. Atkins; Secretary, Miss Frances Hoofnagle; Treasurer, Mrs. Robert Williams; Press Supt., Mrs. James N. Gill.

We have adopted the potato as our emblem and nucleus for the coming year. Each member has promised to plant a twenty-foot row of potatoes in her garden, the proceeds of which shall be for our Missionary Society. When the potatoes are harvested we shall have a potato reception, collect all the crops for sale and serve our guests with refreshments made from potatoes. As the potato may be, for some, more convenient capital than the proverbial missionary hen, we desire to publish our plan in order to pass it on.

Sincerely yours,
Mrs. James N. Gill, Press Supt.

Epworth Pianos and Organs on Display at General Conference

HERE'S YOUR CHANCE FOR AN EXTRA GOOD BARGAIN

I have shipped a carload of our finest, sweetest toned Epworth Pianos and Organs to Asheville, North Carolina, for exhibition during the Methodist General Conference which opens May 4.

This fine display of Epworth Pianos and Organs will be in charge of our Mr. Bradley whom many of you have met in this same capacity at three previous General Conferences. Mr. Bradley will be pleased to have all the delegates and their friends call at our headquarters and examine these beautiful sample instruments.

Rather than have these sample instruments returned to the factory, we will make special clearing sale prices and pay the freight to your home anywhere in the United States and let you name your own terms of payment.

No matter where you live, if you will drop me a postal I will send you pictures of these fine pianos and our Special General Conference Clearance Sale Offer which will save you a good part of your piano money. It will only cost you a penny postal to learn all about this good bargain chance on one of the fine General Conference Epworth Pianos or Organs.

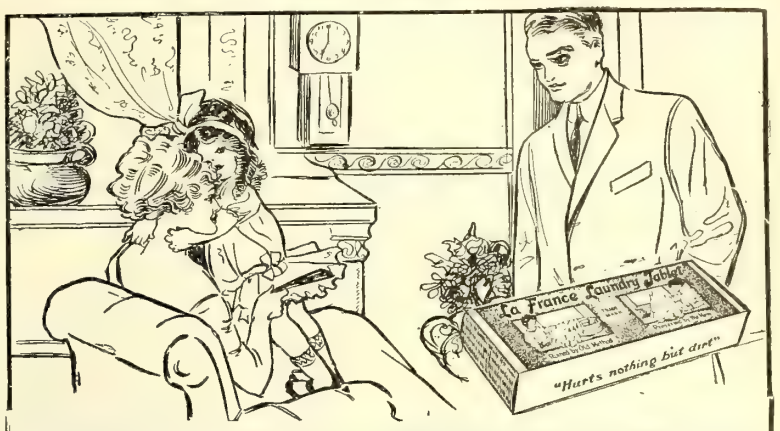
Address me personally, "H. B. Williams, Sales Manager, Williams Organ & Piano Co., Room 396, 57 Washington St., Chicago, and say: 'Please send pictures and special sale price on one of the (say which, piano, church organ or parlor organ) you have on display at the General Conference.'"

Write name and address plainly. Better send the postal right now before you forget it.

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They mend all leaks in all utensils—tin, brass, copper, graniteware, hot water bags, etc. No solder, cement or rivet. Any one can use them; fit any surface; three million in use. Send for sample pkg. 10c. Complete pkg assorted sizes, 25c postpaid. Agents wanted. Colette Mfg. Co., Box 1141, Amsterdam, N. Y.



"I took dinner down-town to-night, wifie, as it was Monday and I knew you'd be busy with the washing." "Why, dear, I'm sorry you didn't come home to dinner. We had everything you like. I had plenty of time, for I tried La France Laundry Tablets and had all the washing on the line by 11 o'clock this morning."

La France Laundry Tablets

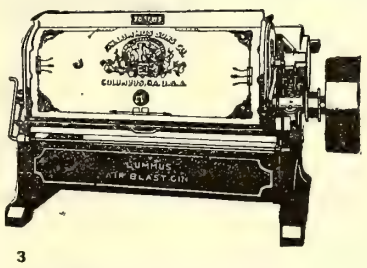
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1st. They save time,
2nd. They save labor,
3rd. They save the clothes.

These Tablets do not take the place of soap, but they make *any soap* twice as effective. They do this because they are a natural solvent of dirt. They dissolve the dirt in the clothes in about 15 minutes, so that it is only necessary to *rinse it out*. This puts wash-boards in the background and avoids rubbing the life out of the garments. Think what this means in the case of laces and fine white goods.

5c bar does two washings. All grocers.
"Hurts nothing but dirt."

LA FRANCE MANUFACTURING COMPANY
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These Advantages:



Better Sample, Increased Capacity, Reduced Fire Risk, Longer Life, Less Attendance, and Most Economical are found only in the

LUMMUS AIR BLAST GIN SYSTEM

It's to your interest to investigate, and we will tell you all about it if you will simply send us your name and address.

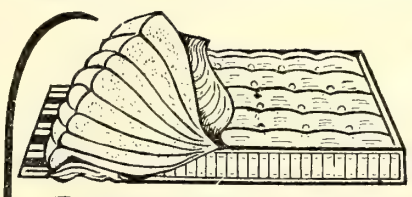
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Thousands of acres of good land are unproductive for want of proper tile drainage. Get rid of half your farm troubles by using drain tile. The cost is reasonable as compared to results obtained in increased crops. Write for free pamphlet on tile drainage. Tells how and why to drain. We make first-class, smooth clay tile at reasonable prices.

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ABSOLUTELY GUARANTEED TO BE SECOND TO NONE

THE man who attains to old age spends about one third of his time in bed. Nature demands that this rest be taken, and if one disobeys her law, and fails to give her time to repair the worn-out machinery, she exacts a sure penalty.

He soon finds himself not so strong, and before he is old in years he is broken in health. He is forced to give up his work; if, indeed he does not drop into his grave at a time when he should be in the full vigor of manhood.

To avoid such a waste of energy, or a premature collapse, the wise and the economical man will give eight hours of twenty four to sleep, tired nature's sweet restorer;

"The baiting place of wit, the balm of woe,
The poor man's wealth, the prisoner's release,
The impartial judge between the high and low."

If a third of one's time is passed in bed, then what of the bed?

Shall it be a combination of boards and knots, or shall it be on a Mattress that is made of the finest material that time and money can procure? Where nothing but skilled workmanship is used, where every particle of its composition is sanitary, made of material that there is not a particle of dust about, made in satin finished ticking, of the finest quality. There are eight layers of the best quality Felt in each mattress,

These mattresses are diamond or square tufted, rolled stiched or plain stitched. A sample of the Felt and ticking will be sent you on request, and if you do not find Kirkman's Leader Felt Mattress at your Dealer's, send us **$14.25** and we will ship you one of these mattresses by Express all charges prepaid. After using this mattress for 60 days and comparing it with any Felt mattress on the market, return it to us and your money will be cheerfully refunded. As to our responsibility we refer you to any bank or banker of High Point.

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REPORT OF R. L. DAVIS, SUPT. N. C. ANTI-SALOON LEAGUE, JANUARY 1 TO MARCH 20.

To the Temperance People of North Carolina:

Since the first of January, 1910, your Superintendent has been actively engaged in carrying forward the work committed unto him by the North Carolina Anti-Saloon League. We feel encouraged as we see the progress on the work, and we believe that the belief in prohibition and total abstinence is growing all the while, and that more and more the citizens of our State are adapting the policy of teetotalism.

Since the first of January I have delivered sixty-one sermons and addresses in twenty-one counties in the State. I have spoken in the following towns and cities and the communities in those vicinities: New Bern, Farmville, Charlotte, Shelby, Reidsville, and Lumberton. I have traveled by rail 4,261 miles and on buggy 198 miles. Our audiences this year have been much larger than last year, and everywhere we find that the people are deeply interested in our cause.

The Near-Beer Saloon.

Public sentiment over North Carolina on the near-beer saloon evil is now very emphatic. The church has spoken out against it by committee reports and resolutions. The press almost universally has condemned it, and the experience of all localities is, that it is a cover for the violation of law. Many towns are taxing it to death, and when they do not succeed in this, they are laying heavy restrictions. North Carolina has reached the point where the only wise thing for the Legislature to do on this point is to give the near-beer saloon a death blow. It must go.

Club Lockers.

The sentiment against liquor selling by the clubs over the State is fast crystallizing. The fight is on in Charlotte, and soon will be in Wilmington. Under prohibition in North Carolina, clubs have been organized for the prime purpose of supplying members with liquor. The good citizens of the State will not stand for this, and, therefore, the fight is on. To continue to tolerate this evil would be to invite just criticism from many citizens in the State. The united church is against liquor selling in any form, and the Christian citizens of this State are not satisfied with this locker system. Club liquor must go.

Law Enforcement.

North Carolina's experience with the prohibition law has taught her that the enforcement of law is as important as the enactment of law, and the increased activity on the part of all law-abiding citizens against this form of rebellion and anarchy is very pronounced everywhere. Our audiences this year are possibly 50 per cent. larger than they were last year, and in every community we find a fixed determination on the part of the best citizens to see that the law is enforced. It is very evident also that officers are more active, and as we study our work from this standpoint, we find encouragement on every hand. Let citizens in every community lay the responsibility on their respective executive officers to execute the law—give them all moral support and encouragement in doing it, and if they fail, lay the blame upon them. From every quarter in North Carolina come encouraging letters concerning officers who are doing their duty. No community can stand for anarchy and rebellion, and no citizen can uphold crime, therefore, we must give our influenee for the execution of all law. We are not yet dead in earnest about this matter, but the cause is growing all the while. Blind tigers must go.

National Legislation.

The great need, not only of North Carolina, but of all the States today, is National legislation. The prohibition cause in all dry territory is greatly injured because of our present inter-state commerce laws, which protect the liquor shipment of other States. The prohibition sentiment all over the nation today is strongly in favor of some legislation that will give relief from this evil. The Anti-Saloon League of America and temperance workers in all other organizations feel that we are in sight of this needed legislation. We have the assurance of the assistance of the National Administration. The Legislatures of fourteen States have petitioned Congress for this legislation, and many statesmen are working to this end. The united church and every temperance organization is a unit on this question, and we are compelled to believe that Congress must heed this call that comes so strongly from two-thirds of the territory of this nation. Faith in God and an incessant fight will bring us early victory.

Literature.

The North Carolina Anti-Saloon League is now scattering much literature over the State. The liquor laws of North Carolina, by Heriot Clarkson, are in demand. The Anti-Saloon League Year-Book of 1910, of 250 pages, is the best helper for every temperance worker. Our free leaflets are doing good, and the American Issue, our official organ, is receiving words of praise and commendation. We are sending out many personal letters in answer to various inquiries that come to us from all over the State, and are thus quickening the life of every community.

Yours in the conflict,

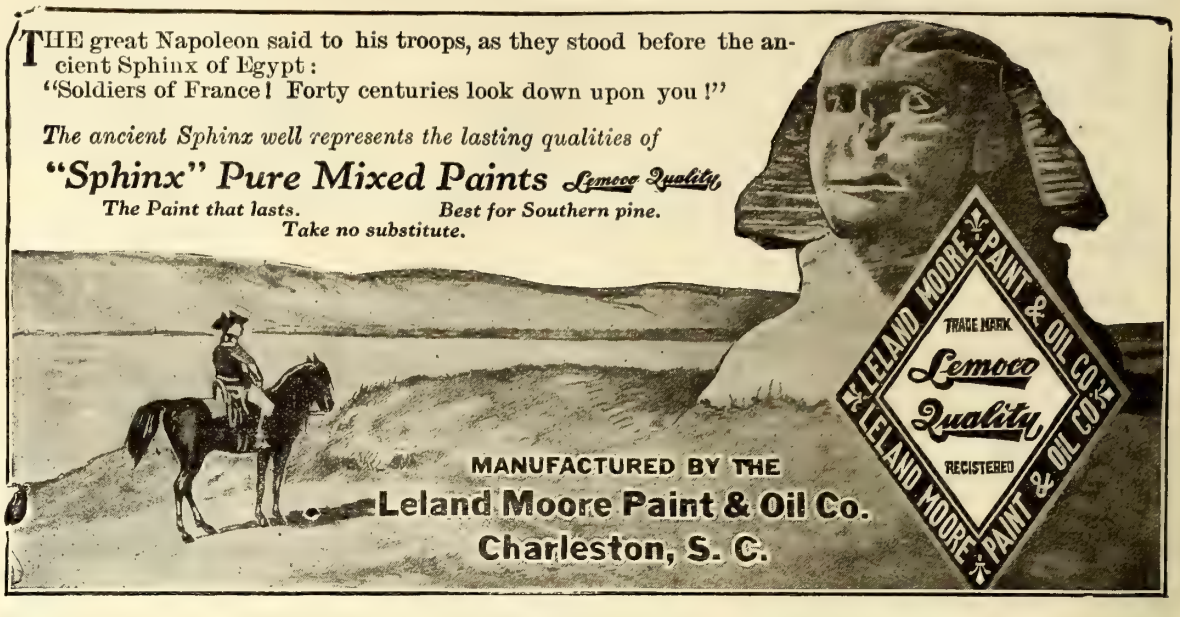
R. L. Davis,
Supt. N. C. Anti-Saloon League.

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"Soldiers of France! Forty centuries look down upon you!"

The ancient Sphinx well represents the lasting qualities of

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The Paint that lasts. Best for Southern pine.
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If people would eat right, there would be no use for Digestit, the natural remedy for indigestion, dyspepsia, heartburn and stomach disorders. But unfortunately we don't eat right and never will. There will always be weak stomachs and stomachs that fail to secrete enough fluids for proper digestion. And there will always be need for Digestit. It stimulates stomach secretions—digests all the food that is burdening your stomach. There is nothing harmful in this simple remedy. It contains only elements necessary for the digestion of food.

After a meal of rich foods, two tablets of Digestit will give immediate relief. That full, heavy feeling will quickly pass away and there will be no more discomfort. The surplus food that the stomach cannot handle will be digested by Digestit, and its continued use will strengthen the digestive tract, tone the stomach muscles and cure the most stubborn case of Dyspepsia or Indigestion. Forty tablets for 50c at your druggist's or by mail prepaid upon receipt of price. Address
W. L. BROWN CO., Jackson, Miss.

Trinity College Notes.

It is announced that President John C. Kilgo, D. D., LL. D., will preach the commencement sermon at Washington and Lee University, Lexington, Va., Sunday, June 12.

Rev. W. L. Cuninggim, of Wilmington, an old Trinity man who is a member of the Board of Trustees and has been a life-long friend of the College, has recently presented to the Library a valuable collection of books, pamphlets and magazines, amounting in all to two hundred and one volumes.

The regular final examinations will begin Monday, May 23, and will continue till June 2. The examinations for the graduating class will begin on May 17. This is done in order that those graduating may be enabled, as far as possible, to complete their work a week before commencement.

Wednesday evening, the students of the College were addressed by Mr. J. T. Johnson, of Charlotte, College Secretary of the Young Men's Christian Association. He spoke to a good audience on the subject of the Summer Student's Conference at Montreat, explained what was attempted there, and urged the association to send a large delegation. The local association expects to be represented by at least nine members.

Professor C. W. Edwards, J. J. Wolfe, Julian Blanchard, and C. B. Markham attended the annual meeting of the North Carolina Asademy of Science, at Wake Forest. Dr. Wolfe read a paper on "Pellagra." Professor W. H. Pegram, of the Department of Chemistry at Trinity, was elected president for the next year.

A classical club has been organized at the College. Professor W. F. Gill, of the Department of Latin, was elected president, J. N. Aiken, secretary, and Prof. A. H. Meritt, of the Department of Greek, corresponding secretary.

Prof. A. H. Meritt, of the Department of Greek, is announced to deliver the address of the closing exercises of the Arcadia High School next week.

Mr. J. W. Barbee, who has been a student in the Department of Law at Trinity for two years, has opened an office in Durham for the practice of his profession. He received his license from the Supreme Court in February.

The inter-society debate between the Columbian and the Hesperian Literary Societies of the College will be held Friday evening in Craven Memorial Hall. The subject for discussion is: "Resolved, That the United States should adopt a system of postal savings banks." The speakers are S. S. Alderman, of Greensboro, and W. I. Ward, of Swepsonville, from the Columbian Society; W. A. Cade, of Kipling, and H. M. Ratcliff, of McFarland, for the Hesperian Society. These debates are always of great interest to the college community. The Columbian Society has the affirmative, and the Hesperian Society the negative.

"Learn how to tell a story. A well told story is as welcome as a sunbeam in a sick room."

North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

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ESTABLISHED 1855 | GREENSBORO, N. C., MAY 19, 1910 | VOL. LV.—No. 20

Reading Room Trinity College

EDITORIAL

THE CHILDREN'S HOME.

The plan adopted for the support of our Children's Home depends much upon the offerings made by the Sunday Schools on Fifth Sundays. The results so far have been a great disappointment. As we are now approaching the fifth Sunday in May, we feel that there should be timely agitation of the matter, so that every Sunday School may be prepared for making the largest contribution we have yet had. The situation demands that this should be done. With sixty or more children in the Home and finances already running behind, it is imperative that superintendents and teachers should feel the obligation as never before to make this fifth Sunday foot up an offering far in advance of anything heretofore reported.

The question for each one to consider now is: how to organize in advance so as to secure a liberal offering from each one connected with the school. To do this will require that plans be laid in advance. It will not do to let things wag along till the day comes and then trust to a sort of desultory attempt to raise the money. Let the superintendent call his teachers together and consult with them, agreeing upon a plan to lay before the school at least one week in advance. Let the class be the unit and let each teacher see to it that his class is prepared for the offering. It would be well if the superintendent would prepare to make the school a talk on the Home on the Sunday before, showing how these sixty or more little children are dependent upon them for support, and getting them so thoroughly interested that they cannot forget during the week to prepare for the offering on the next Sunday.

The reports of these fifth Sunday collections heretofore have shown that in most places very slip-shod methods have been employed, if indeed there has been any method at all We feel now that the time has come for every reader of the Advocate to understand that this is serious business, and that we cannot afford to treat the call with indifference. Our Superintendent is there and the necessity is upon him to see that these little children are fed and clothed, and it is worse than heartless in us to allow the day to pass without doing our very utmost to secure the largest possible offering.

Let every one put conscience into this work. There will be no lack of support for our Children's Home when our people become aroused in conscience and go at it in the spirit of devotion to Him who said, "Inasmuch as you have done it unto one of the least of these, ye have done it unto me."

CHILDREN'S DAY.

As the Sunday School Board has requested a change in the date of holding Children's Day service, there is danger of some confusion and a failure to observe the day at all in many places. The change was suggested by the board primarily for the reason that the third Sunday in May is this year embraced in the session of the General Conference. This being the case, the second Sunday in June is suggested as the day to be observed this year as Children's Day. We call special attention to this now that it may not be neglected, and especially to the fact that the Board is exceedingly anxious that the collection on this day may be sufficient to cover the balance of the $50,000, which the Church began to raise four years ago to establish at Vanderbilt University a chair of Religious Pedagogy. Of this amount there remains yet to be raised $35,000. It is hoped that this amount will be raised by the combined offerings of the schools on the second Sunday in June.

We want to suggest, moreover, that Children's Day should be magnified more than it is. We do not make out of this day all that we should. First of all it should be made a great day for the children. They should be made to feel that it is their day, and all the exercises should be carefully planned with this end in view. As far as possible let all the children have some part in the exercises. There is nothing that will bind the children more strongly to the school, nor is there anything that will prove more helpful as a matter of training and education. On the other hand we feel that the day can and should be made a great day for the parents. This can be done without in any way interfering with the interest of the day as it is related to the children. In fact, a Children's Day that is well arranged will be sure to prove a great day for the parents and will furnish the finest opportunity to bring the parents of the community into enthusiastic support of the Sunday School.

We sincerely hope that the second Sunday in June will be made a great day throughout the Church and that the thousands of children will on that day lay their offering upon the altar that there may be established a school of training for Sunday School workers in our great Church.

If for any reason the second Sunday in June cannot be observed as Children's Day any other Sunday may be chosen, so that the day may be observed as nearly as possible on the same date.

THE FIRST COPY OF THE NORTH CAROLINA CHRISTIAN ADVOCATE.

The beginning of any great movement or any great influence is always interesting, but, of course, the origin of some things is more interesting than others.

North Carolina Methodism must necessarily be interested in anything that has been such a factor in its development as the Church paper; for, if we except the ministry itself, perhaps nothing has done more to mold our Methodism than the Conference organ.

I am peculiarly interested in the first issue of this paper, which lies before me as I write, and which was launched from Raleigh on Friday, January 4, 1856, with Rufus T. Heflin as its editor. it has four pages with seven columns to the page. The editor's introduction is written under the head "Our Paper," and is a plain statement as to the aim and object of its publication. Most of the editorials were written on the reports of the Conference which was held in Wilmington. The paper also contains the appointments of the preachers. The North Carolina Conference at that time embraced the following presiding elder's districts: Raleigh, Danville, Greensboro, Salisbury, Washington, Newbern, Wilmington and Atlantic.

The Conference convened in Wilmington on November 14, 1855. Next November it will be fifty-five years since this Conference was held and since our Christian Advocate was established. In looking over the list of appointments of the preachers for that year you will find the names of only two living today who received an appointment at that Conference—that of Rev. M. C. Thomas, now of the North Carolina Conference, and Rev. S. H. Helsabeck, of the Western North Carolina Conference; and yet, in 1881, when the writer joined the North Carolina Conference at Durham, there were just 50 of these preachers living and most of them in the active work. How rapidly our ranks are being broken. But while there are only two left of that great body of men who met at the Conference in Wilmington in 1855, yet as our ranks are broken here by some answering to the "Roll call up yonder," young men take our places and the work goes on.

The very first article that appears in this first copy of the North Carolina Christian Advocate and in the first column, is a poem entitled "A Hope of Heaven." It is to be regretted that its author is not given; the nom de plume "Raleigh" is used. After quoting Montgomery's Cry of the Soul: "Oh! where shall rest be found—Rest for the weary soul," the poem begins thus:

"Oh! there is naught upon this earth of ours
The restless longings of the soul to fill,
We pant for fairer fields and fresher flowers,
For purer fountains still.

"Our drooping souls like captive eagles pine
To breathe once more their native atmosphere—
To soar above the cloud, where sunbeams shine,
And shadows disappear."

Several other stanzas follow on the same line of thought; but it is not what this old paper contains that impresses one so much, as it is the association of it with the men, many of whom we knew, and the work they did. But most of those who read the first lines in the Christian Advocate in 1856 are gone into the great future, many of them dying with the hope of reaching that place where the shadows are all dispelled by the sunbeams which forever shine. *

THE TOBACCO QUESTION.

By a very close vote it was decided by our General Conference to enact no law at present affecting the question of the use of tobacco by our preachers. The growing interest in this question, however, as well as the strong vote cast in favor of a rule requiring that the young preacher refrain from its use, shows that the time is undoubtedly coming when a minister who uses tobacco will find himself handicapped. It would be well for this reason that all young ministers seriously consider whether they cannot abandon a habit which is so likely to stand seriously in the way of their success.

It is gratifying to know that, without any legislation on this subject, there has been great progress made in the matter of reform. Comparatively few of our young ministers are addicted to the use of tobacco in any form, whereas, a generation ago there were few who did not use it in one or more forms. We believe the best way to eliminate this evil is to bring to bear upon the young preachers the influence of a healthy public sentiment, inducing those who have formed the habit to abandon it, and those who have not formed the habit to avoid it. To undertake to adopt a rule at present which would absolutely exclude one who uses tobacco in any form from a place in our ministry would be unwise, but the time has come for the young men in our ministry to be admonished on this subject. This means, moreover, that the time will come when the minister who expects to wield a saving influence among the people must abstain from the use of tobacco altogether. Reforms like this do not go backward, but ever forward, and we do not hesitate to say that before the march of enlightened public sentiment, tobacco is as surely destined to be outlawed as is the liquor evil.

The importance of teaching parents the danger of alcoholic drinks, especially when given to children, of the frequency of which there is increasing evidence was emphasized at a recent meeting in Boston (Boston Medical and Surgical Journal, February 24, 1910), when Dr. Blakely reported the case of a four-year-old boy who died after a five months' illness characterized by loss of appetite and an enlarged liver for which there seemed no explanation. After the child's death, questioning of the parents elicited the fact that for two years the father had been giving the boy beer and whiskey when treating his own friends who called upon him and the result was cirrhosis of the liver in this mere child.

In corroboration of the existence of liver cirrhosis in children caused by alcohol, another physician at the same meeting cited the death of a girl five years old who died from the disease, acquired, it was afterwards learned, through the habit of drinking from her mother's cologne bottle.

NORTH CAROLINA CHRISTIAN ADVOCATE

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THE GENERAL CONFERENCE.

The second week of the General Conference has been reached, a large amount of work has accumulated and the calendar is bountifully supplied with material to work on, and the various committees have multitudes of memorials yet to pass on. Large numbers of preachers and other visitors are here and the Conference room, though spacious, is crowded every day to hear the proceedings and listen to the debates. This Conference contains a large number of able debaters and parliamentarians, and no measure goes forward except as the rules will allow. Among the many prominent members of the Conference none have greater weight in the deliberating than Dr. John O. Willson, of South Carolina, Dr. James Cannon, Jr., of Virginia, and Dr. W. F. McMurry, the secretary of Church Extension. These men often appear on the floor and are listened to when they speak. A great many measures have been proposed and much discussion has taken place in the Church press during the recent months about what the General Conference ought to do. Some of these measures seem to be well received but the great bulk of them will never take legal form.

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There has in recent years been a growing sentiment in favor of granting to the congregation a larger place in our Church government, and our Conference at its recent session in Hickory memorialized this General Conference to so change the law as to give the Church Conference authority to elect the stewards and Sunday School superintendents, subject to the confirmation of the Quarterly Conference. This, with other memorials, was referred to the Committee on Revisals. This committee recommended non-concurrence. A substitute however was offered by Dr. Frank Richardson, of Holston, that these officials be elected by ballot by Church Conference on nomination of the pastor, and then followed the most spirited debate so far of the session, but finally the substitute was defeated. Many strong arguments were presented pro and con but the conservatives finally carried the day by casting 162 votes against the substitute to 108 for the change. It was thought that the laymen would generally support the substitute, but this contest developed the fact that the laymen were as much divided on it as the preachers were. The strong argument in its favor was that it would give the laity a larger voice in selecting the officers of the Church, popularize the Church Conference and bring the whole body of the congregation into closer touch with the general work of the Church.

* * * *

The General Conference of 1906 conferred upon the Board of Church Extension authority to raise funds by popular subscription to build a great representative Methodist Church in Washington City. Our Mount Vernon Church there has swarmed four or five times in the past twenty years and they are not able to undertake an enterprise of such magnitude as the conditions demand, though amply able of themselves to build a church that would meet the needs of their own congregation. The other leading denominations, Episcopal. Presbyterian, Baptist, Lutheran, our Northern Methodist brethren and the Catholics have magnificent and stately churches in the National Capital, but Southern Methodism, within whose territory the Capital City is situated, has for its first church there a building by no means creditable to our great Southern Church. Acting under the authority given, the Board of Church Extension undertook this task. Dr. George S. Sexton, of Texas, was chosen assistant secretary with special reference to the Washington City enterprise, and by his wise and zealous effort about $130,000 has been secured. To complete a half-million-dollar church such as we need in that great city will require large donations from all the South. This cannot be secured altogether by popular gifts but will have to be raised in a systematic way by the Church at large. The Committee on Church Extension reported to the General Conference a plan which seemed reasonable and feasible: that the Board levy an assessment on each Annual Conference equal to 2½ cents per member annually for four years. This would, if collected, yield $180,000, making a gift of ten cents from each member of our Southern Church.

The Conference discussed at length this report and finally so amended it as to strike out the amount to be assessed, giving the Church Extension Board authority to raise the amount by assessments or donations or both. We need this church in Washington and the people must in the next four years build it and they will, and when completed it will be a monument to the devotion of a great constituency to the multitudes of Southern Methodists whose duties take them to Washington. At the evening hour a Church Extension rally was held and strong addresses in behalf of the Washington Church were delivered by Rev. Geo S. Sexton, Bishop Candler, and ex-Gov. T. J. Jarvis.

* * * *

When the Conference adjourned at Birmingham four years ago we had fourteen bishops, all of whom were effective except Bishops Fitzgerald and Granberry. Since then death has claimed six of these, viz: Bishops John C. Granberry, A. Coke Smith, William Wallace Duncan, Chas. B. Galloway, John J. Tigert, and Seth Ward. Their memorials were all read on last Friday and it was a sad and solemn service. They were great men, preachers of power who wrought well, serving their generation by the will of God. They loved the Church and enriched the world by their ministry. Mrs. J. J. Tigert, widow of the late Bishop, was present at the memorial service, and heard the high tributes paid to the illustrious dead. Since there are so many vacancies in the College of Bishops it has been conceded for some time that at least six new bishops would be chosen this year. The bishops recommended not less than five new ones and the Committee on Episcopacy finally reported in favor of seven and May 16 was agreed upon as the day to elect them.

Serene old age is beautiful, but even old age is slow to acknowledge advancing feebleness. The man who has spent his days in service for his Lord and loves his work as he loves his life approaches superannuation with feelings of regret, not only because his term of service has so nearly reached its limit, but also because it seems he has done so little. But no man among us has led a more faithful and consecrated life than our venerable Bishop Key who might be well named the "Knight of the Stainless Shield," so clean and spotless has been his record for these eighty-two years. The son and grandson of Methodist preachers, born and reared in a Methodist parsonage, he gave himself early to his Lord and has been for more than three-score years a preacher, a flaming evangelist, and for twenty-four years past a bishop who has measured up well to the high and holy trust laid upon him. Last week a letter was read from him asking that he be retired from active work. It was a pathetic message but it breathed the spirit of the saint. He seemed overcome and so did the Conference, and the grand old warrior who had been victorious on many a hotly contested field was granted a well-earned rest.

There has been more or less dissatisfaction in various parts of the Church on account of the administration of Bishop Morrison. He is a good man and has rendered to the Church much valuable service, but in recent years has aroused more or less of opposition on account of his policy in the Episcopal office. This is written to explain in part what the secular papers have made much ado about: the charge filed against him at the General Conference. Charges be it known, affecting only his official acts, and in no wise reflecting on his moral character, which has always been beyond suspicion. These complaints have been lodged against him and on Saturday Bishop Candler, who presided at that session, appointed a Committee of Investigation consisting of W. M. Cox, J. H. Bryant, F. J. Prettyman, L. W. Moore, J. M. Perry, P. M. Brown, J. M. Barcus, J. J. N. Kenny, B. P. Allen, J. W. Lewis, E. W. Alderson, J. O. Willson, T. A. Kerley, J. C. Reed, H. K. Boyer, W. L. Cunninggim, M. T. Haw, and others, numbering in all twenty-five clerical members, as the law requires. The committee after looking carefully in the matter completely vindicated the Bishop.

Through all the history of American Methodism our bishops have been men of lofty character and no suspicion as to purity of life has ever been cast upon any one of them. But infallibility was never claimed for them. They are subject to mistakes and errors of judgment and have at various General Conferences been called before the Committee on Episcopacy to give account for neglects and failure to properly administer law. But never before in our history has the charge been publicly made and a special committee named to investigate the record of a bishop. This is all to be deplored for the world outside will misunderstand the matter and many will be inclined to consider it a reflection upon the moral character of the Bishop—but it is only a charge of maladministration, and does not in the least reflect upon his character.

* * * *

For many years the sentiment has been growing against the use of tobacco by the ministry. In the Canadian Church it is the exception for a minister to smoke and our Northern Methodist brothers have drawn the line at the entrance door of the Conference so that no one can enter there till he has pledged to abstain from the weed. Our Commmittee on Temperance had a warm contest as it considered the tobacco question, and the majority report, which seemed to be a compromise agreement, recommended that all committees of examination of candidates for admission urge them "to abstain from the use of tobacco at least for reasons of ministerial prudence." This was a long step forward and was agreed to by some ultra-conservatives who were opposed to any action, merely as a compromise. But the most active total abstainers on the committee were not content with that and they filed a minority report which was spoken to most ably by Rev. Dr. Vaught, of Kentucky, and the motion to lay it on the table was lost. General and warm discussion followed. The arguments were ably presented from both sides and finally the minority report was rejected by a very narrow majority—the vote standing 137 for to 134 against. Then the Conference almost unanimously passed the majority report.

It was a good natured, though spirited struggle. The anti-tobacco sentiment is growing and this action of the Conference will strengthen it. I think the action taken was wise and that it is better to urge upon the young preachers as they come in, to abstain, leaving the matter, which is not a question of morals, to the judgment of the candidate. The Church has delivered its opinion and asks them to abstain and it seems better for them to obey of their own accord, than to make it a rigid requirement.

* * * *

The Committee on Episcopacy on Saturday made a report continuing Bishop Fitzgerald on the superannuated relation and granting to Bishop Key the same. All the other bishops were left effective except Bishop Morrison, on whose case action was postponed until the Committee of Investigation had sifted the charges before mentioned. At the time these lines are written the report has not been rendered to the Conference, though the committee has unanimously agreed that the charges were groundless.

Bishop Wilson, the grand old man, our greatest leader, though feeble in body is clear in mind and as wise in judgment as ever. He is left effective and the College of Bishops is requested to assign to him light work on account of his physical infirmity. The committee also recommended that the salary including traveling expenses of the bishops be increased to $4,800 a year; the salary of superannuated bishops to $2,400, and that the widows of bishops be granted $1,000 a year. This is an increase of $800 in salary to the effective bishops—this additional amount being intended to cover all the expense of travel which, to a bishop who does his full duty, is quite a heavy expense.

The Conference has not yet taken action in this matter, but it is very probable that the report of the committee will be favorably considered. The increase will not be appreciable to any one except to the bishops, as this expense is met by the church at large and will require a very slight raise in the assessment for bishops' fund.

* * * *

The report of the Committee on Missions which was adopted on Saturday consolidates all our mission work, foreign and domestic, and places all the woman's societies under the control of the General Board. This was done with the approval of the organizations affected and will reduce materially the expense of the general office and so harmonize the work that no friction may arise in mission fields through seeming conflict of authority and government.

The new law reads as follows:

"The General Board of Missions shall consist of a president, vice-president, a general secretary, two secretaries for the department of foreign missions, two secretaries for the department of home mis-

sions, two educational secretaries, two editorial secretaries (one of these secretaries in each instance shall be a woman), and thirty managers of whom ten shall be preachers, ten laymen, and ten women, one of whom shall be the president of the Woman's Missionary Council; together with the bishops, the treasurer of this board and an assistant treasurer who shall be a woman, and the corresponding secretary of the Board of Church Extension and the president of the Laymen's Missionary Movement, who shall be ex-officio members. Said Board shall be elected quadrennially by the General Conference as follows: The president, vice-president and managers on nomination of the Committee on Missions, the General Secretary by ballot at the time of the election of other connectional officers, the members elected to continue in office until their successors are chosen. The Board shall fill all vacancies that may occur. The secretaries for Foreign Missions, the secretaries for Home Missions, the educational secretaries, the editorial secretaries, the treasurer and assistant treasurer, shall be elected quadrennially by the incoming Board, the women on the nomination of the Woman's Missionary Council. The officers and members to continue in office until their successors are elected."

The women's work, so far as it concerns the local church, will be carried on as hitherto, but the Woman's Missionary Council shall have complete management of the local Woman's Foreign and Home Mission Societies in the following paragraph:

"The women of the Methodist Church, South, shall conduct missionary work through an organization to be known as the Woman's Missionary Council, having a home and a foreign department. It shall develop missionary work among women and children in accordance with the policy of the General Board. This council shall consist of a president, four vice-presidents, two or more secretaries, two recording secretaries and the corresponding secretary, or alternate, of both the Woman's Foreign and Home Mission Societies of each Annual Conference. The secretaries of the general board, assistant treasurer, and the women who are members of the general board shall be ex-officio members of the Woman's Missionary Council. The council shall hold annual meetings to hear reports of the work in all fields, receive appropriations and plans from the general board, to arrange the details of the appropriation and to consecrate the women who are accepted for service. The council shall also plan to enlarge the membership of these societies, to increase the collections and to further the work of missionary education among women and children. At the annual session preceding General Conference, the council shall elect its officers by ballot and nominate the women who are to be officers and members of the general board. The council shall make its own laws and provide a constitution and by-laws for conference and auxiliary societies in harmony with the constitution of the general board."

The work of Parsonage Building and the management of the Parsonage Loan Fund of the Woman's Home Mission has all been transferred to the Board of Church Extension and will hereafter be managed by that Board.

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Provision has been made for the organization of Wesley Adult Bible Classes in our Sunday Schools, and the Sunday School Board is authorized to elect a superintendent of the Wesley Adult Bible Class Department whose work shall be to develop and extend this special phase of the work. This is intended to build up a distinctively denominational "Baraca" organization to be promoted through the agency of our own Sunday School Board, so that our Adult Classes throughout the connection may be bound together in some manner as the "Baraca" movement has done in an interdenominational way.

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The Sunday School Board has been authorized to elect a superintendent of Teacher Training work. This is a field to which Dr. H. M. Hamill, of our Sunday School Department, is peculiarly fitted and which lies very close to his heart. It is a work that needs to be promoted for there is a growing demand for well furnished Sunday School teachers which can be supplied in a large measure if our people will co-operate with Dr. Hamill in this new and important field.

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The time limit has been much discussed in recent years and the Conference is divided on the question. The Committee on Itinerancy have reported a measure which provides that where a congregation petitions for it and the petition is endorsed by all the members of the Cabinet, that the Bishop may appoint a pastor to the same charge for more than four years. It is thought that when the measure comes up for consideration that it may be modified so as not to require unanimous consent but instead thereof, the approval of a majority of the presiding elders to meet the demands in such cases. If this should be done it will be all that the friends of a longer pastoral term should demand and as little as the advocates of the old system should contend for and the question of the time limit would be settled to the satisfaction of all.

* * * *

If a preacher in our Church is charged with immorality the week after an Annual Conference adjourns he is suspended from active work and his support is withdrawn, so that he and his family are often reduced to want, pending the time for the trial which under the law cannot take place until the following Annual Conference.

I have known a preacher to be suspended for nearly a year and then tried and acquitted, but he had been ruined financially by the long delay of justice. A report has been made providing for a trial at once and in case of appeal from the Conference Committee of Trial that the General Conference Court of Appeals hear the case in the interim of a General Conference and let the matter be settled at once and for all without delay. It is a reasonable and just recommendation and it will very probably be adopted.

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Bishop J. H. Vincent, of the Methodist Episcopal Church, has been a visitor to the Conference. He is a great man, a native of Alabama and his presence on the platform was hailed with applause.

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The Lord made the flowers with which to decorate the landscape, to gladden human hearts and to exalt the aspirations of men. To love flowers is a sign of gentility and to give flowers is a beautiful and fragrant expression of love and sympathy. On last Wednesday, one of the elect ladies of Asheville, Mrs. Mary E. Ray, who is an invalid and unable to attend the sessions, sent to the Conference a wealth of beautiful roses which were the admiration of all who saw them. With the flowers was a communication stating that these were named the "Bishops' roses," a variety which was the favorite red rose of the late Bishop Wightman, and which she had herself cultivated and developed through many years. The secretary, in the name of the Conference, acknowledged the beautiful gift in fitting words which carried comfort and thanks to the gracious donor.

* * * *

Our work in Brazil has grown marvelously during the twenty-five years of our labor there and as the territory enlarges it is found necessary to divide the Conference and organize a new one to be called the South Brazil Conference. The reports from our men in that field read like a second act of the Apostles and our people feel a special interest in that great country because of the fact that Tarboux, Walling and Lauder, of South Carolina, and Lee and Terrell and Miss Pescud, of our own State, are laboring in that mission.

It is gratifying to know too that our Mission Board has finally decided to establish a mission in Africa. This a new field to us but one in which great possibilities are to be found. The gospel has taken hold of the naked and savage cannibal in that dark continent and developed his children into bishops in the Church of God.

* * * *

Rev. George C. Clement, the fraternal delegate from A. M. E. Zion Methodist Church and the editor of the general organ of that church, The Star of Zion, published in Charlotte, N. C., was present last Thursday and after his credentials were read, was introduced and delivered a fraternal address which for strength of statement, beauty of diction, breadth of view, meekness of spirit and assurance of Christian love was a paper that would have done credit to any messenger.

He is a native of Mocksville, N. C., and his father was a devout and respected Christian man, who was converted at old Smith Grove ground, many decades ago. Was an exhorter and afterwards a local preacher in our Church until after his freedom from slavery when he, with many others of the colored population, withdrew to organize the colored church. This son of his, Rev. Geo. C. Clement, is a man of high character and a wise leader of his people. His address was enthusiastically received and gererously applauded.

Bishop Hendrix responded to the address in appropriate words.

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Last Sabbath was a day to be remembered in Asheville. The sky was clear and cloudless and the air as crisp and bracing as October. It was a perfect day, and a sweet Sabbath; peace seemed to pervade all hearts. Great multitudes went to Church, and heard great sermons. Bishop Hoss preached powerfully from the text, "What think ye of Christ?" at Central Church; Bishop Candler preached the commencement sermon at Weaverville; Bishop Wilson at Haywood Street; and Bishop Key at Bethel. I heard Rev. J. S. Simon, our Wesleyan fraternal delegate, at the Presbyterian Church, preach from Rev. 3: 20. It was a strong and unique sermon delivered deliberately, and without any effort at display, but it breathed the sweet Christian spirit, and he held the crowd from start to finish.

* * * *

The Committee on Revisals recommends changes in the Ritual, and if adopted, paragraph 487 in Discipline, will read:

"Dearly beloved, forasmuch as all men by nature inherit evil tendencies and are born into a world in which sin abounds, and that our Savior Christ saith, except a man be born again he cannot see the Kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to this child, now to be baptized with water, that which by nature he cannot have; that he may be baptized with the Holy Ghost, received into Christ's Holy Church, and be made a living member of the same."

In paragraph 488, the sentence as amended, will read:

"Dearly beloved, forasmuch as all men conceived and born in sin, and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin committing many actual transgressions, and that our Savior Christ saith, 'Except a man be born again he cannot see the Kingdom of God.'"

Change paragraph 490 to read as follows:

"Then the minister may cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

"I M. take thee N. to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

"Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the minister.

"I N. take thee M. to be my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth."

In the burial service, the 90th psalm is abridged and lessons are added from II Samuel 12: 16-23, and Mark 10: 13-16, providing for a suitable scripture lesson at the funeral of a child.

* * * *

This committee also recommended the change of name from Methodist Episcopal Church, South, to the Methodist Church. I learn that this carried in a full committee by only one majority. There is a strong sentiment in favor of holding the old name, and the vote in committee cannot be taken as sure sign of the general sentiment, because the committeemen from the small Northwest Conferences all favor the change, and in committee each Conference, without regard to strength, has equal voice. It is probable that when the Conference vote is taken that either side may be surprised with the result. Many people are guided by sentiment and cling to all that is old. The Oklahoma Conference has memorialized for the federation of all American Methodism, with five separate general divisions, one for all colored Methodists and four for all branches of Methodism other than colored, to be divided on geographical lines. These various divisions to be under the direction of one general head. Many people think if this plan is feasible and that if other Methodist bodies will join in the move all competition will be overcome, and the future of the Wesleyan hosts of America would be wonderful in its enlarged possibilities.

(CONTINUED ON SIXTH PAGE)

THE BISHOPS' ADDRESS TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH, ASHEVILLE, N. C., MAY, 1910.

Beloved brethren of the ministry and laity, elect of the Church for your sacred responsibilities as counselors and legislators, grace and peace be unto you from God our Father and from the Lord Jesus Christ, by whom we know the Father. We give unto you our Christian salutations, and rejoice with you in our common inheritance that God has given unto the Gentiles repentance unto faith, and has taken us also into his covenant of life and peace. "For this is the record that God hath given unto us eternal life, and this life is in his Son." We worship the Eternal Father of the Eternal Son, for without sonship there is no fatherhood. It is the Eternal Son in the bosom of the Father by whom is made known unto us the Godhead of both Father and Son through the Holy Spirit proceeding from the Father and the Son. Called to be saints, our daily prayer for the whole Church is that she may manifest the power of sons of God and so realize her high calling of God in Christ Jesus. We are as yet the potential Church; but we devoutly thank our Lord, who condescends to be head over all things to his Church, for the ceaseless honor which he puts upon the Church which is his body and which is complete only in him. We are grateful to him for that great religious movement called Methodism, which has leavened and quickened the life of Christendom during the eighteenth, nineteenth, and part of the twentieth centuries, and has become the leading force of Protestant Christianity throughout the world. As we meet for the third time in this eventful century, when our Divine Lord is seen leading his hosts to their greatest victories, we dare utter our doxology: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the Church by Christ Jesus unto all generations, forever and ever. Amen."

Lutheranism is the least part of the work of the Reformation led by Martin Luther in the sixteenth century, although numerically the largest Protestant force. So Methodism is the least part of the great religious movement of the eighteenth century under the Wesleys and Whitefield. Both movements were unspeakably great in the moral and religious freedom which became the inheritance of all Protestant Churches. Yet Methodism must stand as the peculiar expression of that last great religious movement, and so, the object of deepest interest to all students of Christianity. Harnack, the eminent German writer, whose theological position excludes all possibility of a bias of partiality toward Methodism, declares: "No type of believers has interested me more than the Methodists. If I read Church history correctly, that denomination is richest in experimental religion, most active in Christian work, most fertile in results of all since the time of the Reformation." We are familiar with what the best English historians, such as Lecky and Green, have said as to the influence of Methodism in saving England in the eighteenth century, but we are concerned to know what may be expected of Methodism in the twentieth century. In one of the great quarterlies, in a notable article on our "Representative Religions," occurs this tribute: "On the whole, the Methodist Church will be seen to be a great organization moving on the world for definite and powerful results, striking where there is most to be done. It converts for all the Churches; but it still keeps itself larger than any of the rest, and increases at a faster rate." A Unitarian organ frankly says: "Methodism has had a grand mission to fulfill in modern Christendom—a mission of meditation between different sects on the one hand and between an exclusive Church and a neglected world on the other. And there is a moral majesty in the firm and sure tread with which it has marched to the accomplishment of its work."

It is such tributes to modern Methodism that make us serious as we contemplate the responsibilities of leadership. Not only do leading Protestant thinkers declare, "Methodism holds the future; if Methodism fails, America falls;" but a foremost prelate of the Roman Catholic Church, the late Bishop Spaulding, said: "The only sect that Roman Catholicism fears is organized Methodism, and this fear is based upon its aggressive zeal and its hearty presentation of truth to the common people without making any preposterous claim to apostolic successorship or offensive assertion of being 'the' Church. I greatly fear the influence of Methodism upon the second and third generation of imported Romanists." If we have such influence with other Churches, it is largely because our converts are from the world and not from other Churches, and our fidelity to the faith of the fathers has won for us the title given by the most influential preacher of the Congregationalist Church as "the mightiest Protestant force in the modern world." Speaking of the scanty supply of preachers in other Churches, the foremost minister in another Church recently remarked in public: "What would the rest of the Churches do but for the preachers that Methodism furnishes?" Is this to be one of the ways God will use in giving a preachable theology to some other Churches? Our rapid growth has not been due to immigration, as in both the Roman and Lutheran Churches, but, as in all lands, from the preaching of a gospel of spiritual power. We are now laboring on all the continents, and in not less than one hundred and fifty of the babbling tongues of earth ecumenical Methodism is at once the John the Baptist and the apostle Paul of modern Christendom, seeking alike to prepare the way of the Lord and to build up in the faith as we spread scriptural holiness over all these lands. Our threatened pietism has become world-wide evangelism. Nor has there ever appeared a more signal proof of the vitality of our American Methodism in all her history than when the combined Methodist laymen of the United States and Canada during the past year pledged themselves to become responsible for the evangelizing of more than 200,000,000 souls or more than one-fifth of the remaining unevangelized billion of the pagan and Mohammedan world.

The Church as a Force of Nearly Two Millions.

Now, as the second largest Methodist Church in the world and the third largest Protesant Church in America, we assemble in our sixteenth General Conference at the close of the most peaceful and prosperous quadrennium in the history of the Methodist Episcopal Church, South. Every year of the quadrennium has been marked by a net increase of members larger than the increase in the whole quadrennium when we met in Dallas eight years ago. Our net increase during the past four years in membership alone is 207,754, an increase larger than the whole membership of all save a very few Churches in the United States. This net increase is more than half of our entire gain during the last decade. Our present membership, not including our 11,570 traveling and local preachers, is 1,822,402, which is nearly 500,000 more than all the Methodists on the continents of Europe and Australasia. To increase our census to more than 2,056,000, we need only add, and justly, the 233,911 members of the Colored Methodist Church, in whose behalf we legislate and give, as in the forty years of their separate history since we set them apart. Their steadfast friends and counselors, charged in no small measure with the responsibility for their success, we rejoice no less in their prosperity than in our own; and our constant prayer and hope is to see them increasingly effective as a great missionary force both in this country and in Africa.

Our nearly two million members are led and taught by 7,618 traveling preachers, who have the cooperation of 4,952 local preachers, many of whom serve as supplies and are doing efficient work. Four years ago we reported a decrease of 2,006 in our local preachers as having taken place during the previous decade, but we we are now happy to report an increase of 297 during the quadrennium. As the increase comes at a time when the Church has set a higher standard alike for the equipment and work of the local ministry, it is a sign of progress and encourages the hope that our lay preachers may become a growing force alike in numbers and usefulness. We have greater need than ever of the right kind of local preachers (not simply exhorters), who study to show themselves approved of God and of men, rightly dividing the word of truth. What makes British Methodism the largest religious force in England next to the Established Church is the skilled labor of some 20,000 lay preachers added to the faithful work done by the 2,500 trained and well-educated itinerant ministers.

Increase in Our Ministry.

It is gratifying to report that during the past year we admitted the largest number of ministers on trial in our history. These 331 new preachers will greatly reduce the number of charges left to be supplied, while the noteworthy revival of lay activity promises yet larger accessions to our itinerant ranks in the near future. During the past year forty-six preachers were admitted to our traveling ministry from fourteen other Churches. The largest number, fifteen in all, came from the ministry of the Methodist Episcopal Church, and ten came from the ministry of the Methodist Protestant Church. The question is sometimes asked: "Why do our preachers leave us?" In view of a much larger number seeking a place in our ministry, it might be asked: "Why do other preachers come?" In response to that question one from the Protestant Episcopal ministry frankly answered: "I want to have the privilege of calling mourners." Another from the Congregationalist ministry, well and favorably known among us, sought "a witnessing Church, where people told their religious experience and had one to tell." So we pray that our Church may ever remain witnesses of the living Christ and of the power of His resurrection. This it will do despite even a General Conference, which, as usual, is held in two sections and by two sets of representatives—one in the Church papers, declaring what the Church should do, and the other set here and now, to do what they deem best in the sight of God. During the last General Conference not less than five hundred memorials and petitions were before the Committee on Revisals alone. During the last Congress there were forty thousand bills introduced, as against less than two hundred in the first Congress. Alike in Church and State we are "a government by discussion." Happily, our legislation is not for the whole of American Methodism, with the great diversity of local conditions and needs.

Our Increasing Material Resources.

It is interesting to note that in the sixty-six years of our separate existence as an integral part of American Methodism, although much of our territory was the scene of the greatest civil war in history, at whose beginning the South was accredited with thirty per cent. of the wealth of the country and at its close with only eight per cent., the Methodist Episcopal Church, South, after deducting all indebtedness, has now not less than $75,000,000 in property, including churches, parsonages, schools, orphanages, hospitals, publishing houses, endowments, and loan funds. There is annually a notable increase in the amount given for the support of the ministry and for Conference claimants, amounting during the last year to $4,778,897, an increase over the previous year of $371,782. There was paid last year some $4,000,000 for churches and parsonages alone, until now we have 16,239 churches and 4,925 parsonages, for many of which latter we are indebted to the women of the Woman's Home Mission Society. Now, after giving $9,000,000 annually for Church equipment at home and for ministerial support, it is fitting that we should give in millions for education and Church extension and missions.

During the quadrennium we have given for education, including plants, equipment, and endowment, the sum of $3,075,000. For Church extension there was donated by both Parent and Conference Boards and loaned by the Parent Board a total during the quadrennium of $834,734, aiding a total of 2,356 Churches, included those aided by both Boards. There has been an increase in amount raised on the assessment during the quadrennium of $165,384 and an increase in the loan fund capital of $109,612. During the like period there has been a notable increase in our resources in our foreign missions under the six different flags other than our own where we labor for the Lord of the harvest. In these fields we now have 25,210 members, who during the past year have given $52,880. There has been an increase of 181 churches and chapels in our missions until now we have 348 churches and 149 parsonages, many of which have been built by the natives themselves and at their own charges, especially in Korea, where also has been our largest numerical growth. There has been an increase in the value of our property in our mission fields of $789,323 during the quadrennium, until now our property of all kinds there is estimated at $1,783,454. If to this be added the $644,000 in property held by the Woman's Foreign Missionary Society, we have a total valuation of $2,427,454. Much of this value comes from the great appreciation in the property due to Christianity in these fields. Thus a piece of land bought in Korea fifteen years ago for some $3,000 was within ten years sold for $30,000, the proceeds going for grounds and buildings in another part of the city of Seoul, the capital. Only in our mission fields does the number of Sunday School scholars exceed the number of our members. Thus while we had an increase there during the quadrennium of 7,677 members, there was an increase of 8,663 in Sunday School scholars. We have now 460 Sunday Schools and 26,478 scholars, officers, and teachers. We have seventy schools and colleges, with 4,586 students. We have five hospitals and dispensaries—three of these in Korea—and during the past year alone there were treated 64,448 patients. We now have 217 missionaries under the Parent Board, an increase of twenty-five during the quadrennium. But as the wives of missionaries are included in this number, the total force is not representative of a great Church of nearly two million communicants. Many of these missionaries are now being supported by individuals or Churches, while the noble Laymen's Movement has led to the erection of some churches and hospitals, as well as the support of schools as specials. The total sum subject to appropriation has been limited by the collection of the preceding year. Were it possible to regard the assessment as simply the minimum which must be reached—a sum for the guidance of the pastor, but to be far exceeded by the Church—the needed income could be had from year to year under the worthy purpose of thei laymen to bring up our total to not less than $3,000,000. Substantial growth of $607,306 has been made in the increase of offerings during the quadrennium for foreign missions, the total being $2,277,347, and an increase during the same period of $55,219 for home missions. Detailed reports of our great mission fields, together with statements concerning the organization of the Methodist Church in Japan, the Home and Educational Departments of the Parent Board, including the flourishing Training School, will be made by the secretaries.

The healthy progress of the work done by the Woman's Foreign Missionary Society is most encouraging. During the quadrennium our missionary women have raised $941,898, an increase of $395,194. They report also an increase in the value of their property of $247,000. Their greatest asset, next to their valuable school property in all their fields, is their ninety missionaries, the eighty-eight native helpers, and their 4,975 pupils. Most worthy of mention is their Scarritt Bible and Training School, with its 257 graduates, ninety-nine of whom are in the foreign field; thirty-nine are deaconesses, thirty-one home missionaries, and fifty-eight trained nurses.

The Woman's Home Mission Society is enjoying great prosperity, having raised for connectional work during the quadrennium $622,279, being nearly twice the amount raised the previous four years, and for all purposes $1,707,155. They still liberally aid in parsonage-building, building or repairing during the quadrennium 747 by the gift of $87,470, and making loans of $32,700 to sixty-one others. They now have twelve schools, twenty-nine industrial schools, and fifty-eight deaconesses. They have twenty-eight organized City Mission Boards, and employ sixty-three trained workers and 318 volunteers. During the quadrennium they have expended for this latter work $136,345. They have long set us the example of great diligence and success, and have greatly aided in local work as well. The good women have always exercised most of the rights of the laity that have been exercised by anybody. The Woman's Home Mission Society memorialize the General Conference on the subject of what they want as well as what they do not want, and you will, of course, give their memorial due attention without discouraging the laymen, who are just finding out what rights have long been unused or forgotten. We have reason to believe that the demand for this kind of equality is not in harmony with the general sentiment of our women, who, in the main, look upon their relation to the work of the Church in the light of duties to be performed rather than of rights to be claimed. We believe, furthermore, that the spirit of this movement is against the view which our people at large have held and still hold in regard to woman's place in the Church and in society, and that such a step would not, therefore, make for the greater efficiency of our Church as a whole in any of the regions occupied by it.

Our Publishing Houses.

We now have three publishing houses—one at Nashville, one in Dallas, and one in Shanghai, China (in which we have a half interest). Detailed reports of the work of each will come before you. Through the publication of works translated into the Spanish language the Nashville house has greatly aided our Cuban and Mexican work; and other Churches have gladly availed themselves of our excellent translations, which are used among Spanish-speaking peoples

alike in South America and even in Spain. The weekly journals in Spanish, Portugese, and Chinese are invaluable in our mission fields. It is to be hoped that wise measures may be taken to distribute more widely our various periodical and book publications, so as to justify the name of a publishing rather than a printing house.

Our Hospitals.

The great Robert A. Barnes Hospital promises to be one of the notable institutions of the world. Its superb site, fronting on Forest Park, St. Louis, Mo., awaits the speedy erection of the group of buildings whose plans have already been approved by the leading hospital experts in the world, embracing necessary laboratories for original investigation. Delay has made possible the accumulation of a million for endowment in addition to the cost of grounds, buildings, and equipment of a like sum. Under the will of the late Robert A. Barnes, whose mother was a devout member of our Church, this hospital is bound forever to the Methodist Episcopal Church, South, and its funds are administered by three able trustees who are members of our Church. Most commendable are the Wesley Memorial enterprises, of Georgia, which includes an excellent hospital. Hospitals enterprised alike in this country and in Mexico, China, and Korea are doing important service in ministering both to the bodies and souls of men, women and children, and are invaluable aids in extending the kingdom of God.

Our Home Base.

Methodism has found friendly soil in the New World, and its development here most fully realizes the conception of its providential founder, who believed in a strong organization and in large freedom of action inspired by a constraining love on the part of all who belonged to it. The growth of our nation in numbers and resources has been the marvel of history, excelled only by the growth of Methodism in the United States. In the last century, in a population that increased fourteen fold, Methodism increased ninety-seven fold. All the other great denominations preceded Methodism in America by from one to two centuries; and yet for nearly a century Methodism has ranked first in number of organization and of members in the United States, growing more rapidly than the nation itself in numbers. Thus, with her 64,701 organizations Methodism not only ranks first by the last religious census, just published, but she has 30.5 per cent. of the whole number of Protestant organizations in the United States. Of the increase in the 13,-212 Methodist organizations during the last sixteen years covered by the census, while 15.8 were in the Methodist Episcopal Church, 18.7 were in the Methodist Episcopal Church, South. Fully four-fifths of all the American Methodists are contained in these two denominations. The proportion of increase during these sixteen years has been 33.3 per cent. in the Methodist Episcopal Church and 35.4 per cent. in the Methodist Episcopal Church, South. The rate of increase in the population of the continental United States during this period was thirty-two per cent., while the rate of increase in the membership of the Methodist Episcopal Church, South, was thirty-seven per cent. or five per cent. greater than the rate of increase of the whole nation.

Methodism a World Force.

We are wont to speak of our nation as a world power, especially now that our flag floats in two hemispheres and our voice has become most influential, whether at The Hague Peace Conference or in securing a treaty of peace between warring nations on the other side of the globe. But is not the Church now become a world force, since it is her influence that has helped to make the nation a world power? She has planted the cross and builded churches and schools and hospitals and religious publishing houses, and possesses lands far beyond where our national banner can ever float as a symbol of sovereignty. The aim of American Methodism is not to be established by the State, but to establish the State. Like her Lord, she can say: "My kingdom is not of this world." If her danger once was to aspire to a controlling voice in our national government by virtue of her growing numbers, God has strangely saved her from such an entangling alliance. Since our first two bishops, Coke and Asbury, called on the newly-elected President Washington to assure him of the prayers of the people called Methodists in administering the affairs of the new nation Methodism has ever sought the things which make for civic righteousness and so establish the nation. Men converted and trained at our altars have served the nation in the highest offices of the land, alike in the executive, legislative, and judicial departments of the State. McKendree, our first American bishop, was an officer with Washington at the surrender of Cornwallis at Yorktown, and a wise and devout Methodist President was in the White House when Spain surrendered and relinquished her last holdings in the Western Hemisphere. Another of our Presidents, although not himself a Methodist, frequently declared his judgment that "Methodism best expresses the religious consciousness of the American people." As pioneers no less than as defenders of the faith we have given our gospel alike to frontiersman and immigrant, and safeguarded our cities, which are our modern frontiers, with wise and righteous laws for the proper observance of the Sabbath and the protection of our homes against the criminal evils of the liquor traffic. No question has ever been raised as to where Methodists would be found on any and all moral questions which affect civil and religious liberty. We gladly point to those States where our influence is confessedly greatest to show the moral and religious character stamped upon the commonwealth. In all this we are but true to our Methodist traditions throughout the world until, alike in the mother country, in Canada, in South Africa, and in Australia, Methodism has become a world force because its citizenship is in heaven. It has helped to secure and establish religious freedom because its gospel has been the wisdom of God and the power of God wherever preached in all the world. Only an anathema awaits any other gospel.

Methodism Strongest in the South.

Now, Methodism has always been strongest in the South from the days of Asbury and McKendree, and here was the field of their great labors. More densely populated then, Virginia and Maryland gave Jesse Lee to be the apostle of Methodism to New England, and Freeborn Garrettson for like service in Halifax and New York. We have been richly repaid with such fruits as Wilbur Fisk and Stephen Olin and Elijah Hedding, of Vermont, and Joshua Soule and Edmund Longley, of Maine, and Henry B. Bascom and Linus Parker, of New York, and E. E. Wiley and Jefferson Hamilton, of Massachusetts. Considering the relative density of population for more than a century, the largest returns of Methodist preaching have always been in the South. Thus in 1860 each Church had increased some 300,000 in membership since the division sixteen years before, despite the then denser population of the North. In 1864 the General Conference of the Methodist Episcopal Church faced a loss during the quadrennium of five per cent. of their membership, while at the close of the Civil War we had 300,000 less members than at the beginning. Despite our loss of 130,000 colored members in two years (mostly to the Methodist Episcopal Church and to the African Methodist Episcopal Church), our gain in membership was over twenty per cent. in those two years. From 1866 to 1890 our gain in membership was over 137 per cent., while the gain of the Methodist Episcopal Church was eighty-one per cent. or fifty-six per cent. less. In the meantime we deducted all our colored members, which had numbered 207,766 when the war began. It will be remembered that nearly 300,000 of the membership of the Methodist Episcopal Church are colored and from the South, which has ever been a fruitful field, while 305,000 are from foreign mission fields. Reckoning on the basis of white membership alone in the continental United States, the disparity is not so great in the comparative number of members, and, reckoning on the basis of present density of population, the growth of the Methodist Episcopal Church, South, is the larger. In fact, our growth last year showed a net increase of 64,051, while that of the Methodist Episcopal Church was 63,047. Now that we are preaching the gospel in German, French, Italian, Bohemian, and Spanish on our own soil, we may well learn from the enterprise of our sister Church which has followed up her religious work begun among the immigrants until she has not less than 66,000 members in Scandinavia, Germany, and Italy. To her, we rejoice, is given the privilege that Paul longed for—to preach the gospel to them that are in Rome also. Paul, after he stopped persecuting them of this way, or method, became himself rather fond of the early Methodists; and all later Methodists claim Paul as their apostle, despite some things in his writings hard to be understood, as Peter found them. Men have long since found out that, with a proper base line and one or two angles, they have been able to search the whole face of the heavens. Happily our instruments of search are now turned to the great unevangelized world, and we are triangulating the field of vision in harmony. Ten years ago our sister Church turned over to us, at first cost of equipment (because ours was the far larger work), all her missionary work in Brazil, so that we alone are now working among the Protugese-speaking people. At the same time by common consent we refrained from entering Porto Rico and the Philippines and they refrained from entering Cuba, where God has so signally blessed our work. In the meantime we are working side by side and in great harmony in Mexico, in Japan, in Korea, and in China. Through our wise Joint Commission on Federation may like harmony prevail along the base line in America, lest our field of vision become confused!

Methodism under the Constitution.

This being the completion of a century of Methodist history under the constitution which our fathers so wisely adopted in 1808 (the same year that they gave us our first American bisnop, McKendree), we are reminded that for a hundred years the bishops have been following the example set by him of presenting a formal address at the opening session of each delegated General Conference. We may fitly pause to consider to what extent we owe to organized Methodism the strength and efficiency of our system. Our very growth has determined largely our history and our government and polity. The most democratic of all Churches, recognizing chiefly the paternal oversight of John Wesley, and after him the superintendency of Thomas Coke and Francis Asbury (who were chosen superintendents by the whole body of preachers) the superintendents, or bishops, were at first members of the General Conferences, with all the rights and privileges of members, making motions and voting. This continued even after the actual membership in the General Conference was limited to ministers of four years' standing. When the rapid growth of the Church, now so widely extended, made necessary a delegated General Conference in 1808, they delegated to it all their power and authority under given restrictions, which Restrictive Rules could be changed only by the vote of the body of preachers in the Annual Conferences. Membership in this delegated General Conference was determined either by seniority or election, as each Annual Conference might determine for itself; but for a hundred years it has been invariably by election. This became the legislative department of the Church, restrained only by the Restrictive Rules. In doubtful legislation Bishop McKendree sought the judgment of the Annual Conferences, and so held in check what seemed unconstitutional acts. Bishop Soule, who drew up the constitution, took the same view as Bishop McKendree as to what powers were delegated to the General Conference, and these views of the two great framers and interpreters of the constitution early and fully prevailed in that part of American Methodism which for two generations has been known by the legal style of the Methodist Episcopal Church, South.

The So-Called Veto Power of the Bishops.

In 1854 a majority vote of the General Conference of the Methodist Episcopal Church, South, gave the bishops authority to interpose their objections to any legislation that was deemed by them unconstitutional until finally passed upon by the whole body of traveling preachers. This majority action appeared in the Discipline from 1854 to 1870, but without the authority of law until it was finally adopted by the necessary two-thirds vote of the General Conference of 1870 (there being only four negative votes), followed by the necessary three-fourths vote of the Annual Conferences (there being only nine negative votes), and thus for forty years has been the recognized law of our Church. On nothing have our preachers and laymen been more unanimous; for it was adopted by the first General Conference, where laymen were members. While this law has been invoked only once, and that twenty-four years after its adoption and in the same city where it was adopted by the General Conference of 1870, it has given dignity and stability to our ecclesiastical legislation which has called forth the just admiration of other Churches. Some of the strongest commendations have come from some of the bishops of the Methodist Episcopal Church, living and dead. The supreme and unlimited General Conference ceased to exist after a delegated General Conference had been provided for under the Six Restrictive Rules, and any assertion of the power of a General Conference as unlimited provides a legislative body which is at the same time judge of the legality and constitutionality of its own acts—"an intolerable state of affairs," as Bishop Merrill strongly declared in print, before his lamented death. Bishop Merrill, the ablest legal mind of the Methodist Episcopal Church, writing of the well-defined differences between the two Churches, said:

"The most serious difference between the two Churches, the one which will be hardest to overcome, has respect not to the episcopacy or its power, but to the General Conference itself. With us the General Conference is supreme in that it is the judge of the constitutionality of its own acts. We have no supreme court, no tribunal of any sort aside from the General Conference to which can be referred questions of the legality of the legislation of that body. This is the lame point of our system, and it is a serious defect. In State, National, or municipal affairs such condition would be intolerable. The Southern Church has provided a check upon hasty or inconsiderate legislation by requiring that when the constitutionality of a measure is questioned the bishops pass upon it and submit it to the judgment of the members of the Annual Conference, according to the plan of amending the constitution. Without allowing the bishops the right to veto General Conference action, they are empowered to suspend a challenged action till it can be passed upon by the Church in her constitution-making power and form. That may not be the best possible way of meeting the necessity of judicial opinion of the legislation by the General Conference, but it is better than none, and, of course, better than anything we have, as we have absolutely nothing. Some of the leading ministers of the Southern Church have remarked that they never could submit to belong to a Church governed by a body made up as is our General Conference, without some sort of judicial body to pass upon the constitutionality of its acts. It is not an easy thing to answer the objection or to justify the position in this regard which we are forced to occupy. Of course in the negotiations we could confess our weakness and accept their regulation in the absence of any better provision."

Ours a Government of Law.

Our Church stands for the government of law rather than the government of men, as in the days before the constitution of the Church was formed and adopted. Bishop McKendree put himself in accord with the spirit of American institutions by his statesmanlike views in the General Conference of 1808, which gave us at once our constitution and our great American Bishop, who was also justly recognized as our great Chief Justice, our John Marshall in interpreting the constitution. Our Church was also like fortunate in being the chosen field of labor of Bishop Joshua Soule, the author of the constitution, the Senior Bishop of American Methodism in 1844, who cast in his lot with us because we stood for the constitution of the Church as interpreted by Bishop McKendree and himself. These two great legal minds held that the general superintendents as elected by the General Conference are repositories of executive power, and are held responsible as overseers of the whole Church, being accountable to the General Conference for their administration The several Annual Conferences are not independent bodies, as in Churches with a congregational form of government simply, but are under the control of general rules and even an order of business in the form of questions adopted by the General Conference, to be enforced by responsible superintendents. Should an Annual Conference dissent from the doctrine or Discipline of the Church, the bishop should enter his protest and bring the case before the ensuing General Conference, as well as give an account of his own administration.

Thus the better to carry out the ends of legislation the bishops are held responsible as the executive officers of the Church for the faithful administration of the government of the Church according to the provisions of its Discipline, as well as for their moral conduct, the doctrines that they preach, and for all decisions which they make on questions of ecclesiastical law. As executive officers they safeguard the Annual Conferences against any attacks on their constitutional rights by the legislative department of the Church, and the General Conference against departures either in doctrine of discipline on the part of an Annual Conference. Our Church has been greatly indebted to such

(CONTINUED ON SIXTEENTH PAGE)

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Shelby District, Dallas, July 28-31.
Statesville District,
Catawba, July 21-24.
Morganton District,
Forest City, July 28-31.
Greensboro District, Walnut St.,
Greensboro, July 6-8.
Franklin District, Franklin, July 28-31.
Winston District, Burkhead, July 14-17.

Morganton District Notice.

The people and preachers of the Morganton District will please note the change in the time and place of meeting of our District Conference.

R. M. Hoyle.

Program for Laymen's Conference for Franklin District.

The Laymen's Conference of the Franklin District is to be held at Andrews, May 23-25. The program is as follows:

Opening service, Monday, 8 p. m., Rev. J. E. Gay.

Devotional service, Tuesday, 9.00 a. m., J. A. Peeler.

Address: "A Man's Job," W. B. Stubbs, 9.30 a. m.

Address: Prof. R. L. Madison, principal Cullowhee High School, 10.30 a. m.

Address: Rev. C. G. Hornchell, Korea, 11 a. m.

Devotional meeting, 2.30 p. m., Rev. J. R. Warner.

Address: "Laymen's Responsibility for the Evangelization of the World," by T. J. Johnson, of Franklin, 3.00 p. m. General discussion will follow.

Address by Rev. W. E. Abernethy, 4.00 p. m.

Address: "Financing the Kingdom," by W. B. Stubbs, 8.30 p. m.

Devotionals led by Rev. A. S. Raper, Wednesday, 9.00 a. m.

Address: L. L. Marr, Bryson City, 9.30 a. m.

Address: Rev. M. F. Moons, 10.00 a. m.

Address: "The Great Awakening," by Dr. H. N. Wells, Andrews, 10.30 a. m.

Open discussion, 11 a. m.

Devotional, 2.30 p. m.

Round Table, conducted by W. B. Stubbs, 3.00 p. m.

Closing address, C. G. Hornchell, 8.00 p. m.

New London High School.

The present session of the New London High School will close with the regular commencement exercises on May 24 and 25.

On May 24, Dr. G. T. Rowe, of Charlotte, will preach the commencement sermon, and on May 25th Dr. B. F. Dixon, State Auditor, will give the commencement address. The term's work has been good under the efficient management of Prof. A. M. Norton, and the commencement exercises promise to be of a high order.

Baraca-Philathea Rally in Concord.

On Friday evening, May 13th, the Baraca and Philathea classes of Epworth Methodist Church, Concord, met in large numbers at the church, having as their guests practically the entire membership of the church. By invitation, Miss Flossie A. Byrd, of Greensboro, president of the State Philathea Union, and Mr. A. B. Saleeby, an enthusiastic Baraca of the First Methodist Church, Salisbury, were present to make addresses on Baraca and Philathea class work.

The young men and women had prepared a very pleasing musical program, consisting of several choruses by the Baraca-Philathea choir and beautiful violin solos by Mr. Viola, of Concord. Rev. J. A. J. Farrington, pastor of the church, introduced the speakers in his bright, interesting way. Miss Byrd gave a very helpful discussion, taking as her subject "The Philathea Class." She stated that though the first Philathea class was organized at Syracuse, New York, fourteen years ago, that for only seven years had the movement been known to the world at large, having been confined, with a few exceptions, to the State of New York for the first seven years of its existence; that the idea, though young in years, had spread rapidly throughout the entire United States and into foreign countries. Miss Byrd spoke in hopeful terms of the future of Philathea in North Carolina and of the prospects of the helpful service to be rendered by the State Philathea Union organized at Wilson, April 7th. She gave the Philatheas many good suggestions as to how to carry on their work for "other young women," closing with an appeal that they would not forget the supreme purpose of the class to study the Bible, win young women to the Sunday School, and to Christ.

Mr. Saleeby, one of the most useful Baracas in the State, having organized perhaps thirty-five classes in the towns around Salisbury, in his usual happy mood, made a strong plea to the young men to be faithful to the Baraca class, bidding them lay aside on Sunday mornings the tired feeling that comes as a result of six days' hard work and go out and be in the best place on earth for young men—the Baraca class. He encouraged them to be ambitious to make the best of their opportunities, though they might seem meagre, giving as illustrations the career of Joseph and of many great Americans who had risen to usefulness in the world because of the fact that they had consecrated their lives to the Master and had done their best with the talents and advantages in hand.

A feature of the evening was the presentation of two beautiful Bibles to Messrs. J. M. Martin and Lonnie McCall, the two young men who had gotten the largest number of new members (and likewise the same number) to join the Baraca class in a recent contest.

At the close of the program the audience moved out on the lawn lighted with Japanese lanterns, where entrancing music by the Woodmen Brass Band of Concord was dispensed and ice cream and cake served to more than four hundred Sunday School workers.

The church is to be congratulated upon having as its pastor the wide-awake, consecrated Rev. J. A. J. Farrington, who is also a Baraca of experience and great faith. His labors would be far from complete without the assistance of his noble wife, a Philathea of the first order. The Philatheas and Baracas are fortunate in the selection of their teachers, Mrs. W. T. Jerome and Mr. C. H. Barrier, respectively. Mr. James Clayton is the worthy and honored superintendent. The Philatheas and Baracas of this church will not be content until every young woman and man in their vicinity is in the Sunday School and at work for the Master—a high aim and holy.

THE GENERAL CONFERENCE.

(Continued from Third Page)

The Committee on Education has been in session nearly every day of the Conference, often with closed doors, in an effort to bring about a settlement of the differences between the Vanderbilt University managers and those who claim for the Church a larger voice in the control of that institution.

The General Conference of 1906 appointed a commission, consisting of five eminent lawyers, viz: Judges Newman, of Virginia, Rich, of Missouri, McCullough, of South Carolina, Bates, of Tennessee, and O'Rear, of Kentucky, to examine into the titles and report whether or not the same were in the Church or in a Board of Trust independent of Church control. This commission in an exhaustive legal paper prepared by Judge O'Rear and concurred in by all the others has decided that the property is clearly in the Church and that the General Conference has power to elect the Board of Trust, or delegate this right to the Board of Education—so that a large element led by Bishop Hoss proposes that the Board of Trust nominate the trustees to be confirmed or rejected by the General Board of Education, and that the bishops be constituted a Board of Visitors with the same general authority that they now have in the Church. As I understand it, Chancellor Kirkland and Bishop Hendrix, the president of the Board, oppose this policy and want the Board of Trust to have full power independent of Church control. It is governed by a self-perpetuating Board, and they claim it has been so governed from the beginning, and that even if the General Confernce had full power and control it should waive its rights for the good of the school. But there is sure to be strife and dangers untold unless the elements can be brought to an agreement.

An effort is being made to get the trustees to come here for consultation with the committee in the hope that such a conference may bring them to a complete understanding and remove all danger of a wider breach. The Church should be secure in its titles and charter rights so that none of its property may be endangered. The trouble in Virginia is an object lesson from which we should learn what confusion is before the whole Church if this difference is not adjusted in the right spirit. Vanderbilt is what she is as a great school because the Church is behind it and has sustained it so far and the management should not forget that it needs this great Methodist constituency, with its prestige, patronage, and good will to assure its prosperity.

If the committee and board would agree as to a policy, then the General Conference could enact legislation in acordance therewith, but if nothing is done and the Conference adjourns leaving matters in present shape there is danger of dissension which bodes no good to Zion.

* * * *

The question of laity rights for women will be defeated, but that sentiment is sure to grow and before many years these privileges will be granted to women. Large numbers of petitions have been received and the Committee on Revisals has reported unfavorably, but a minority report has also been made, and when the matter comes before the Conference we shall have a lively discussion, and while the majority report will prevail, there will be a strong minority for the women.

On the first ballot for bishops taken at 10 o'clock, Monday morning, May 16th, 152 being necessary to a choice, Rev. Dr. Collins Denny, of the Baltimore Conference, received 229 votes, and Rev. Dr. John C. Kilgo received 178 votes, and were declared elected. When the vote was announced a long stream of friends gathered in the aisle next to the North Carolina delegation to congratulate Dr. Kilgo, who was visibly affected by the result and the expressions of gratification from his friends.

On the same ballot, 133 votes were cast for Dr. W. B. Murrah, of Mississippi; 102 for Dr. W. F. McMurry, of St. Louis, 90 for Dr. W. R. Lambuth, 86 for Dr. H. M. DuBose, 85 for Dr. E. N. Mouzon, of Texas, 82 for Dr. R. G. Waterhouse, 58 for Dr. J. E. Dickey, of Georgia, 77 for Dr. Ainsworth, of Georgia, 57 for Dr. G. C. Rankin, of Texas, 39 for Dr. W. F. Tillett, 7 for Dr. Geo. H. Detwiler, 2 for Dr. J. H. Weaver, 1 for Dr. J. C. Rowe, and a great many others received scattering complimentary votes.

The result of the ballot was announced at 12.30 o'clock, and a second ballot was then cast for the remaining five to be elected. Dr. W. B. Murrah, of the Mississippi Conference, president of Millsaps College, of Jackson, Miss., was elected, receiving 165 votes.

The third ballot resulted in no election.

A fourth ballot was then taken, and left with tellers to report to Conference Tuesday. On fourth ballot, Waterhouse, Lambuth, Dubose, McMurry, Mouzon and McCoy lead, and it is thought that two or three were elected. An ovation was given Dr. Kilgo by his friends after his election this morning, and since then he has been flooded with congratulatory telegrams.

* * * *

At the regular session Tuesday the remaining four were elected, as follows: W. R. Lambuth, R. G. Waterhouse, E. D. Mouzon, and J. H. McCoy. Their election completes the number of seven previously decided upon, and the Conference will next take up the work of choosing the connectional officers.

S.

Our Washington Letter.

Of the many important conventions held at the National Capital this spring, the World's Sunday School Convention, to be held here next week —May 19-24,— will far exceed all others in its scope and magnitude. Delegates are expected from the several States, and also all countries to the number of 4,000, besides fully as many more visitors. The plans for this great gathering of Christian workers are practically completed and it is hoped that lasting good will be accomplished. In addition to the several public meetings held daily there will be an exhibition of the most advanced methods of Sunday School teaching and also a series of stereopticon lectures on the work in all countries where the Christian religion is taught.

Many North Carolinians are expected to be in attendance,—already some having requested your correspondent to secure homes for them on this occasion.

The Washington City Mission celebrates its fourth anniversary to-morrow, an organization which is doing great good for the more unfortunate of the human race, both physically and spiritually. The principal speaker on this occasion is efficient and consecrated superintendent of the Bowery Mission of New York City.

W. F. Tomlinson.

The Hillside.

The Epworth League

Editor of League Columns
MISS BLANCHE JOHNSON

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; Vice-President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Rev. G. G. Harley, Asheville, N. C.; Junior Superintendent, Miss John Starr, Greensboro, N. C.

District Secretaries

Asheville .....Miss Edna Davis.
Charlotte, Rev. W. O. Goode, Charlotte.
Franklin, Rev. L. D. Thompson, Andrews.
Greensboro, Miss John Starr, Greensboro.
Morganton, Prof. I. B. McKay, Rutherford College.
Mt. Airy, Rev. Z. Paris, North Wilkesboro.
Statesville, T. E. Lothery, Davidson.
Salisbury, Rev. E. M. Avitt, Jackson Hill.
Shelby .....J. W. Culp, Gastonia.
Waynesville, C. E. Allison, Waynesville, R. F. D.
Winston, Rev. A. G. Lofton, Farmington.

The following persons were elected fraternal delegates to the following League Conferences: Rev. O. P. Ader to the North Carolina Conference; Miss Blanche Johnson, Holston Conference; Rev. R. E. Atkinson, South Carolina Conference.

* * * *

The constitution and by-laws of the Western North Carolina League Conference will appear in the columns quite soon. Cut them out of the columns, and study them.

* * * *

Brother Price, president of the Holston League Conference and Brother Howard, president of the South Carolina League Conference, were fraternal delegates from their respective conferences. We congratulate our sister conferences on having such thorough going and consecrated Christian gentlemen at the helm.

* * * *

All those who were in attendance at the conference in Asheville expressed themselves as being benefitted by the conference and all, we think, returned home with greater ability, broader conceptions of duty, and a deeper love for our Church.

* * * *

All will note the change in some of the officers. There are to be a few other changes before we get settled down to earnest work.

* * * *

We call attention to the fact that we have an editor now who is accomplished and capable, one who will do all in her power to promote the interest of the League and our Zion. Send all your communications hereafter for the League columns to Miss Blanche Johnson, Greensboro, N. C. We trust as Miss Johnson enters upon these duties that all will lend her assistance and sympathy in every way that is possible.

* * * *

We regret that some were not permitted to attend the conference in Asheville. It was because of sickness in their homes and families. We were sorry they could not come. We missed them very much.

* * * *

The notes this week are only in part. The secretary will give a full report of the conference.

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An Attempted Explanation.

In forming opinions upon any subject, a writer, first of all, should know some facts. When he has acquired enough facts he should then try to find out why his facts are true.

The Conference, which is now in session at Asheville, has given the papers of the State a great incentive to collect material about the mountains and the people who live there. But this paper will attempt to deal with only two phases of modern "mountainism," namely: the fact that the mountain people care too little about the salaries of their ministers, and the present condition of the Methodist Church in Ashe County. I select Ashe because it is my home, and because I know that the condition of the Church in Alleghany and Watauga are not far different from those in Ashe.

It will be recalled that permanent colonization began in America at a time when there was great dissatisfaction in the Church in England. There was persecution of the non-believers at the hands of the Church loyalists and many people came from England and Ireland to America. A number of these people came to North Carolina. They settled first in the extreme Eastern part of the State, but as time passed they moved westward and settled the hill country.

Those acquainted with the literature of the seventeenth century will remember many passages of prose and poetry which deal with the condition of the Church and the feelings of the people in that age. One famous passage is found in Milton's "Lycidas:"

"How well could I have spared for thee, young swain,
Enough of such for their bellies' sake,
Creep and intrude and climb into the fold.
Of other care they little reckoning make
Than to know how to scramble at the shearers' feast,
And sbove away the worthy bidden guest."

If I had space, I should give my interpretation of these lines, but I cannot stop here to do it. It will, however, be seen clearly enough that these lines are striking directly at the English clergy for being so pecuniary. These lines further show the intensity of feeling, which was then rife, against paying the clergy for its poor work.

The people who live in the mountains of Western North Carolina are essentially the same race of people who first secured the territory from the Indians. These pioneers did their own preaching, and the preaching was, and has continued to be, done from the viewpoint of the laymen, for it will be readily admitted by those who know conditions as they are that the mountain preacher has been as much opposed to salaried ministers as any laymen. Thus the race has kept and transmitted to each generation the same feeling which it brought from England. When Methodist ministers came into this rough country, the people already had a plan for supporting their church and were not willing to have it changed.

This state of affairs furnished to the Church a real problem. One recent writer has so easily solved the problem that it seems foolish, I fear, to say anything else about it. He says to tell the mountain people: "Pay your preachers or we leave you to your money and the devil." For that gentleman's benefit, I wish to say that as soon as such a statement is made to the mountaineers, they will in no weak voice reply: "Take your preachers and go to the devil." (Please do not think that this is a defense, but consider it rather as an explanation of the spirit of the mountain people).

I have no condemnation to make of the faithful conference men who have been among us, and who have tried to elevate us socially and morally But it must be admitted that in most cases the men of smallest executive, diplomatic, and pastoral ability are sent to the circuits in the mountain counties. I desire to stress especially the adjective "diplomatic," and for this reason: I have known one circuit with nine dedicated churches. These places of worship are supposed to have monthly services and usually an annual series of revival meetings, lasting about one week. The most distant of these churches are separated by several miles of road, over which it is at least not economical to drive buggies in the winter. Without going further, I think the reader can see my point. It would be wise for the church to send men to the mountains, who can organize these extensive circuits into three or four churches (and, reader, you do not know the amount of diplomacy and tact such an undertaking will require).

There are three of these large circuits in Ashe County. The churches on them are commensurate in comfort with the homes of the people. By sending strong men to these circuits, the Methodist Church may morally and socially uplift the life of these people, and add to its possessions better equipment for the extension of its works in a section of country which is not now too strongly Wesleyan.

W. E. Eller.

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Trinity College Notes.

A meeting of the students was held in the Y. M. C. A. Hall Monday evening, at which time a "Greater Trinity Club" was formed. This movement, which originated with the students, promises to be a most significant one. The membership of the Club will be large, and the object of the organization is to advance the interests of the college in every way possible. The officers of the Association are: W. B. West, president; H. G. Hedrick, vice-president; W. G. Matton, corresponding secretary; F. S. Bennett, secretary and treasurer.

The executive committee is composed of the officers and one representative from each of the undergraduate classes. Professor R. L. Flowers was elected by the Club to set as a member of the committee.

Tonight, the annual Sophomore Debate will be held in the Craven Memorial Hall, at 8 o'clock. Dr. Frank C. Brown, of the English Department, announces the following men as eligible to enter the contest: Paul Best, Goldsboro; R. G. Cherry, Gastonia; W. E. Eller, Clinton; J. W. Harbison, Morganton; E. L. Jones, Charlotte; E. J. Londow, Asheville; H. A. McKinnon, Maxton; W. G. Sheppard, Farmville; C. F. Starnes, Candler.

These men are selected for having done the best work in argumentative composition during the spring term.

The query to be discussed is: Resolved, that women should have the right to vote in the United States. The speakers have the right to choose either side of the question that they prefer. The contest is for a handsome set of books presented each year for this purpose by Mr. James H. Southgate, of Durham, N. C.

Professor A. H. Merritt has returned from Arcadia Academy, where he delivered the address at the closing exercises of the school.

The Christian Life

FAITH IN PRAYER.

While everybody prays, few really believe in prayer. It is as natural for men to speak to God as it is for them to speak to each other, but the prayer instinct in the majority of cases remains a mere instinct and is not lifted up into the region of reason and made the intelligent utterance of the whole man. Like the fabled lady who prayed for the removal of mountains and then opened her eyes expecting to see them still standing in the old place, so Christians use words without meaning. There is a prayer that is answered and there is a prayer that is not answered. The determining factor is faith. The prayer of faith is a chief gauge of the reality of religious experiences. A praying man is a strong man, and a praying church is an aggressive, strenuous, triumphant church. It ought to be as natural and inevitable for Christians to pray as it is for children to talk with their parents. Unless prayer is a reality, both as an expression of experience on the part of the believer and as a moving force in the realm of God's moral government, there is no reality in spiritual religion. The prayer of faith is the prayer that is answered. Such prayer has a foundation in experience and in reason.

"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

"The effectual fervent prayer of a righteous man availeth much."

"And this is the confidence that we have in Him, that, if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."
—From "The Old Evangel and the New Evangelism."

LIKE HIM.

Change into His image! Not perfectly—oh, never perfectly in this world. The reflected image of the sun in the lakes is very different from the sun in the heavens. If he ceases to shine, as when a cloud passes over his face, the image in the water is lost. If you disturb the smooth surface of the lake, the likeness of the sun will be broken into glimmering fragments. Still, it is the image of the sun. So is it with Christ's likeness in the heart of the believer. If a cloud of unbelief or worldliness come between, the image vanishes. When the heart is troubled by doubt, or fear, or sudden calamity, how broken the likeness often is! But, whether dimly or brightly appearing, it is likeness to Jesus still.

And be not discouraged, dear Christian soul, if after all these years you can see nothing of the beautiful image in yourself. Let it comfort your heart to reflect that Jesus may see His likeness where we can hardly discern it at all, just as the portrait of a child will sometimes seem better to a parent's eye than to a stranger's. There are touches of resemblance which only love can see. Not that this should content us. We ought not to be satisfied with a likeness which only the eye of God can see. We must aim to be so like Christ that all the world can see Him in us.—Examiner.

FLUTE NOTES.

Over all the vast audience was a hush of expectancy as the noted singers were about to begin. Then, all eyes were directed toward one figure, as the leading voice swelled out. Again and again the hearers listened, amazed, to the deep, deep voice.

But only for a little while had I ears or eyes for any of the company save the singer who had the least prominent of all the parts. She was slight and frail-looking and her voice was soft and low. But as she joined with the other singers, I listened, scarcely breathing, to the voice which had a music for fe that was absent from music for me that was absent from all the others—strained my ears to catch the sound of it as it floated out, tender, plaintive, sweet, like some echo from a more perfect land. How I was thrilled with the beauty of it! I was lifted into an unspeakable gladness, intoxicated with joy.

For days and days afterwards as I went about my work, I heard the echo of that voice—the voice that belonged to the singer whose was the least prominent part—and it glorified all that was commonplace.

And then came a thought that left me strangely comforted. In the music of life it was not given to me to be any of the big bass notes. But oh! if as some flute—like notes of the organ my minor part added to the music may float out to some humble hearts with a kind of healing—stir to nobler striving hearts somewhere that the bass notes have passed over—I shall be satisfied!

And how can I dare disbelieve my part? If the Great Musician whose perfect ear planned the effect of the whole cared to add anything so small as the flute notes, shall I not play my best? What if His perfect listening ear should miss from the music some little final touch that He wanted there! What if He should find the flute notes not playing?—Selected.

LEARNING PATIENCE.

The Master himself had to be a disciple and learn by heart what He should one day teach. He knew what monotony meant, and fidelity without applause; the sight of the trader's wealth and the rabbi's recognition, the patience of the plow and the constraint of the yoke. How hard it must have been to work and wait in obscurity all those years after the vision that came to him, when He went up to the temple and viewed the world from the portals of His Father's home. Nazareth must have been dull enough after the brilliant city of the great King.—Maltbie D. Babcock.

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Our Little Folks

ANNA'S FEUD.

"No, I'll never speak to her again!" and little Anna, sobbing bitterly, threw herself into her mother's lap.

"But, my dear," said her mother, "what could Mabelle have done to make you so angry with her?"

Anna dried her tears long enough to explain that Mabelle had laughed at her when she mis-spelled a word in school that day. "And, mamma, I'll never love her again, and we're going to have a feud."

"A what?" asked grandpa, who had just come into the room.

"A feud," said Anna.

"Well, what do you know of feuds, I'd like to know, young lady?"

"Well, it's when you never speak to each other as long as you live; for Harold told me so, and he knows. So I'm going to have a feud with Mabelle."

"O, you will be over your quarrel and as thick as honey inside of an hour!"

"O no, grandpa! it's a feud, and I'll never make up;" and Anna shook her little head, quite determined never to speak to her playmate again.

It was such a consolation to walk on the other side of the street and steal a sly glance at Mabelle and see that she was all alone. Twice did Anna go to school and return in this manner; and then, somehow, a little lonesome feeling would creep in her heart every time she saw Mabelle and wondered if she was lonesome too. But still it was a feud, and she could not speak; and she was sure the lonesome feeling would go away. But instead of going away it grew bigger, and little Anna's head came lower and lower.

One night as the children gathered around grandpa for their bedtime story he said: "What day is tomorrow, my dears?"

"Why, it's May Day, grandpa!" answered Harold.

"Yes, it's May Day; and I'm going to tell you of the May Days we had when I was a boy."

Anna listened to every word; and when the story was finished, she sat for a long time thinking.

The next day Anna was up bright and early, and at breakfast time a big bunch of violets was hung on Mabelle's door. A little later grandpa saw two little girls run arm in arm to the old apple tree, and heard their merry laugh as they gathered the violets that grew under it. He smiled as heturned away from the window. Anna's feud was ended.—Western Christian Advocate.

MOLLY'S PARTY.

Beth and Molly were neighbors, and there was a high wall between their fathers' gardens. Molly had her playhouse on one side of the wall, and Beth had hers on the other side. Molly's house was full of pretty pink dishes, and Beth had a little stove, with kettles and sauce-pans.

"I'll be Bridget, and cook," said Beth, "and you be Mrs. Spreadeagle, and give a party."

"Oh, yes!" said Molly, arranging her cups and saucers.

"And you must call through the dumb-waiter," went on Beth, "and say, 'Bridget, make some tooty-footy cream and a Charlotte ruche immediately!'"

"I'll be the dumb-waiter, and pass over your things," said Jack, seating himself on the wall.

"All right!" said Molly. "O Bridget," she shouted, "make some two-footed cream!"

"Yes, mum!" called Bridget, putting a cake in her little basket. She handed the basket to Jack, and Jack handed it to Molly.

But alas! when Mrs. Spreadeagle looked into the basket, it was empty, and on the top of the wall sat the dumb-waiter, munching the cake.

Naughty Jack was a little ashamed. "Your cream must have melted, mum," he suggested. "Better try again."

So they sent up the basket again, and this time it brought down three enormous red and yellow apples from Jack's big pockets.

"O Jack, you are good!" cried Molly. "You can have a piece of my party."

So Mrs. Spreadeagle, Bridget, and the dumb-waiter sat down together, and a jollier party was never seen.—The Youth's Companion.

A GOOD WORD FOR THE SPARROW.

There is probably no bird regarded as more of a pest than the little sparrow. His ill-bred, loud-voiced clatter drives away song birds. He hangs round your barn and steals your grain, and he nests in the eaves of your poultry house and infests the cracks with that vermin pest of chicken life (mites), and he proves a mussy visitant on your house piazzas. Yet balance the little sparrow's account with what is to his credit. A scientist in Iowa by test after test ofund that in winter time the sparrow ate about a quarter of an ounce of weed seed a day. Then he counted the number of sparrows ordinarily seen in winter to the square mile. He put the number at ten. I think that is away below the average. Try it yourself wherever you live. But on the basis of ten birds to the square mile, he figured that the sparrows must eat, in the State of Iowa alone, eight hundred and seventy tons of weeds a winter. I would not like to have to figure out how many acres of good land these weeds would have assuredly contaminated.—Outing.

FOUR YEARS OLD.

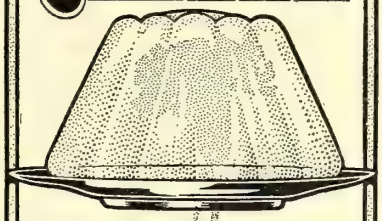
This is my birthday—I'm four years old;
Papa says I'm worth my weight in gold,
And I fancy I must be because I am four;
But mamma says I'm worth a great deal more.
She gave me a ring that she used to wear
When she was little with curly hair,
And with that and a ride and a party, too,
I'm so happy I don't know what to do!
And the morning is only just begun—
Oh, having a birthday is lots of fun!
Were you ever four years old, like me,
With a ring and a ride and a birthday tea?—Olive Leaf.

TOMMIE'S PLAN.

Tommie was about to have a children's party. "Mother," he said, thoughtfully, "it won't look well for me to be stuffing myself when those other kids are here. How will it be if I eat my share before they come?"—Harber's Bazaar.

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Mr. Jackson is responsible. Above statement true.—Pub.

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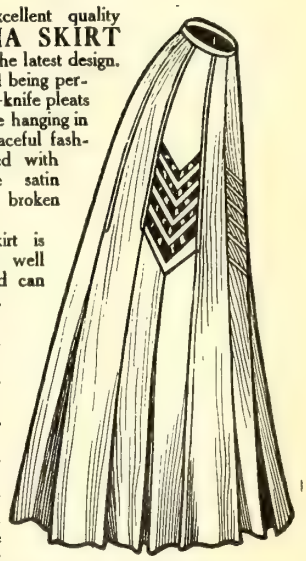
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

OUR MEETING AT WAYNESVILLE.

My dear fellow-workers:

It has been such a disappointment to me not to meet with you in annual session this year. Ah! how I have missed the uplift and inspiration which come from the daily Bible lessons, the addresses of Board and Conference officers, and others, and the daily intercourse with all of you, my dear sisters, I cannot find words to tell. Even now as I begin to prepare copy for the Advocate, I miss the delight of telling you about it as I have been wont to do, but some one else will do that better than I can, so I can promise you a full report of proceedings next week. I can give you now only this brief report of the opening exercises taken from the Charlotte Observer, of Saturday.

Yours in service,
Effie S. Nicholson.

"Waynesville, May 13.—This evening the Woman's Home Mission Society of the Western North Carolina Conference of the Methodist Church, South, convened in the Methodist Church here. Many delegates from all over Western North Carolina are in attendance. Miss Belle Bennett, of Richmond, Ky., president of the Woman's Board of Home Missions, is here and in charge of the meeting. Mrs. R. W. McDonald, of Nashville, Tenn., general secretary of the home, is also here, as well as other women prominent in Church work in this and other States.

"At the evening service, Rev. J. H. Barnhardt, pastor of the Methodist Church here, delivered the address of welcome in behalf of the Church; Mrs. J. H. Way, in behalf of the Home Mission Society, and Mrs. H. G. West, in behalf of the Foreign Missionary Society. These addresses of welcome were responded to by Miss Florence Blackwell, after which the delegates and visitors were informally received at the home of Mrs. J. H. Way.

"The meetings will continue through this week and a part of next."

NEW AUXILIARY.

My dear Mrs. Branner:

I know you have looked and looked for the report of an organization of a Woman's Home Mission Auxiliary on Fines' Creek, and I know you have wondered as to cause of delay, and as you looked and wondered, a feeling of disappointment entered into your heart. I so wanted to organize in time for you to get it in your Annual Report. Much to my regret I could not do so. I could not get the ladies together, for all through February our roads were in a terrible condition, and they told me they preferred waiting until April to organize. After I saw that I could not organize in February, I meant to write you to that effect, but I have since been away with Mr. Steadman most of the time since then in visiting our church people.

Last Sunday, Mr. Steadman gave the announcement from the pulpit that we would organize on Tuesday so I am very glad to enclose you report of organization. There were only eight present yesterday, but more will join later. From the married ladies came the request that the young ladies be "put into harness." And as you will see from our list of officers, we granted the request.
ed the request.

A great deal of interest was manifested and it did my heart good to watch their faces, and I found pleasure and inspiration in organizing. I am expecting great things from this auxiliary during the year.

I have promised the women that we would hold a public meeting this year and that you would address them. I assure you they were delighted. We hope to hold this in July. As soon as we learn how many delegates we are entitled to, we will elect our delegates to the Annual Meeting which, I see from the Advocate, will meet May 14-18. I look forward with a great deal of pleasure to it and praying that it may be a great success. With best wishes for you and the work, I am,

Most sincerely,
Mrs. C. E. Steadman.

TRINITY AUTHOR COMMENDED.

The Saturday Review of the New York Times has a very commendatory editorial on the recent book published by Dr. W. T. Laprade, Assistant Professor of History in Trinity College:

"In one of his recent addresses President Lowell of Harvard had some grave fun with the Ph.D.'s, the market for whom he regarded as in danger of overstocking. He particularly noted, if our memory serves, the embarrassment that accompanies the effort, more or less obligatory for the bearers of this degree, to do 'original work' in fields that have been diligently tilled as deep as available sub-soil ploughing will reach. Undoubtedly there is basis for this sort of criticism, and much of the labor bestowed upon the rehandling of the old stock of "sources" is a weariness to the flesh of all concerned. No such comment, however, can be made on most of the studies published under the direction of the department of history and kindred science of Johns Hopkins University, the latest of which to reach us is one on 'England and the French Revolution, 1789-1797,' by William Thomas Laprade, Ph.D., Instructor in History, Trinity College, Durham, North Carolina.

"The purpose of Dr. Laprade is to examine the generally accepted notion that the social and political condition of England was seriously affected by the course of events in France, that agitation reached a point where it became necessary for Pitt to suppress it with stern measures, despite his general sympathy with liberal reform, and that he was dragged into the coalition against the French Republic by the disturbances in his own country and the passionate and aggressive policy of the government of that republic. In the course of his examination of this subject Mr. Laprade has to deal especially with the course of the great commoner and with that of Edmund Burke, both quasi idols of the English people. He deals with them, so far as temper goes, impartially and coolly, with no attribution of motives, with constant reference to contemporaneous documents in ample volume and variety, and with marked lucidity and logical order.

"The conclusion at which he arrives substantially is "that the uprising in France played but a minor role in the domestic history of England in the years from 1789 to 1797, except so far as it was used by Pitt and his colleagues for their own political purposes as a pretext for reviving the old time struggle with France for supremacy in the commercial and the colonial world." We cannot claim competence to decide how far this conclusion is established, but we can assure our readers that the effort to establish it makes a monograph that is as interesting as any story. We see the men whose mighty names have come down to us as in a gorgeous cloud, moving about their daily tasks, dealing with friends and foes in the intimacy of actual life, planning, plotting, quarreling, conspiring, scolding, and praising each other, engaging in debates the echo of which lingers in Westminster still, and gossiping in letters with the utmost freedom, spitefulness, and occasional profanity. We see great actors on a relatively small stage, the political power of England being narrowly centered in a few leaders of a small class, and are made conscious of the tremendous energy of the movement toward a broader representation of popular sentiment; and through all the shiftings of the drama we follow the figure of Pitt. Haughty, reserved, unsympathetic, subtle, determined, dreaming of completing and extending the vast projects of his father, playing a world-wide game to be won only after the prime gamester had died of grief and chagrin at what seemed hopeless failure.

"It is one of the merits of Dr. Laprade that he deals with the period he has undertaken to examine as but a chapter in a continuous story. This chapter he seeks to present in the light of the actual occurrences as they unfolded in constantly changing aspect to the eyes and to the minds of those affected by them. He does not try to build his fabric backward and make it harmonize with theories formed after the event. On the other hand, he is entirely free from indulgence in that pretentious "imagination" which forces the note of actuality. He remains the student in the twentieth century of the men and affairs of the eighteenth, intensely interested but dispassionate and keen student. And the fruits of his study he offers in a style unusually clear and simple and direct. It is no small tribute to him to say that he adds to the credit long since gained by the modest but very able faculty of Trinity College."

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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE ANNUAL MEETING.

Arrangements for the Annual Meeting, to be held in Reidsville, June 2-6, are being made as rapidly as possible. We are hoping to have with us Mrs. Cobb and two or three of our missionaries. Further announcements will be made next week. In the meantime, we beg that prayer be made without ceasing for the success of this meeting.

IMPORTANT NOTICE.

All delegates to the Annual Meeting should send their names at once to Mrs. D. R. Allen, Reidsville, N. C., so that entertainment may be provided.

THE ANNUAL MEETING.

It is hoped that every one read the above notice in last week's Advocate It should have appeared three weeks ago, but for some reason was not inserted. Now every delegate who has not already done so, will please send her name at once.

It is a great privilege to be a delegate, as those present at the last meeting will testify Those appointed will find it worth while to attend, even at a seeming sacrifice of some other interest. Every society that is not represented will lose a great inspiration. Therefore let us have a full delegation.

And, above all, let earnest and united prayer be made for the recognized presence of the Holy Spirit. We want this meeting to be a spiritual power-house that shall generate a current strong enough to touch and arouse every society to vigorous action throughout the new fiscal year. We can do it—if we will.

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations. And lo, I am with you alway, even unto the end of the world."

THIRTY-SECOND ANNUAL REPORT.

Of the Woman's Board of Foreign Missions, M. E. Church, South, 1909-'10.

Thirty-two years ago the initial steps of our great enterprise were taken with trembling hope. Year by year as the work has grown our hopes have brightened, until now we look back with gladness that so much has been accomplished and look forward with sure promise of greater achievements.

At the last annual session of the Woman's Board, held in Chattanooga, Tenn., not quite twelve months ago, there was manifested a more intense desire to multiply the means of extension thus increasing our resources, that they may be adequate to the demands upon us. The feeling of responsibility had grown so weighty that the Board came up to the thirty-first annual session resolved upon a more vigorous campaign. They resolved to call upon all the women of the Church for more help and for new members and largest contributions, for more earnest pleading with God for the power so graciously promised, and the gift of the Holy Spirit to touch the hearts of the young who should give their lives to service in the foreign field. The presence of the Holy Spirit was not withheld, and the assurance was given then and there that the work was of the Lord and he was not only willing to second our efforts, but ready to respond to every effort we were willing to make.

A membership campaign was enthusiastically agreed upon and pledges were made for larger contributions. It was realized that China, our pioneer field, had not received the attention she had asked for, that the small band of missionaries had pleaded in vain for more workers, and that thousands had passed beyond the reach of hope who might have been saved had we denied ourselves and gone to them ourselves or sent to them help. It was also decided at this time to increase their school facilities, add to the evangelistic force, enlarge the Mary Black Hospital in Soochow, extend the work in the out-stations, open up new stations, give the Laura Haygood Memorial more ground, make the homes and schools in Changchow more comfortable and more commodious, locate the Young J. Allen Memorial in Shanghai, and give our young people as their special work the erection of the necessary buildings for this memorial. Virginia Conference Society asked the privilege of building the Ivey Home in Huchow, which was granted. All these things were proposed and enthusiastically granted, and $36,150 was appropriated to China. True, $36,150 was inadequate to meet the needs; but it was an advance, and an earnest of what may be done.

Korea's claims were considered, and $35,120 was appropriated. The growth in Korea the past year has been marvelous, and the promise of still greater things in the year to come makes the Christian's heart bound with anticipations of joy. The nation is praying for the conversion of a million souls this year, and confidently expecting their prayers to be answered They will not be disappointed if the Church at home comes up to the help of the Lord—to the help of the Lord against the mighty.

The appropriation for Mexico last May was $48,000, but the amount did not meet the demands. More must be done this year. The seven stations now occupied have not been adequately manned, and the work is handicapped because of insufficient means to build.

Brazil received an appropriation of $56,000, but $25,000 of that amount has not been sent, from the fact that money enough was not sent in for the purpose. The Mattie Watts Annex, the foundation of which was laid one year ago, is still waiting for the superstructure. The hand that laid the corner stone is lying still and cold in the home land, and the heart that for so many years beat in loving sympathy with beautiful Brazil can no longer respond to the needs of the people she loved and for whom she gave up life itself. More must be done for Brazil, unless the Board is willing for her missionaries to suffer. Some of them are suffering now for equipment, and a few of them for supplies of food.

Little Cuba looks out upon the sea with more hope, but our Board has not done her best to give the gospel to the beautiful island so full of nature's charms and so destitute of heavenly light.

Indian Mission received an appropriation of $2,500 a year ago, and from this sum a missionary teacher has been paid and a day school supported. We love the red man enough to give him the means of education, and we love his Divine Father and ours well enough to give him the gospel that was given to the race of man, without the distinction of color. We must do our part toward his evangelization, and withhold nothing from him that we can do to elevate him to the rank of Christian manhood.

Conference societies now organized for more effective work than heretofore	35
Adult auxiliaries	2,738
Members of adult auxiliaries	64,429
Young people's societies	498
Young people in the societies	11,454
Total membership	98,168
Increase during the year	6,886

The vastness of the unoccupied territory is appalling, if we measure it by the membership and our contributions. We should measure by God's willingness and God's resources.

The earth is quivering with expectation, the times are ominous, and men are beginning to feel the approach of a new and more blessed era when Christ shall reign. As an organization, should we be content with less than what our Redeemer is expecting of us? We should throw off all indifference, all lack of faith, and claim what God has promised, and not only join the force in Korea, on their knees before God praying for a million souls there, but with all the host of God's elect for the evangelization of the whole world in this generation.

CHARLOTTE DISTRICT MEETING.

The meeeting of the Woman's Foreign Missionary Society, of the Charlotte District, will be held in Waxhaw, May 25th and 26th. All auxiliaries are urged to send delegates. Send names to Mrs. O. E. Cunningham, Waxhaw, N. C.



It's lovely, my dear; but I don't see how you can afford so many new dresses on the salary John is making."
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Yours truly,
E. S. Crill, M. D.

The Sunday School Lesson

SECOND QUARTER—LESSON VIII
MAY 22, 1910

The Death of John the Baptist.
Matt. 14: 1-12.

Golden Text:—He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.—Prov. 16: 32.

Herod Antipas.

Herod was not particularly moved by considerations of righteousness. He did think of matters of personal expediency with a good deal of care. He seems to have been a vain, ambitious voluptuary. He had been brought up at Rome and had learned to dream of great power in that imperial city. He had not learned the art of self-control, which ought to go with power, and he does not seem to have been a man who saw political issues in large relations or in any way possessed a statesman's grasp of affairs. He was ready to make the most out of his position for himself. He watched the people over whom he ruled with an alert eye and not without that fear which a tyrant naturally feels. He was ready to sacrifice principle to indulgence, and while not without some manly feeling, never succeeded in putting his best nature in control of his life. Indeed, there is no evidence that he ever tried very seriously to do it. After he had stifled the voice of conscience he was tormented by superstitious fears.

Herod is a type of what a man of not unkindly instincts may become when he surrenders to selfishness and indulgence. One step led to another, and he finally became involved in a perfect network of evil. There is something very revealing about the picture of the selfish voluptuary trembling at the thought of the resurrection of John the Baptist. Even before he lost his throne he found it an uneasy seat for a conscience-stricken man.

Salome.

Salome danced before Herod on his birthday. She used all her physical charms to fascinate the king; and the influence was used for evil. The misuse of beauty and grace to secure an evil power has been one of the darkest sins of the wicked women of the world. The gifts which were meant for the inspiration and the ennobling of human life can be dragged very low.

But Salome scarcely seems to have any character of her own. She is the shadow of her wicked mother. She is dominated by a strong, masterful personality.

One of the temptations which come subtly to many a life is in this matter of surrender to stronger human wills. There is a pleasure to many people in being carried along by the swiftly moving currents of a more powerful life than their own. This kind of surrender is dangerous, even when those to whom the surrender is made are earnest and true.

Personality is a sacred possession and we have no right to give it away. Even good influences must be tested again and again and vindicate their right to be felt in our lives. But when the surrender is made to strong and evil-minded persons, then there is tragedy indeed. The weaker life is made the means of carrying out dark designs which it never would have originated. It becomes saturated with the evil equality of the life to which it has surrendered. To a naturally amiable disposition the battle for a real personal life is often a difficult one, when there are dominant people near who are more than ready to assume control. But it is a battle which must be fought and won at the peril of the integrity of the individual life.

Herodias.

This woman knew how to hate; she knew how to wait for revenge; and she knew how to lay deep plans. She was a strong, able character, and the very qualities which make her wickedness stand out in so lurid a light would have made her a power for good had she led a true and earnest life. The really strong people cannot be negligible quantities in life. They must be vigorously good or vigorously evil. All the impact of unusual qualities will be felt in the communities where they live and in the circles where they move. It is a terribly responsible thing to have the gift of a forceful personality.

Herodias quite gave herself up to the passion of hatred. She was not contented to secure the death of John the Baptist. She wanted to gloat over his dead face. She had come to a perfect abnormality of bitter wrath. The face of the prophet was cold and still; but the face which bent above it, with hot passion-filled eyes, might have been the face of a demon. To this Herodias came.

John the Baptist.

So the prophet perished, caught in the meshes of an evil woman's hatred. As one sees womanhood at its best in the tender ministrations of the friends of Jesus, so its worst appears in the murder of John the Baptist.

Such a death is a great argument for immortality. You cannot leave John with his head in the charger. This cannot be the last word about the great prophet of righteousness. The whole scene seems to change when we remember that at the very moment when the charger was brought to Herodias the spirit of John had entered into the peace and the felicity of the presence of God. He had done his work. He had faithfully spoken his word. He had been completely true and had paid the full penalty of his heroic honesty of speech. After that his emancipated spirit had passed to the place of eternal light.

The manner of the death of John seems incidental in the light of its larger issues. Suffering is lost in joy and tragedy is lost in glory as we think of the new life into which John passed from the prison. It may be that Jesus, pursuing his sorrowful way, felt a touch of lonely homesickness as he thought of the entrance of John into the Father's presence.

The only way to learn to do great things is to do small things well, patiently, loyalty.—David Starr Jordan.

A Notable Act of the North Carolina Legislature in 1840.

This is probably the only incident of its kind in the history of the world, being very unusual and at the same time fully warranted. In the year 1820, Dr. W. W. Gray, of Raleigh, N. C., discovered a remedy for the relief and cure of boils, bruises, cuts, burns, carbuncles, felons, blood poison, rheumatism and sores of every nature, which he marketed as "Gray's Ointment." The ointment soon became so widely known, and was accomplishing such wonderful results for humanity, that the Legislature of North Carolina, in the year 1840, passed a resolution, endorsing as a family remedy, "Gray's Ointment." Get a 25c box from your druggist and cure yourself, or, if you prefer to test its efficiency, we will send you a free sample box upon request. Address Dr. W. F. Gray & Co., 815 Gray Building, Nashville, Tenn. Dr. Jas. R. Phelps, of Dorchester, Mass., writes: "Gray's Ointment is my sheet anchor in cases of carbuncles, unhealthy granulations and blood poison. I use Gray's Ointment in my practice."

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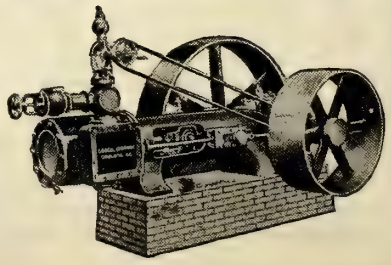

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The Farm and Garden

MAKING CHEAP PORK.

I have just been reading with interest the Hog Special and am sure that every farmer who reads this number carefully will save many times the subscription to The Progressive Farmer and Gazette.

In a letter some time back I had something about how some hogs in this State were fed. If we are to avoid continuance of using our hogs as farm scavengers, it is time now to begin planning crops for this year's supply. While it is true that the hog will make more meat from a pound of corn than any other animal, yet all corn is not the best feed for growing pigs and they will make greater gains on cheaper feeds. If you will give your pigs a chance, they will do their own gathering of all their feed crops, thereby saving you the expense, and themselves profiting by the exercise. Mr. French is right—It is not necessary to have a pen in which to fatten pigs. Col. Chas. Schuler, at present State Commissioner of Agriculture for Louisiana, has frequently claimed in public that he raises his pork for ½ cent per pound gross. He does this by means of pastures of specially planted crops. In planning crops for this year, then, be sure and include these hog pastures. There should be a good rye or oat patch for the sow and pigs to be running upon now. This, in conjunction with a bur clover and Bermuda pasture, will keep them going until the crops come in. If you have not done so, get a half acre of your best land adjacent to the pasture in sugar cane. Plant also a patch of sorghum (amber), speckled peas, late corn (with peas in corn), a patch of peanuts (Spanish), sweet potatoes, and this fall all of these patches that have been cleaned off can go into oats.

As soon as the sugar corn is in good milk, it is ready to feed. Have a portable fence so that the hogs are confined to a small portion of the patch at a time. By so doing they will eat stalk and all, completely cleaning up the patch. Otherwise, in their search for the more desirable ears they will destroy and waste a great portion of the stalks. While running upon the pasture crop the hogs should at all times have free access to a good Bermuda pasture.

No man is completely equipped for hog raising who is not provided with fifteen or twenty rods of portable fence. By its means the hogs can be confined to a comparatively small area of crop at a time, thus compelling them to eat the crop clean. The desired length of woven wire fence, twenty-four inches wide, with a stake of 2x4 sharpened at one end and projecting 18 inches, nailed to it about every rod, makes a very convenient fence for this purpose. It doesn't take much of a fence to keep a hog in a good pasture.

I think it will pay our farmers to include the mammoth yellow soy bean among the list of hog crops. If anything, it will be found that they prefer it to the peas. When the sugar corn is cleaned up the early sorghum should be ready—the sugar corn land can either be planted in late sorghum, cowpeas or soy beans.

Do likewise with the sorghum land when it is cleaned up. Then follow the speckled peas, the late corn and peas, and finally the peanuts, sweet potatoes and late peas, or soy beans. If fields and crops are arranged and planted as suggested above, one will find that it will take only a few ears of dollar corn to make a 250-pound 9-months-old pig, if good blood was used to begin with. While I will not guarantee that they will not cost more than ½-cent a pound, yet one will be astonished how near this figure the cost comes.—Prof. D. N. Barrow, in Progressive Farmer.

RESTING LAND.

Have you a field that you intend to "rest" this year by letting the old stalks of corn or cotton stand and grass and weeds grow all summer? Do you think the land is resting when it is growing this sort of stuff to seed the land and give you grass in the crop another year? Is the land not just as hard at work growing weeds and grass as it would be in growing crops for feed and soil improvement? Would it not be better for the land and the stock and your pocket to have peas on that resting field? But you say, "peas are too high-priced." They are not as high-priced as the crop of weeds and grass that will grow there if you leave the land out, for it will cost more money to kill the grass next summer than to sow the peas this summer. Then you lose a crop of forage and the benefit the peas would be to your land. Besides, this talk about the high price of peas comes with a bad grace from farmers who should sell. You cannot afford not to sow peas, and to give them the phosphoric acid and potash they need, if you have any regard for the future of your farm. The best way in the world to rest land is to keep it at work growing crops that will feed stock, make manure, make the soil better and make the owner richer.—Prof. Massey, in Progressive Farmer.

THE ONE CROP TO PLOW UNDER.

I have frequently been asked if you would not put more nitrogen and humus in the soil to plow the legume crops under entire rather than save them for hay. Of course, we will get more humus-making material at once by turning under a crop of peas or vetch, but we are confronted by the fact that these crops have a high feeding value, and that they can be fed to stock, and by far the larger part of their manurial value can be recovered in the manure if it is carefully saved.

Hence, as a rule, it is poor farm economy to plow under these plants before using them as feed. To this, there is one exception. This is the crimson clover crop. This comes at a season when it is especially hard to cure it well for hay, and I have long since come to the conclusion that the best use for crimson clover is for making corn and cotton. We can let the clover come to full maturity and die and then plow it under and have time in all parts of the South to make a crop of corn, and in the far South, to make a cotton crop.

I have seen a great deal of crimson clover made into hay, but have never seen a first-class lot of hay made from it, as it is either bleached by the sun, or, if properly cured in cocks, is apt to mold more than any other hay. Then, too, if the cutting is delayed till the heads elongate and get brown below, the hay is rather dangerous for horses. Hence, I believe that I would always make an exception of crimson clover and use it as manure direct.—Prof. Massey, in Progressive Farmer.



Rheumatic Pains

and stiffness in joints or muscles; neuralgia; backache; tired, painful, aching feet; sore hands; sprains and bruises; sore throat and chest, due to colds or grippe; in fact, all the common aches and pains that occur in any family from day to day, yield almost instantly to a good rubbing with

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Our Dead.

Looper—Sophia Shumaker was born in Alexander County July 9, 1820, and was married to Wm. Looper about 68 years ago. To them were born ten children, eight of whom survive her, two died after raising their families.

Her husband died several years ago and Aunt Sophia has had a lonely time these years. She was a great Bible student, but for a few years she could not see to read and it was the more lonely on this account.

She joined the Methodist Church at an early age, and lived a very devout life. She had the confidence of her neighbors and was held in high esteem by her neighbors and friends. She died March 3, 1910, at the age of 89 years, 5 months, and 24 days. May all her family and loved ones meet her in the heavenly home. We buried her in the Shady Grove Cemetery, in the presence of a large number of sorrowing relatives and friends.

Her pastor,

E. Myers.

Taylorsville, N. C.

Patterson—Mrs. Frances Florence Patterson, wife of Henry N. Patterson, of Pleasant Valley, Lancaster County, S. C., and daughter of W. F. Patterson, York Institute, Alexander County, N. C., died in triumph at her home on February 28, 1910.

Sister Patterson was born in Alexander County, N. C., August 4, 1870. She was converted and, with her mother, joined Piney Grove—now Beulah—Church, as a charter member when but a child.

On December 25, 1890, she was happily married to Brother H. N. Patterson and transferred her membership to Harrison Church on the Pineville Circuit, of which she was a member at the time of her death.

Sister Patterson was an exceptionally good woman and will be greatly missed in the community. She was actively identified with all the societies in her church and ever had a lively interest in all church work.

She leaves as a sacred heritage to her father, mother, husband, five children and a host of relatives and friends a memory sweet and pure, and has gone to be with her Lord.

W. S. Hales.

RESOLUTIONS OF RESPECT.

Resolved, That we, the members of class number nine of the Methodist Sunday School, Hickory, N. C., deeply feel the loss in the death of one of our members, Miss Ethel Hight, whose beautiful life of humble, quiet devotion to duty impressed all with whom she came in contact.

Resolved, That her true, meek and child-like Christian life will be held always as a fit example for our Sunday School workers.

Resolved, That we extend to the grief-stricken family our sincerest sympathies, and commend them to the loving care of our Heavenly Father.

Resolved, That these resolutions be spread upon the minutes of our Sunday School, a copy sent to the family, and a copy sent to the North Carolina Christian Advocate.

Gussie Hawkins,
Nettie Abernethy,
Eugenia Roberts,
Committee.

RESOLUTIONS OF RESPECT.

The Death Angel visited our midst and took home to Heaven, our aged and honorary member of the Ladies' Aid Society, "Uncle" John Morris. Though feeble and blind, he would make his little offerings to the church. We will never forget his cheering words. Seven months later the death angel visited the same home and took the bereaved wife, to make Heaven sweeter than before.

Their religion was day by day a walk with God; their Christian influence was great. They were the Christians who could stand the last test, and possessed a spirit of superior grace. "Aunt" Mary would say, "I enjoy working for the Lord, he gives me such sweet peace and blesses me so much, that I praise him at the hour of midnight." While alone, she felt that her Savior was near.

Resolved, That we may always remember "Aunt" Mary's fervent prayers offered in our societies and the sweet communion of love and friendship that bound us together. We feel the loss of a faithful member.

Resolved, That we may try to follow in the paths of those kind-hearted soldiers and be able to receive the crown, laden with glittering stars.

Mrs. C. V. Pegram,
Mrs. E. M. Leight,
Mina Morris, Rec. Sec.

EAKER—NOT BAKER.

Dear Advocate:

Last week you published the obituary I sent you of Jesse E. Eaker, but you missed the name in both instances, putting "B" in place of "E," and it appeared "Baker" instead of "Eaker." In the quotation in the last paragraph you print "put on sleep," instead of "fell on sleep."

By the the insertion of this note in the obituary column, the proper correction will be made.

James Willson.

Cherryville, N. C.

RESOLUTIONS OF RESPECT.

The Death Angel has invaded the ranks of the Woman's Foreign Missionary Society of Kadesh Church on Belwood Circuit, and claimed for its own one of our beloved members, Mrs. O. E. Ford, therefore be it resolved by the members of the said society,

First, That while we do not question the Divine wisdom that directed her death, nor believe otherwise than that our Heavenly Father doeth all things well, still we desire to express our profound sorrow that she has been removed from our midst.

Second, That in her death the society has lost one of its most faithful members, one whose every desire was that the society might continually increase in usefulness and power.

Third, That we pray that the memory of her Christ-like life may ever linger near us to encourage us when the days seem dark, and that the mantle of Christian graces may fall on some one who will carry on the work she has left.

Fourth, That we extend to the bereaved family our deepest sympathy and commend them in our prayers to our Heavenly Father who is able to comfort them in their bereavement.

Five, That a copy of these resolutions be sent to the family, spread upon the minutes of our society and published in the North Carolina Advocate and county papers.

Miss Loula Wilson,
Mrs. W. V. Honeycutt,
Mrs. A. G. Higgins.
Committee.

They need no other rosary whose thread of life is strung with pearls of love and thought.—Persian.

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Second Round

Bethel .....May 22
North Asheville .....May 22

CHARLOTTE DISTRICT

W. K. Boyer, Presiding Elder.

Third Round

Chadwick and Seversville, Chadwick, May 24
Belmont Park .....May 24
Derita, Hickory Grove .....May 28-29
North Charlotte .....May 29
Pineville, Marvin .....June 4-5
Tryon Street .....June 12
Trinity .....June 12
Dilworth and Big Spring, Big Spring, June 18-19
Brevard Street .....June 19
Morven, Long Pine.....June 25-26
Waxhaw, Pleasant Grove.....July 2-3
Matthews, Bethel .....July 9-10
Weddington, Hebron .....July 9-10
Polkton, Hopewell .....July 16-17
Prospect, Prospect .....July 22
North Monroe and Icemorlee, Center, July 23-24
Ansonville, Cedar Hill.....July 30-31
Lilesville, Olivet.....Aug. 6-7
Wadesboro .....Aug. 7
Mount Zion .....Aug. 9-10
Calvary .....Aug. 10
Unionville, Oak Grove.....Aug. 16-17

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N. C.

Third Round

Franklin Ct., Clarke's Chapel, May 21-22
Macon Circuit, at Patton's....May 28-29
Franklin Station.....June 4-5
Greenville Circuit, Cashiers'....June 11-12
Almond and Judson, at Judson, June 18-19
Bryson and Whittier, at Olivet, June 25-26
Andrews Station.....July 2-3
Robbinsville .....July 3-4
Murphy Circuit, Bogle's Chapel, July 9-10
Hayesville Circuit, Hayesville, July 10-11
Hiawassee Circuit, at Rogers, July 16-17
Murphy Station.....July 17-18
Webster Circuit, Webster.....July 23-24
Dillsboro and Sylva, Dillsboro, July 24-25

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Third Round

High Point, South Main Street..May 21-22
High Point, Washington Street..May 22-23
Uwharrie Circuit, Oak Grove....May28-29
Greensboro, Spring Garden Street..June 5
Carraway Memorial, at night.....June 5
Coleridge Circuit, Mt. Olivet....June 11-12
Asheboro Station .....June 18-19
Ramseur and Franklinville, Ramseur, June 25-26
Liberty .....June 26-27
Randleman and Naomi .....July 2-3
Asheboro Circuit, Worthville.....July 2-3
Walnut St., Greensboro, Dist. Con., July 6-8
Pleasant Garden Circuit, Bethlehem, July 9
East Greensboro Circuit, Mt. Pleasant, July 10-11
Denton Circuit, Clarkesbury....July 16-17
Wentworth Circuit .....July 23-24
Reidsville .....July 24-25
West Greensboro Circuit, Groom's, July 30-31
Randolph Circuit, Ebenezer, July 31-Aug. 1
Ruffin Circuit .....Aug. 6-7

The District Conference will convene July 6-8 at Walnut Street Church, Greensboro. The opening sermon will be preached Tuesday night, July 5th, by Rev. R. L. Melton. The Conference will begin its first session Wednesday, 9 a. m., and adjourn Friday in time for all who desire to do so to leave on the afternoon trains.

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Third Round

Table Rock, at Fairview.....May 21-22
Hartland, at Pleasant Grove ....May 28-29
Morganton Station, at night.....June 3-5
Morganton Circuit, at Dentons...June 4-5
Thermal City, Trinity.....June 11-12
Connelly Springs, at Mt. Harmony, June 18-19
Rutherford College, at night....June 18-19
North Catawba .....June 25-26
Marion, at night.....June 25-26
Rutherfordton, at Gilead.....July 2-3
Elk Park .....July 9-10
Spruce Pine .....July 12
Bakersville .....July 16-17
Green River, at Lebanon.....July 23-24
Forest City at Forest City....July 30-31
Broad River at Kistler's.....Aug. 6-7
Cliffside, at Hollis.....Aug. 13-14
Henrietta and Caroleen, at Henrietta, Aug. 20-21

District Conference at Forest City, July 28 to 31.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Third Round

Jonesville, Maple Springs.....May 21-22
Elkin Station .....May 22-23
Mount Airy Circuit, Epworth..May 28-29
Mount Airy Station.....May 29-30
Wilkes Circuit, Lebanon.....June 4-5
Rural Hall, Bethel.....June 11-12
Pilot Mountain, Pinnacle.....June 12-13
Danbury, Davis Chapel.....June 14
Rockford, Siloam .....June 18-19
East Bend, Mt. Pleasant .....June 25-26
Yadkinville, Yadkinville .....June 26-27
Laurel Spring, Chestnut Hill....July 2-3
Sparta, Potato Creek.....July 3-4
Hilton, Baldwin's .....July 9-10
Jefferson, Bethany .....July 16-17
Creston, Big Laurel .....July 23-24
Watauga, Valle Crucis.....July 30-31
Boone, Boone .....Aug. 6-7

District Conference will convene at Boone, on Thursday, August 4, and continue over Sunday. The editors of the Advocate, representatives of our schools, and any others who may have official business will be entertained free, and are cordially invited.

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, North Carolina.

Third Round, In Part

Crouse, Antioch .....May 21-22
Shelby, Central .....May 22
Cherryville, Beulah .....May 28-29
Shelby, Lafayette St. .....May 29
Gastonia, Main St. .....June 3-5
Gastonia, Ozark .....June 4
Gastonia, Fifth Ave. .....June 4-5
Bessemer, Tates .....May 11
King's Mt., King's Mt. .....June 11-12
South Fork, Bethel .....June 18-19
Lowesville, Salem .....June 25-26

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Third Round

Alexander, at Hiddenite.....May 21-22
Stoney Point, at Center.....May 22-23
Mooresville, at McKendree.....May 28-29
Davidson .....May 29-30
Troutman, at Rocky Mount.....June 4-5
Mooresville .....June 5-6
Lenoir, at Moriah .....June 11-12
Lenoir .....June 12-13
Newton, at Friendship.....June 18-19
Maiden, at St. Paul's.....June 19-20
Caldwell, at Collier's.....June 25-26
Granite .....June 26-27
Hickory .....July 3-4
Hickory, at Houck's .....July 2-3
West Statesville, at Marvin.....July 9-10
Broad Street .....July 16-17
Race Street .....July 17-18
Catawba, at Concord.....July 19-20
Rock Spring, at Camp Ground..Aug. 13-14

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder

Second Round

Haywood, Davis .....May 21-22
District Conference, Canton....May 25-27

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, North Carolina.

Third Round

Walkertown .....May 22
Forsyth, Oak Summit.....May 28-29
West End .....May 29
Lewisville, New Hope.....June 4-5
Grace .....June 5
Farmington, Wards.....June 11-12
Advance .....June 12-13
Stoneville, Hermon.....June 11-12
Madison .....June 11-12
Summerfield, Morehead.....June 18-19
Stokesdale, Glencoe.....June 19-20
Davidson .....June 25-26
Kernersville, Vernon.....June 26-27
North Thomasville, Mt. Pleasant..July 2-3
Thomasville .....July 3-4
Cooleemee .....July 7
Davie, Concord.....July 9-10
Mocksville .....July 10-11
Burkhead .....July 15
Southside .....July 16
Centenary .....July 17
District Conference, Burkhead, Winston-Salem, July 14-17

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Third Round

Spencer .....May 29
E. Spencer, N. Main.....3 p. m., May 29
Holmes Memorial .....8 p. m., May 29-30
Epworth .....11 a. m., June 5
West Concord, Kerr St.....3 p. m., June 5
Forest Hill, at night .....June 5
Albemarle Ct., Stony Hill.....June 11-12
Albemarle Station.....June 12-13
Salisbury Circuit, Shiloh.....June 18-19
South Main .....June 19-20
Gold Hill, Wesley Chapel.....June 25-26
Salem .....June 26-27
Cottonville Circuit, Cottonville....July 2-3
Norwood .....July 3-4
Kannapolis, Shiloh .....July 9-10
China Grove, Landis.....July 10-11
Woodleaf, Gay's Chapel .....July 16-17
First Church, at night.....July 17-18
Linwood Circuit, Macedonia....July 23-24
Lexington, at night.....July 24-25
Mt. Pleasant, Center Grove.....Aug. 6-7
Concord Circuit, Boger.....Aug. 7-8
Bethel, Big Lick, at Bethel.....Aug. 13-14
Central .....Aug. 17
Jackson Hill, at New Hope....Aug. 20-21
New London, Palmerville.....Aug. 27-28

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Third Round

Canton .....May 28-29
Waynesville at night .....May 29
North Haywood, Pine Grove ....June 4-5
Clyde, Turpin .....June 11-12
Jonathan, Palmers .....June 18-19
Bethel, Pisgah .....June 25-26
Leicester, Teague .....July 2-3
Sulphur Springs, Asbury.....July 9-10
West Asheville .....July 16-17
Spring Creek, Spring Creek....July 23-24
Haywood, Finchers .....July 30-31
Brevard Ct., East Fork.....Aug. 6-7
Brevard Station .....Aug. 7-8
Mills River, Averys Creek....Aug. 13-14

I have grown to believe that the one thing worth aiming at is simplicity of heart and life; that the world is a very beautiful place; that congenial labor is the secret of happiness.—A. F. Benson, in "The Point of View."

Our Children's Home Department

Conducted by H. A. Hayes

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING MAY 7, 1910.

Subscribed.

Rutherford College: J. E. Cornelius, $2.00. Mooresville: C. E. Hobbs, $2.00. Mooresville, R. F. D. No. 2: F. R. Mayes, $5.00; A. A. Kelley, $1.00; J. W. Byers, $5.00; Z. R. Robinson, $.50. Mooresville, R. F. D. No. 4: Mrs. M. O. Caldwell, $2.00; Carl Thompson, $2.00; W. T. Thompson, $5.00. Davidson: L. B. Honeycutt, $2.00; Mrs. A. F. Cathey, $10.00; Mrs. W. P. Sloan, $1.00. Davidson, R. F. D. No. 25: J. P. Bost, $2.00. Mt. Mourne: H. C. Plott, $.50; Mrs. S. L. Sherrill, $25.00; Thos. G. Christy, $2.00; L. G. Caldwell, $1.00; T. I. Nixon, $1.00; Walter Kelley, $.50; J. A. Hobbs, $1.00. Winston-Salem: Ex-Gov. R. B. Glenn, $50.00. Thomasville: M. H. Stone, $25.00; S. H. Averitt, $5.00; Miss Frances Campbell, $5.00; A. A. Fouts, $10.00; J. W. Lambeth; $100.00; Chas. F. Lambeth, $100.00; Jas. E. Lambeth, $100.00; F. S. Lambeth, $1,000.00. Total, $1,465.50.

Cash.

Z. R. Robinson, $.50; J. A. Hobbs, $1.00; L. G. Caldwell, $1.00; T. I. Nixon, $1.00; Walter Kelley, $.50; S. H. Averitt, $5.00; Miss Frances Campbell, $5.00. Total, $14.00.

Paid on Former Subscriptions.

T. L. Jones, Mocksville, $1.00; A. N. Linville, Kernersville, $30.00; J. L. Moore, Greensboro, Proximity, $1.25; E. Money, Winston-Salem, $1.00; R. F. Lawings, Charlotte, $5.00; Miss Maud Flemming, Mt. Airy, $.25; Miss Mary J. Hines, Mt. Airy, $2.00; M. J. Lowder, Norwood, $2.50; B. B. Doggett, Caroleen, $3.00; Rev. and Mrs. J. P. Rodgers, Winston-Salem, $5.00; C. L. Grubb, Greensboro, $2.50; O. M. Hunt, Greensboro, $3.00; Wm. E. Johnson, Greensboro, $2.00; A. T. Preyer, Greensboro, $1.00; W. P. Hutton, Greensboro, $3.00; M. Robins, Greensboro, $3.00; Mrs. Elizabeth Oakley, Greensboro, $2.00; A. H. Nance, Proximity, Greensboro, $5.00; Charlie Detter, Claremont, $1.00; R. M. Tuttle, Lenoir, $5.00; Wagner & Whitaker, Winston-Salem, $1.00; E. P. Pratt, Winston-Salem, $1.00; Dr. J. W. White, Wilkesboro, $6.25; W. R. Hubbard, Moravian Falls, $5.00; Miss Matt Miller, Rutherforaton, $5.00; G. F. Fitzgerald, Linwood, $5.00; J. W. Lasley, Walnut Cove, $2.50; C. H. Trowbridge, Brevard, $5.00; Lewis Dorsett, Thomasville, $1.00; L. E. Teague, Thomasville, $1.00; Jas. Smart, Marshall, $5.00; P. R. Mason, Thomasville, $2.00; Col. J. E. Walker, Asheboro, $25.00; E. E. Raper, Lexington, $50.00; Niel Lee, Asheville, $2.00; P. R. Millner, Leaksville, $5.00; J. F. Woodward, Morganton, $6.25. Total, $206.50.

THE STOCK YARD.

The cows should not be driven faster than a walk while on the way to the place of milking or feeding.

Give the calves a clean lock of bright clover or mixed hay every day. You will be surprised how soon they will begin to eat it.

The spring calves should be kept in roomy box stalls the first summer, so they can be protected from the scalding sun and bothering flies.

When the calf is about a month old separator milk can be given with flaxseed jelly added. Begin with about two tablespoonfuls and increase to a cupful.

This is the month when cows go to pasture through a large part of the country. Give them a good start. Keep them in good heart till they have really made the change from hay to grass. It will pay.—From May Farm Journal.

"Every good deed that we do is not only a present pleasure, but a support for the future."

THE BEST PAINT TO USE ON SOUTHERN PINE

Is "Sphinx" Pure Mixed Paint. Not simply because it is honestly made of the purest and best ingredients, but also because "Sphinx" Paint is made by a *special formula* particularly adapted for pine. This is the reason why so many up-to-date architects and builders insist upon "Sphinx" Paint for *all* houses built of *Southern Pine.*

LOOK FOR THE WORDS *Lemoco Quality* ON EVERY CAN

This is your protection against deception. If your dealer can not supply you write us for color card and prices.

Leland Moore Paint & Oil Company,
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HAROLD SOMERS
150 De Kalb Ave.
Brooklyn, N. Y.

TO YOUNG WOMEN.

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.

Mr. Harriman and the Telephone.

The late Mr. E. H. Harriman, the famous railroad magnate, was almost inseparable from the telephone. Not only in his business offices, but also in his home, he had 'phones galore. There was one on the dining table—another in his library—one close to his bed—and even by the bath tub there rested a telephone.

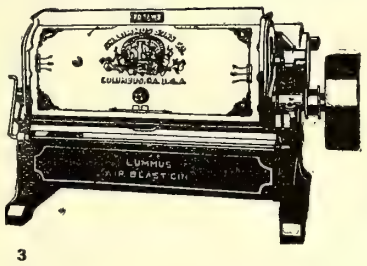
As the farmer deals in cotton, so Mr. Harriman dealt in railroad stocks. Like the farmer who sells cotton when the market is up, so did this railroad man sell stocks when they were highest.

Mr. Harriman kept in constant touch with the market through the telephone. Every farmer must do the same to get the best prices for his cotton.

"'Harriman,' once said a friend, 'you are a slave to the telephone.' 'No' replied Mr. Harriman, 'the telephone is a slave to me.'"

The cost of rural telephones is from 50 cents to $1 per month. There is an interesting booklet with full explanations waiting for you at the Southern Bell Telephone & Telegraph Co., 19 South Pryor St., Atlanta, Ga. It's yours free, if you write for it.

These Advantages:



Better Sample, Increased Capacity, Reduced Fire Risk, Longer Life, Less Attendance, and Most Economical are found only in the

LUMMUS
AIR BLAST GIN SYSTEM

It's to your interest to investigate, and we will tell you all about it if you will simply send us your name and address.

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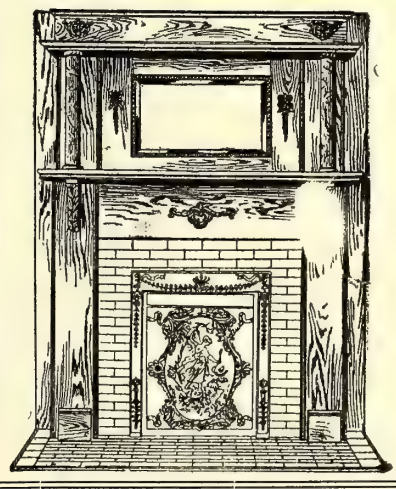
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HELM'S BABYOLINE
Formerly Helm's Croupaline

An external remedy for Croup, Colds and Whooping Cough in Children—Colds, Soreness in Chest and Cold in head in Adults. Physicians prescribe it and get the best of results.

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SOLD BY ALL DRUGGISTS. -:- -:- -:- -:- 25c for two-ounce box.

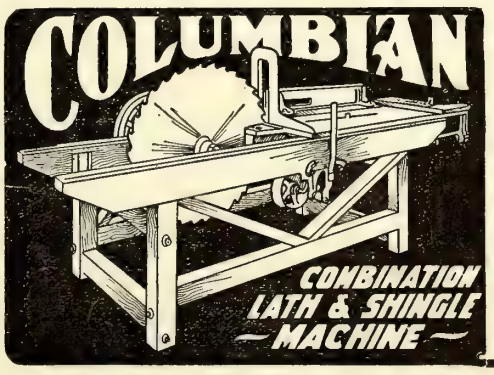
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SHORT Log Saw Mill, Lath and Shingle Machine. Does all kinds of sawing. Just the machine for small Saw Mills and Farmers' use.

It's a Big Money Maker.

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CARE METHODIST PUBLISHING HOUSE . . . NASHVILLE, TENN

THE BISHOPS' ADDRESS.

(CONTINUED FROM FIFTH PAGE)

legal minds as Bishops Paine and McTyeire in following up the interpretations of Bishops McKendree and Soule, who gave us our constitution. The episcopacy existed before the delegated General Conference, and the delegated General Conference was brought into being under certain Restrictive Rules, one of which was that "They shall not change or alter any part or rule of our government so as to do away with episcopacy or destroy the plan of our itinerant general superintendency." It was made both general and itinerant that it might the better serve as the executive department of our government, as the General Conference afterwards became the legislative department of the Church. Its creation was that of the whole body of preachers before they created the General Conference with its delegated power and authority. For this view of our government the Methodist Episcopal Church, South, has uniformly stood as it stands today. Bishops exist for something else than merely to register appointments already prearranged. They are sent out to administer vows and to see that they are observed, to appoint preachers who are in good standing, to form legal districts according to their judgment, and to oversee the spiritual and temporal interests of the Church. Thus have they helped to make the Church increasingly effective for the conversion of the world and in building up believers on their most holy faith.

By virtue of so well-defined a system of Church government all ministers at their ordination promise reverently to obey them to whom is given the charge and government over them, and any failure to keep his own ordination vows to exercise justly his authority would be regarded as a grave offense on the part of the bishop representing the Church. What is called a strong central government is based upon the fullest confidence in the representative of the delegated General Conference is serving the highest interests of the whole Church. As moderators of the General Conference, under rules adopted by that body, the bishops, while not obtruding their views in shaping the legislation of the Church, are at times courteously invited to give any information or even judgment from their supposed wider outlook and disinterested devotion to the best interests or the kingdom of God. It is on them that comes daily the care of all the Churches. Our bishops do not discredit themselves by foolish and baseless claims as successors of the apostles, nor are they depreciated by distrust and discourtesy on the part of their brethren to the ministry, many of whom are their spiritual children, to whom they can say: "Ir to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye in the Lord."

Doctrinal Fidelity.

Happily, Methodism has never had a doctrinal schism, however wide the differences on lay representation and other questions of polity which have led to divisions. All Methodists can heartily agree to the common faith so clearly and admirably stated a decade ago in the Address of the Bishops of the Methodist Episcopal Church, written by the wise and devout Bishop Andrews, honored by universal Methodism, and quoted afresh by Bishop Goodsell in the Episcopal Address at the last General Conference of that Church:

"We believe in one living and personal God, the Father Almighty, who in perfect wisdom, holiness, and love pervades, sustains, and rules the worlds which he made. We believe in Jesus Christ, his only Son, our Lord, in whom dwelt all the fullness of the Godhead bodily, who was in glory with the Father before all worlds, who became flesh and dwelt among us the brightness of the glory of God and the express image of his person, who died for sins, the just for the unjust, that he might bring man to God, who rose from the dead, who ascended on high, having received all power in heaven and on earth, for the completion by grace and judgment of the kingdom of God. We believe in the Holy Ghost, very and eternal God, the Lord and Giver of life, by whose operation on men dead in trespasses and sins they are quickened to repentance, faith, and loving obedience, are made aware of their sonship, and are empowered to rise into the full stature of men in Christ Jesus. We believe in the impartial love of God to the whole human family, so that none are excluded from the benefits thereof except as they exclude themselves by willful unbelief and sin. We believe that faith in Christ, the self-surrender of the soul to his government and grace, is the one condition upon which man is reconciled to God, is born again, becomes partaker of the divine nature, and attains sanctification through the Spirit. We accept the moral law confirmed and perfected by the divine Teacher and set forth authoritatively in the Holy Scriptures; and we believe in eternal consequences of good and evil, inherent in the constitution of the human soul and declared with utmost solemnity by Him, the final Judge of human life."

Diversities of Gifts and Ministrations.

Having so much in common with our fellow-Methodists throughout the world, we rejoice in the honorable part which each has to bear in maintaining at its best the great religious movement of three centuries. Any undue laxity as regards either teaching or discipline on the part of any sister 2Methodism should make the other representatives the more careful to maintain the standards of life. and teaching that God has so signally blessed. If "God made man men that they might help one another," perhaps the priceless heritage of our fathers is thus being the more sacredly guarded by more than one Methodism. It is conceded that the best in the Church of England is safeguarded by the Northern and Southern Convocations of York and Canterbury. It needed the varied gifts of the Wesleys and Whitefield alike to inaugurate and to perpetuate Methodism, although preaching substantially the same doctrines. Had either Whitefield or Charles Wesley survived John Wesley in the sole leadership, it is doubtful whether Methodism would have survived its first century. "Who knoweth whether thou art come to the kingdom for such a time as this?" Now, there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same Lord.

God Has Honored Our Leadership.

As a distinct Methodism, while prayerful observers of what other Churches are enterprising and doing, we have never been content to be mere imitators or followers. The power of initiative has led us to make important changes in our polity when it seemed wise. The Methodist Episcopal Church, South, thus far is the only Methodism that has corrected the confessed weakness of making a General Conference the sole judge of the constitutionality of its own acts, thus leaving unlimited authority unchecked by responsibility. We first dispensed with a fixed probation of six months, an example followed forty years afterwards by the Methodist Episcopal Church. The most complete example of lay representation, alike in the Annual and General Conference, was set by us both to the British Wesleyans and to the Methodist Episcopal Church, which they have followed only in part even after many years. Our General Conference was the first to establish training schools for missionaries —one under the Woman's Foreign Board and the other under the Parent Board of Foreign Missions. The work of women as promoters of parsonage-building, early recognized by our General Conference as a distinct society, has since become the Woman's Home Mission Society, with its scores of deaconesses and missionaries. We were the first, through our Board of Missions, to recognize and welcome the Laymen's Movement, which has given new inspiration to all the Churches. We are seeking to adapt our work in congested sections of our large cities by the aid of institutional Churches and religious settlements. Hospitals under the auspices of our Church have been established or are being erected in several of our larger centers. We are studying the confessed mistakes of other Churches in the adjustment of their several Home and Foreign Boards of Missions, so as to secure for ourselves what is best adapted to our peculiar needs. But while seeking to make full proof of our ministry as a Church, we are not unmindful that our very growth in numbers brings the responsibility of an increasingly efficient ministry. Our work needs not to be less evangelistic but more intensive to develop our new converts and to make them workmen that shall not be ashamed, alike as students and teachers of the Word of God. Alike by higher standards of admission and by more thorough preparation of our preachers and their deeper consecration, we are seeking the greater efficiency of our preachers, who must minister to our growing and devout laymen that are asking to be led to do better and greater things for the Lord.

Our Church and the Negro.

No Church has better understood or been more successful in its work for the negro than has ours, until now the more thoughtful men of the nation are turning to us for counsel, and the negro himself for leadership. We have maintained the most cordial relations with our contingent of negro Methodists so long organically connected with us, and who since their separation have grown from less than 20,000 in 1870 to 233,000 in 1910, with more than $3,000,000 in Church property, aside from their schools and colleges. Their growth during the sixteen years covered by the last census was 33.7 per cent., while the growth of the African Methodist Episcopal Church (the largest body of negro Methodists) was 9.3 per cent. For twenty-five years their oldest colleges, which we helped to found and maintain, have done much toward recruiting their ministry with worthy leaders. They lack what is all-important to their best development as a Church—the missionary passion. They are now being moved with a deepening desire to obey the great commission. How shall we, their spiritual fathers and trusted leaders, help them to find themselves in this new age? Under the leadership of men like Bishops Andrew and Capers and Paine, a single Annual Conference was known to raise each year as much as $25,000 for missionary work among the negroes. Robert Paine, as early as in 1823, offered himself as a missionary to Africa, asking to be accompanied by selected companions from among the negro preachers of the South. That spirit gave us more than 200,000 converts among the negroes in this country before the Civil War—the largest returns from missionary work among the heathen then known in history. Their songs and prayers safeguarded many a plantation home in the darkest days of fratricidal strife. We owe them no less a debt of gratitude than they owe us, for we were "companions in the sorrowful way." Methodism has never fairly faced Mohammedanism, the most formidable foe of Christianity. Africa is now becoming the great field of the propagandists of the religion of the false prophet. The battlefield of the twentieth century is the Dark Continent. Shall Ethiopia in vain stretch out her hands unto God, and our great Methodism, more in sympathy with the negro than any other, and better capable of inspiring and directing his labors, have no part in the conquest of the Dark Continent for our Lord? Is not the force actually preparing for our leadership, as when young Paine longed to go out to battle? May we not hope and pray that the greatest chapter in the history of missions shall be this yet unwritten chapter which the hand of God shall write in Africa as he leads our awakened ministers and laymen to their gracious and glorious open door of opportunity?

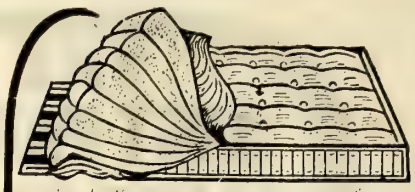
The Church under the Dominion of the Future.

The dominant note of Methodism is hope. She has the dew of her youth. The future of Methodism will depend on how fully she faces the future. Churches, like nations, may be judged by whether they draw their inspiration and ideals mostly from the past and so become the slaves of precedent, or from the present and are controlled mostly by questions of present advantage and popularity, or from the principles of right and progress which underlie future achievement. Our Lord sought to make his Church the Church of the future as he looked steadfastly at the conquest of future generations, alike putting aside the traditions of what had been said by them of the old time and the Jewish crown of his own time as he went alone to the mountain of vision and of God. True Methodism, like John Wesley in Epworth churchyard preaching to the people from his father's tombstone, is gratefully reverent toward the past as it seeks to become a part of the kingdom that is yet to come in its fullness. It would ever look unto while it hastens the coming of the kingdom of God. It does not cling to old weapons, however useful in their day, when rifled cannon and weapons of precision are available for its great battles. It adopts nothing because it is the fashion of the hour, whether it be a doctrine or a form. Its strength has been largely in its essential continuity of its teaching and method, while it faces the future because our Lord, in his great commission, has put it under the dominion of the future. She has kept her Lord in the midst by being with him on the outposts, where new conquests are to be made.

When Rome refused the laity any part in the public worship, sturdy John Knox, who made the Reformation real in the British Isles, saw how important it was to make congregational worship possible in contrast with mere priestly celebration of the mass in a foreign tongue, so he introduced responsive reading of the Word of God. Mr. Wesley was careful to continue it in all settled congregations, and so sought to introduce it in America, despite the more primitive conditions of society here. Our two great Methodisms, after more than a century, determined on a uniform order of worship as well as on uniform catechisms and a Joint Hymnal prepared by able Joint Commissions for the use of both Churches. We regret that larger use is not made of them. Our Methodist worship should be uniform, at least as far as the required parts of the order of service may make it so. This was intended by the adoption of the report of the Joint Commission by the General Conference; and our people, led by our preachers, should be encouraged to use it, especially in the towns and cities, and, as far as possible, in the rural districts. We are in danger of a mongrel worship when the minister, departing from our own form, seeks out novelties, such as "silences," "invocations," "blessing the alms bason," "chanting the Lord's Prayer," and whatever else he hears some other Church is using. Whatever else this is if, in fact, anybody dare try to name it—it is not Methodist worship. Our people deserve a more substantial diet than that—even what the wise men of Methodism have given us. A crude, extemporized worship does not belong to the Church of the future any more than an undrilled and badly armed militia can be counted the army of the future.

(CONCLUDED IN NEXT WEEK'S ISSUE)

"Trust him in his own right way,
He will lead thee day by day
And thy cares shall lifted be
To his heart who cares for thee."



KIRKMAN'S "LEADER" FELT MATTRESS

ABSOLUTELY GUARANTEED TO BE SECOND TO NONE

THE man who attains to old age spends about one third of his time in bed. Nature demands that this rest be taken, and if one disobeys her law, and fails to give her time to repair the worn-out machinery, she exacts a sure penalty.

He soon finds himself not so strong, and before he is old in years he is broken in health. He is forced to give up his work; if, indeed he does not drop into his grave at a time when he should be in the full vigor of manhood.

To avoid such a waste of energy, or a premature collapse, the wise and the economical man will give eight hours of twenty four to sleep, tired nature's sweet restorer;

"The balting place of wit, the balm of woe,
The poor man's wealth, the prisoner's release,
The impartial judge between the high and low."

If a third of one's time is passed in bed, then what of the bed?

Shall it be a combination of boards and knots, or shall it be on a Mattress that is made of the finest material that time and money can procure? Where nothing but skilled workmanship is used; where every particle of its composition is sanitary, made of material that there is not a particle of dust about, made in satin finished ticking, of the finest quality. There are eight layers of the best quality Felt in each mattress,

These mattresses are diamond or square tufted, rolled stiched or plain stitched. A sample of the Felt and ticking will be sent you on request, and if you do not find Kirkman's Leader Felt Mattress at your Dealer's, send us $14.25 and we will ship you one of these mattresses by Express all charges prepaid. After using this mattress for 60 days and comparing it with any Felt mattress on the market, return it to us and your money will be cheerfully refunded. As to our responsibility we refer you to any bank or banker of High Point.

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THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston Publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

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Trinity College

Proceedings of the General Conference

On Monday, May 16, the Conference convened for the morning session, and routine business occupied the time until 10 o'clock, when the hour had arrived for the special order the election of bishops and connectional officers. The result of the election for bishops was given in brief in our last issue but our readers are entitled to a fuller report. A great concurse of people were there. The galleries were crowded, and in the open space for lack of seats, standing room was at a premium. When the tellers came into report the result of the first ballot there was a dead silence as every head was turned to hear the vote announced. The secretary said that 303 votes were cast and that 152 were necessary to a choice. Collins Denny received 229 votes, John C. Kilgo 178, W. B. Murrah 133, W. F. McMurry 102, W. R. Lambuth 90, E. D. Mouzon 85, J. H. McCoy 73, R. G. Waterhouse 82, and a great many others received liberal support. Dr. Denny and Dr. Kilgo were elected. Then followed an affecting scene—there was general applause when the result was known. Men forgot themselves in the excitement of the hour. Bishop Hoss rushed from the platform and down the aisle to embrace his long-time friend and brother, Bishop-elect Denny. A long stream of friends crowded the aisles and made way to the seat of Dr. Kilgo and rejoiced as they congratulated him on his signal triumph. The business of the hour was forgotten, and the people hardly heard the secretary as he proceeded further to read the complete result.

The result of the second ballot was W. B. Murrah 165, W. R. Lambuth 119, W. F. McMurry 109, H. M. DuBose 108, E. D. Mouzon 104, R. G. Waterhouse 101, J. H. McCoy 90, and Dr. Murrah was elected.

On third ballot W. R. Lambuth 138, E. D. Mouzon 132, R. G. Waterhouse 132, H. M. DuBose 108, J. H. McCoy 103. There was no election.

On the fourth ballot Lambuth received 163, Waterhouse 163, Mouzon 155, McCoy 131, McMurry 91, and the three first named were elected.

On the fifth ballot J. H. McCoy received 153 votes and was elected.

Among those who received complimentary votes were Dr. G. H. Detwiler, Dr. J. H. Weaver, Dr. J. C. Rowe of our delegation, and Dr. Plato Durham, of our Conference.

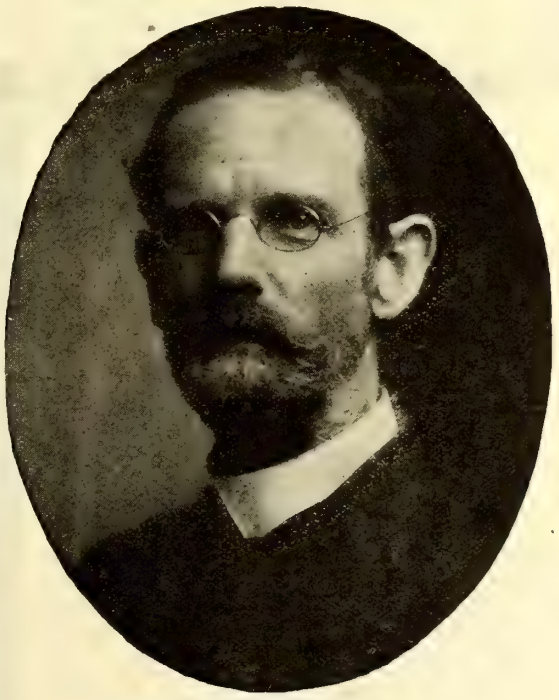
The election of connectional officers followed that of the bishops. Dr. Gross Alexander, the Book Editor; Dr. E. B. Chappell, Sunday School Editor; Dr. W. F. McMurry, Secretary of Church Extension; and D. M. Smith and Dr. A. J. Lamar, the Publishing Agents were all re-elected by a practically unanimous vote.

The election of Bishop Lambuth required the election of a new Secretary of Missions. On the first ballot Dr. Detwiler received 15 votes, and Dr. W. W. Pinson and Dr. O. E. Brown received the largest support. On the second ballot Dr. Pinson was elected by 185 votes to 82 for Dr. Brown.

There were three ballots taken for Epworth League Secretary. On the first ballot F. S. Parker, J. A. Burrow, and J. M. Barcus each received liberal support with Parker in the lead. Dr. S. B. Turrentine on this ballot got 10 votes. On the third ballot Parker was elected by 164 to 117 for Burrow. Dr. Parker has been assistant to Dr. DuBose for several years, and is a son of the late Bishop Linns Parker. Dr. DuBose could have been re-elected without opposition but before the ballot was taken he requested his friends to withhold their support as he had held the position for 12 years and desired to retire from editorial work and resume his place in the pastorate.

There was an exciting contest for the secretaryship of the Board of Education. Dr. J. D. Hammond, a splendid gentleman, had served for two terms or more, and on the third ballot was defeated by Dr. J. E. Dickey, of Georgia. Dr. Dickey received liberal support for bishop and comes to this new position from the presidency of Emory College, where he has had eminent success, having recently closed a successful campaign in Georgia by increasing the endowment of Emory fully $300,000.

Another election in which both the North Carolina delegations were specially interested was that of the editorship of the Nashville Advocate. Our good friend, Dr. Thomas N. Ivey, of the Raleigh Advocate, succeeded to this high and responsible place on the fourth ballot, receiving 157 votes to 125 cast for Dr. Geo. B. Winton, whom he succeeds.



BISHOP W. R. LAMBUTH, D. D., LL. D.

Dr. Ivey started out with 44 votes on the first ballot which grew to 93 on the second to 143 on the third and to 157 on the fourth, which was a majority of all the votes cast and he was elected.

Dr. Ivey is a man of fine sense and scholarship, and we feel sure that he will measure up to all the demands and fill the place occupied by such eminent men as Summers, McFerrin, McTyiere, Fitzgerald, Hoss, and Winton, with credit to himself and honor to the Church.

OUR NEW BISHOPS.

Bishop John C. Kilgo.

Bishop John Carlisle Kilgo, son of the late Rev. James T. Kilgo, of the South Carolina Conference, was born in the parsonage at Laurens, S. C., July 22, 1861; was educated at Wofford College, licensed to preach in 1882 and joined the South Carolina Conference; was married the same year to Miss Fannie Turner, of Gaffney, S. C. Served as a circuit preacher in his Conference for nine years, when he became the financial agent of Wofford College, and in two years raised $50,000 on the endowment. In 1894, he was elected president of Trinity College, Durham, and his remarkable record there is known of all men.

"Bishop Kilgo has been highly honored by his Church. Four times—in 1898, 1902, 1906, and 1910 he was a delegate to the General Conference. In 1901, he was sent as a delegate to the Ecumenical Conference of Methodists in London. In 1904, he was sent as fraternal delegate to the Northern Methodist Conference at Los Angeles, Cal., and his address there was received with marked approval. Both Wofford and Randolph-Macon Colleges gave him the degree of D. D., and only a few months ago he received the degree of LL. D. from Tulane University. Bishop Kilgo is one of the most eloquent preachers in his Church, and is strong as a platform speaker.

"As an orator Dr. Kilgo has few equals in the South. He speaks with fluent and powerful manner, and with great personal magnetism. In all his success he is still a simple Methodist preacher, true to the vows of his early manhood. In a peculiar sense he is a child of the ancient and militant type of Methodism; in a sense equally as significant he stands as an exponent of the newer type. If one painted the life out of which his career sprung, he would speak of pioneer Methodism; if one described the conditions in which he moves as leader of his church he would describe the Methodism of the present. It is not often that we find a man who writes in his own career the best feature of his associations in the two halves of an entire century."

Bishop Collins Denny.

Dr. Denny was born in Winchester, Va., May 28, 1854, and is a son of William R. and Margaret Collins Denny. He was educated in the Shenandoah Valley Academy at Winchester. He completed his education at Princeton University, taking the degree of M. A. He then entered the University of Virginia, being graduated in the schools of English Language, Literature, and Moral Philosophy, and also in Law, receiving the degree of B. L.

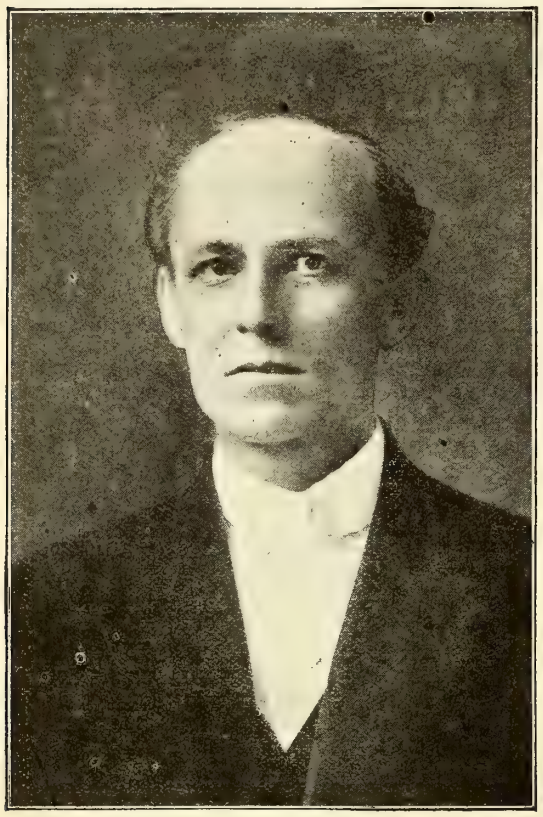
He soon after began the practice of law in the city of Baltimore. He was married in that city to Miss Lucy C. Chapman. He has five children living, one the wife of our city missionary in Richmond, Va., another the wife of our city missionary in Rio, Brazil. In 1880, he joined the Baltimore Conference of the Methodist Episcopal Church, South, and has represented his Conference in five General Conferences. At the Dallas and Birmingham Conferences he was strongly supported by his Conference and a large number of delegates from other Conferences for the office of bishop, failing of an election each time by only a few votes.

In 1886-7, Dr. Denny visited the Asiatic missions of his Church by Episcopal appointment, in company with Bishop Wilson. On his return he was elected to the office of Chaplain of the University of Virginia, a position he held from 1889-91, when he was called to a professorship in Vanderbilt University, which he has filled since with much ability. He was elected a member of the Book Committee of the Methodist Episcopal Church, South, in 1894 and has been its chairman since 1898. In 1908, by the appointment of our College of Bishops, he went as our fraternal delegate to the

General Conference of the Methodist Episcopal Church assembled in Baltimore, Md., and addressed that great body. He has been a frequent contributor to the Church papers and periodicals.

Bishop Wm. B. Murrah.

Rev. W. B. Murrah, D. D., LL. D., president of Millsaps College, Jackson, Miss., honored by election as one of the Church's chief pastors, is an educator of renown and marked executive ability and a preacher of forceful power. While Dr. Murrah has for years been a resident of Mississippi and a member of the North Mississippi Conference, he is a native of the State of Alabama. He was born at Pickensville, Ala., fifty-seven years ago and was



BISHOP JNO. C. KILGO

educated at Summerfield, Ala., and Columbus, Miss. He received his degree from Southern University, Greensboro, Ala., after which he joined the North Mississippi Conference in 1876, and was in the active pastorate for fifteen years, when he became vice-president of Whitworth College, Brookhaven, Miss. He retained this position until the establishment of Millsaps College in 1892 when he was called to the presidency of that institution. The degree of D. D. was conferred on him in 1887 by Centenary College and the degree of LL. D., by Wofford College in 1897. He has long been an active factor in Church councils, having represented his Conference in five General Conferences and was a member of the Ecumenical Conference in 1891 in Washington and in 1901 in London. He was fraternal delegate to the Methodist Church in Canada and was elected secretary of the General Board of Education of the M. E. Church, South, in 1898, but declined on account of his duties in Millsaps College.

Dr. Murrah married Miss Fitzhugh, of Oxford, Miss., sister of Mr. G. T. Fitzhugh, one of the leading members of the Memphis bar and prominent and active in Tennessee politics. Dr. Murrah has one son now in the Law Department of Vanderbilt University.

Bishop Walter R. Lambuth.

Walter R. Lambuth comes of missionary parentage. His father was Rev. J. W. Lambuth of the Mississippi Conference, who went with his bride to China in 1854. Walter Lambuth was born the same year in Shanghai, China. His mother, Mrs. M. I. Lambuth, came of Scotch ancestry, her maiden name being Mary Isabella McClellan, a descendant of the Gordons of Edinburgh.

In 1869 the boy came to the United States, spent several years at Emory and Henry College, Va., where he graduated in 1875. In the year 1877 he graduated from the Medical Department of Vanderbilt University, married the daughter of Dr. D. C. Kelley, and spent nine years in China, establishing the Soochow Hospital, and acting for a year as superintendent of the mission.

In 1882, Dr. Lambuth took his second medical college degree, this time from Bellevue Hospital Medical College, New York, and went to Edinburgh, Scotland, for special work in surgery.

In 1887, Bishop McTyeire appointed him superintendent of the Japan Mission. He continued in that field until 1891 when upon returning to the United States he was elected in 1892 to fill the vacancy in the Missionary Secretaryship left by the death of Dr. Weyman Potter. In 1894, he was elected secretary by the General Conference, and again in the years 1898, 1902 and 1906, making 18 years he has spent in this office.

Dr. Lambuth is the chairman of the Second Commission of the World Missionary Conference to convene in Edinburgh, June 14, and has recently been appointed on the Business Committee of the same Conference. He was elected a Fellow of the Royal Geographical Society last year. Bishop Wilson and the Doctor were special commissioners in 1907 from our Church to unite the Methodist Episcopal church, the Methodist Episcopal Church, South, and the Methodist Church of Canada into the Methodist Church of Japan.

Bishop Waterhouse.

Rev. R. G. Waterhouse, D. D., was born December 24, 1855, in Rhea County, near Spring City, Tennessee, his father, Franklin Waterhouse, being a prominent farmer of that county. He received his preliminary education in the Rhea County common schools and the high school at Spring City, Tenn., under Hon. John R. Neal, former congressman from the third district of Tennessee. He then entered Hiawassee College, where he remained one year, after which he entered Emory and Henry, and after a four years' course graduated in 1885. Before entering Emory and Henry College, however, he served as junior pastor on the Kingston Circuit, in Holston Conference and was a missionary in the Cumberland mountains for two years, and then became pastor at Jonesboro. He served as city missionary at Knoxville, Tenn., and was pastor of Church Street Church for four years, and presiding elder on the Radford District for two years. He was elected to the chair of English in Emory and Henry College in 1892. In 1893 he was made president, succeeding Bishop James Atkins. When he became president of Emory and Henry there was a debt of $41,000; he has not only paid this, but has made improvements and increased the equipment of the college to the extent of between $60,000 and $80,000, and the attendance of students has grown from one hundred to two hundred and thirty-three. He has represented the Holston Conference in five General Conferences and was a delegate to the Inter-Church Conference on Federation in 1905. He has been a member of the Board of Education since 1902.

Bishop Mouzon.

Edwin DuBose Mouzon, D. D., was born May 19, 1869, in South Carolina, the son of Samuel Cogswell Mouzon. His mother's father was the Rev. Archibald Peurifoy. His great uncle was the Rev. Wm. P. Mouzon, of the South Carolina Conference. His paternal and maternal ancestors were Huguenots. He graduated from Wofford College in 1889. He went at once after graduation to Texas to serve the Bryan Church as a supply for six months. He returned in the fall of 1889 to South Carolina, and joined the Conference but was transferred at once to the Texas Conference, where he served churches in Caldwell, Flatonia, Austin and Galveston. He was transferred to the Northwest Texas Conference where he served Abeline Church two years and First Church, Fort Worth, four years. He was then transferred to Kansas City, where he served Central Church three years. He was then transferred to West Texas Conferences. He was pastor of Travis Park Church for four years. For the last two years he has been professor of theology in Southwestern University. He was married to Miss Mary E. Mike, of Bryan, Texas. He has five children.

Bishop McCoy.

James Henry McCoy, D. D., was born in Blount county, Alabama, August 6, 1868. He is the son of the late Rev. W. C. McCoy, D. D., who was a member of the North Alabama Conference from the date of its organization to the time of his death eighteen years ago. He graduated from Southern University, Greensboro, Alabama, with the degree of Master of Arts in 1889. In the fall of that year he joined the North Alabama Conference. He has served as pastor in this Conference for fifteen years, closing his pastoral work at Highlands Church three years ago, when he became president of Birmingham College. About five years ago he was the editor of the Alabama Christian Advocate for eighteen months. The degree of Doctor of Divinity was conferred upon him by Southern University. He was married December 31, 1895, to Miss Annie Bradley.

It was feared that the report of the Committee on Education would elicit a protracted discussion on account of the decision on the Vanderbilt University question but fortunately the report was adopted without opposition or a word of comment. It appears as follows:

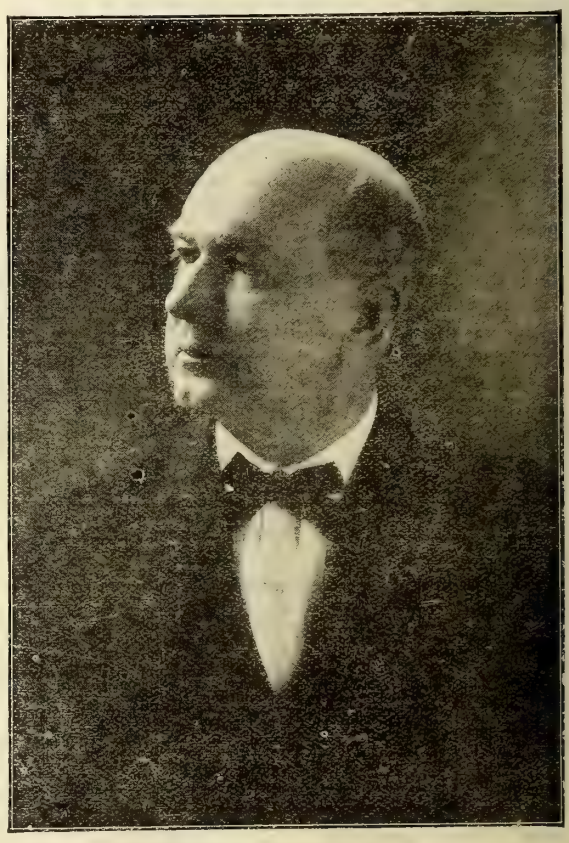
First, That the General Conference accept the report of the Vanderbilt commission as a definition of the rights of the M. E. Church, South, to Vanderbilt University; moreover, that it accepts the judgment of the commission that the college of bishops is a board of common law visitors of the university; and furthermore, that it accepts the finding of the commission that the general conference has the right to select the board of trustees in such manner as it may elect, either by direct election by the conference itself, or through such agencies as it may designate.

Second. That the General Conference select the board of trust of Vanderbilt University and fill vacancies in the same now and hereafter at its discretion.

Third. That following this election, the General Conference in the future continue the method of chosing the trustees adopted by the General Conference held at Baltimore in 1898, and when it committed to the general board of education of all trustees selected by the board of trust of Vanderbilt university.

Fourth. That the General Conference approve the action of the Bishops in entering upon the discharge of their duties as visitors of the university.

Fifth. That the General Conference approve as a sound principle of law the position of the college of bishops, namely, that "It is not competent for the board of education to delegate the function entrusted to it by this General Conference to any other body or person whatsoever," and the general board of education is hereby instructed to accede to the request of the bishops, namely,



BISHOP W. B. MURRAH

that hereafter said board will confirm no persons as trustees of Vanderbilt University except such as may be officially nominated to the board of education of the M. E. Church, South, in writing by the board of trust of Vanderbilt University.

Sixth, That the board of education of the church provide whatever means may be necessary to sustain the finding of the Vanderbilt commission if it shall at any time be called in question in the civil courts. In such event, the bishops of the Church are hereby instructed to take whatever steps they may deem necessary to maintain the rights and claims of the Church.

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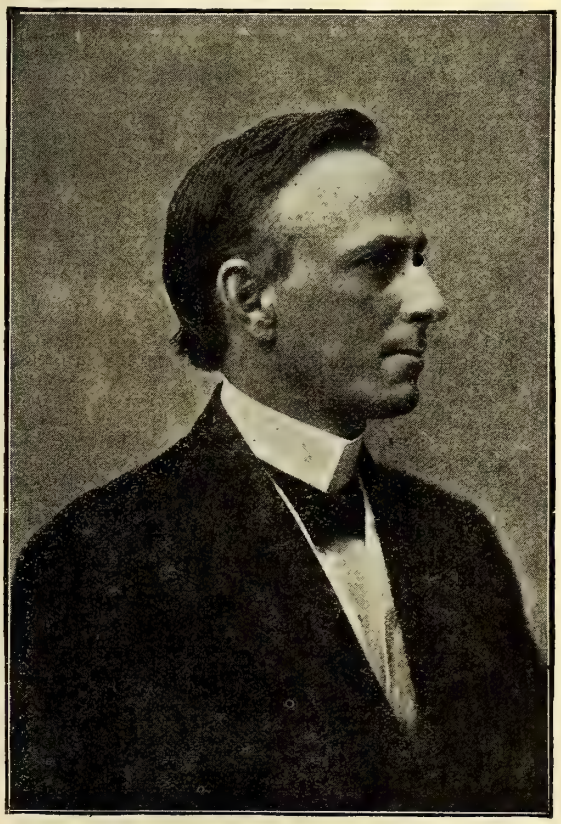
Last week the time for final adjournment was fixed for Monday, May 23rd at noon, but during the

latter days of the Conference delegate after delegate was granted leave of absence and many left without leave so that on Saturday there was barely more than a quorum with which to do business, and there was a determination, if possible, to bring the Conference to a close on Saturday, which was the most strenuous day of all the Conference, as we held three sessions that day, and finally adjourned sine die at 11 o'clock that night, leaving a considerable amount of business on the calendar. It was better to finally adjourn then than to wait until Monday, when it was known there would be but a small majority left to carry on the work. Bishop Candler presided during the Saturday night session almost to the last, when Bishop Wilson took the chair and directed the closing exercises, which were solemn and pathetic, as many now heard this venerable man of God speaking perhaps for the last time to a General Conference. He was quite feeble, but like a Father in Israel, he spoke the words of truth and soberness, which were heard and heeded by the great body.

Bishop Wilson is revered by all as no other man among us is revered. He is a truly great man, possessing a mind of extraordinary grasp, a judicial mind, and if he had spent his days in the law would have been a great judge, having the mind of a statesman, which would have made him a leader in any great deliberative body, and the mind of a prophet and priest, which has fitted him for the holy office which he honors. I regard him as our greatest man, taking him all in all the very greatest of all the honored line that have filled the high office of Bishop in our Church. Last week when the fraternal delegates from the North had spoken Bishop Hoss in the chair expressed regret that Bishop Wilson was too feeble to respond and asked the audience by standing to pay tribute and respect to the grand old man. May God bless and keep him even unto the end.

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When our fraternal delegates from the North, Rev. Dr. N. Luccock and former Governor J. Frank Hanly, of Indiana, took their leave, each was presented and spoke a parting word to the Conference. The speech of Governor Hanly was a prose poem,



BISHOP E. D. MOUZON

a gem of beauty and eloquently delivered, for he is a fervid orator, a master of assemblies. Our young Bishop Mouzon was in the chair and it was his duty to respond. Some thought he would delegate that duty to an older man, but at the proper time he spoke, and as tactfully and wisely and well as any man in the College of Bishops could have spoken. The trend of the talk of the Northern brethren was organic union. Responding to the warm words of fraternal love Bishop Mouzon said: "I am sure I voice the sentiments of my colleagues when I say most sincerely that we have great love for you. We know we are living in the morning of a great age. We are sure that God is leading us; just whither we are not sure. It may be that He is not leading us just as you would have Him lead, or just as we would have Him lead, but sure we are that God is leading us and where He leads us we will follow. The time has certainly come when we should speak seldom of our discords and often of our concords, and this is our prayer as we stand here today in the presence of God and touched by the lode-stone of His love." This was a gem in thought and spoken in fine spirit, stamping the new Bishop as a man fitted for leadership.

Dr. Thos. H. Lewis, the fraternal delegate from the Methodist Protestant Church, who had two years ago at Baltimore swept the M. E. General Conference from its feet, has not lost his power. He read his address but with an eloquence and and earnestness that completely captured the Conference. It was a plea for the union of all the Methodist bodies of America and it was clear, masterful, and to this writer absolutely unanswerable. It caught the crowd which applauded generously, and when he concluded the powerful effect on the audience was such that the great body rose to its feet and applauded and cheered and gave the Chatauqua Salute for several minutes. I have never seen a deliberative body so completely enthused and forgetful of all but the subject and the speaker. He is a master and if he had been a member of the Conference might have been chosen Bishop without a contest, so completely did he capture every heart.

* * * *

Much had been said about changing the name of our church so as to rid it of the appendix, South. A number of Conferences sent up memorials praying for a change. These were all referred to the Committee on Revisals, and in full committee after thorough study of the question the majority decided for the change by a vote of 21 to 20. The minority then reported against a change of name. When the reports were read to the Conference there was a great crowd in the galleries and a spirited contest was expected, for this question had aroused great interest all over the church. Able speeches were made, the strongest arguments from both sides advanced and when the vote was taken the minority report was rejected by 153 to 83. The majority report changing the name simply to the "Methodist Church" was adopted by 154 votes to 84 against.

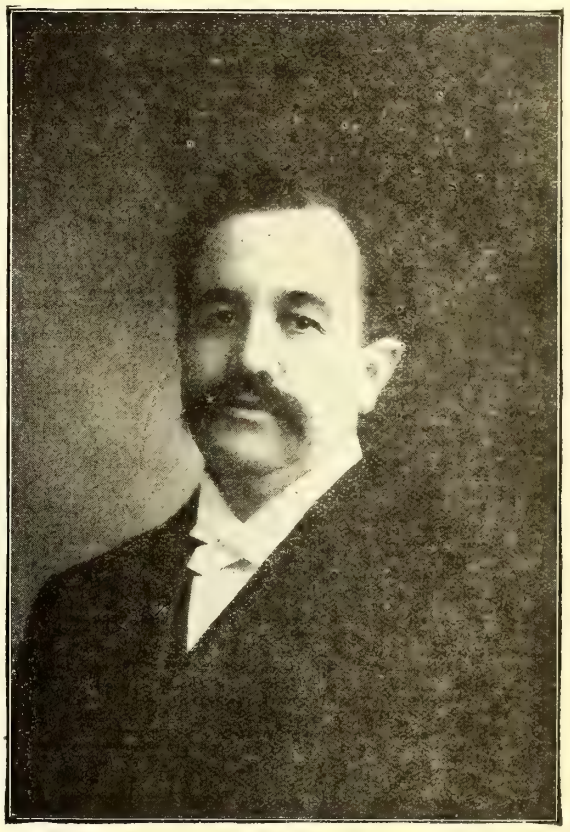
The point was raised that the change of name affected the constitution, and that consequently a two-thirds majority was required. Bishop Kilgo in the chair ruled that a majority was sufficient. An appeal from this ruling was taken and the chair was sustained.

At the afternoon session Bishop Candler for the College of Bishops anounced that inasmuch as the report was not adopted by a two-thirds vote, that it was illegal and that the action of the Conference had been vetoed by the Bishops. Then a resolution signed by N. L. Linebaugh, W. L. Sherrill, P. H. Linn, and others was offered, requesting the College of Bishops to submit to the several Conferences the matter of changing the name to the "Methodist Church", action to be taken by the Conferences in the year 1913.

An amendment changing the name to the Methodist Episcopal Church in America was offered by Dr. H. M. DuBose, and was accepted by the signers of the resolution. Dr. DuBose then took the floor and in one of the greatest speeches of the Conference set forth the claim that this was our name by right, as Wesley addressed the first Methodists of the new world as the Methodist Episcopal Church in America, and that our brethren of the North finally substituted United States for America, and that now the legal name of the Northern Church was the Methodist Episcopal Church in the United States, but if we now accept the original name it will not conflict with the name of the Northern Church, but will restore to us the name by which Wesley addressed the Church up to the time of his death. An aye and nay vote was asked for. The excitement was intense. The roll was called and the resolution was adopted by a vote of 150 to 63, which was more than two-thirds in favor of the change. Of course this action will yet have to meet with the approval by a two-thirds vote of three-fourths of the Annual Conferences before it can go into effect.

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A demand had been made for increased lay representation in the Annual Conference. Some wanted one layman from each pastoral charge. This would have made our Conferences unwieldly, and but few towns would have been able to entertain so large a body. The Committee on Revisals reported in favor of granting to the laity representation in the Annual Conferences on the basis of one delegate to every 1500 members or fraction thereof, but that each district shall be entitled to at least four delegates as at present. It was held that this would be a change of the Constitution, and the measure was lost for the lack of the necessary two-thirds majority. This was not important however. The laity are now fully recognized in the District Conference, where they are four-fifths of the membership, and have equal representation in the General Conference, the only law-making body of the church, and their rights are in nowise endangered under our present system.



BISHOP R. G. WATERHOUSE

A very important measure was adopted at the closing session. Under our law great injustice is done the preacher whose character is impeached in the interim of Conference. The new law just passed provides that when charges are made against a preacher, and he is suspended from work, that the Bishop in charge shall appoint a Committee of Trial and the matter shall be at once investigated, and the findings of the committee shall be final as under the old law, except of course the accused shall have right of appeal, and a Court of Appeals to be presided over by one of the Bishops shall sit annually in Nashville to hear and pass on all appeals. This is a wise measure and its passage will meet with general approval. The Conference then elected as members of this Court of Appeals, from preachers, viz.: J. M. Barcus, T. D. Ellis, H. D. Read, and S. G. Thompson; and laymen: Judge O. C. O'Rear, of Kentucky, Judge J. A. McCullough, of South Carolina, and Judge M. E. Lawson, of Virginia.

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When the report from the Committee on Revisals concerning the question of giving the rights of the laity to women was brought up for consideration every one in the Conference room was fully awake. The minority report which favored giving the women larger rights was of course first to be considered. Dr. Frank Richardson of Holston, who is the Nestor of the Conference and a very able debater, opened for the women and was followed by Dr. Nelson B. Henry and Dr. H. Walter Featherstun on the same side. At this juncture the Conference on motion gave to Miss Belle H. Bennett the privilege of the floor and she came forward, the first woman to speak to the General Conference, so I am told, in all the history of the Church. She was unafraid and spoke with grace and ease and tact for some thirty minutes and was heard with great respect from start to finish. When she concluded Geo. R. Stuart and J. M. Barcus spoke against the measure and then Dr. E. W. Alderson, of Texas, who was chairman of the committee, closed the argument and the substitute was voted down, the vote standing 188 to 74. I learn that the ladies

(Continued on Page Seven)

THE BISHOPS' ADDRESS TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH, ASHEVILLE, N. C., MAY, 1910.

(CONTINUED FROM LAST WEEK'S ISSUE)

A Flexible Time Limit.

Methodism follows the genius of its founder in seeking to adapt itself to changed conditions, especially on the frontiers and in the great cities. In the more primitive days the interchanges of preachers often took place every six months, so as to give the people the most aggressive work in men. Our early fathers did not have many sermons; but they were on the great doctrines, and they were mighty to the pulling down of the strongholds of sin and Satan. The need of more pastoral supervision and the carrying out of larger plans for city Church extension work under experienced leaders led to the extension of the limit ultimately with us to four years. Petitions for the further extension of the limit, or even its removal, will come before you. Our last General Conference made it lawful for the bishops to appoint for a longer period than four years those preachers who were working under the auspices of the Board of Missions, having been accepted by the Committee on Candidates of the Parent Board, "on the basis of candidates for foreign work as to fitness and tenure of office, provided that such city missionary work be subject to the approval of the Annual Conference Board of Missions; and candidates, when accepted, shall be nominated for appointment to the bishop in charge of the Conference in which they are to work; provided further than this law shall not be construed to forbid Annual Conference Boards of Missions employing other than such candidates." It may be doubted if any further modification of the time limit is desirable. Already provision is made in our law for the needs of any exceptional situations. You will give careful consideration to the memorials upon this subject which may come before you, using great care to safeguard and preserve our itinerant system of pastoral supply. You will doubtless give careful consideration to the memorials for greater flexibility in the time limit, both as to the wisdom and practicability of such change, and how best safeguarded. Doubtless the average length of the pastoral term in the event of a change in the law will be less than it is now, the exceptional pastor being the beneficiary of the longer term of service. You will consider equally and primarily the needs of the city population, who may seek a greater flexibility in the pastoral term.

More Attention to the Pastoral Office.

Doubtless more attention among us should be given to the pastoral office if our Church realizes to the full the ascension gifts of our Lord, "who when he went up on high gave some to be apostles; an dsome, prophets; nad some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering unto the building up of the body of Christ." The wise pastor is one who looks upon his Church not only as his field, but his force, and seeks to develop personal power in each worker. Great pastors make possible great laymen, as great leaders make possible great armies as they follow great plans of battle to mighty victories. Restlessness in the pastoral office is always to be deprecated, and disturbs and weakens the flock of Christ. There is no more important, more delightful, or more fruitful field of work in all the Church than the work of the pastorate. It is not length of service always that makes a great and influential pastor. Let our preachers covet earnestly the best gifts, that we may have such pastors as Baxter and Rutherford and Spurgeon and Chalmers and Cuyler, as well as Fletcher of Madeley.

Fraternity and Federation.

It is pleasant to report the kindliest relations with other Churches. A philanthropist belonging to another communion once directed a considerable sum of money to be used by our Church; and when asked why he had given it to us rather than to his own Church, his reply was: "Because there are more of the Methodists, and they get along better with other Churches." Our relations with the great Methodist bodies in Canada and in Great Britain and Ireland, as well as with our twin sister, the Methodist Episcopal Church, have been cemented with the usual fraternal visits by chosen messengers, who will make their reports. During the present session we will have with us honored representatives from these three great branches of Methodism with which we have so much in common and whose notable successes in all the continents add much to the history of the religious movement called Methodism. It is a part of the unfinished book of Acts—the acts less of the apostles than of the Holy Spirit, whose presence in the Church is always attended by the emergence of great personalities, men full of faith and the Holy Ghost.

The two General Conferences of American Methodism have long since acted favorably on plans of federation whereby each Church agrees to respect the work of the other in this country, as is done in foreign fields, and thus avoid both waste and friction. To make operative this wise general plan, there will be laid before you additional action taken by the Joint Comission on Federation. Happy and harmonious results have followed where the new plan has had a fair trial, and some communities now have a united Methodism in place of two weak and rival ones. There remains too much unoccupied territory confronting each of these great Churches, alike in the rural districts and in the cities, to waste men and money in useless and unchristian competition. Our wise laymen in both Churches, now taking so much interest in missionary work, are properly asking how wisely we are using missionary money in erecting altar against altar in given sections of our common territory and country. "The art of government is the art of being honest," said Thomas Jefferson. Can less be said of the Church in her compacts and agreements? Especially worthy of consideration of the Joint Commission on Federation is some wise and statesmanlike scheme for administering under a Joint Board the educational work being done for the negro by both Churches, looking to preparation for missionary work both at home and in the Dark Continent.

The Ecumenical Methodist Conference.

The fourth Ecumenical Methodist Conference meets in 1911 in the city of Toronto. We have already appointed representatives on the Executive Committee. Our Church is entitled to fifty-seven representatives, whom you will arrange to appoint. These great Pan-Methodist gatherings not only register the numerical and material progress of Methodism, but of world-wide Christianity; and they call out the deliverances of our most thoughtful men on the spiritual and practical questions which profoundly interest and concern all Christendom. Other great religious bodies are also much interested in our proceedings.

The Federal Council of the Churches of Christ in America.

A Christian philosopher with power of vision said: "The nineteenth century has made the world a neighborhood; shall not the twentieth century make it a brotherhood?" The same Churches that have stirred the nation by their great laymen's meetings, whose success has been greatest because they were interdenominational, were federated four years ago through the action of the highest ecclesiastical judicatories. Thus thirty-two Churches, having more than 100,000 preachers and some 17,000,000 communicants, all acknowledging the deity and lordship of Jesus Christ, have unanimously adopted a Plan of Federation which brings to public realization that they are constitutionally federated and so express their Christian fellowship and unity. They believe that the Lord's work can better be done in co-operation than in separation. They thus encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches; better observance of the Sabbath and of the sacredness of the marital bond; deeper and wiser interest in religious education and a higher type of civic righteousness; a better understanding between the Church and the laboring classes who were being separated; the safeguarding of child labor; the seeking alike the moral and physical welfare of women who are breadwinners; and the fullest co-operation in the work of missions, at home and abroad. This wonderful spirit of Christian unity which now marks nine-tenths of all the Protestants in America has inspired all co-operating Churches and constitutes a vital condition of all forward movements in Christendom. The deity of our Lord, our mighty Leader in the faith, has been given powerful emphasis, and his followers have never had such faith in the gospel as the power of God unto salvation to every one that believeth.

Our own Church, true to her catholicity and religious spirit, has had no small part in this great federation of Churches, our General Conference being the first of all the chief judicatories to indorse it. Our influence went far in helping to frame and to adopt by a unanimous vote the original basis of federation, acknowledging the deity of our Lord, and in shaping the plan of co-operation which has been unanimously adopted by the great Church of Christ in America. The spirit of Christ so manifestly present in all the meetings and work of the Federal Council of Churches leads to the hope and belief that our Lord will mightily use this great movement in the furtherance of his kingdom in all the world, that men may know that the Father has sent him and that there is one flock and one Shepherd. The once lonely watchmen are now seeing eye to eye, and together are they lifting up the voice to sing. The great movement is even more an inspiration than an organization, and is bringing a Christian atmosphere and climate into all the wrold field. Even Rome is studying a voluntary unity, in contrast with a compulsory unity to which all else is sacrificed.

Change of Name.

The tendency is always to give the shorter name, whether to a Church or to a railroad. Thus our nearest neighbors all through our common territory, though their legal style is the "Presbyterian Church in the United States," are usually almost invariably called the "Southern Presbyterian Church." So the same tendency is observed with regard to our Church, which in 1844 was known as the "Southern General Conference of the Methodist Episcopal Church," while the twin sister was called the "Northern General Conference of the Methodist Episcopal Church." We shortened it a year later to the "Methodist Episcopal Church in the South," and then our present name, the "Methodist Episcopal Church, South," on the theory of Carlyle that "the nation that shortens its weapons extends its boundaries." Whatever our legal style, we will always be called Southern Methodists, as in our great Federal and fraternal gatherings our brethren are called Northern Methodists. In all the mission fields and great councils our fellow-Christians are given to recognizing each other by what they are doing for Christ rather than by what name they bear or what section they hail from. No greater calamity can come to a Church than to aspire to be the American or National Church, with its natural tendency to claim all that is in sight. We are too world-wide to seek to be simply National. Sympathizing with our Northwestern brethren, whose fathers welcomed us because of our name and because we preached Christ and Him only, we see no sufficient reason for any change. Moreover, the sense of the whole Church was taken comparatively a few years ago on the change of our name to the Methodist Episcopal Church in America, the same to be reported to the General Conference of 1886. The bishops reported that only 1 had voted for the change and 3,415 had voted against it. The Episcopal Address, reporting the result of the vote, added: "It is to be hoped that a corporate name which was first introduced by Bishop Paine and adopted by the Committee of Nine into their report to the General Conference of 1844, which was further recognized at Louisville in 1845, and in the formation of our first General Conference in 1846, which is the title by which all our lawsuits for the recovery of property was known and in favor of which the Supreme Court made its decree, the title and name by which we were known through the ample and deep experiences of the Civil War, the name which was reaffirmed by a constitutional vote of the Church in 1866 and 1867, and by which the status of our Church was recognized by the Cape May Commission in 1876, and about which our whole domestic and foreign missionary work has clustered, will be accepted fully and forever as the primal and final designation of our beloved Methodism."

Since our greatest rosperity has been given us since 1886, about doubling our membership and resources, we dare think we hear an added testimony in the "Yea, saith the Spirit; * * * and their works do follow them."

The Endowment Fund for Superannuates.

Ours is the first Church to inaugurate on a large and worthy scale an Endowment Fund for Superannuates. This was done on the recommendation of the bishops eight years ago, when the General Conference resolved to establish a connectional fund of not less than $5,000,000 for that purpose. Already encouraging progress has been made, and the present assets of the fund are estimated at $251,873. The Board of Trustees having the matter in hand are much encouraged by some liberal legacies known to have been made for this fund. While many Annual Conferences have endowment funds for their own superannuates and Conference claimants, this connectional fund is shared by all, and takes care of worthy men in smaller and frontier Conferences. Some modification in plan of collections and disbursements will be asked for by the Board of Trustees, which will be indicated in their memorial.

Other Methodisms Lead Us in Sunday Schools.

It is a notable fact that we are behind other Methodisms in the relative number of Sunday School scholars compared with Church members, while the present opportunity of the Church in reaching the young was never greater. Thus the Wesleyan Methodists of England, our only true "mother Church," report their members and probationers as 520,868 and their Sunday School enrollment as 987,953. The Primitive Methodists of England report 212,168 members and probationers and 465,531 scholrs. The United Methodist Church reports 186,905 members and 323,675 scholars. The Australasian Methodist Church reports 150,751 members and 231,553 scholars. The Methodist Episcopal Church reports 3,442,631 members and probationers and 3,368,162 scholars. We report 1,882,402 members and 1,270,995 Sunday School scholars. That our shortage is not due to lack of children is manifest from the fact that in the sixteen States most occupied by us there are 4,663,193 of school age who are not in the Sunday School, or 400,000 more than there are now in the Sunday Schools of all the Churches. Here is our field of untold riches. Here are the reserves on which the Methodism of today must draw to make the aggressive forces of the Methodism of the future, if we maintain anything like our primacy among the Churches. The Sunday Schools of our twin Methodism have given annually $500,000 for missions for some years. Here, too, we need intensive work for best results.

The Two Processions.

Bishop Keener startled the whole Church twenty years ago by pointing to the two processions to be seen on any Sunday morning, a procession of adults going to Church and a procession of children coming from the church at the hour of preaching service. Nor has the latter procession ceased to move from the preaching service, to the Church's great loss—often hopeless loss.

While eighty per cent. of our Church membership comes from the Sunday School, there are sixty per cent. of the Sunday School that are not reached. The Churches that have the most dependable growth are those that pay most attention to gathering and retaining their youth under competent instruction, and that have the largest number of Sunday School scholars as compared to Church members. Under wise pastors and capable laymen much stress is being properly put upon what is called the "Bible school," where efforts are being successfully made to gather and retain those of all ages in intelligent study of the word of God, and so to create a passion for it. With the work properly graded and under teachers truly equipped, the whole Church develops a hunger for the Word. The pastor thus finds an increased demand for expository preaching, and often the problem of the second service is solved, as one service is given to this helpful and instructive form of preaching where old and young are held and fed.

Despite the fact that so much of our territory is rural, and with nearly eighty-five per cent. of our population living in the country, yet several of our Annual Conferences, like the Western Virginia and Holston, under these conditions report as many Sunday School scholars as Church members. The Los Angeles and Montana Conferences and the Asiatic and South Brazil fields report like favorable returns. Were all the Conferences equally diligent and enterprising, we would have some 600,000 more youth under our religious instruction and that many more reserves to draw on in building up the kingdom of Christ. Nor does this include the added families who may be reached through their youth. In view of our approaching change in the water front of the country and the great increase in the number of dwellers in cities and towns, with greater accessibility to the churches, we should have a Sunday School census larger than that of Church members in place of a ratio of sixty-eight per cent. as now, and with slight change, for many years. The friendly disposition toward religion, even in the public schools and State institutions of higher grade, with the situation uncomplicated by the presence of a large foreign population of an alien religion, makes the outlook encouraging throughout our bounds.

The Epworth League.

Our pastors have not always rightly appraised the work and worth of the Epworth League, and have shown a consequent lack of zeal in its behalf, despite its distinct place in the life of youth. During the last twenty years it is estimated that a million of our youth have been passing under its influence. They have thus acquired a richer knowledge of the history of the Church and of missions and a new sense of responsibility for the Church of the future.

Through the faithful efforts of the Leaguers, it was made possible to open our mission in Korea, besides the valuable help that has been given in other fields. The quadrennium closes with some 145,000 Leaguers, whose contributions for the past year reach $75,000. During its history some 700 young ministers have shared the privileges and inspiration of the Epworth League. Like the Sunday School, its ranks need constant recruiting; and all the more as there is not an adequate substitute for it in our economy. Properly used, it becomes a veritable training-school for Christian workers. Thus may our young people learn the expulsive power of a new affection in place of the love of pleasure which, from the days of Tertullian, has always been a stronger motive than even fear of martyrdom.

Our Vanderbilt.

We call it ours because it is ours in law and in morals. Projected by wise ministers and laymen who had understanding of all things to know what Israel ought to do, it was fortunate at an early day in receiving from Commodore Vanderbilt, largely through the influence of his godly Methodist wife, the princely gifts which enabled it to open its doors much sooner than it could otherwise have done. Since that time it has had many donations from the Vanderbilt family and from other sources, the Methodist people having contributed more than $300,000 to its funds. The present value of the plant and endowment cannot be much less than $3,000,000. While this looks like a large sum, it is really not commensurate with the wants of the institution. We desire to lay the University frankly and squarely upon the heart of the Church, and to urge that it be made the recipient of gifts sufficiently ample to enable it to do all its work on a scale of increasing breadth and thoroughness.

In our address to the General Conference of 1906 we called attention to some grave differences of opinion that had arisen concerning the validity of the existing charter and the ownership and control of the University, and urged that the Conferences take prompt action for their effective and final settlement. The whole matter was referred to the Committee on Education, which brought in a report advising that the Conference appoint a Commission of five Methodist lawyers: "1. To inquire into and determine the relations of the Vanderbilt University to the Methodist Episcopal Church, South. 2. To take legal steps, if necessary, to perfect the transfer of the University from the patronizing Conferences to the General Conference of said Church. 3. To define the charter rights of the bishops of the said Church." This report was unanimously adopted.

When the Commission (which was composed of Judge E. C. O'Rear, of Kentucky; Judge John A. Rich, of Missouri; Judge E. D. Newman, of Virginia; Judge J. A. McCulloch, of South Carolina; and Hon. Creed F. Bates, of Tennessee) met in the latter part of the same year, it was confronted with a wide range of questions. With the most commendable thoroughness the Commissioners examined all these questions and reached conclusions concerning them. In our judgment, the thanks of the whole Church are due to these noble and learned laymen who thus gratuitously rendered it so important and satisfactory a service.

The report of this Commission was laid before the College of Bishops at their next annual session, as the General Conference had directed that it should be, and the following action was taken concerning it:

"Whereas the General Conference of the Methodist Episcopal Church, South, at its session held in Birmingham, Ala., May, 1906, appointed a Commission on Vanderbilt University and instructed the Commission, among other things, to define the charter rights of the bishops of the Methodist Episcopal Church, South, with reference to that institution and added, 'When so defined the bishops are hereby instructed to enter on the same;' and whereas that Commission has reached its conclusion and has reported that the bishops are supervisors and visitors of the University in the sense in which those terms are used in the common law; therefore be it,

"Resolved, That under the order of the General Conference we undertake the duties of supervisors and visitors as those duties are defined in the common law and as set forth in the report of the Commission, proposing to do nothing less and nothing more than our plain duty under the commands of the Church and the laws of the land."

Under like direction the report was also presented to the Board of Trust, which, after consideration, passed the following resolutions:

"Resolved: 1. That we cordially receive the same, and and direct that it be filed with the records of this Board.

"2. That we hereby express our appreciation of the ability and fidelity with which the members of the Commission have discharged their important duties.

"3. That recognizing and rejoicing in the ownership of the Church in the University, and all the responsibilities arising therefrom, we welcome any supervision by the College of Bishops that may aid us in executing the great trust committed to our hands, so as 'to insure the observance of the charter, the conditions of specific gifts, and the statutes of the State.' "

The report itself will doubtless be furnished to you for your full inspection and review. With this information in your possession, you will be able to determine what further action, if any, it is necessary for you to take. We urge the importance of such a complete and final settlement of the whole matter as will leave no slightest room for any further questioning of any sort. The peace of the Church and the highest welfare of the University itself both demand that the disturbing issues be thoroughly adjudicated for all time.

Theological Education.

Deeply impressed by Paul's frequent injunction that the preachers "be apt to teach," our founders, themselves the sons of a great university, were wont to meet in the Holy Club at Oxford, the better to know and interpret the Holy Scriptures. The painstaking exegetical studies of the Greek New Testament used in those meetings are to be seen in the Bodleian Library. John Wesley translated and published a revised New Testament ninety years before our modern Revised New Testament was published, and the foremost New Testament scholars who gave us the latter gratefully acknowledged their debt to Mr. Wesley's translation of the previous century. Our Church cannot be true to her traditions and ignore the best results of consecrated learning, and we are unwilling to be classed with those provincial Churches which are unfriendly to sacred learning. The Preachers' Institutes being held annually at the Vanderbilt and other educational centers are a sort of university extension course where some of the leading and most reverent biblical scholars from both side of the Atlantic have awakened a deeper passion for the study of the revealed word. Unless our young preachers follow safe and reverent guides, they may follow blind leaders into the ditch of confusion and doubt. The great need of all our centers of learning is the evangelistic spirit and the testifying to the things we know; proclaiming our beliefs, not our doubts. Genuine revivals of religion, which clarify the brain and warm the heart as well, should be sought and expected annually in each of our institutions of learning, under the leadership of our wisest preachers who are especially adapted to such evangelistic work. Ideals of life formed in a Christian college have always wielded large and permanent influence alike upon ministers and laymen.

A study of local conditions in that section of the country where our Church is naturally expected to do its best work shows that we have been too indifferent to the theological education of our ministers, even being mostly dependent on outsiders for the endowment of our sole department of theological training. Single institutions for the theological education of the negro have larger endowments and a larger attendance than ours. The Southern Baptists, who labor everywhere side by side with and constitute with us so large a share of the Protestants in the United States, have a Theological Seminary with over 300 students and an investment in plant and endowment of some $2,000,000. We rejoice in their wise example and in their increasing interest in an efficient ministry to which they owe so much. Our twin sister, the Methodist Episcopal Church, has ten theological seminaries in this country, with 840 students and an investment of over $4,000,000 in separate buildings and endowment. Our brethren of the Northern Presbyterian Church have twelve separate theological seminaries, representing an investment of $10,000,000, with over 700 students for the ministry. It is conceded by those best acquainted with the conditions that the most successful theological seminaries are those which make the strongest appeal as resting on their own foundations and with their own distinct endowments. Our largest givers to Church beneficences have their local colleges, to which they are attached and where the demand for financial aid is great: but they should be interested in the need of some more ample provision for the training of our ministry, and they should be willing to contribute whatever may be necessary for the accomplishment of this purpose.

The demand of the laity for better equipped and more efficient preachers must be met in part by themselves in providing greater facilities for ministerial education. The educated man has the ear of the educated; and no loss can be more damaging, next to losing the ear of the poor, to whom the gospel must be preached if the credentials of our Lord be claimed, than to have no longer the ear of the educated and influential in a community. It was this neglect in France that made possible the French Revolution and the loss of the influence of the Church. The growing interest in education for our children means an increased interest in the education of our preachers, if our children be satisfied with their ministry. Better facilities for the education of our young preachers are necessary if we would not expose them to the allurements of better-equipped theological seminaries all over the land and so of the ministry of other Churches. It becomes the Church to concern herself about her ministers, alike as regards their reinforcement in numbers and in quality of leadership. Why should there not be the earnest intercession in every home, as in Scotland, that at least one noble son be called to the ministry of the word? It is ascertained that sixty-seven per cent. of our ministerial candidates come from homes of family prayer. Above all should the devout and watchful pastor seek to impress upon promising young men the supreme claims of the Lord of the harvest, so that every charge might have some worthy representative in the Christian ministry. Only from the bosom of a living Church can Gou win a living ministry. One command of the Lord is as enduring as the great commission itself: "Pray ye the Lord of the harvest that he will thrust out laborers into his harvest." The very perpetuation of the ministry is conditioned on prayer.

Our Board of Education.

After too long a delay in creating a Board of Education, we owe much to it for standardizing our institutions of learning, for valuable aid to some struggling but promising institutions, and for seeking to foster the spirit of education in its best sense and with its worthiest ends. Especially helpful has it been to the educational work of the Colored Methodist Episcopal Church in America, five of whose institutions are aided by our Board of Education and have been the better brought to a warm place in the hearts of our colored brethren, whose giving for Christian education has been notable.

The Correspondence School, under the auspices of the Board, has now an enrollment of more than a thousand preachers, and is doing a worthy and commendable work, alike for the undergraduates and those who are taking a post-graduate course. It prepares the way for, as well as supplements the work of our Theological Dejartment for those who would make full proof of their ministry. The literature issued by the Board of Education helps to extend the influence of the able educational addresses given under its auspices.

Loyalty of Our Colleges.

While rejoicing in the large and helpful gifts which have come to some of our colleges, like Randolph-Macan, Wofford, Millsaps, and Hendrix, from noble philanthropists who are using their large wealth in the interest of education, preferably for established institutions with a recognized mission, we express both the hope and conviction that no gift from any source be received by any of our institutions that means the weakening of its recognized obligation to the Church which fosters it or loosens the bonds which unite it to the heart and confidence of the Church which founded it. It is Christianity that has made man a thinker; and only under Christian auspices can there be the broadest and fullest investigation, and so the completest education which trains the mind and heart and will to loftiest worship and to noblest character. While we cannot blame philanthropists for insisting that we make provision for our own theological education, as every self-respecting Church should do, we deem that no money could be less acceptable to our Lord than that which is obtained by compromise on the part of the receiver that would make Christ less than supreme in his own Church. Let no indifference to the work of Christian education on the part of preachers or laymen be used as an excuse for seeking help outside the Church under conditions that would lead us to deny the Lord that bought us or to renounce his bride. Our Lord lays upon his Church the responsibility of both looking unto and hastening the coming of his kingdom. The noble instances, mostly of Christian liberality, amounting during the past year to nearly $150,000,000, shows that the good seed are the children of the kingdom who believe in Christ and are willing to intrust their millions to men who love and follow him. True Christian education must ultimately rest on Christian giving. The Church administers these great trusts not through popular assemblies, but through chosen and trusted representatives, and thus the better safeguards them. As a matter of course, we do not mean to call in question the right of the Annual Conferences to take under consideration the policies of the schools that appeal for their approval and support.

A Representative Church at the National Capital.

By order of the last General Conference, a Commission was appointed to take in hand the erection of a church in Washington,' D. C., which should adequately represent our Methodism at the capital of the nation and fulfill in its measure the duty we owe to the republic in this particular. This important work was hindered by the financial panic which fell upon the country in 1907 and which continued through the following year. About a year ago the matter was taken up again, and an Assistant to the Secretary of the Board of Church Extension in the person of Rev. George S. Sexton, of the Texas Conference, was appointed to give especial attention to this interest. During the past year progress has been made, so that at this time about one-fourth of the total amount asked of the Church at large has been secured in cash and reliable subscriptions, and a national building committee has been organized. The local Church in Washington stands ready to bring forward the amount required of it whenever the balance is secured.

The success of this enterprise will be of great value to our Church throughout the connection, as well as of benefit to our cause at the national capital. It must be carried to speedy completion, and it is recommended to your consideration that you may take such action as may be deemed necessary to assure the erection of this representative church at the capital of the nation as soon as the nature of the work will permit.

Some Recent Legislation Unsatisfactory.

The change made by the last General Conference in Paragraph 120, permitting any unordained preacher in charge of a station, circuit, or mission to celebrate the rite of matrimony, provided it does not conflict with civil laws, and in the absence of an elder or bishop to administer baptism, has yielded few practical benefits, has led to abuses and lowered the grade of our ordained ministry, and we recommend that the action then taken be repealed.

We find also confusion resulting from the language of the law in Paragraph 99, authorizing a bishop to appoint a preacher on trial, when requested by the Annual Conference, as a student in any of our institutions of learning or in any university for strictly university work. We recommend that the language of this law be so changed that a preacher may not be appointed until he has been on trial at least one year.

A Creative Religious Epoch.

It was the remark of a philosopher that "there are certain epochs in the world's history that may be called creative epochs, when intense feeling elevates all the powers supernaturally. Such, for example, was the close of the eighteenth century, when the revolutionary spirit of the age manifested itself in the creation of an almost preternatural abundance of military talent." How can we account for the emergence in the first age of Christianity of great personalities, men brought to their best, save under the Holy Spirit who brought them to the highest state of efficiency? They were good men, and full of the Holy Spirit and faith, and much people were added unto the Lord. The mighty tides of the Spirit lifted men above the commonplaces of an unheroic age like the eighteenth century, and developed mighty leaders capable of planning great campaigns on two

(CONTINUED ON PAGE SIXTEEN)

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NOTE OF EXPLANATION.

The report of the General Conference has taken so much of our space that we have been unable to get much of our matter in for the past two weeks. We had the Plan of Episcopal Visitation in type for this issue but found it impossible to print for want of space. This will appear next week.

BISHOP HENDRIX TO PRESIDE.

In the plan of visitation adopted by the Bishops in their meeting at Asheville last week, Bishop E. R. Hendrix was assigned to the Second District, including the Western North Carolina, North Carolina and South Carolina Conferences. The Western North Carolina Conference will meet at Winston-Salem, November 16, 1910; the North Carolina will meet at Elizabeth City, November 30; and the South Carolina at Charleston, December 7th, 1910. Bishop Hendrix will receive a warm welcome among the Tar Heels, who are fond of him.

BISHOP JOHN C. KILGO.

North Carolina yields this eminent citizen to the highest sphere in Methodism with reluctance. As president of Trinity College it has seemed that his going away would be an irreparable loss. But the time for his promotion was ripe, and what has happened is only the fulfillment of what had become an almost universal conviction, viz.: that he possessed in a pre-eminent degree the qualities essential for filling the great and responsible office of a Bishop in the Church.

As a preacher and platform speaker Bishop Kilgo has few equals, and no superiors, in this country, and it would have been robbing the church of her right to utilize to the utmost such gifts if he had been held longer in any subordinate place. So while North Carolina regrets the loss to herself, she rejoices that the whole Church is to be permitted to share the blessing of the ministry of this man.

We rejoice the more in the election of Dr. Kilgo to the Episcopacy because we know that in him the church is to have a real defender of the faith. In his message there will be no uncertain sound. He will stand square upon the Bible as the inspired word of God, and the tendency to destructive criticism will find no comfort in him. May the God of our fathers gird him with strength and give him long life in which to do a work that shall abide during the centuries.

NEW EDITOR OF THE NASHVILLE ADVOCATE.

Rev. Thos. N. Ivey, D. D., who has been chosen editor of the Christian Advocate (Nashville), is well known to some of our readers. For some two years or more before the re-establishing of the Raleigh Christian Advocate he was associate editor of the North Carolina Christian Advocate, and has since then been editor of the Raleigh. He is also well known as the editor of the Southern Methodist Handbook, and lately as the author of "Bildad Akers—His Book," which is a book written in the quaint style of an unlettered philosopher.

Dr. Ivey has decided literary talent and we are glad to see him promoted to a position where the field of opportunity will be greatly enlarged. All his public life has been given to work in North Carolina, beginning as a teacher and including several years in the pastorate before entering upon his editorial career. North Carolina will expect this talented son to make good as editor of our central organ at Nashville, and appreciates the honor thus conferred upon the Old North State.

A DISTINGUISHED VISITOR.

Greensboro was honored last Sunday by having as her guest the Rev. John Smith Simon, D. D., of Manchester, England, a member of the British Wesleyan Church. Dr. Simon, who, as Advocate readers know, represented his church at the General Conference at Asheville, came to Greensboro on invitation of the president and faculty, to preach the baccalaureate sermon at the State Normal and Industrial College. The sermon was delivered on Sunday morning at 11 o'clock to a large audience in the college auditorium. The text was taken from Acts 26: 16-18.

Dr. Simon is a man of profound scholarship and a teacher and preacher of high rank in England. His style is by some considered a little prosy, but is calculated to capture those especially who appreciate rich thought rather than the mere ornamentation of word painting. His sermon Sunday morning was exceedingly thoughtful and appropriate to the occasion, and was listened to with rapt attention.

GREENSBORO FEMALE COLLEGE COMMENCEMENT.

Sunday evening, the sixty-second annual commencement of Greensboro Female College was formally opened by a forceful sermon, preached by Rev. D. M. Litaker, pastor of Centenary Church, on Romans 1: 16, "It is the power of God," before a large and appreciative audience. This is the annual sermon preached before the Young Women's Christian Association of the college, which is a powerful factor in the spiritual development of the pupils of the college.

Monday afternoon, the beautiful class day exercises of the senior class took place, when the class ivy was planted with appropriate ceremonies. Miss Frank Robbins, the class president, gracefully presiding.

"Captain January," a most captivating story by Laura Richards, was given on Monday evening by Misses Bertha Morton, who was Star Bright; Eula McRae, who told "The Story;" Cleo Adams, who introduced Imogen and Bob; Mary Lane, who told of the visit; Miss Susie Stokes, who was Captain January's Star, and Miss Line Covington who told of the signal. They were assistde by Messrs. Roy, violinist; Lahser, 'cellist, and Mr. Robeson, pianist.

Later Miss Wright captivated the audience with one of her bright catchy selections. The whole program was charmingly carried out, the young ladies acquitting themselves in a manner highly creditable to the college, themselves and their gifted instructor, Miss Wright.

On Tuesday morning at 11 o'clock, the baccalaureate sermon was delivered in the college chapel by Rev. Dr. Gilbert T. Rowe. Dr. Rowe's text was taken from Luke 10: 41-42. Dr. Rowe's sermon was one of pre-eminent fitness for the occasion, being a plea for the simple life and attention to the one great mission in life. It is safe to say that no sermon delivered from this rostrum in recent years has been more favorably received and commented upon.

On Tuesday, at 4 p. m., the business session of the Alumnae Association was held. In the absence of the president, Mrs. Branson, of Durham, Mrs. Frank Martin, first vice-president, presided. The reports of the officers of the association were most gratifying, the association feeling that there was great cause for thankfulness in having raised their endowment of $100,000. About fifty new names were enrolled. Realizing that the strength of a college lies in the loyalty of its alumnae, the increased interest as manifested by the large attendance was most encouraging. The following officers were elected: President, Mrs. Frank A. Martin, Winston; first vice-president, Mrs. Sidney L. Alderman; second vice-president, Mrs. W. L. Nicholson, Charlotte; third vice-president, Miss May Smith, Gatesville; treasurer, Mrs. E. L. Sides, Greensboro; recording secretary, Miss Nannie Lee Smith, Greensboro; corresponding secretary, Mrs. A. B. Kimball, Greensboro; treasurer of the endowment fund, Miss Helen Sparger, Greensboro; recorder, Mrs. W. M. Curtis, Greensboro. Prof. W. F. Alderman was made an honorary member of the Alumnae Association in recognition of his great service to the college.

The annual meeting of the board of trustees of the college was held Tuesday night. The reports of the president and secretary-treasurer were very gratifying, showing that the past school year was the most successful in the history of the college. A feature was the announcement of the completion of raising the endowment fund of $100,000. Mrs. Lucy H. Robertson was unanimously re-elected president.

Wednesday was graduation day and the exercises were held in the college chapel beginning at 11 o'clock.

Mrs. Lucy H. Rebertson, president of the college, presided over the exercises, which were opened by a selection by the orchestra, followed by the invocation by Rev. G. T. Adams.

The orchestra then rendered another number, after which certificates were presented by Mrs. Robertson to Misses Mabel Ridge, Maude Baker, Annie Hiatt and Myrtle Blalock, graduates in stenography. Certificates were presented to Misses Annie Gwynn, Susie Boney and Sue Clark, graduates in bookkeeping. After presenting the certificates the diplomas were awarded to the following graduates: Misses Ethel Brinkley, Annie Estelle Brown, Byrde Dailey, Frank Robbins, Clara Belle Suit, Mary Elizabeth Broome, Henrietta Lenora Cutchin, Annie McKinnie Edwards, Ollie Lenoir Sherrill and Edith Katherine Ward. The graduates in music receiving certificates were Misses Amanda Lillian Baxter, Mary Eula Ivey, Flossie Cobb Howell, Linnie Cornelia Mann and Louise Jelks Sills, piano; and Miss Elizabeth Scales Merrimon, voice. The graduates in expression receiving certificates were Misses Cleo Adams and Susie Stokes.

Copies of the Bible were presented to the graduates by Rev. Gilbert T. Rowe, of Charlotte, who made an apropriate little talk.

After another number by the orchestra, Mrs. Robertson introduced the orator of the day, Dr. Merrill Edwards Gates, of Washington, D. C.

Dr. Gates took for his subject, "The New Education for Women and the Old Time Graces," and his able address was replete with happy thoughts and sound and wholesome advice to the young women. Dr. Gates is a fluent and attractive speaker and his magnificent address claimed the undivided attention of his hearers throughout.

The Commencement closed with the annual concert on Wednesday evening. This is always a pleasing and popular part of the programme, and was especially so this year.

Miss Blanche Dawson, who was the accompanist for the entire evening, played with marvelous skill and is one of the most gifted of the alumnae.

Mrs. Lucy H. Robertson, president of the college, will take her second trip abroad and with her will sail on June 18, Miss Porter, teacher of art, and Miss Gunn.

One of the most attractive features of the commencement was the beautiful art exhibit, which was so tastefully arranged and displayed to such advantage by Miss Porter, the gifted art teacher of G. F. College, in the beautiful art studio. This was filled with rare productions, which pleased the most critical. The exhibits embraced all lines of fine art, decorative work, oil, pastel, crayon, china, painting, tapestry, water colors, hammered brass, etc. The exhibit reflected much credit upon this department and showed the high standard that has been reached and maintained by Miss Porter. Miss Suit, who graduated in art, had the finest exhibit in this department.

—Rev. Jno. F. Kirk called at the Advocate office on Saturday. We regret to learn through him that Mrs. Kirk is now in the hospital at Salisbury for treatment. We trust she may soon be restored to health.

—Rev. G. E. Eaves, of Randleman, was in the city Tuesday morning and called at the Advocate office. He reported good interest in his tent meeting in High Point, which began on Sunday afternoon.

—Rev. W. L. Hutchins, pastor of Forest Hill Church, Concord, was happily married on Wednesday, May 18th, to Miss Percie Wilmoth, daughter of Mr. and Mrs. S. H. Wilmoth, of Boonville. Immediately after the ceremony, which was performed at the home of the bride's parents, the couple left for Washington, D. C., where they attended the meeting of the World's Sunday School Convention. The Advocate joins the many friends of the happy young couple in expressions of congratulation, with all good wishes for a happy and useful life.

—Mrs. York, widow the late Rev. Brantley York, of Alexander County, died Wednesday at the home of her son-in-law and daughter, Dr. and Mrs. W. J. Clontz, of Alexander, Buncombe County, where she was visiting, death resulting from paralysis. The remains, accompanied by Dr. Clontz, passed through Statesville yesterday en route to Taylorsville, where funeral services were held yesterday afternoon.—Statesville Landmark.

NOTICE.

I have a large new tent, seating 1200 comfortably, and I would be glad to conduct a tent meeting for any community desiring such a meeting. Prof. Fisher has promised to be with me in any meeting I may have for summer. G. E. Eaves.

PROCEEDINGS OF GENERAL CONFERENCE

(CONTINUED FROM PAGE THREE)

who were pressing the matter were highly pleased at the number of votes cast for the measure, little thinking that near so many would favor it. As indicated in my last letter no one expected this measure to carry and even if it had, the question would have been submitted to the Annual Conferences for rejection or approval with the probability of failing there and even if unanimously approved could not have been operative until finally passed on by the next General Conference.

* * * *

Last week the Committee of Investigation formally submitted a report in the case of Bishop Morrison, completely exonerating him from purposely doing wrong in his official capacity and the Committee was discharged. But the Committee on Episcopacy which had made its report in the case of all other Bishops had now to report on Bishop Morrison. It recommended that his character pass and that on account of complaints made in regard to his official administration he be given light work for the next quadrennium. This report raised a spirited discussion in which Judge O'Rear, a warm personal friend of the Bishop, and a very able debater was the leader, but finally the report was adopted practically as it came first from the Committee.

* * * *

The following boards were elected for the next four years:

Board of Church Extension—Thomas L. Jefferson, president; Dr. R. B. Gilbert, vice-president; J. Edgar Stewart, treasurer; Pressley H. Tapp, Rev. George S. Sexton, Rev. T. W. Lewis, Rev. M. J. Cofer, Rev. N. L. Linebaugh, Rev. Henry Trawick, Rev. James Thomas, Hon. T. S. Garrison, Rev. S. R. Hay, Rev. E. H. Monroe, Rev. W. L. Sherrill, Hon. D. L. Coon, Rev. L. W. Moore, Rev. F. N. Parker, Rev. J. B. Cochran, Rev. Paul H. Linn, Rev. H. B. Johnston, Rev. N. B. Henry, Rev. W. J. Young, Rev. R. E. Stackhouse.

Book Committee—Rev. O. E. Brown, Thomas Carter, Rev. James Campbell, Rev. R. A. Child, Rev. J. G. Frazer, Rev. E. V. Register, J. B. Morgan, W. C. Dibrell, J. Horton Fall, Sidney Bass, J. L. Nelson, E. C. Reeves and D. H. Linebaugh.

Board of Education—Bishop E. E. Hoss, Bishop W. B. Murrah, J. W. Blackard, James Cannon, Jr., J. W. Cooper, T. H. Ware, James Kilgore, T. F. Brewer, H. N Snyder, C. E. Dowman, W. F. Tillett, R. L. Flowers, J. W. Vaughn, J. G. Trent, W. E. Vaughn, John W. Robbins, Percy D. Madden.

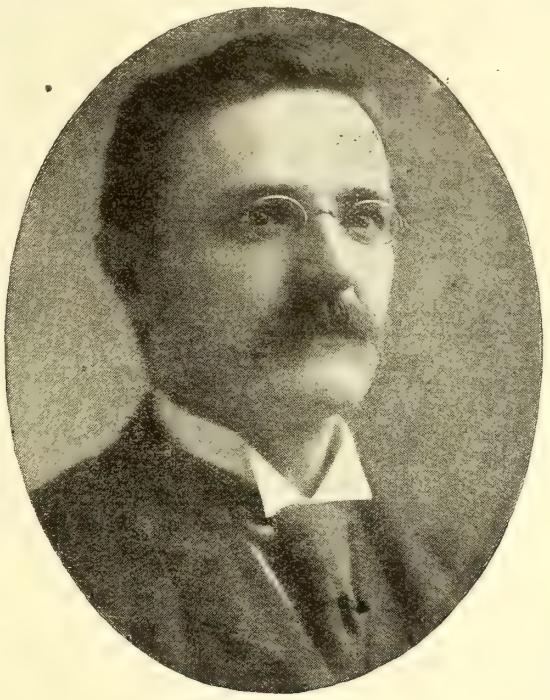
Epworth League—Bishop J. H. McCoy, president; clerical, R. W. Hood, Paul Gern, W. H. Featherstun; lay, E. P. Peabody, Gus W. Thomas, H. S. Lock.

Rev. H. K. Boyer, of our Conference, was placed on the General Board of Missions.

The Committee on Revisals recommended non- concurrence in the Memorial to substitute church of God, for the Holy Catholic Church in the creed as it appears in the discipline. A motion to amend the report by striking out non was the opportunity for a spirited debate which was followed by substitutes and amendments, the calling for a quorum, et cetera. It was finally ascertained that more than a quorum was present after which a vote was taken resulting in the elimination of the words holy catholic church and the substitution of the church of God instead. Then J. W. Perry, of Holston, raised the point of order in that according to the rules any proposed change in the discipline must not only be in writing but must state the paragraph and line to be amended, followed with the full text of same when amended and as these requirements were not contained in the paper the chair, (Bp. Morrison), ruled that the point was well taken, and the whole action was therefore rescinded so that the creed remains unchanged.

It was a parliamentary skirmish that lasted for an hour and it taxed the secretaries to keep up with the rapid kaleidoscopic shapes the question was constantly taking. If we are to have the Apostle's Creed let us have it without amendment. The word Catholic has not been monopolized by the Roman church but belongs to universal Christianity, so it was gratifying to those who agreed with the Committee that the proposition to change was lost in the skirmish.

The venerable Bishop Key is dearly loved by the Texans among whom he had lived for many years. He is now retired and the other day Bishop Candler came on the platform with a package and began to speak. The audience listened, wondering what was up. It was a silver loving cup which the Texans had him present to the good

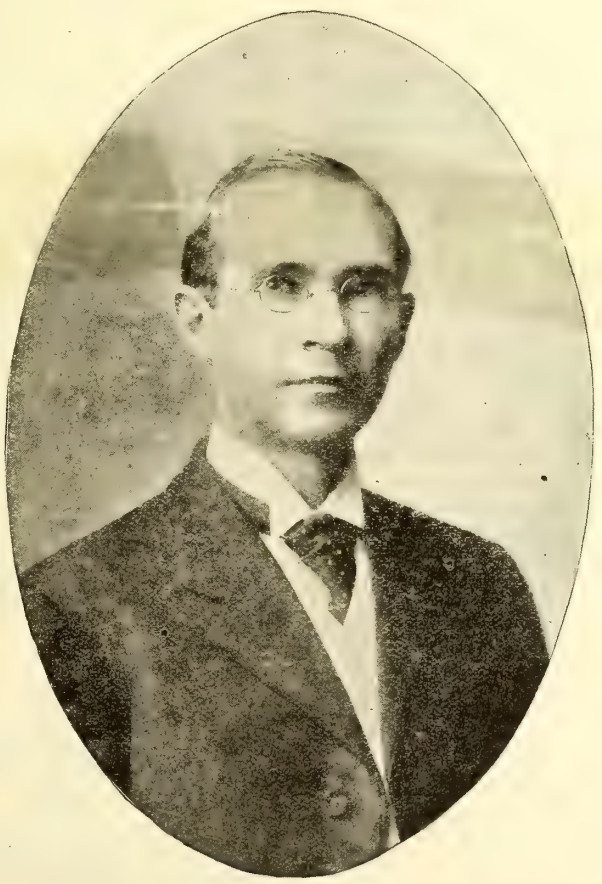


BISHOP COLLINS DENNY

old Bishop, who was almost overcome when he arose to accept it, saying, "I am not worthy of this, but I thank you from the bottom of my heart."

* * * * *

The Methodists of Canton presented to our Bishop Atkins a beautiful walking cane and the Bishop in acknowledging it simply leaned on it as if for support, and bowed, and the audience applauded.



BISHOP J. H. McCOY

The old students of Dr. W. F. Tillett had a banquet at the Y. M. C. A. dining hall last Wednesday evening in honor of Dr. Tillett, who is so much loved by his old students. Some seventy-five were present and they had a happy season of reunion and feasting. Among those present was Miss Mamie Bays who has the honor of being the only lady that has graduated from the Theological Department of Vanderbilt.

The Texas and North Mississippi delegations, in appreciation of the splendid service rendered by our Dr. Detwiler, the General Conference host, presented him with a handsome gold headed cane to be for a staff of support when he needs one and a beautiful remembrance of the Conference. Dr. Detwiler expressed his thanks in his own graceful and becoming way.

* * * *

The venerable Bishop Wilson will go from Conference to Greenwood, S. C., where he will spend some time with Dr. and Mrs. John O. Wilson, and then preach the commencement sermon at Lander College.

Rev. Dr. W. R. Barnett, a former honored member of our Conference, but who is now a superannuate of the Holston, living in Knoxville, was a visitor to the General Conference and it gave great pleasure to many of his old North Carolina friends to see him again. He has not aged with the years but looks vigorous and active as in the other days.

* * * *

Judge Creed F. Bates, of Tennessee, and Judge O. C. O'Rear, of the Kentucky Supreme Court, are two of the eminent lawyers who constituted the Vanderbilt Commission which was appointed by the Conference four years ago to investigate the title to the Vanderbilt property. This Commission made its report to this Conference, certifying that Vanderbilt was owned by our church, the title being sure and steadfast. Judges Bates and O'Rear are both members of this Conference and have been very active in service and wise in council. They are eminent laymen who love the Church, are honored by it and are an honor to it.

* * * *

One of the impressive and helpful services of the Conference was the morning prayer service, conducted each morning at the Battery Park Hotel by the laymen who were stopping there. Every morning from 7:00 to 8:00 o'clock the men met in a large room assigned for the purpose and it was a benediction to attend and hear the earnest words and fervent prayers and testimonies of the brethren. S.

NOTES AND PERSONALS.

—It will be sad news to many readers of the Advocate to learn that Hon. W. H. Bower passed away at his home in Lenoir on Thurs., May 14. Mr. Bower had been in ill health for a number of years, having had a stroke of paralysis some years ago, from which he never fully recovered. He had several strokes, the last and fatal one occurring on Thursday before his death. For many years he was prominent in politics, and was a lawyer of great influence. He was solicitor of his district for several years, and served one term as representative of the eighth district in Congress. He was a member of the Methodist Church. He leaves a wife and one son, also an aged mother and two sisters. May the Lord greatly comfort the bereaved ones.

—The article printed on our first page last week referring to the first issue of the Advocate in 1855, was written by Rev. W. L. Grissom. A note to this effect was prepared for the paper last week, but was crowded out. Brother Grissom has no doubt succeeded in getting together the best collection of historic material to be found in the State bearing especially on the history of Methodism.

—The readers of the Advocate will regret to learn that Mr. B. N. Duke is reported seriously sick at his home in Durham.

—A great union revival has been planned for Madison, to be held in one of the large warehouses, beginning July 17. Rev. J. E. Abernethy, pastor of Centenary Methodist Church, of Winston, will do the preaching, and Dr. George L. Palmer, former assistant to Dr. Torrey, is coming all the way from California to lead the singing. A large chorus choir is already practicing music for the occasion under the direction of Rev. L. W. Collins, pastor of the church at Madison.

—A press correspondent, writing from High Point, says: Rev. G. E. Eaves will hold a tent meeting for the next few weeks at the ball park grounds. The meeting begins Sunday, at which service the Kid band will furnish the music. Another feature of the program will be the singing of Professor Fisher, who was with Sam Jones for some time. It is hoped that the meting will do much good.

—We are requested by Rev. P. C. Battle to say that his health has greatly improved and that he is able to do some work, and would be glad to assist in protracted meetings. Any of the brethren who may need his services should address him at Greensboro, Glenwood Station.

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Shelby District, Dallas, July 28-31.
Statesville District,
Catawba, July 21-24.
Morganton District,
Forest City, July 28-31.
Greensboro District, Walnut St.,
Greensboro, July 6-8.
Franklin District, Franklin, July 28-31.
Winston District, Burkhead, July 14-17.

Commencement Programme Littleton Female College.

Senior Class Day, Tuesday, May 24, 6.30 p. m.

Art Exhibit, Wednesday, May 25, 10 to 11 a. m.

Annual Sermon, Wednesday, May 25, 11 a. m., Rev. R. H. Broom, Presiding Elder, Elizabeth City District.

Graduating Exercises, Thursday, May 25, 10 a. m.

Literary Address, Thursday, May 26, 11 a. m., President W. S. Poteat, Wake Forest College.

Commencement Recital, Thursday, May 26, 8 p. m.

Prayer After Sermon.

Sunday before last, Bishop Hoss gave us one of the best sermons I ever heard. The pastor gave us no prayer after it. Two days later Dr. Rowe preached a very good sermon in G. F. College. No prayer after that! Where are we?

The right sort of a prayer after the right sort of a sermon adds great power to the sermon and clinches the nails driven by the preacher.

A. D. Betts.

Greensboro, N. C.

Dedication at Gastonia.

Wish you would please state that on June 5, 1910, Franklin Avenue Church will be dedicated by Dr. J. R. Scroggs, and others who may be present on that occasion. All former pastors of this charge are cordially invited to be present with us.

Yours sincerely,

J. C. Harmon.

Another Veteran of 1855.

For the information of the brother writing over an asterisk on the editorial page of this week's North Carolina Christian Advocate, let me say that the name of James W. Wheeler should, if it does not, also appear in the list of the appointments of the North Carolina Conference for the year 1855, he having been sent by Bishop Andrew, who presided, to the Tar River Circuit as junior preacher; Rev. William Carter, senior preacher for that year. And the name of J. W. Wheeler also appears on the living roll of the Western North Carolina Conference for the year 1909.

Yours truly,

J. W. Wheeler.

Letter from Japan.

Will you kindly allow me space in the Advocate to call attention to the fact that Bishop Y. Honda, of the Japanese Methodist Church, and Rev. M. Hori, the former pastor of the Kobe Methodist Church, are now attending the General Conference of our Church. I don't know what are the plans of Bishop Honda, but I understand that Brother Hori (the name is pronounced Ho-ree with a slight accent on the first syllable), to be in the States for some two or three months more, and that he may be available for addresses in some of our Churches. I hope the pastors will avail themselves of the opportunity of securing the services of Brother Hori while he is among them, for he is a most excellent man.

He speaks English quite freely, more so than many Japanese who have studied in America, though he has never before been abroad. He has been the presiding elder of the Kobe District ever since the Independent Japanese Church was formed. He is well informed in regard to the situation in Japan, and can therefore give his audiences a splendid idea of the progress of the work in this country.

Mission work varies in various countries, and we cannot expect it all to be alike. While there are defects in the work here, there are also encouraging features. It looks slow, but when we consider that in the short period of 50 years Christianity has a stronger hold upon the nation than Buddhism got in 300 years of its early history. I think we may thank God and take courage.

Brother Hori is a special friend of mine, having greatly aided me in my work in Kobe while I was there, and I have no hesitancy in recommending him heartily to the brethren. I judge he will be quite glad to go anywhere if you will only secure his travel and board. (This, however, is simply my supposition.) Those desiring his services should correspond with him at Asheville, care the General Conference of the M. E. Church, South.

My work goes on as usual. The brethren will be glad to know that I am trying to preach in the language now, usually twice a week. I have a large circuit, with some five or six regular preaching places. There are three Japanese evangelists working with me, and we have a very large population for which we are responsible. I like the country work very much.

We all rejoice in the great interest being taken in missions in America now, and we trust that it may continue. We are needing more men in Japan very badly. Practically all mission boards or societies on the field are asking for an increase in our forces, and the Japanese are themselves asking for the same. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Those who are sent forth into the harvest are the ones who stick, others find various excuses for returning.

Your brother in the Master's service,

S. A. Stewart.

P. S. Lilian and I have been blest with excellent health, so far. Just now Lilian has the whooping cough, but it will probably be over by the time you get this letter. My permanent address is the one given below.

S. A. S.

Miyaichi, Suwo, Japan.
April 23, 1910.

A Walnut Cove Item.

Last Saturday morning, May 14, the Rev. J. H. Brendall, pastor of the Walnut Cove Circuit, bid his family good bye, and went to Bethesda, one of his churches, where his third quarterly conference was to be held.

He left his home with his usual beaming happy face, or perhaps it was a little brighter because pay-day had come at last. It is truly said that we know not what a day may bring forth and so it was with the minister. He did not know an event was over-shadowing the parsonage, that would effect the lives of its occupants for days to come.

After he was gone things moved along as usual in the preacher's home at Stokesburg, until late in the afternoon. Perhaps it was six o'clock, or a little earlier; it might have been later, for the family kept no note of time.

However, it was almost sunset when Joseph, one of the little boys, ran into the house, and exclaimed, "Mother! have you ordered some groceries from town? I see the delivery wagon coming in here."

She said, "No, my child," and went out to tell them they had made a mistake, and brought them to the wrong place. By the time she got out on the back porch, the driver was in the back yard.

When she saw the scene which was before her, and the abundance thereof, she recalled to her memory that she had beheld such sights before. Instead of carrying out her errand, as she had planned, she said, "That looks like a pounding," and sure enough it was—from the kind parishioners, and others of Walnut Cove. It is useless to describe the varieties and abundance which was sent.

The preachers and their families, also the Church members, who read this old story, are familiar with such things. I wish to say, however, that while the preacher is away from home, that the mother and children are doing well. Last Christmas, the same preacher on the same circuit was severely pounded by the Pine Hall people, and likewise he underwent a similar occurrence by the Bethesda class. Later the minister came home. His son, Joseph, went out to open the front gate for him, as he drove in. The boy said with a sad voice, holding down his head, "Father, something has happened since you have been gone." When asked what it was, he replied, "You will find out soon enough when you get into the house."

The minister and his little son, Marvin, jumped out of the buggy, ran into the house, their faces were corpse-like, and mirrored their fear, as they hurried into the family room where some of the family had been left sick a few days before. They were met by laughter, while the children shouted, "A donation, father, from Walnut Cove."

The minister and his family all exclaimed hurrah for Pine Hall, Bethesda, and Walnut Cove, and the poundings! *

Commencement Program of Trinity College.

Sunday, June 5, 8.30 p. m., Baccalaureate Address, President John C. Kilgo.

Tuesday, June 7, 11 a. m., Baccalaureate Sermon, Rev. William J. Dawson, D. D., Taunton, Mass.

Tuesday, June 7, 1 p. m., Alumni Dinner, Address, Hon. Furnifold M. Simmons, LL. D., New Bern, N. C.

Tuesday, June 7, 8.30 p. m., Graduating Orations.

Wednesday, June 8, 10.30 a. m., Commencemest Address, Hon. Charles Nagel, Washington, D. C.

Conferring of Degrees.

Granite Falls.

A revival meeting of wonderful power and far-reaching influence closed at this place on the night of May 9th. Rev. Edwin C. Glenn, of Greensboro, came to our help and commenced work with us on Sunday 1st. From the first service much interest was manifested; this increasing until the night of the close when the services were kept up until eleven o'clock with unabated interest. The entire town felt the power. Stores and offices were closed, business and home duties were set aside, and the people were gathered at the church "with one accord," there to sing and pray and get right with God. All ages—from the child to the father and mother—were found at the altar seeking the peace that comes from God. The result can be given in few words. About 100 were blessed and reclaimed; not less than 100 clearly converted; 72 received into the membership of the Methodist Church, with others to come next Sunday, and a number to go to the Baptist and Reformed Churches; a Y. M. C. A. organized last Sunday (15th); a "crowded house" at the mid-week prayer meeting, it was a great meeting. To God belongs the glory.

Brother Glenn's preaching and work was thoroughly evangelistic and Methodistic, and accompanied with results.

W. Francke Sandford.

Rutherford College Commencement.

Rutherford College began commencement exercises May 8th, with sermon to Y. M. C. A. and Y. W. C. A. by Rev. W. W. Peel, a former president of the institution. Mr. Peel preached a good, rich sermon which was well received by the young people to whom it was delivered as well as by many others who know and admire Mr. Peel at Rutherford.

The Inter-Society Debate on May 9th was an interesting feature of the commencement program. The speaking was of good quality and was highly interesting to the cultured audience that filled the chapel on this occasion.

Bishop W. A. Candler was to have preached the Annual Sermon May 10th but being unavoidably detained at the General Conference Rev. J. E. Dickey, D. D., was secured for the occasion. Dr. Dickey's sermon was admittedly among the best ever preached at Rutherford College. It is said that if the people had not been otherwise informed they would have given Rutherford credit for having the Bishop at commencement.

On May 11, Dr. Crowell, of Oklahoma City, delivered the Literary Address. This was among the best things of commencement. The audience was delighted by Dr. Crowell's fine thought and forceful speech.

Much interest attached to the Alumni Address on the last day of commencement by Rev. J. W. Jones, president of the Board of Trustees. Mr. Jones in addition to saying many things of historic interest about Rutherford College, pointed also to its phenomenal growth within the last decade as a Conference school. Ten years ago the present board took charge under conditions most discouraging but through the perseverance and self-sacrifice of a few men, the school has now taken its place among the very best secondary schools of the Church.

Mr. Jones also made the report of the Board of Trustees, stating that the present faculty had been elected for another year.

The writer would like to say a thing or two about the progress of the church work at Rutherford. The church here is a station where the preacher acts both as teacher and pastor. During the year a most gracious revival has been conducted. Rev. M. T. Hinshaw, of the college faculty, was secured for the preaching. This, Professor Hinshaw did most faithfully and effectively. Prof. Fisher rendered valuable service as a singer, while Miss Lucile Goode, of the Music Department, was most dependable and efficient at the piano. This was a most harmonious meeting, and was a great inspiration to the school and community. See Rutherford grow.

E. K. Creel.

Our Little Folks

GETTING ACQUAINTED WITH POLLY.

"Squawk! squawk! squawk!" cried Polly, beating his wings angrily against the bars of his cage, and making such a racket that Dorothy put her hands over her ears and ran out of the room.

"I don't think he's a bit nice bird," she told Aunt Hannah. "I'm glad my dear little Dickie isn't a parrot. Canaries are ever so much nicer, don't you think so?"

"O, no, I don't," Aunt Hannah said soberly. "When you come to know Polly, you'll find he's a very interesting little fellow. Have you heard him talk yet?'

"Talk Why, no, Aunt Hannah, I didn't know he could talk."

Aunt Hannah took Dorothy's hand in hers and went into the living room. Polly rustled his green wings eagerly and called softly: "Hello! hello, auntie!" Then he ruffled the bright-red feathers on his head while she stroked them with a gentle finger and talked to him.

"Polly knows me, you see," Aunt Hannah told Dorothy. "And while he doesn't understand words, he knows by the tones of one's voice whether he is being petted or scolded."

"How cunning he is, and how plain he talks!" Dorothy cried. "I'm afraid, auntie—I'm afraid I did almost scold. You see, he bit my finger, and it made me jump. But I'll talk pleasantly after this, and then he won't think I'm scolding. Will you, pretty little Polly?"

Polly and Dorothy grew to be great friends; but even then Polly was sometimes naughty. He liked to be talked to and petted so much that the dollies were sadly neglected; and when Dorothy tried to play with them, Polly squawked so loudly she could not hear herself talk.

"Give him something to do," Aunt Hannah told her. "Let him have a bit of paper or bright cloth to pull to pieces."

So while Aunt Hannah opened the cage door and watched Polly climb hand over hand, sailor fashion, to the top of the cage, Dorothy hunted up a bit of bright cardboard for him to play with. Polly reached out his sharp, curved beak and took the cardboard gently, then sat and held it in one foot while he pulled and tugged at it with his bill.

'He doesn't get cross when he's got something to do," Dorothy said, standing to watch Polly busy at his play.

"Being busy keeps one happy," Aunt Hannah said, smiling.—Selected.

BOBBY WAS TURNED AROUND.

It was the first time Bobby had ever been away from home without his mother, and he had gone with some reluctance to visit his city cousins. At the end of three days, instead of the expected week, he returned to his family, accompanied by a letter which stated that the little fellow was so homesick they were really afraid to keep him longer.

"What made you homesick, Bobby?" asked his mother, at the confidential bedtime hour.

"I wasn't 'zactly," said Bobby, "but the sun sets in the wrong place there, mother, over in the east, by our barn; and it scared me so I thought I'd better come home and see if everything was all right here—and 'tis!"—Selected.

THE SEA SWALLOW.

Strolling along on the beach in mid-June, we suddenly hear the crunch of an eggshell under foot, and, looking down, see the remains of a speckled gray egg, looking so exactly like the surrounding sand that we can hardly blame ourselves for treading upon it. The sea swallows, or terns, are a very light-hearted troop—graceful, gay, and full of high spirits, they make the best of life always.

When they arrive from the South in May, no time is wasted in nest building. Any little hollow, even though it is but an inch or two deep and lined with only a wisp of marsh grass or a bit of seaweed, serves to hold the speckled eggs. The mother terns say to one another: "The sun will keep our eggs warm; come, let us join our husbands and brothers, and fish and fly and dive." At night and in stormy weather, however, these careless birds do sit upon their eggs.

There is no more graceful sight in the world than a flock of sea swallows, with their sharply pointed wings and forked tails, lightly skimming back and forth over the blue water. These birds tell the fishermen when a school of bluefish is near, for they are very fond of feeding on the small fishes which attract the bluefish.

Such great numbers of terns have been slaughtered to trim hats that they are in danger of disappearing wholly from many regions where they were once plentiful. Some low, sandy islands about Nantucket, where they once liked to breed, have been set aside by our government and are now sacred to the use of the terns. No one is allowed to go to them, either to kill the birds or to rob their nests.—Margaret W. Leighton.

A THISTLE IN JACK'S HEART.

"If I were a farmer," said Jack, "I wouldn't let any old thistles grow in my fields."

"But how about the field you do own?" asked the mother seriously. "I thought I saw a thistle sprouting up in it the other day."

"The field I do own?" asked Jack.

"The other day I heard you say, 'Plague take it!' an expression I never heard you use before. I said, 'Some one has sown a thistle in Jack's heart.'"

Our hearts are fields given us by God. We should sow good seed in them so that nothing but what is good may grow in them. Are we doing this?—Junior World.

"Bless the Lord, O my soul!" For doth not all nature around me praise Him? If I were silent, I should be an exception to the universe. Doth not the thunder praise Him as it rolls like drums in the march of the God of armies? Do not the mountains praise Him when the woods upon their summits wave in adoration? Does not the lightning write His name in letters of fire upon the midnight darkness? Hath not the whole earth a voice, and shall I, can I, be silent? "Bless the Lord, O my soul."—Charles H. Spurgeon.

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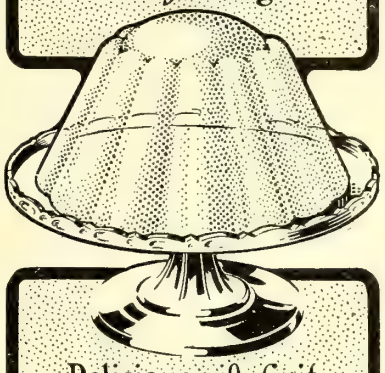
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

ANNUAL MEETING IN WAYNESVILLE.

The annual meeting for which we had planned and to which we had looked forward is at an end and is now a matter of history. Located as it was in our extreme western boundary, it was hardly expected to exceed in numbers those of previous years. But the distance could not outmeasure our enthusiasm, and it was quite the largest delegation of our ten years' history. It is already too late to give a full account this week, so we will tell a bit about the first of the conference.

A special car took most of our delegation over from Asheville, and it was not hard to discover "Home Mission" faces in the General Conference room on Wednesday and Thursday.

The formal greetings were given Friday evening, after which the home of Mrs. J. Howell Way was opened for a most delightful informal reception to the visitors and their hostesses. There were present about seventy-five delegates and officers, not counting our honored guests, Mrs. McDonnell, Miss Head, and Prof. Trowbridge. Miss Blackwell and Miss Rogers represented the deaconess work of Winston and Greensboro.

You know already who was the guardian and patron of the occasion —Mrs. Branner—our mother as we love to say. She was always on hand with words of suggestion and encouragement, and took a most active part in the splendid entertainment furnished by the Waynesville ladies. It was quite a privilege also to have her daughter, the wife of our Bishop Atkins, with us and to know that the love of Home Missions will be thro her handed down even unto the "third and fourth generations."

Next week we will hear of the business proceedings. The same officers were re-elected with one exception—Mrs. R. L. Hoke, of Waynesville, succeeds Miss Jenkins as treasurer. It was fine indeed to hear Mrs. Ross read in her report 10,000 visits made this year to sick and strangers. My sisters, if our Society had done this alone, would not the work be well worth while?

THE HOME.

The home is the first and most important social institution. It precedes even the church. The first priest was the father of the family, and the first altar was the father's knee. Make the home, therefore, the center—though not the circumference—of all your interests. Put forth your best strength and effort there. Let home be to you the dearest spot on earth. Make it attractive, so that you shall go forth from it reluctantly and return to it with joy. See to it that it is so ordered that your children will love it; and that in its wholesome atmosphere the insidious seductions of the street corner, and all evil associations and associates will lose their power. Make it warm with affection, bright with happiness, and glad with music and laughter. Gather your children round the evening lamp. Read to them, play games with them, help them in their studies, take a sympathetic interest in their childish sorrows, keep young with them. Make chums of your children. There is no more lovely relationship in life than that of intimate companionship between a mother and her daughter, a father and his son. There is no cable that holds so secure through all the storms of life as the memory of a good home. There is no other single tie that binds this old earth of ours so close to Heaven.

Moral reformers who come in close contact with the young tell us that a large number of cases appearing before the juvenile courts come from homes apparently all right in every respect, but this one: that no real friendship and confidence and love exist between the parents and their children. Home is a place to eat and drink and sleep in—that is all. And that being all, it does not make so much difference, so far as the child's character is concerned, whether his shelter is the palace of the rich or the hovel of the poor.

You can afford to neglect anything sooner than you can afford to neglect the home life. Home is the one institution you must belong to, the one society in which you must be a faithful member, though you let everything else go. Your home, your family, your household has the first claim upon your mind, and heart, and strength, and time, and purse. You can owe no greater duty to God and man than the duty which you owe here.—Presbyterian Standard.

It's not what we think, but what we know that counts most in this world.

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Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

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It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE ANNUAL MEETING.

Once more those who expect to attend the Annual Meeting are reminded to send their names to Mrs. D. R. Allen, Reidsville, N. C. Should the delegate appointed be unable to attend, let her notify her alternate in ample time to inform Mrs. Allen of the change. It is earnestly desired that every adult, young people and Light Bearer society be represented, and it is very important that the entertainment committee have a correct list.

Every society should send a written report. Should there not be time for them all to be read, the secretary will receive them.

The program will follow in the main the order of that of last year. The first session will be held on Thursday afternoon, and should have a full attendance of delegates. Friday afternoon and evening will be given to young people's work, and Saturday morning some official visitors.

And let no one forget to be in earnest in prayer.

CHANGE IN MISSIONARY ORGANIZATION.

Extracts from Report of Committee on Missions Adopted by the General Conference, Asheville, N. C.

The missionary operation of the Methodist Episcopal Church, South, shall hereafter be conducted under the following provisions and regulations:

Par. 345, Art. 1. There shall be a Board of Missions, which shall have charge of Foreign Missions and of such Home Missions as are not provided for by the Annual Conferences. The Board shall carry on its operations under two departments, viz., the Department of Foreign Missions and the Department of Home Missions.

Art. 2. Said Board shall consist of a president, vice-president, a general secretary, two secretaries for the Department of Foreign Missions, two secretaries for the Department of Home Missions, two educational secretaries, two editorial secretaries (one of these secretaries in each instance shall be a woman), and thirty managers of whom ten shall be preachers, ten laymen, and ten women one of whom shall be the president of the Woman's Missionary Council; together with the bishops, the treasurer of this Board and an assistant treasurer who shall be a woman, and the corresponding secretary of the Board of Church Extension and the president of the Laymen's Missionary Movement who shall be ex-officio members. Said Board shall be elected quadrennially by the General Conference as follows: The president, vice-president and managers on nomination of the Committee on Missions, the General Secretary by ballot at the time of the election of other connectional officers, the members elected to continue in office until their successors are chosen. The Board shall fill all vacancies that may occur. The secretaries for Foreign Missions, the secretaries for Home Missions, the educational secretaries, the editorial secretaries, the treasurer and assistant treasurer, shall be elected quadrennially by the incoming Board, the women on the nomination of the Woman's Missionary Council. The officers and members to continue in office until their successors are elected.

Art. 4. The Board shall have authority to regulate its own proceedings; to appropriate money to defray current expenses; to establish missions; to build churches and residences for missionaries, and to build and maintain hospitals and schools; to select and publish books and other suitable literature for its work at home and abroad; to aid in the establishment and support of training schools for Christian workers, for native converts and preachers, and to co-operate with other churches in the establishment and support of such schools wherever it may be practicable; to decide the lines of work to be committed to the Woman's Missionary Council and the amount of money to be used in the same; to make provision for the missionary education of the Church; to provide for the support of superannuated missionaries and widows and orphans of missionaries who may not be provided for by any Annual Conference; to provide funds and to appropriate the same for the maintenance of all the work under its care. It shall also publish annually a statement of its transactions naming the missions supported by it, and the amount appropriated and paid to each, and lay before the General Conference a report of its operations, including the location and value of property held by the Board.

Par. 340, Art. 5. The Department of Foreign Missions shall administer all Missions of the Church in foreign lands and the funds appropriated for the same and shall supervise the work of the foreign missionaries on the field, who shall be subject to appointment by the Bishop in charge. This work shall be directed by the secretaries for the Department of Foreign Missions.

Par. 350, Art. 6. The Department of Home Missions shall administer the Home Mission enterprises of the Church, provided the Annual Conference Boards shall have charge of all missions they may establish and provide for within their bounds. Candidates for mission work under this department shall be accepted by the Committee on Candidates on the basis of candidates for foreign work as to fitness and tenure of service. When accepted such candidates shall be nominated for appointment to the Bishop in charge of the Conference in which they are to work; provided, further, that this paragraph shall not be construed as forbidding Annual Conference Boards of Missions employing other than such candidates, and the office and work of deaconess shall be under the direction of this department. The work of this department shall be directed by the secretaries for the Department of Home Missions.

Art. 29. The women of the Methodist Church, South, shall conduct missionary work through an organization to be known as the Woman's Missionary Council, having a home and foreign department. It shall develop missionary work among women and children in accordance with the policy of the General Board. This council shall consist of a president, four vice-presidents, two or more secretaries, two recording secretaries and the corresponding secretary, or alternate, of both the Woman's Foreign and Home Mission Societies of each Annual Conference. The secretaries of the general board, assistant treasurer, and the women who are members of the general board shall be ex-officio members of the Woman's Missionary Council. The council shall hold annual meetings to hear reports of the work in all fields, receive appropriations and plans from the general board, to arrange the details of the appropriation and to consecrate the women who are accepted for service. The council shall also plan to enlarge the membership of these societies to increase the collections and to furnish the work of missionary education among women and children. At the annual session preceding General Conference, the council shall elect its officers by ballot and nominate the women who are to be officers and members of the general board. The council shall make its own laws and provide a constitution and by-laws for conference and auxiliary societies in harmony with the constitution of the general board.

Par. 374, Art. 30. The work of the Woman's Missionary Council shall be carried on through conference and auxiliary societies under the home and foreign departments. Its revenue shall be derived from membership dues, life and honorary membership fees, from devises, annuities, bequests, voluntary offerings and public collections at meetings appointed in behalf of the society, provided that 50 per cent. of the regular dues in the Woman's Home Missionary Societies shall be directed by the conference society in which it is raised, subject to the approval of the Woman's Missionary Council.

By all means begin your folio. Even if the doctor does not give you a year, even if he hestitates about a month, make one brave push and see what can be accomplished in a week.—Stevenson.

Is Isolation a Burden to You?

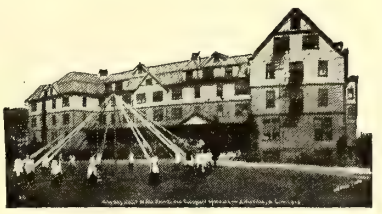


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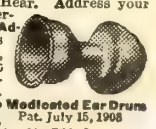
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I stand back of every claim made Modested Ear Drums for MY drums. GEO. P. WAY, Pat. July 15, 1908
8 Adelaide Street, Detroit, Mich.

The Sunday School Lesson

SECOND QUARTER—LESSON IX—MAY 29, 1910.

The Multitudes Fed.
Matt. 14: 13-21; 15: 29-39.

Golden Text—Jesus said unto them, I am the bread of life. John 6: 35.

Hungry Multitudes.

Physical hunger is one of the great problems of the world. Our lesson tells of two occasions where Jesus looked out upon a hungry crowd of men and women. He felt the quickest sympathy for them. He knew what hunger meant, and He was ready to make their problem His problem. Jesus could not be indifferent in the presence of physical hunger.

The Church today is confronted by this problem of the multitude of those who are hungry. It faces men and women who cannot work with full efficiency, because they do not have enough to eat. With all the modern study of social problems and with all the suggested solutions, we live in a world where multitudes of people suffer for lack of the physical necessities of life. A great deal may be said as to the causes of this distressing situation. We may trace much of it to the inroads of drink and other vices. We may trace some of it to conditions brought about through corporate greed. But the fact remains that in the world where we live there are men and women who never have a fair chance at life because they do not have enough to eat. The Church cannot ignore the problem. It cannot be indifferent. Like Jesus, it must make the problem of the hungry multitudes its own.

The first step toward winning those who are alienated from the Church is to make them understand that we feel the weight of their burden. Men have misinterpreted the Church when they have said it did not care. But the Church must so seriously take up the problem that everyone sees its interest. The Church must so get under the burden of poverty that it will be impossible for anyone to say that it does not care.

One of the penetrating questions to ask concerning the Church is, What is it doing about the hungry multitude?

The Ample Supply.

At the word of Jesus the multitudes were fed. They had all that they needed. They had more than they wanted. A quantity remained when all had been satisfied.

The Church has always imitated its Master in this regard. In every age it has been an institution of ministry. Without the miraculous resources of its Lord, it has endeavored to follow His spirit. But the charity of the Church has often been inadequate. It has often been thoughtless, and it has often been charity of a kind which tended to make the recipient a pauper rather than to teach him the way to help himself and to build an independent, stalwart character. The spectacle of the poor coming to the monastery gate is not a very edifying spectacle to those who would like to see the poor made into independent and self-respecting citizens.

Of course incidents like the feeding of the multitude by Jesus cannot be expected to teach principles for modern philanthropy, and they are not a source for the social program of a Church confronted by the problem of poverty. In these cases Jesus was quickly dealing with particular exigencies. But if we apply the spirit of Jesus to problems of philanthropy and poverty, we shall all the while be guarding those we would serve from the evil effects of unwise charity.

These problems ought to be studied by the Church. It is the place from which the solution should come. Thinkers who are most imbued with the spirit of Christ are those who can be expected to think most adequately and speak most wisely of these things. The hungry multitude faces the Church. And addressing Himself to the Church, with its resources of thought and of consecration, and its influence in society, the Master says, "Give ye them to eat."

The Moral and Spiritual Hunger of Men.

Some men seem to think that when you have solved the problem of the stomach you have solved the problem of society. Jesus does not give to these men the support of His teaching. He felt men's physical needs. He ministered to them. But He felt much more acutely their moral and spiritual needs. The hunger of the body roused His sympathy; but the hunger of the conscience and the hunger of the soul stirred Him to the center of His life. A complacent and well-fed animal was not the human outcome Jesus was seeking. He came to make possible men of moral and spiritual power.

The supreme danger of society is found in the lives of the men who are morally and spiritually anaemic.

In a great discourse in Capernaum, preached soon after the feeding of the five thousand, Jesus vigorously expressed His sense of a higher ministry than that to the body. His words were a sharp rebuke to those who would have interpreted His whole ministry in a way which lost sight of its moral and spiritual significance.

Many were offended by the discourse and lost interest in the One for whom they had lately professed such enthusiasm.

There are those who are interested in the Church as a social institution having to do with all sorts of physical ministry who strangely lack appreciation for the moral penetration of its message and the pathway of spiritual victory to which it summons men.

The Church, like its Master, must sometimes remind men with vigorous words that while it will not send the multitude away without ministering to its physical needs, those make the gravest kind of a mistake who suppose its mission to be an amplified distribution of loaves and fishes.

The Bread of Life.

In a sense the feeling of the multitude has parabolic significance. Jesus Himself gave this interpretation in the sermon at Capernaum to which we have already referred. To Him the sight of the multitude brought the vision of one great need. It was the bread of life for which men were starving, and Jesus was to offer Himself for nourishing. He was the bread of life. It was a daring figure, and those who heard it found it perplexing. Later it was to be made clear to those who clung to Him with earnest yearning for the life He had to give.

Again at the last supper He spoke similar words. And after His death and resurrection and the new days of the Spirit's energizing, days of brooding Christian thought brought home the truth that the life of the Son of God given for men in a mighty redemptive deed, and this life imparted in a glorious fellowship, made His gift of Himself indeed that bread upon which the man of moral and spiritual hunger could feed forever.

The multitudes felt the wonder of the multiplied loaves and fishes. Jesus was thinking of the wonder of transformed lives. The multitude was contented with a ministry to the body. Jesus would follow it by a ministry to the soul. The great question about a man is not, Has he partaken of the loaves and fishes? The great question is, Does he understand what Jesus meant when He said "I am the bread of life?"—N. Y. Christian Advocate.

THE TRUE ABIDING PLACE.

The sunshine of God's presence, the hallowed light of his love, is the true abiding place of the soul. To tarry even for a time anywhere else is loss, and leanness, and lack of health. Here alone is fullest happiness and strength. "The Lord make his face to shine upon thee and be gracious unto thee," was the central portion of Israel's ancient benediction. And one of David's favorite prayers was: "Make thy face to shine upon thy servant." It should certainly be ours.—Rev. James Mudge, D. D.

If a veil interposes between the dimsightedness of man and his future calamities, that same veil hides from him their alleviations, and a grief which had not been feared is met by consolations which had not been hoped.—Selected.

Weak Lungs

Ask your doctor to name the best family medicine for coughs, colds, bronchitis, weak lungs. Follow his advice. J. C. Ayer Co., Lowell, Mass.

Seventy years of experience with Ayer's Cherry Pectoral have given us great confidence in it. We strongly recommend it for coughs, colds, bronchitis, weak throats, and weak lungs. It prevents. It protects. It soothes. It heals. Just the help nature needs.

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Thousands of acres of good land are unproductive for want of proper tile drainage. Get rid of half your farm troubles by using drain tile. The cost is reasonable as compared to results obtained in increased crops. Write for free pamphlet on tile drainage. Tells how and why to drain. We make first-class, smooth clay tile at reasonable prices.

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A Woman's Home

should be her pride. Your home should reflect your own individuality. You cannot have special wall papers designed by you for each room—you can carry out a special Alabastine decorative scheme for those rooms—you can be a leader in your community and have your home the talk of your friends.

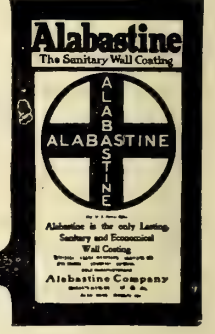
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is the material that will accomplish this result. We can show innumerable color effects, classic stencil designs, and our Art Department is at your service.

Send for the Alabastine book explaining what we do for you, and how we furnish free stencils where Alabastine is used.

Alabastine is a powder made from Alabaster, ready for use by mixing with cold water, and is applied with an ordinary wall brush. Full directions on each package.

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Formerly Helm's Croupaline

An external remedy for Croup, Colds and Whooping Cough in Children—Colds, Soreness in Chest and Cold in head in Adults. Physicians prescribe it and get the best of results.

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"In the Land of the Sky."

Devoted to the cure of chronic diseases by natural methods. No drugs, No surgery. If you are afflicted with Paralysis, Rheumatism, Dyspepsia, Neurasthenia or some other disease that medicines have failed to cure, write for our free illustrated book which tells all about this new and better way.

Ideal climate, beautiful mountain scenery, pure water, home-like conditions, hygienic food, personal care and attention to each case, complete new sanitarium equipment, low charges and liberal guarantee of satisfaction are features here.

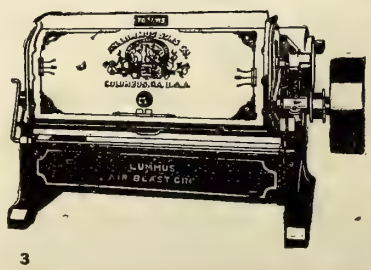
Patients unable to come to the sanitarium may be successfully treated in their own homes at slight cost.

Write to-day for the book and diagnosis blank—Both free,

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ASHEVILLE, N. C.

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AIR BLAST GIN SYSTEM

It's to your interest to investigate, and we will tell you all about it if you will simply send us your name and address.

F. H. LUMMUS SONS CO., Columbus, Ga.

3

The Farm and Garden

THE EARLY CULTIVATION OF CORN.

Expressed in one sentence, the early cultivation of corn should consist in the prevention of the formation of a crust from the time the seed is planted, or even before. However, there are various methods of attaining this end, some of them wasteful of labor, and others rapid and economical of labor.

Broadcast cultivation, effected by the use of either a spike-tooth harrow or of a weeder, is the cheapest method of cultivation for any crop. Corn lends itself especially well to this economical method of cultivation, for the young corn plants are not easily uprooted, and, moreover, there are usually in the South more plants in a hill than will finally be left, a condition that is generally wise, in view of the danger that the stand may be greatly thinned by the ravages of bud worms during the first few weeks of the plant's life.

The use of the harrow should be begun before the corn is planted, so that when the seed is put into the ground it will find an abundance of moisture retained in the soil, as the result of thorough preparation and the presence of a soil mulch, or loose layer of surface soil, made by the harrow. If rain follows planting, another harrowing before the plants appear is usually advantageous. After corn comes up the weeder is somewhat preferable to the harrow for soils in excellent condition and of a mellow nature, but an observing farmer can usually make excellent use of either implement.

Where the stand is thin or where there are few if any more plants per hill than the number intended to be left, some farmers prefer to omit the use of the harrow for a week or two after corn comes up, this being the time when the young plants are most brittle and most easily uprooted. Yet when corn is planted as usual, two or four grains in a hill, I have found that harrowing at this time seldom destroys an entire hill, and that the use of this implement, and still more of the weeder, is thoroughly practicable at this time provided some judgment be used in giving the proper slant to the teeth, in preventing the clogging of teeth with trash, and in the direction in which the team is driven.

As a general rule applicable to corn planted either on ridges, on the level, or in deep furrow, the best direction in which to drive the harrow or weeder is obliquely across the rows. Crossing the rows at right angles, may be just as good, except on land thrown into high beds on which, in this direction, the draft and depth of cutting are more irregular than when the harrow is driven obliquely to the rows.

Precautions to be taken to secure the best work and the least possible uprooting of plants by the harrow, consist chiefly in setting the teeth with a decided backward slant and in preventing their becoming choked, for if this occurs the tooth and the accumulated trash may gouge out some hills of corn. Of course, the use of the harrow is not advised where the soil is extremely rocky or where there are many large pieces of stalks which might be dragged over the young plants.

For land in excellent mechanical condition the weeder is slightly preferable, partly because of the fact that the weeders in most common use are drawn by one mule while a two section harrow requires two mules. For land with much clay or that has become rather hard, the harrow will usually do better work than the weeder. In fact, clay and clay loam soil does not usually stay long in the best condition for effective work by the weeder. If too hard, the teeth of the light weeder merely make a scratch without breaking the crust. On the other hand, if the teeth of the weeder simply leave cuts through the soil, one may be sure that not only is the soil too wet, but that an attempt at cultivation with the weeder results in harm, since evaporation is more rapid from a surface thus scarred than from one not cultivated.

With a brisk team one may expect to cover about twice as many acres per day as the width in feet of the weeder or harrow. This assumes that there is no lapping, for which, however, some deduction should be made. Cultivation with the weeder may be continued later than with the harrow. I have used the weeder satisfactorily on corn a foot high, running diagonally across the rows.

In my opinion the two-horse harrow is the most indispensable implement on the farm, exclusive of those tools and vehicles which are in universal use. The cost of a spike-tooth harrow and of a weeder are not very different, and every farmer working two or more head of live stock should certainly own such a harrow and preferably both a harrow and weeder. The weeder can be used in the cultivation of almost every crop of the farm and garden, notably in the early cultivation of corn, cotton, cowpeas, and sorghum.—Prof. J. F. Duggar, in Progressive Farmer.

SCREEN THE DOORS AND WINDOWS.

There is no reasonable reason why the windows and doors should not be screened, at once to prevent the first visits of the flies. The matter of expense cannot stand in the way of those most limited in means. Wire netting can be bought at 2 cents a square foot. It comes in a number of convenient widths. Screen frames can be made by the "handy man" at home with no appreciable outlay of time or money. Cotton netting comes still cheaper. A roll containing ten square yards can be purchased for 50 cents, and may be tacked upon the outside of the windows without even the aid of the "handy man."—Selected.

No boy is more thoroughly mistaken than the one who thinks that he may be discourteous to his mother and sisters and still be manly. A blustering, independent disregard of others shows no kind of superiority. Gentle courtesy, which is but kindly thought for others, is always expected from strengh, and a manly boy never fails to show it.—Ex.

"Now, Johnny," said grandma, "I want you to sit just as still as a mouse." Johnny answered: "Mouses don't sit still, grandma."

CANCER AND SKIN DISEASES.

Scores of testimonials from persons who will gladly write to those now suffering, all tell of perfect cures. Our Combination Treatment, both local and constitutional, tones the system, purifies the blood, **destroys the growth and heals the sore.** Free book "Cancer and Skin Diseases," containing testimonials of cured patients, upon request. No matter how serious your case or what treatment you have taken, if still afflicted you should have this book; it gives valuable service. Write at once, Dr. Johnson Remedy Co., 1235 Grand Avenue, Kansas City, Mo.

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Edison Phonographs

Unless your Phonograph is of the latest type it will not play Amberol (four-minute) Records without the Amberol attachment. Without this attachment it is furnishing only half the entertainment it should.

To introduce Amberol Records into your home and demonstrate the added advantage of having an Edison Phonograph that will play both the Edison Standard and Edison Amberol Records, any Edison dealer is authorized to equip your Phonograph with an Amberol attachment at a small charge—$4.00 to $7.50—according to the style of instrument you have, and give you, for $1.00 additional, ten specially made four-minute Amberol Records. That is

Ten Amberol Records for $1.00 If You buy the Attachment



These special Amberol Records are not for sale and will not be listed. They have been made for this special purpose. Go to any Edison dealer and hear them. Then you will realize what an Amberol attachment means to you. If there is no dealer near by, write us.

Edison Phonographs..... $19.50 to $200.00
Edison Standard Records..... 35c
Edison Amberol Records (play twice as long). 50c
Edison Grand Opera Records..... 75c to $2.00

National Phonograph Company 149 Lakeside Avenue, Orange, N. J.

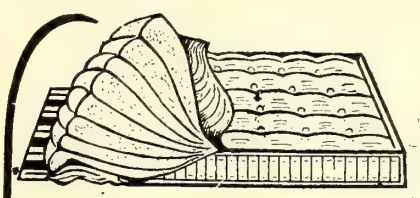
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KIRKMAN'S "LEADER" FELT MATTRESS

ABSOLUTELY GUARANTEED TO BE SECOND TO NONE

THE man who attains to old age spends about one third of his time in bed. Nature demands that this rest be taken, and if one disobeys her law, and fails to give her time to repair the worn-out machinery, she exacts a sure penalty.

He soon finds himself not so strong, and before he is old in years he is broken in health. He is forced to give up his work; if, indeed he does not drop into his grave at a time when he should be in the full vigor of manhood.

To avoid such a waste of energy, or a premature collapse, the wise and the economical man will give eight hours of twenty four to sleep, tired nature's sweet restorer;

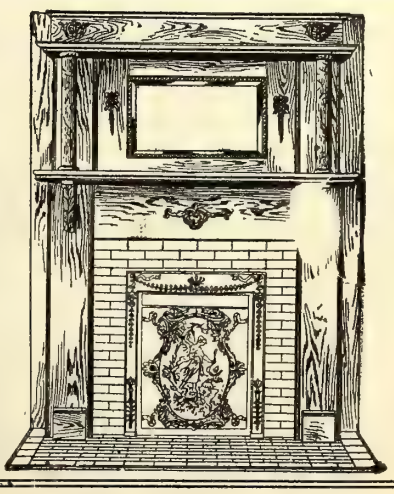
"The baiting place of wit, the balm of woe,
The poor man's wealth, the prisoner's release,
The impartial judge between the high and low."

If a third of one's time is passed in bed, then what of the bed?

Shall it be a combination of boards and knots, or shall it be on a Mattress that is made of the finest material that time and money can procure? Where nothing but skilled workmanship is used, where every particle of its composition is sanitary, made of material that there is not a particle of dust about, made in satin finished ticking, of the finest quality. There are eight layers of the best quality Felt in each mattress,

These mattresses are diamond or square tufted, rolled stiched or plain stitched. A sample of the Felt and ticking will be sent you on request, and if you do not find Kirkman's Leader Felt Mattress at your Dealer's, send us **$14.25** and we will ship you one of these mattresses by Express all charges prepaid. After using this mattress for 60 days and comparing it with any Felt mattress on the market, return it to us and your money will be cheerfully refunded. As to our responsibility we refer you to any bank or banker of High Point.

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The Epworth League

Editor of League Columns
MISS BLANCHE JOHNSON

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Salisbury, Rev. E. M. Avitt, Jackson Hill.
Shelby, Rev. J. F. Armstrong, Bessemer City.
Waynesville, Rev. C. S. Kirkpatrick, Brevard.
Winston, Prof. H. A. Hayes, Winston-Salem.

At the Conference in Asheville, it was suggested (and adopted) that all the Leagues send a box to the Children's Home at Winston-Salem on Monday following each fifth Sunday. This would come under the Charity and Help Department. Announce that the League will send a box and that anything to wear, anything to eat, Bibles, books, pictures, table covers, floor rugs and anything to make a home comfortable and happy will be thankfully received. Keep this matter before the people. Let it be known that the League stands ready to receive offerings. Announce it often. Be sure and send a box, if it is not a big box send a litle one; by all means send a box. Always mark plainly to Prof. H. A. Hayes, Winston-Salem, N. C., giving name of your League so the Superintendent can give you credit for same.

* * * *

"Dear Miss Johnson:—Please announce in the columns that the one thing we desire to do this year is to begin to raise funds to build a dormitory for the children at Winston-Salem, N. C. I shall in a few days announce the plan and cost. In the meantime, let's thoroughly organize and be ready for service."

The above letter from our president explains itself. We are sure that Leaguers all over the Conference have been looking forward to the announcement of our plans for the year. Nothing is nearer to the hearts of our Leaguers than the Children's Home. Watch for further information with regard to plans, etc., and let us have a prompt response to this call. Every subscription will be announced through these columns.

* * * *

Doubtless all the Epworthians are rejoicing since Rev. F. S. Parker, D. D., was elected Epworth League Secretary. We have reasons for rejoicing. Dr. Parker is a consecrated and a capable leader. No one more loved by the young people of our Church than he.

* * * *

After a period of inactivity, the Senior League, Spring Garden Street Church, Greensboro, has been re-organized with Mr. M. L. Ralls, president. This chapter has about forty members, most of whom attend and take part in the Sunday evening devotional meetings. The Charity and Help Department has found work appropriate to their department and are very active. The third department is planning to have a literary social before long. Brother Long believes in the Epworth League and he and the young people of his church work together in a manner that is calculated to bring about some very good results.

* * * *

Who Next?

The Davidson Senior League will pay $50.00 by July 1st, 1911, on the Epworth League Dormitory at Winston-Salem. Who next?



"I'm sorry, dear; but your dress wont be ready for the party. I thought I could get through to-day without La France Laundry Tablets, but I can't. I'll never let myself get caught without them again."

Are you tired of the drudgery and lost time you face at each wash day?

They are part of the "unnecessary evils" of life—chased away by the use of

La France Laundry Tablets

These Tablets, used in connection with any good soap—half a Tablet to half a bar—not only prevent tired backs by doing away with the dreaded "rub and scrub" of the washboard, but double the life of the clothes and bring them out of the rinse water pure and sweet and white as snow. Just soak 15 minutes and rinse.

It is not necessary to use bluing; the Tablets make the clothes white and prevent laces and lingerie yellowing with age.

5c bar does two washings. All grocers. "Hurts nothing but dirt."

La France Manufacturing Co.

Philadelphia, Pa.

Our Dead.

Brown—Mrs. Cornelia A. Brown, nee McGuire, died March 6, 1910, at the home of her son-in-law, Mr. J. M. Granger, of Cooleemee, N. C. Sister Brown was born in Davie County, N. C., on June 3, 1825, and died at the age of 86 years, 9 months, and 3 days.

She was happily married to Daniel H. Brown in 1851. To them were born six children, C. S. and M. D. Brown, of Mocksville, N. C., R. J. Brown, Mrs. J. M. Granger, and Mrs. B. G. Jones, of Cooleemee, N. C., and Mrs. T. M. Cartner, of Cappa, N. C. Her husband died in 1863, leaving her with six small children and one step-son. She worked wisely and faithfully and reared all of them to manhood and womanhood. Thirty-two grandchildren and fifteen great grandchildren survive her.

Sister Brown was true in all the relations of life. As a neighbor she was kind and obliging; as a mother loving and affectionate to her children. She had been a consistent member of the M. E. Church, South, for over thirty years. When the last summons came she was ready. She rests with the saints. P. E. Parker.

Walker—Martin Odell Walker was born January 28th, 1880; and died April 2nd, 1910. He leaves a wife, five children, father, mother, six brothers and two sisters to mourn his taking away.

He was married to Miss Ollie Roberts. At the age of sixteen he joined the Methodist Church. The manner of his taking off was not only untimely, but painfully sad; while toiling to provide for those that he loved, he was struck with a piece of timber being hurled from a circular saw; which badly fractured both his skull and his brain, which resulted in death within a few days.

Not only is it painful that he be taken from his dear loved ones, but the Church has sustained a great loss. He was not only a faithful husband and father, but a man of usefulness and integrity. J. J. Eads.

Hayes—Born May 18th, 1896, died of appendicitis March 22nd, 1910, aged 13 years, 10 months and 4 days. Professed religion and joined Macedonia Methodist Church in 1909. She was a gentle and obedient child. A companion of good books. She realized early in her sickness she could not live. She called all of her people in and one by one told them "good-bye" and offered a prayer for each and then one for herself. The prayer for herself was, "Jesus save me." When the prayer was ended the cloud was gone and all was sunshine. Some of her last words were, "I'm going to heaven, aren't you glad?" "You all come to see me," "I'm glad I'm going to see Jesus," "I'm going now; give me all the cold water I want, it will not hurt me; give me some ice." It was given her. She put part of it in her mouth and said she would keep what she held in her hand to eat on the way." She spoke of her suffering and said, "No suffering in heaven." She spoke of the "River Jordan" and then to her girl friends and asked them to meet her in heaven. She told the doctor "goodbye" and asked him to meet her in heaven. She said she saw her mother and little sister who had died quite awhile before. She was ready to go but wanted to live a little longer to lead one of her friends to Christ.

She seemed perfectly conscious of the presence of Jesus and talked to Him in a familiar manner and said, "Jesus has come for me." She folded her hands and said "good-bye, I'm gone." She lapsed into unconsciousness and about 8 o'clock that night breathed her last. Peace to her ashes.

J. P. Davis, Pastor.

Kester—Hattie Marie, infant daughter of Wm. D. and Bessie M. Kester, was born July 2nd, 1908, and departed this life May 16th, 1910, aged one year, ten months and fourteen days. Her illness was severe and of short duration, and all that devoted parents, loving relatives and sympathizing friends could do was done, but the loving Saviour saw fit to "receive her unto Himself." The funeral service, was conducted by the writer at the house, and the little form was laid to rest in the cemetery at Mt. Tabor Church. God bless the bereaved parents and sorrowing friends.

G. A. B. Holderby.

Superior to Lemonade
Horsford's Acid Phosphate

A teaspoonful added to a glass of cold water with sugar, makes a refreshing drink.

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in each town to ride and exhibit sample 1910 bicycle. *Write for Special Offer.*
Finest Guaranteed 1910 Models **$10 to $27**
with Coaster Brakes and Puncture Proof tires. 1908 & 1909 Models **$7 to $12**
100 Second-Hand Wheels *All makes and models,* **$3 to $8**
good as new.
Great FACTORY CLEARING SALE
We **Ship on approval** *without a cent deposit, pay the freight* and allow **TEN DAYS' FREE TRIAL.**
TIRES, coaster brake rear wheels, lamps, sundries, *half usual prices.* Do not buy till you get our catalog and offer, *Write now.* MEAD CYCLE CO. Dept. M. 295, Chicago.

RELIEF FOR STOMACH

Stomach Gasses, Indigestion and Dyspepsia, Go in Few Minutes.

Two Digestit Tablets do it.

If your food sours on your stomach, your digestive organs become weak and you suffer from indigestion, go to your druggist and get a 50c package of Digestit. Take two tablets and you will get relief in a few minutes.

The correct name for Indigestion is Food Fermentation—food souring; the digestive organs become weak there is a lack of gastric juice; your food is only half digested, and you become affected with loss of appetite, pressure and fullness after eating, vomiting nausea, heartburn, griping in bowels, bad taste in mouth, constipation, pain in limbs, sleeplessness, nervousness, dizziness, or many other similar symptoms.

Almost instant relief is waiting for you. It is merely a matter of going to your druggist and asking for a 50c package of Digestit. Or we will send you a package by mail on receipt of price. Address W. L. Brown Co., Jackson, Miss.

Our Children's Home Department

Conducted by H. A. Hayes

REPORT OF H. A. HAYES, SUPERINTENDENT, FOR WEEK ENDING WEDNESDAY, MAY 18, 1910.

Cash.

Madison Charge, $39.42; Chapel Hill Sunday School, Statesville, $2.80; Mrs. M. B. Hill, Greensboro, $10.00; Flat Rock Church, Tryon and Saluda Charge, $2.50; Linville Church, Table Rock Circuit, $2.00; Oak Hill Church, Table Rock Circuit, $1.00; Brevard Circuit, $2.35; Mrs. W. P. Mullican, Greensboro, R. F. D. No. 3, $1.00; Miss Dora A. Hall, Greensboro, R. F. D. No. 3, $1.00; Mrs. J. L. Beal, Gastonia, for W. H. and F. M. Societies, $11.50; Summerfield Church, $4.51; Mrs. W. E. Cunningham, Fort Mill, S. C., $2.25; Franklin Circuit, $3.35; West Market St. Church, Greensboro, $3.25; Franklin Circuit, $3.05; North Wilkesboro Charge, $64.51. Total, $154.49.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING MAY 14, 1910.

Subscribed.

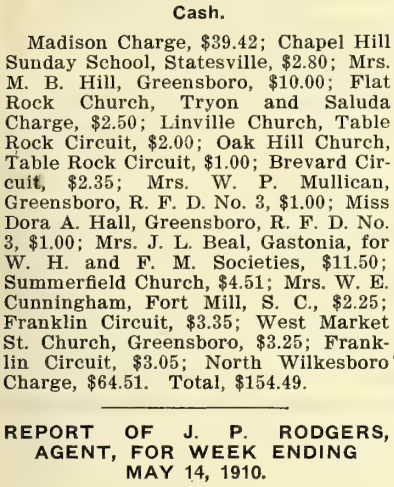
Saluda: J. A. Bolick, $20.00. Flat Rock: Mrs. Isabella Staton, $25.00; T. C. Westall, $20.00; C. P. Rogers, $10.00. Tryon: Thos. C. Mills, $5.00; J. B. Livingstone, $10.00; J. W. Kennedy, $10.00; Mrs. W. J. Gaines, $15.00; Rev. W. A. Newell, $20.00. Matthews: Rev. E. J. Poe, $10.00. Brevard: Rev. C. S. Kirkpatrick, $20.00. Total, $165.00.

Cash.

Thos. C. Mills, $5.00.

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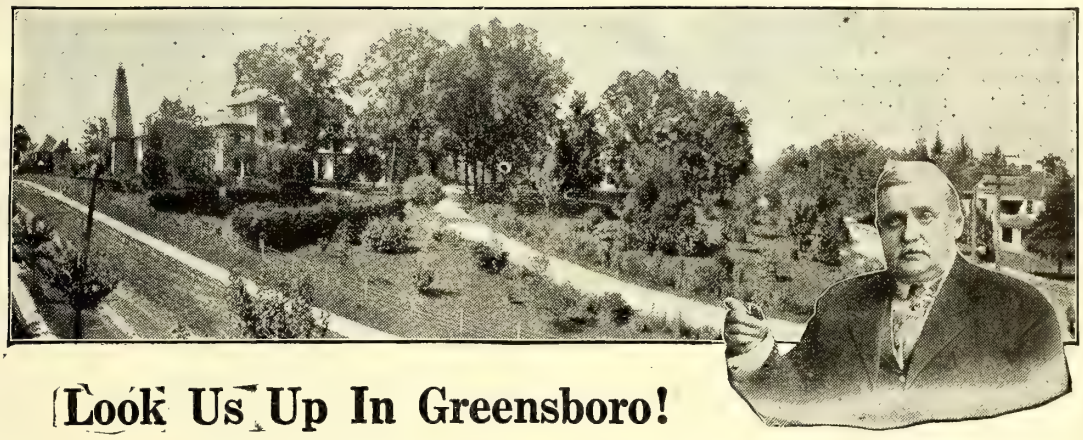
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THE BISHOPS' ADDRESS.

(CONTINUED FROM FIFTH PAGE)

continents. The missionary era of the Church began under such impresses a century ago; for Methodism has always been a missionary movement; with a mission to spread scriptural holiness over these lands. It was not individualism run mad with the new wine of liberation from a great state Church. It caught the true spirit of the Church militant and became a militant Church, with elements of true leadership. It has been the spiritual cavalry of modern Christianity, ready to reconnoiter or to lead the charge. Nowhere is a minister of a secular spirit more out of place than in the spiritual atmosphere of self-surrender, where men are willing to spend and be spent as true soldiers of the Lord Jesus. Its itinerancy has been most exacting of its leaders, whose circuits have taken in the circumference of the planet, some never to return from their distant outposts of service. Other Churches are studying its economy and are begging for a better supervision of their frontiers and of their foreign missions. With its experience, its doctrines, its practice, and its discipline, it is not strange that Methodism added more converts among the heathen last year than any other form of religious activity.

It used to be said: "Only France can destroy France." Only Methodism can destroy Methodism. Our foes, like the foes of the early Church, come from within. Self-indulgence, pride, ambition, worldliness, contention—these alone can stay our triumphant march and progress until the Lord's own kingdom come. Spiritual elevation is absolutely essential to lift us over the bar and out into the open sea of largest success for Christ in these latter days, when the total membership of the mission Churches has more than doubled in fifteen years. But while a million souls have been won for Christ in heathen lands in that time, the spiritual quickening of one land expects a million added this year in Korea alone. The harvest is now a hundredfold, where we had been content with fivefold. The 2,097,963 native Christians last year gave $4,859,906, a sum far exceeding all that Christian America was doing not many years ago,

The rejuvenescence of the American Bible Society for its indispensable work by large gifts of some $2,000,000 last year; the present gathering of 5,000 laymen in Chicago who have caught the vision during the most wonderful campaign, reaching from sea to sea, that any land ever knew; the assembling of the World Missionary Conference in the land of Livingstone and Duff, as ships are now weighing anchor in nearly every port, with our own representatives sharing in the responsibilities and successes of all these movements—tell of a new religious era, when the kingdom of heaven suffereth violence and all men begin to press into it. There must be no surcease in that war as the forces of Christendom are being mobilized. "The son of God goes forth to war; who follows in his train?"

With a work so vast and the field so ripe and the battle not half won, we sorely miss not a few of our tried and valiant leaders who, as delegates or bishops, we were wont to meet in our great quadrennial gathering—Paul Whitehead, Young J. Allen, James M. Mason, and John W. Heidt—honored and loved members of more than one General Conference, until it seemed that we could not do without them at the secretary's table or guarding the legislation on the floor of the house or sending out the clarion call for laborers for the ripening harvest. Never in a single quadrennium have we been called to bury so many of our general superintendents. Fourteen names, less one, representing all the living bishops who presided at Birmingham, were signed to the Journal of the last General Conference, and the Church rejoiced in the hope that most would be permitted to report for renewed service at this session. Two had asked relief from their exacting duties, and two had been commended by the General Conference to the consideration of their colleagues for lighter work until their health became more vigorous. The remaining ten little thought that not less than three of their number would be called to join the three taken from the confessedly feeble, to whom had been assigned lighter work or none. Within six months after adjournment, occurred the almost tragic death of Bishop John J. Tigert, just as he reached his fiftieth year, and after holding but one Annual Conference. Strong in intellect as in body, with a love for all that was good in philosophy and theology, which he had made his life study, this able Review editor, blessing the Church with his valuable service as guide in the vast field of literature, this efficient Secretary of several General Conferences, this specialist in the constitutional history of Methodism, this diligent student and fervid and clear expositor of the Holy Scriptures, this growing scholar and Christian, like the eloquent Bascom from his same native Kentucky, gave the Church only a few months of episcopal service, where she fondly expected many fruitful years.

The sweet-spirited genial Alexander Coke Smith soon followed his younger colleague. Those who knew his feeble frame rejoiced with misgivings in his sanguine hopes of restored health as he longed to live and give the Church a score of years of faithful service. A beloved pastor in village and city, an esteemed professor in more than one of our Church colleges, a tender preacher because a sympathizing friend, delighting to tell on the housetops what he heard in the ear in his forced retirement, he passed from us after a little more than a quadrennium of episcopal service, but leaving a lasting memory of his gifts and graces.

The Church still deemed herself happy so long as the St. John of the College of Bishops was left—John Cowper Granbery, with his modest but ripe Christian character, a lifelong sufferer from pain of which he never complained, brave on the battlefield as he was searching and tender in the pulpit; a model preacher in his homiletical and spiritual treatment, whether of a topic or a text; a wise and inspiring teacher of preachers, young and old, whether in the Vanderbilt Wesley Hall or in the busy general pastorate, living to serve the Church as a bishop for nearly a quarter of a century, as a thinker favorably known outside of his own communion. A just man, honored and loved by great and humble, the "beloved disciple" has left us the legacy of an unsullied name and of a fragrant piety like that of Tholuck who said: "The heart makes the theologian." No wonder the wise McTyeire said of him before his election: "Granbery is not much talked of now for one of our new bishops; but when the Church gets to praying they will think of him." How glad the angels must have been to see him who was so long a time exposure of his ascended Lord!

William Wallace Duncan soon followed his Virginia colleague. Of noble presence and genial nature there was no more tireless worker among us, knowing no period of rest or recreation, which he so much needed in order to do his best work and to still his anxious spirit, ever concerned for the kingdom of God. A lover of books and of men, a teacher in the pulpit and in the chair, a welcome and radiant guest, loved of little children as was his Lord, working in many fields and never deeming his work complete, whole-souled and generous to every worthy cause, blessing all with what he was even more than with what he did, a grateful Church will never cease to cherish his memory and to love him.

Chosen to his high office at the same time and on the same ballot with Bishop Duncan was the Chrysostom of the Church, Charles Betts Galloway. With native oratorical gifts of a high order, he consecrated to the pulpit what would have won lasting fame in the Senate or at the bar; for he had known in early manhood the meaning of a surrendered life. With capacity for leadership that made him the foremost citizen, because the most useful, in his native State, progressive but not radical, committed to all that made for civic righteousness and wise in knowing just what was fitted to the hour, the eloquent advocate of temperance because the friend of humanity, beloved of the negro as of the white, and ever addressing the largest congregations of both, sensitive to criticism but heroic in action, whether in the black belt or in the university or the capital, he commanded the eager ears of all good men and led them to victory. Incapable of envy, his genial soul rejoiced as much in the success of his brethren as they did in his, knightly and true as Jonathan, he prized a friend more than a throne; wise in planning and faithful and tireless in execution, he had all the elements of a great bishop. Charles B. Galloway was chosen to preach the opening sermon at the last Ecumenical Methodist Conference, as Matthew Simpson and William Arthur had been chosen for like service at the other two Pan-Methodist gatherings; and he ranks with these and other great masters of assemblies. No man among us so fully responded to the demands of a great occasion, and none was more worthy of the epitaph of John the Baptist: "A burning and a shining light." Alas! he shone because he burned, and in twenty years of episcopal service he gave the Church forty years of his strength. He made our name known to all Methodism and to the saints of all the Churches. Stricken in the midst of the battle, he died, like Paul, still plannig great things for his Lord. What a meeting between apostle and bishop in the presence of their Lord, as each bore on his person the marks of the Lord Jesus!

When lonely Eve, bereft of her children, welcomed to her arms a third son, she called his name Seth; for she said: "God hath sent me another son in place of Abel." He was to be the setting that should produce a forest of noble trees for the garden of the Lord. Once our Church had an Epoch who walked with God and was not, for God took him; but his going made heaven nearer. A generation later many who knew Enoch Mather Marvin were reminded of him in Seth Ward, a true itinerant of native, homely strength, simple in tastes, waxing stronger in intellect and in grasp of truth, presenting the great doctrines with clearness and unction, sympathetic and unselfish, wise and just in counsel and tireless in service. He became a revelation to the whole Church as, wisely selected by the Board of Missions as Assistant Missionary Secretary—not being sufficiently known to be the choice of the General Conference—he went abroad from his native Texas to preach a gospel mighty enough to save a world. The qualities that made him great as a pastor in Houston and Galveston in time of disaster were even more fruitful of good in the foreign fields, where he wrought as Secretary and bishop. The Church was fast learning to appraise him at his true worth as a bishop when he went abroad to die in Asia, for which he had so often pleaded at the bar of the Christian conscience. Domestic love claimed his body to rest in American soil, but his great soul goes marching on to find its truest and satisfying rest in the glorious vision of a saved world.

Only in the case of Bishop Ward's Conferences in Eastern Asia did any Conference lack the presidency of one of our number. By exchanging work, we have been able, without inconvenience or delay, to meet all the Conferences throughout the quadrennium, even during this last year, when so greatly bereft. With the growing demands of our work alike in Eastern Asia and in South America, it is deemed important that we make an annual visit to each of those fields, as to the Conferences in North America. In view of the depletion of our ranks, we recommend the election of at least five additional bishops, praying that God may make good his promise given to his Church through Jeremiah: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." They will not be perfect men, else they would be the only perfect men in a Church full of imperfect men. If ever perfect, they will be made perfect through suffering, as there shall come upon them daily the care of all the Churches, as upon those who are the servants of all.

Great as have been the successes of the Church, we lament that they have not been greater. We have not put forth half our strength. It is harvest time, and requires harvest toil by day and night to gather in the harvest which has come from the sowing of our fathers as they sought to serve their generation by the will of God. Other men have labored, and we have entered into their labors. Great as have been our achievements, they ought to have been greater and they do not equal our opportunities for which we are responsible. After having done what we have rather than what we might, we confess ourselves unprofitable servants and pray for wisdom and grace to do better work for our Lord to hasten his kingdom. We dare not boast even while we rejoice in our Lord's leadership and blessing.

"Lord God of hosts be with us yet,
Lest we forget, lest we forget."

"For of him, and through him, and to him are all things; to whom be glory forever."

Alpheus W. Wilson,
Eugene R. Hendrix,
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North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

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Reading Room Trinity College

EDITORIAL

DR. DABNEY ON EDUCATION.

Dr. Charles W. Dabney, president of the University of Cincinnati, delivered an address of remarkable interest at the State Normal and Industrial College last week. His utterances on all questions of educational policy were sound. We desire especially to commend what he had to say with regard to the use of the Bible as a text-book in our schools. The following extract will give our readers an idea of the sound doctrine of this great educational leader who went out from us to a larger field a few years ago:

"We have been deterred from using the greatest book of morals in the world and the ages—old methods of religion, through fear of offending the sects.

"Some religious sects even threaten us with the destruction of our public schools if we undertake to teach any religion in them, and some extremists like the Roman Catholics and the Hebrews even wish to prohibit the use of the Bible in the public schools.

"These people should learn to distinguish between theology and religion. Theology, the science of God and his relations to man, is a subject we should all study, but not in the school. Religion, as the science of life, is, or should be, the chief subject of study in the school. It was Hixley, the agnostic, who called the Bible 'the best book of morals the world possesses.' As the history of the development of the race, the Bible should be the chief text book in the schools. Men have used it 2,000 years, and parts of it for 3,000 and over, and today the whole civilized world is using it in one way or another, with the exception of some American cities and states. The sects only desire to exclude the Bible and religious teaching from the schools for fear that someone shall teach the child something opposed to their sect. If they would distinguish between sectarian theology and universal religion, there would be no trouble on this score. To exclude from the schools these noble Bible histories and biographies, the beautiful Psalms, the prophetic works, and especially that sublimest of all utterances—the Sermon on the Mount—together with the life of Christ and still use the histories and literatures of all other nations is simply senseless and monstrous!

"We are too prone in this country to think that dogma and doctrines make men and that laws and statutes make society. For every error in human life we propose a human law. 'Be it enacted' is the American remedy for every fault and defect in the lives of our people. As a matter of fact, the only way to make society better is to improve the character of individual men and women. It is not a statute but the spirit, it is not doctrine but deeds, not creeds but character that count in this world. Character is the essence of our being. In the lower world of plants and animals heredity and environment determine most things, but in the world of spirits, to which human beings belong, the will directs their development. Man is what he makes himself, both physically, intellectually and morally. Character is thus the most imperial thing in the universe. Because he is what he is, the only being besides the Creator, who can overcome the forces of heredity and the influence of environment and make himself physically, mentally and morally, man is the prince of the universe. Character thus makes a man a creator like his God, the maker of his own being. The teacher, therefore, who labors to make character, works with God, the creator of the universe, while the men who undermine character are working with the 'prince of the power of the air' to reduce this beautiful universe of law, love, order and righteousness, to a state of hate, chaos, confusion and sin."

SCHOOL MEN IN THE EPISCOPACY.

A good deal has been said since the election of our new Bishops about their former relation to educational work. In fact the impression made by the first reports would have justified the conclusion that these men have had very limited experience in the regular work of an itinerant Methodist preacher. A careful examination of the facts in each case will show that this notion has been very much exaggerated, and we think it well to call attention of Advocate readers to this lest there should be ground for an unreasonable prejudice against the men who have been chosen to fill this holy office.

Bishop Collins Denny who was elected on the first ballot by perhaps the largest vote ever given any one in the history of the church began his work in the pastorate. While it is true that his term of service was short, yet he had exceptional opportunities for the most thorough equipment as a Methodist preacher and this caused him to be sought for the special line of educational work to which he has given the greater portion of his life.

Bishop Kilgo was a circuit preacher in the South Carolina Conference for nine years before being called to educational work. His first experience in educational work was field work which is admirably suited to give one training for the wider field into which a Bishop is called to work.

Bishop Murrah was in the regular pastoral work in Mississippi for fifteen years before becoming a College man. This lacks but little of being one half of his ministerial life.

Bishop Lambuth was first a missionary in China for nine years, and we may depend upon it that these nine years were rich in opportunities for development as a traveling preacher. A few years after completing his medical education he spent four years as Superintendent of the Japan Mission. So we may reckon some fourteen years to him as years of strenuous itinerant life.

Bishop Waterhouse was an itinerant fourteen years or more, serving some of the most difficult mission fields in the Holston Conference.

Bishop Mouzon has been in the pastorate continuously since 1889, with the exception of the last two years, which have been given to work as a teacher in Southwestern University, at Georgetown, Texas. Thus he comes to his work with an experience of nearly twenty years as a pastor.

Bishop McCoy comes from the new College at Birmingham it is true, but before being called to the presidency of that institution he had been a pastor for fifteen years, and had given nearly two years to work as editor of the Alabama Christian Advocate.

In the aggregate these seven Bishops have given more than eighty years to the regular itinerant work, or an average of about twelve years each, and we think there is cause for gratitude on the part of the church for the fact that these men have not only been tried and proved in the rank and file of the itinerancy, but that they have come to this great office out of the ranks of those who have shown themselves capable as great educational leaders. This gives the church a reasonably reliable guarantee against a mediocre episcopacy, and one that we can trust to represent their church with credit everywhere and on all occasions. We may well thank God that, as a church, we have great institutions of learning, and that out of these are coming leaders whom we can trust and of whom we may never be ashamed.

"Age without cheerfulness is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth, if we would wish to have the benefit of it in our old age."—Colton.

THE RELIGIOUS DENOMINATIONS.

The aggregate number of 32,936,445 communicants or members of all religious denominations in continental United States was reported for 1906, according to the U. S. Census of Religious Bodies for the same year, as detailed in Part I of the U. S. Census Bureau's special report on the subject, now in press. Of this grand total the various Protestant bodies reported 20,287,742 and the Roman Catholic Church 12,679,142.

For purposes of comparison the census authorities divided the principal cities into four classes, those having in 1900 a population of 300,000 and over, constituting the first class; those of from 100,000 to 300,000 forming the second; those of from 50,000 to 100,000 making the third; and those of from 25,000 to 50,000 forming the fourth class.

Of the Protestant aggregate there were 1,478,145 or 7.3 per cent in the first class cities; 4.7 per cent in the second; and 7.4 per cent in the third and fourth classes combined, while 80.6 per cent were outside the principal cities.

Of the Roman Catholic Church's total membership there were 3,375,453 or 27.9 per cent in the first class cities; 1,361,132 or 11.3 per cent in the second; 1,570,944 or 13 per cent in the third and fourth classes combined; with 5,771,613 or 47.8 per cent outside the principal cities.

It is seen, therefore, that the number of members of the Roman Catholic Church reported in cities of the first class was considerably more than double the number reported by all the Protestant bodies, while outside of the principal cities the number reported by the Catholics was only a little over one third of the number credited to the Protestants. It is pointed out in the report that the strength of the Protestant bodies, as compared with the Roman Catholic Church, is greatly understated.

Only two of the Protestant bodies reported a majority of their membership in the principal cities, i. e., the Church of Christ, Scientists, 82.6 per cent, and the Protestant Episcopal Church 51.2 per cent; while of the membership of the Jewish congregations, 88.7 per cent are in the principal cities, and of the Eastern orthodox churches 70.7 per cent.

Of the total number of communicants or members reported for the principal cities by all denominations, 6,307,529 or 60 per cent belonged to the Roman Catholic Church, and 3,935,341 or 37.4 to Protestant bodies.

Comparison with the reports for 1890 shows that in general there has been an increase in the proportion of communicants or members in the principal cities as compared with those outside of these cities.

Of the total number, 10,511,178, of communicants or members in the principal cities in 1906, there were 7,343,403 or 69.9 per cent reported by the 38 cities of over 100,000 population, and, of these, 2,432,630 or 33.1 per cent, belonged to Protestant bodies and 4,736,535 or 64.5 per cent to the Roman Catholic Church. The latter denomination had in these cities about 75.1 per cent of its entire membership in cities of over 25,000 inhabitants.

In thirteen of the cities more than one half of the communicants or members reported belonged to Protestant bodies, while in 23 the majority belonged to the Roman Catholic Church.

The cities showing the largest proportions of Protestant communicants are Memphis, 84.4 per cent; Toledo, 70 per cent; Washington, 66.9 per cent; Kansas City, Mo., 66.2 per cent; and Indianapolis, 62.1 per cent.

The cities showing the largest percentages of Roman Catholic communicants are Fall River, 86.5 per cent; San Francisco, 81.1 per cent; New Orleans, 79.7 per cent; New York, 76.9 per cent; Providence 76.5 per cent; St. Louis, 69; Boston, 68.7; Chicago, 68.2; and Philadelphia, 51.8 per cent.

NORTH CAROLINA CHRISTIAN ADVOCATE

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SPECIAL NOTICE.

Some days ago we received a check from some one in Charlotte drawn on the Commercial National Bank for $1.50. There was no letter of explanation accompanying the check nor did the check have any signature. We can do nothing with it and would thank the person sending it to let us hear.

THE EPWORTH LEAGUE AND THE CHILDREN'S HOME.

No person or organization can long survive without a purpose. The continuance of life is justified only by a definite object to live for. For some time the Epworth League in the Western North Carolina Conference has been decried by not a few because there seemed to be no mission. Of course the mission of religious and social culture which every league is supposed to fill is amply sufficient to justify its existence; but somehow in this practical day when men and organizations are expected to do things, people are not quite satisfied with an organization that is not committed to some definite task in the form of constructive enterprise. Religious and social training go on with greater zest in connection with some real concrete example of doing good.

At the recent session of the Western North Carolina Epworth League Conference, held at Central Church, Asheville, it was determined to commit the leagues of the conference to the definite task of making regular contributions for the maintenance of the Home, by sending a box on Monday after each fifth Sunday. It was also determined to undertake the erection of a building to be known as the Epworth League dormitory. We have no doubt that this will put new life into the league and greatly increase its influence in every way.

Of course there must be some leadership. We do not know what provision was made for this, but suppose the Conference has arranged or will arrange for some one to take the lead and see that some system is adopted that will keep the matter from ending in mere resolutions. Let the leagues everywhere rally to the call and demonstrate their right to live by accomplishing something worthy of a living organization.

A SUNDAY AT FOREST HILL.

Twenty years ago the editor of the Advocate was serving his first year as pastor of Forest Hill Church, Concord. The beautiful new church with the elegant parsonage hardby made a working plant for the pastor and congregation not often excelled at that time. The large new cotton mill of the Odell Manufacturing Company and the Kerr Bag Manufacturing Company were just then beginning operations and a large new population had taken up abode around this new church. It made problems enough for the young pastor, just from the country, and the three years spent with the congregation were years of strenuous service and of rich, rare and valuable experiences. Just one year before, the congregation had been organized by Rev. R. M. Hoyle, and the Sunday School had grown to be the largest in the Conference.

How the years have flitted by and what havoc they have made! Only once since going away from the charge nearly eighteen years ago had I been permitted to preach again from the pulpit till last Sunday morning. Brother Hutchins, the pastor, before leaving for his bridal trip kindly invited me to fill the pulpit Sunday morning and night. The bleak May weather of the past two weeks had stirred up trouble with a refractory throat, and I had to compromise with a painful effort to preach without a voice at the morning hour.

There was a large congregation present and they listened intently to the message. It was good to be there. But how strange the sensation! The beautiful auditorium was unchanged. All the surroundings were the same. Even the tone of the bell calling us to service was perfectly familliar; but only here and there could be seen a familliar face. Nearly all the vast throng that used to gathtr there are gone. They are scattered from the Atlantic to the Pacific, and many are gathered in the home above. Surely it will not be long till we all shall be

"Beyond the smiling and the weeping."

I heard good reports from Brother Hutchins' work and the congregation is anticipating with pleasure his home coming with the bride who is to be the mistress of the manse.

The familliar faces of Rev. J. Simpson, W. R. Odell, J. M. Burrage, W. A. Stone, and a few others, are still to be seen, without which it would have been difficult for me to have identified the congregation, save by familliar surroundings.

Forest Hill Church has had a large mission of usefulness in the past and we are glad to note the spirit of hope which inspires the congregation for the future.

NUMBERING OUR DAYS.

"So teach us to number our days that we may apply our hearts unto wisdom." Thus prays the Psalmist about a matter which engages more or less of anxious thought in the mind of every conscientious person. In another column this week one of our preachers—a conscientious field hand, meditates in rhyme upon the serious fact of "growing old."

Fortunately for us the busy tasks of life make it impossible for us to dwell too much upon the mere fact of mortality. There is a morbid state of mind that would dwell upon the brevity of life and inevitable death in a way to disqualify us for living to any worthy or noble purpose. In all the admonitions of God's word lest we forget our mortality it is not intended that we should dwell upon these things. When our Lord said "Blessed are those servants whom the Lord when he cometh shall find watching," he did not mean that one should suspend all activities and sit in passive attitude awaiting his advent. Such an attitude would effectually disqualify one for meeting the Lord without fear and rendering his account.

"Let your loins be girded about and your lights burning." This should be the watchword of every Christian, understanding that this being girded about indicates not only a state of preparedness for service but actual service for the Master, while the lights burning are the symbol of a life so constantly devoted to God's service as to be known and read of all men.

There is no thought of the brevity of life and the certainty of death that can be worth anything to us except as it may make us more diligent in the service of God. The best possible preparation for death is diligent and earnest preparation for life, and the earnest persuit of those things that are calculated to glorify God and help our fellow men. If one would banish forever the fear of death let him keep his hands full of the work into which he has been providentially called. This may, in a sense, seem to shorten life, but it will, at the same time, sweeten death. There is a satisfaction in doing our work conscientiously and faithfully even though it may be done in physical weariness and pain. Thus with our Lord we can say, "My meat is to do the will of Him that sent me and to finish his work." The unselfish life maintains the ruddiness of youth even under the crown of gray hairs, and such an one contemplates death without fear.

INVASIONS OF THE SABBATH.

Refering to Sunday Postal work which is conceded to be one of the responsible agencies in promoting Sabbath desecration, the New York Christian Advocate says:

Any observer who will note those who call for their mail at the carriers' window of a city post office during the open hours on Sunday will gain some new ideas about Sunday as a rest-day. He will see the Sunday automobilist receiving his mail preparatory to an all-day pltasure jaunt through the countryside. The Hebrew business man—not the orthodox, synagogue Jew, but the unscrupulous getter of gain—takes his bundle of letters and hurries to his office or store, where his clerks are kept busy behind curtained windows filling the orders of the Sunday mail so as to overreach by one day his Sabbath-resting competitor. The boy from the Christian household is there getting the family mail, so that the folks at home may have the latest news from friends or relatives. The careless and non-church-going people are there in the hope that the post may bring into the day something of business or pleasure to stir the monotony of the long hours on which even the comic supplement of the Sunday newspaper begins to pall. These and others form the queue at the carriers' window, and later disperse to home, office and pleasure-field—or perhaps to church—each with thoughts partly or altogether preempted with secular affairs.

And what shall be said for the men inside the barrier? In New York City alone, 1,400 postal employees are compelled to work on Sunday. The number who forfeit their rightful Sunday rest in other cities and towns would make up a great army. Postmaster Morgan—who was once a postal clerk says it would not be possible to conduct the business of the New York office without a certain amount of Sunday work, but he and his men and their fellow clerks and carriers throughout the country are heartily in favor of such legislation as will minimize the amount of Sunday labor and will compensate with another rest-day those who must be at their desk on the Sabbath. Bills are pending in Congress which would further these ends.

But legislation will not curtail the queue at the carrier's window. The habit of calling for Sunday mail is on the increase, and will continue to grow unless public sentiment can be aroused against it. So long as Christian people practice the habit, no movement against it will be effective, however forcibly the postal clerks may protest.

The special delivery system, which for a time insures the immediate delivery of any letter of real importance, makes absurd the plea that the post office must be open on the Lord's Day. For their own welfare, as well as out of consideration for the men of the service, Christian people should be willing to endure the seeming hardship of waiting until Monday morning for the uncertain lottery of the post."

We know some men, business men too, whose regard for the Sabbath has kept them from forming the habit of getting out their mail on Sunday. These men get along in business matters quite as well as their neighbors, and at the same time maintain a sense of honor and self respect that is worth no little to a man in this life.

We need a crusade against this habit of desecrating God's holy day. It blunts that keen and discriminating conscience which every Christian ought to cultivate, and opens the way for a thousand inroads which if not checked will finally break down this great bulwark of our strength. The only way to preserve a Sabbath that is any thing more than a mere holiday is to be very scrupulous as to its observance. It is painful to see men flocking from the church service to the post office and loading themstlves down with that which, like the birds by the beaten highway, will gather up and destroy the seeds of truth that have fallen by the way. Let church people heed the admonition, "Remember the Sabbath day to keep it holy".

EDITORIAL NOTES.

The list of names published in the account of a dance recently given in a near-by town sounds like a suggestion of Methodist sponsorship. No wonder the genuine old fashioned revival is not common in some large Methodist Churches. They will never be common as long as the same names are familliar alike in the ball room and the church societies. Or is the editor of the Advocate a back number?

* * * *

Dr. Geo. T. Winston, in an interview last week said that the schools are getting more revenue from the school farms than they formerly got from liquor tax. What a pity that so many people still whine over the loss of revenue to the schools by the closing of tht saloons. In a few years the State will learn how to double its crop of corn and will know how to get the cash for it without converting it into whisky.

* * * *

Rev. W. C. Jones has just returned from Vanderbilt University where he has been pursuing his studies since last Christmas. He informs us that he will be available for service after the second Sunday in June. If any of our presiding elders can place him, let them address him at Greensboro.

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The friends of Rev. L. A. Falls of Belmont Church, Charlotte, will regret to know that he has been in the Charlotte hospital again and though now discharged from it is confined to his room at home and may not be able to resume his work for some time.

NOTES AND PERSONALS.

—In a private letter Rev. W. B. Lee writes Rev. A. D. Betts, of this city, that the Granbury College has at present 324 students in all departments, and that they will clear the 400 mark very likely this year.

—A private note from her daughter brought news last week of the death of Mrs. Mary R. Hughes wife of Mr. G. A. Hughes and mother of Rev. W. I. Hughes, which occurred at her home near Webster on Wednesday, May 18th. This news came just a little too late for our last issue. Her daughter writes that she dearly loved the Advocate, but she is now gone to her eternal rest. May the Lord comfort the bereaved ones.

—Mr. Jas. F. Anderson, of Statesville, was a pleasant caller at the Advocate office last week.

—Captain W. A. Enloe, of Dillsboro was in the city last week attending the meeting of the Trustees of the A. and M. College for the colored race. While in the city he called at the Advocate office and looked through our printing plant with a great deal of interest. Captain Enloe is a leadtr in our church at Dillsboro and a constant friend and supporter of his church paper.

—The engagement of Rev. Jesse Lee Cuninggim and Miss Maud L. Merrimon is announced, but the date of the marriage has not been given out. Mr. Cuninggim is a native of North Carolina and a member of the North Carolina Conference. For several years he has been Director of the Correspondence School of Vanderbilt University, residing at Nashville, Tenn. Miss Merrimon is a daughter of the late Chief Justice Merrimon, of the Supreme Court of North Carolina. She is a member of the faculty of Peace Institute in this city.—Raleigh Christian Advocate.

—Mrs. Susan M. Hubbard, of Clinton, mother of Mrs. T. W. Smith, of Concord, died at her home in Clinton on Monday night of last week.

—Without doubt one of the very ablest baccalaureate sermons ever preached at Livingstone was that given yesterday afternoon by Dr. S. B. Turrentine, pastor of the First Methodist church, of this city. It was an intensely strong, able, scholarly and inspiring sermon and had a wonderful effect on every member of the audience.—Salisbury Tribune.

—The people of Durham are anxious for Bishop Kilgo to retain his residence in Durham. It is also stated that Charlotte will offer inducements for him to take up his residence there. North Carolina Methodism will be disappointed if he should decide to take up his residence outside of the State.

—Rev. L. D. Thompson, Mrs. Thompson and children, who have been visiting friends and relatives for two or three weeks returned last Friday. Their many friends here are glad to have them at home again.—Andrews Sun.

—Mrs. Grttter widow of the late R. M. Gretter, a useful local preacher of Guilford county, left last week for Auxvasse, Mo., where she will take up her residence with her sons who recently moved to that state.

—Great sympathy is felt for Rev. P. E. Parker, of the Davie Circuit, in the death of his wife, Mrs. Ida K. Parker, which occurred at the parsonage in Mocksville, last Saturday. Mrs. Parker had been sick only about one week when the end came. The burial took place at High Point on Sunday, the funeral services being conducted by Rev. T. F. Marr, the presiding elder. May God Comfort and care for the bereaved husband and two little children.

—Rev. C. H. Clyde, of the Lilesville circuit filled the pulpit at Wadesboro on the fourth Sunday at the morning hour.

—Bishop Kilgo is booked to make the annual address at the annual meeting of the Thomasville Baptist orphanage this year.

—The Methodists of the town of Stanley in Gaston county are discussing the matter of building a new church or repairing the old one.

—Mrs. W. H. Leith, of Nnoxville, Tenn., who has many friends in the Old North State has been visiting friends in Gastonia and Concord since the meeting of the General Conference in Asheville.

—Rev. J. M. Rowland, of Manchester, Va. has been spending some time among friends in this state. He has made his visits interesting and helpful in several places by preaching and lecturing.

—We are glad to learn that at a meeting held in Statesville last week it was decided to begin work on the Statesville Air Line Railway about July 1st. This road is to connect Statesville with Mount Airy by a direct line.

THE WORLD IN REVIEW

The General Assembly of the Southern Presbyterian Church adjourned its fiftieth session at Lewisburg, West Va., on Thursday, May 26th. Much business was transacted but there were no radical changes made in matters of legislation. The Assembly decided to hold the next session at Louisville, Ky.

* * * *

Halley's comet has been passing with rather diminishing glory during the past week. In fact so much had been previously written on supposedly good authority about this wanderer in the sky, that its whole career since coming within the compass of earthly vision has been a distinct disappointment. Many people now living recall at least two comets that were far more brilliant than this one.

* * * *

The New York Bible Society Announced in April that a friend would give dollar for dollar for all that the Society would raise up to $100,000 before May 1 toward an endowment of $200,000. The Society has received $56,000 and the friend has doubled the amount, making $112,000. The offer of the friend no longer holds, but the Society appeals for the remaining $88,000. One who has given $1,000 will give $5,000, if the full amount shall be raised. Here is an opportunity to help a great cause for all who love the Bible and our country. The New York Bible Society is the only Society having for its sole work Bible distribution among the immigrants landing at Ellis Island, the sailors of the harbor and among all nationalities in the city of New York. It employs missionaries at Ellis Island and among the sailors. Each immigrant may have the Bible in his mother tongue. Hotels, hospitals and prisons in the city are furnished with Bibles. The General Secretary is George W. Carter, 66 Bible House.—New York Christian Advocate.

* * * *

The break in the wheat market created no little stir on the exchange in Chicago last week. A special on the 26th says:

The unloading of eight million bushels of September wheat by James A. and George H. Patten and the announcement of their withdrawal from the brokerage firm of which they have been members for a generation and also their retirement, at least temporally, from business, came coincidentally. Their retirement is effective July 1.

The net declint in prices ranged from 4½ cents in September to more than 5 cents in May wheat.

Altogether the day in wheat was one destined to take rank with other momentous periods of the history of the Chicago board of trade.

The whole world will be willing to get back some of the ill-gotten gains of these stock speculators in the form of cheaper bread. Why should a system of trade be tolerated which makes the whole country pay tribute to the greed of a few men who dominate the stock exchange?

* * * *

China is about to have her first great industrial exposition, which will be opened this month in Nanking, the old Southern capital. It is a purely national exposition, and the buildings will be permanent. There will be thirteen exhibit buildings, and fifteen buildings erected by various provinces, in which will be housed the exhibits of Chinese industrial and educational progress. The exposition will be lit by electricity, will have a midway and an aviation meet. The foundation stone of a new university, the gift of a Parsee gentleman, has just been laid at Hongkong. The project in England for the building of a great university in Chna by the joint support of Oxford and Cambridge authorities and alumni is being pushed to completion.

* * * *

Some North Carolina people feel rather indignant that Hon. John G. Carlisle, a Southerner who has fared well at the hands of the people of the South should now lend himself to a scheme to help foist upon the state for collection the repudiated bonds of the reconstruction period. North Carolina was the victim of plunderers in the issuance of these bonds; consequently she does not take kindly to a man who would use his influence either to enforce payment or to discount our credit on account of them. This it seems Mr. Carlisle has set about to do.

A rather sensational occurrence was that in the House of Representatives last week when the proposition came to make the appropriation of $25,000 for the President's traveling expenses immediately available. It seems that the present year's appropriation is entirely exhausted and it was desired to make the appropriation for next year available. This provoked hot debate, strenuous objection being made, especially by the Democrats to passing such a measure. In the course of the debate it was charged by some one that President Taft on his trip through the South last year, had been charged for his board, and that the South had not manifested a becoming spirit of hospitality. This coming to the President's ears, brought from him a statement in which he enters a most emphatic denial, saying that he had never been more hospitably received anywhere than on this Southern trip. The business men of Augusta, the winter home of President Taft, came forward immediately with expressions of indignation and a proposition to furnish the $25,000. Meantime it is asserted that the President could not possibly accept the offer of the patriotic Georgians. He intends to pay out of his own pocket his traveling expenses for the remaining of the fiscal year.

* * * *

A press special from Atlanta last week says:

"Contracts for locomotives, rolling stock, steel rails and fittings, involving a total expenditurt of $7,290,000 have been let within the past few weeks by the Sounthern Railway Company according to announcement made today, thus carrying out the statements as to orders to be given, contained in President Finley's announcement of March 17. Seventy-five locomotives, 3,620 all-steel 70-ton coal and coke cars, and ten combined passenger baggage cars are to be added to the motive power and rolling stock equipment of the Southern as the result of these contracts. In addition to this, contracts have been let for forty-six thousand tons of 85-pound steel rail and for 190,000 improved joints for use with this rail. The steel rail and fittings which will represent an outlay on the part of the company of $1,800,000 will be used in improving its lines by replacing lighter rail which will in turn be relaid in place of still lighter rail on the subsidiary lines, and in the prosecution of the company's plans for double tracking its more important lines.

* * * *

Yet fifteen years, says Entomologist Hunter, and the entire cotton belt will be infested with boll weevils. The government scientists seem to have abandoned all hope of exterminating this pest and now content themselves with showing, how, by a few simple methods, the enemy may be held under control. It has already been demonstrated that the boll weevil's advent, forcing diversification, is far from an unmixed evil to the South. To the eastern cotton States he has been, and will long remain, a distinct source of profit; for shortened crops in the infested regions are money in the non-infested region's pocket. At present the weevil is well advanced into Alabama. He began his long march in Central America many years ago, and apparently nothing can stop his slow but steady advance. There is little ground for hope, which some people entertain, that he will not be able to survive the winters of the upland Carolinas; for in Oklahoma and northern Arkansas, where the same latitude is found but distance from the coast and protecting mountains causes much lower temperature at times, he flourishes unchecked. The advantage of the eastern cotton States consists in the fat years which he helps to bring and in the fact that all anti-weevil methods possible will have been found out before these States are reached.—Charlotte Observer.

* * * *

It is said that the visit of ex-President Roosevelt to France has caused that country to change its attitude toward American securities and that the French are now anxious to invest in stocks and bonds of this country.

"As flowers carry dew-drops, trembling on the edges of the petals and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving, and at the first breath of heavenly flavor let down the shower perfumed with the heart's gratitude."

GROWING OLD

By Rev. P. L. Terrell

The dreams of youth are passing with
  The fast increasing years,
Sometimes we think of long ago,
  And scarce refrain from tears.

The numbering years now passed and gone,
  Check hope that once was bold,
Because those years locked in the past
  Tell me I'm growing old.

As fades the day when evening shades
  Sink down upon the vale,
So life's light sun must pass away,
  And all its hopes grow pale.

The once bold step more feeble grows,
  The holting gait reveals,
The strength of youth is passing by,
  And age upon us steals.

Oh! time, old time, how fast you fly
  And bear us on your wing,
The eye grows dim, hair streaks with gray
  As out and on we swing.

And yet we would not fold the wings
  Of time's most rapid flight,
Could we but know they bore us on
  To endless pure delight.

Oh! could we know that when this life,
  This earthly life is o'er,
We still would live, and meet with friends,
  The dear ones gone before.

Why, then we'd say, roll, wheels of time,
  Roll in your rapid flight;
You only bear us to that clime
  Where comes no shade of night.

And there with those we have not seen
  For weeks, and months, and years,
We'll meet again at life's pure stream,
  Where there'll be no sad tears.

But doubts will come and fears arise,
  That cloud the future sky,
Which make us wish to linger here,
  Afraid, afraid to die.

One thing we know, when we have quit,
  Have quit this mundane shore,
We've severed every earthly tie,
  And every earthly store.

And so we cry for love and hope,
  And faith's bright star to cheer,
Which makes the pathway sun more bright,
  And drives away our fear.

O come, my Lord, and make me know
  There is a life above,
Unmeasured by the flight of years,
  Where all is peace and love.

With such a hand as thine to guide,
  Why need we doubt or fear,
The Lord is good and we are His,
  The objects of his care.

Then come, sweet hope, and faith and love,
  The richest blessings given,
And bear us up and onward till
  We reach our home in heaven.

A FALSE EMPHASIS.

Dear Advocate:—The following article, under the above heading, was written by a woman, Mrs. G. F. Nye, and published in the Nashville Christian Advocate. Though written by one of "the weaker sex," it has a masculine ring, shows logical acumen and superior ability, touches a question of vital importance and clearly presents the orthodox view of it. It is an article of unquestionable merit, is entitled to a more general discussion and reading, and so I would turn it loose in the wide field of the many Advocate readers. James Willson.

"Has there not been an undue emphasis laid on woman's influence and responsibility in religious training, as well as on her particular part in the advantages accruing to our Christian civilization? The tenor of much of the writing of the day on our Christian life and its duties and needs seems to be that the onus of the obligation of Christian training rests on the mother of a family, and we even hear feminine indifference to such matters blamed as a leading cause of the neglect of religious interests by the world at large. This assumption that men must look to women for their religious inspiration and encouragement has for its logical basis the proposition that women are more richly endowed spiritually than men by their Creator; but does this seem tenable in the face of the fact that God manifested himself in the form of a man, that he chose twelve men to spread his gospel, and that the great religious forces of the world have been men?

"The climax of absurdity in this line seems to have been reached by a woman writer in a leading periodical, who boldly charges to the frivolity and indifference of American wives and mothers the irreligion which she finds so prevalent among American men. The young wife, she tells us, should on beginning married life "take her husband by the hand and bow with him in prayer"—a conception of feminine initiative which, if carried out in other interests and operations, would turn history topsy-turvy and reverse the vows of the marriage ceremony. A false sentiment has here taken the place of reason and religion, but its weakness is sufficiently exposed in its own lack of logic. To assume that the spiritual hope of the world rests with woman, that she is by nature more religious than man, and then to assert that her influence is hurtful and to bewail his comparative indifference is surely a double-headed inconsistency. But common sense is asserting itself in the complaint thus raised by the virtual acknowledgment that the work of the Church is man's work, and that if he be not interested and active it is of no permanent value.

"What Christianity has done and is to do for women is a favorite topic of the day, but one, I think, improperly stressed. Christianity has undoubtedly benefited woman and improved her condition as its spirit will always help the weak by softening the hearts of the strong and developing the sense of justice; but that in its plan was ever included the elevation of woman save as a coherent part of the race, or the giving over to her the spiritual authority of the home or the active work of the Church, I deny as being unbased on any Christian teaching or example. The truth is that women have taken a perversive possession of the modern Church, and it has suffered from the feminization, as, indeed, have other serious affairs of life. Culture and religion are both being left more and more by the American man to his womenkind; and he has no more notion of attending the Browning clubs, musical and artistic clubs, or Church societies to which his wife belongs than he has of going to a series of afternoon teas.

"Of hardly any field of important interests has woman taken such thorough possession as the Church; by which, of course, I mean not the theological institution, but the organization as it stands in our daily life, which we attend and through which we are supposed to further the kingdom and help humanity. Women compose the majority of most congregations, and the various working societies are carried on by them, the result being that there is small room left in truth for men and their services. The fact is that men in most of the serious affairs of life—whether political, educational, or literary—have been slow to admit women to the fellowship of work, and the masculine tendency is to leave any field which women seem to have pre-empted. Women, on the contrary, are so accustomed to consider man as a factor, actual or potential, in all that they do that the fact of his association in their studies, work or devotions does not disturb them in the least, but adds zest and deepens the motives to their mental and spiritual operations. This accounts for the feminine advocacy of co-education, to which the mass of male students are opposed. The average man feels, I am inclined to think, that spiritual inspiration and cultivation, no less than mental endeavor and concentration, are best achieved without women. Most women, on the other hand, find their highest spiritual experience mingled so inextricably with the personal influence of some "magnetic" preacher that it is impossible to tell where one begins and the other ends.

"Whether or not the preacher was the cause of the feminine preponderance in his congregation and organization, certain it is that he has suffered greatly from such conditions. Feminine adulation and responsiveness being so ready to his hand, it was inevitable that for a time his methods and aims were somewhat feminized. But, be it said to the credit of the profession, he was quick to see the weakness and peril of such an attitude; and among the great body of preachers today there is a steady and concentrated effort to get the attention of men, while to fill the pews with men is the object of the pulpit's dearest wishes and strongest activities. The thoroughly manly minister with a real truth to declare would, I am convinced, prefer a masculine to a feminine audience as being more genuinely open to spiritual inspiration and instruction. For while women may be more moral than men in the restricted sense of that term, the loftiest and purest spirituality—that which laws hold on things divine and "sees them clear and sees them whole," unbiased by creed or sentiment—is found among men rather than women.

"Christianity—the Christianity, I mean, which we see and know in homes and churches—needs to be transferred to the field of masculine thought and activity, and there is small danger at present of over-emphasizing this desideration. An earnest, religious mother has her value and influence; but who shall say that an earnest, religious father has less? Church workers among the women members are factors in any Church's success, but to enlist men in what is known as the active work of the Church is to raise it to a higher power and efficiency. We could well afford to dispense for a while with the well-worn appeals in the name of wife and mother and emphasize afresh the responsibilities of the husband and father. And if the men could be brought to crowd out the women in the pews, such a condition could be borne for some time with real gain to the Christian cause in this country. The idea that Christian work is woman's business is acting like a deadly blight on the power and usefulness of Christianity; and it should be eradicated by heroic measures, if need be. Impress on the husband and father his responsibility as a man and the head of a family for that family's religious training and integrity. Put more Church work on the men of the congregation. Get rid of the silly notion that woman is the natural guardian of the religious ideal, for it is infinitely cheapening to religion and absolutely false to the teaching of Christ and to the facts of history."

HAVE YOU MADE YOUR WILL?

Every man knows that the property in his possession is a trust committed into his hands by the Almighty. It is God who furnished the health, energy and judgment by which the property was accumulated, and men more and more are realizing the responsibility that is on them to use all to the glory of God. Certainly we are using our property to the glory of God when we support our families, furnishing them with the necessities and comforts of life, educating our children and making provision in our wills for those who are dependent upon us. But is it not true that many of us, after making suitable provision for those who are dependent upon us, have something besides which we can bequeath to some good cause for the benefit of humanity? In Boston they say it is a disgrace for a rich man to die and not remember Harvard in his will, and the day is not far distant when it will be a disgrace everywhere for a man of considerable means to die without devoting a part of his property to some philanthropy. But in addition to being a responsibility, it is also a great privilege. It would be difficult to imagine anything that would bring more satisfaction to a man in his declining years than the knowledge of having set apart a portion of his property to work for the betterment of humanity through the years to come.

It is the object of this letter to suggest one of the most worthy objects of philanthrophy to be found in the State of North Carolina—the Greensboro Female College, Greensboro, N. C. This is the oldest chartered college for young women in the State. It is the property of North Carolina Methodism, and is controlled by the North Carolina and Western North Carolina Conferences. The buildings and campus are worth two hundred thousand dollars, and the college has an endowment of one hundred thousand dollars. This insures the permanency of the institution. The loyal support of the Methodists of the State and a large body of alumnae together with an endowment, gives assurance that money invested here will do permanent good.

But while the College is firmly established, it is still greatly in need of funds. Another dormitory is necessary before the College can grow, as students are being turned away every year because there is no room for them. There is also need of an increase of endowment so that this institution may be made, in equipment and faculty, as strong as any woman's college in the South.

Another need is scholarships. Every year the President of the College receives many applications for aid from ambitious young women who, if given a little help, will secure an education and become influential and useful members of society. A gift of $100.00 will establish a scholarship which will furnish free tuition to one student each year perpetually. No one can estimate the good accomplished by such a gift throughout the years.

Can you think of any investment that will bring larger and more enduring results than an investment in christian womanhood? Then why not add a codicil to your will today and make a bequest to Greensboro Female College? W. M. Curtis.

PLAN OF EPISCOPAL VISITATION.

First District, Bishop A. W. Wilson.

Virginia Conference, Centenary Church, Richmond, Va., Nov., 9th, 1910.
North Georgia Conference, Athens, Ga., Nov. 16 1910.
Alabama, Troy, Ala., Dec. 7th, 1910.

Second District, Bishop E. R. Hendrix.

Denver, Denver, Colo., Sept. 18th, 1910.
Western North Carolina, Winston-Salem, N. C., Nov. 16th, 1910.
North Carolina, Elizabeth City, Nov. 30, 1910.
South Carolina, Charleston, S. C., Dec. 7th, 1910.

Third District, Bishop Warren A. Candler.

Holston, Chattanooga, Tenn., Oct. 5th, 1910.
Tennessee, Clarksville, Oct. 5th, 1910.
Memphis, Paducah, Ky., Nov. 9th, 1910.
Cuban Mission, Havana, Cuba, Jan. 19th, 1911.

Fourth District, Bishop H. C. Morrison.

Western Virginia, New Martinsville, W. Va., Sept. 7th 1910.
Illnois, Patoka, Ill., Sept. 22nd, 1910.
South Georgia, Columbus, Ga., Nov. 30th, 1910.

Fifth District, Bishop E. E. Hoss.

Japan Mission, Arima, Japan, Sept. 1st, 1910.
Korean Mission, Songdo, Korea, Sep. 15th, 1910.
China Mission, Huchow, China, Oct. 12th, 1910.
Baltimore, Clifton Forge, Va., March 29th, 1911.

Sixth District, Bishop James Atkins.

New Mexico, Artesia, New Mex., Oct. 6th, 1910.
West Texas, Austin, Tex., Oct. 26th, 1910.
Central Texas, Waxahachie, Tex., Nov. 2d, 1910.
Northwest Texas, Clarendon, Tex., Nov. 9th, 1910.

Seventh District, Bishop Collins Denny.

Missouri, Plattsburg, Mo., Aug. 31st, 1910.
Southwest Missouri, Webb City, Mo., Sept. 14th, 1910.
St. Louis, Cape Girdeau, Mo., Sep. 26th, 1910.
Oklahoma, Ardmore, Okla., Nov. 9th, 1910.

Eighth District, Bishop John C. Kilgo.

Kentucky, Harrodsburg, Ky., Sept. 21st, 1910.
Louisville, Russellville, Ky., Sept. 28th, 1910.
North Alabama, Huntsville, Ala., Nov. 30th, 1910.
Florida, Springfield Church, Jacksonville, Fla., Dec. 14th, 1910.

Ninth District, Bishop W. B. Murrah.

German Mission, East Bernard, Tex., Oct. 27th, 1910.
North Texas, Wichita Falls, Tex., Nov. 23rd, 1910.
Texas, Galveston, Tex., Nov. 30th, 1910.
Louisiana, Homer, La., Dec. 7th, 1910.

Tenth District, Bishop W. R. Lambuth.

Brazil Mission, Sao Paulo, Brazil, July 28th, 1910.
South Brazil Mission, Santa Maria, Brazil, July 7th, 1910.
Bishop Lambuth will go to Africa also in the interest of the Mission which the Board of Missions proposes to open in that field.

Eleventh District, Bishop R. G. Waterhouse.

Montana, Butte, Mont., Sept. 8th, 1910.
East Columbia, Walla Walla, Wash., Sept. 15th, 1910.
Columbia, Medford, Oregon, Sep. 22nd, 1910.
Pacific, Stockton, Cal., Oct. 5th, 1910.
Los Angeles, Los Angeles, Cal., Oct. 12th, 1910.

Twelfth District, Bishop E. D. Mouzon.

Mississippi, Hattiesburg, Miss., Dec. 7th, 1910.
Mexican Border Mission, Monterey, Mex., Feb. 2d, 1911.
Central Mexico Mission, Mexico City, Feb. 9th, 1911.
Northwest Mexican Mission, Mazatlan, Mex., Feb. 23rd, 1911.

Thirteenth District, Bishop J. H. McCoy.

Arkansas, Fayetteville, Ark., Nov. 2d, 1910.
Little Rock, Prescott, Ark., Nov. 16th, 1910.
White River, Forest City, Ark., Nov. 23rd, 1910.
North Mississippi, Sardis, Miss., Nov. 30th, 1910.
The semi-annual meeting of the Bishops will be held in New Orleans, La., Oct. 20th, 1910.

The thoughts of some people live so near to God that to ask them to think of us is to ask them to pray for us.—Edith C. Richards.

Our Children's Home Department

Edited by Supt. H. A. Hayes

FROM OVER THE SEAS.

We have before us a magazine published in the interest of an orphanage in London, England. Some paragraphs from that periodical show the similiarity of conditions there and here. The following quotation just fits us:

"To Sunday Schools we make a very earnest appeal to help in this great work which surely has a first claim upon the children everywhere. There are many Sunday Schools that turn a deaf ear to our appeals. When I look at our long list of non-contributing schools I am not only dismayed but astonished. There are so many good people connected with these schools, I know they love the little ones, but somehow they don't find time or means to help in the work of saving orphan and destitute children."

"But there is a bright side to be remembered. Many Sunday Schools do help us splendidly. And it is not only the big schools that do well. It is amazing how much is done by some of the small companies of scholars and teachers. I beg all of our Sunday School friends to think and pray about this matter and then do much or little as they are able."

TIME YET.

When this reaches our readers the fifth Sunday in May, 1910, will be past. But we beg to remind every Sunday School superintendent who failed to take the fifth Sunday Collection that he may take this collection on some other Sunday. Let it be soon.

THE EPWORTH LEAGUE.

"Blessed is the man who has found his work."

The Epworth League of the Western N. C. Conference has found its work, and it is work that is worth while. When Conference assembled at Asheville recently, the Leaguers formally assumed an active interest in our Children's Home. They have set before themselves two definite tasks.

THE LEAGUE HOME.

First, The Leaguers propose to build a Cottage Home for our children, at a cost of not less than five thousand dollars. When this building is erected it will provide a complete and permanent home for twenty-five children. Over the entrance a marble slab will recite the fact that this Home is the gift of the Epworth League. For generations to come precious children will be rescued from physical suffering and moral peril and in comfort and safety will be trained to serve God and humanity.

It is not strange that Brother Atkinson, the president of our Conference League, should speak of this as a "splendid task."

The exact plans for carrying out this enterprise will be decided by the League president and his cabinet and will be announced to the local organizations at an early date.

AND MORE.

But this is not all the Leaguers propose to do for our Children's Home. It is proposed that in every local organization arrangements will be made to send a box of supplies to the Home on Monday after each fifth Sunday. The young ladies can sew, and the young men can contribute something, and once each quarter a box will be sent, whether it be large or small.

TWICE BLESSED.

We confidently believe that what the League has undertaken will not only be an incalculable blessing to the dear children, but that this work itself will be an inspiration to the League and greatly promote its growth.

May God's richest blessing be upon the Leaguers, these grand young men and women who are enlisted in a glorious cause.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING MAY 21, 1910.

Subscribed.

Andrews: Dr. B. G. Webb, $5.00; Dr. N. H. Wells, $5.00; T. J. Hill, $5.00; W. B. Fisher, $25.00; Jas. R. Rogers, $1.00; C. M. Watson, $2.00; T. J. Christy, $12.00; W. H. Oliver, $25.00; Jno. W. Walker, $10.00; R. S. Porter, $10.00; Rev. Loy D. Thompson, $15.00; A. L. Reagan, $25.00; P. M. Reagan, $25.00; S. E. Bryson, $100.00. Whittier: J. L. Redmond, $5.00; C. A. Bird, $20.00; Thos. Varner, $10.00; S. E. Varner, $5.00; E. T. Moody, $5.00; H. D. Childers, $5.00; A. S. Ashe, $5.00; Dr. C. V. Orr, $5.00; A. H. Hayes, $25.00; J. C. Hayes, $10.00; Rev. J. U. Gibbs, $10.00; J. J. Gibbs, $10.00; Miss Lucy Teague, $10.00; J. M. Weeks, $2.00; D. M. Zackery, $2.00; E. W. Ogle, $1.00; G. W. Bradley, $1.00; N. P. Sutton, $1.00; Mrs. M. D. Henson, $2.00. Asheville: Mrs. D. P. Porter, 20 Adams St., $1.00; Chas. Porter, 20 Adams St., $1.00; F. T. Cox, 30 Spring St., $25.00. Ocona Lufty: Leria Conner, $1.00. Canton; Crawford Hipps, $5.00; Bryson City: Miss Annie Freeman, $5.00; Johnson City, Tenn.: Will I. Martin, $10.00; Total $347.00.

Cash.

Jas. R. Rogers, $1.00; A. H. Hayes, $1.00; J. C. Hayes, $1.00; S. A. Ashe, $1.00; E. W. Ogle, $1.00; G. W. Bradley, $1.00; H. D. Childers, $1.00; C. H. Watson, $2.00; Dr. H. N. Wells, $5.00; T. J. Hill, $5.00; Dr. B. G. Webb, $5.00; Chas. Porter, $1.00; Mrs. D. G. Porter, $1.00; W. B. Fisher, $1.00; Total, $27.00.

Paid on Former Subscriptions.

Joseph White, North Wilksboro, $3.12; G. B. Baber, Henrietta, $1.00; S. R. Hunter, Greensboro, Proximity, $1.25; E. L. Sides, Greensboro, Proximity, $5.00; A. B. Lambert, Greensboro, Proximity, $10.00; S. P. Bisanar, Hickory, $5.00; W. W. Poole, Caroleen, $2.50; Total, $27.87.

REPLY TO MR. ELLER.

Will you please give me space for a word with Brother H. E. Eller? In the Advocate of May 19th, he says a recent writer says to tell the mountain people "pay your preachers or we leave you to your money and the devil." He refers to me and I want to say Brother Eller is mistaken, I did not say that. I made a suggestion to the Board of Missions which they published in the Advocate of April 28th—and here is the suggestion to the Board: "Excepting a few charges that are really needy, withdraw the appropriation, say to farmers, merchants, stock raisers, shippers, and bankers, who are worth from ten to one hundred thousand dollars, pay your preachers or we will leave you to your money and the devil."

Not the mountain people as you put it, but men whose barns are filled with plenty; for whom the preachers and their families have suffered for years, I say leave them if they longer withhold bread. The workman is worthy of meat.

R. M. Hoyle.

WHEN HEAVEN SEEMED NEAR.

She loved flowers, and her little garden was always ablaze with the brightest and sweetest. It seems to me now that her delight in their fragrance and color was characteristic, and that she was always watching for a chance to drop them before us on the straight and narrow road, thus making more alluring to our beauty-loving eyes. Dear human children we were to her—little ones to be taken into her great motherly arms and brought to Jesus for his blessing. Brought, that was it, not driven. And so, when we stood, a large weeping band, around her grave, heaven seemed very near and dear, very homelike to us, because she was there; and I doubt whether even to this day there is one of us who does not look forward to her warm welcome, if perchance we may go to her, with something of the yearning with which, as little ones, we used to anticipate a visit to her sunny home here.—Sarah Stuart Robbins, in "Old Andover Days."

A CLOSE COMPANION.

Jesus of Nazareth is something more than the Christ of history—a blessed memory; or the Christ of prophecy—a sublime hope; He is the Christ of today and of every day, a living reality in our lives, a very present help in time of need. Faith lays hold upon Him as One Who is ever with us. He is the close Companion of our daily lives. We walk the hard hill-roads of life with burning hearts, because He bears us company. We pass through valleys or death shades with fearless step, led by His invisible hand. In the glory of His presence, toil and pain are transfigured.—James M. Campbell.

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Charlotte District, Central Church, Monroe, July 21-24
Shelby District, Dallas, July 28-31.
Statesville District, Catawba, July 21-24.
Morganton District, Forest City, July 28-31.
Greensboro District, Walnut St., Greensboro, July 6-8.
Franklin District, Franklin, July 28-31.
Winston District, Burkhead, July 14-17.
Mount Airy District, Boon, Aug. 4-7
Asheville District, Weaverville, July 7-10

North Monroe.

On Saturday night, May 21, we held our final service in a series of special meetings which we began three weeks ago in North Monroe church. For several weeks we held prayer-meetings with reference to this meeting, and the week before we began we had cottage prayer-meetings every night but one. During the last week two services were held by the pastor. God has refreshed us with a glorious revival. Figures do not express all that is accomplished in a revival, but in addition to the quickening and deepening of the spiritual life in our church, about sixty persons testified to being blessed. A goodly number of these were conversions, but just how many I cannot tell. I have received fifteen into the church, one by certificate and fourteen by vows as a result of this meeting. Others will join the Baptist, Presbyterian, and Episcopal churches. We had previously received a number by certificate.

A debt of $100.00 on our house furniture has been paid, and a good many other things added to our house keeping outfit, so that we are now comfortably fixed in a good house which is furnished to us rent free.

Very sincerely, W. T. Albright.

WEAVERVILLE COLLEGE COMMENCEMENT.

A splendid class of four young men and four young women assembled on Saturday afternoon, May 14, on the college campus, for their class day exercises. These exercises were very creditable, as have been the lives of the members of the class. It is with a keen sense of pleasure that we note that every one of these young men is a young gentleman in the truest sense of the word, each one distinctly moral and clean, each a member of the church and one a minister. The young ladies of the class are intelligent, womanly and refined, each a member of the church and each a professing Christian.

On Sunday morning Bishop Warren A. Candler preached a great sermon, pitching the tone of the commencement high. The writer sat under the Bishop's ministry and instruction for four years, but seldom did he hear him on higher ground, if ever, than on this Sunday at Weaverville Commencement. The large audience was thrilled with the plain and simple eloquence of the man who spoke his convictions without fear in the language that the common people could understand.

The sermon Sunday night was preached by the Rev. G. R. Stuart, in his own inimitable way.

Monday morning ten young gentlemen engaged in a declamation contest, the medal being won by Mr. Samuel Queen, of Waynesville.

Monday afternoon, Rev. Mr. Stuart appeared again, much to the delight of a large audience that had braved the rain, in his famous lecture, "Lop-Sided Folks." For an hour and a half the speaker, as he everywhere does, kept his audience "oscillating between grins and tears."

It was on Monday evening that the young ladies gave their reading contest, which was highly creditable. The medal was awarded to Miss Susie Hunter, of Alexander, N. C.

Tuesday morning three representatives from the graduating class, Mr. W. R. Shelton, Miss Ruth Grady and Miss Susie Hunter, presented original papers from memory, all of which were first class. Following these came the annual commencement oration. This was delivered this year by Professor Marvin Stacy, of the State University, in an impressive and attractive manner. Prof. Stacy is an old Weaverville boy and takes great pride in the fact. The school is proud of him and justly so.

Tuesday afternoon the real climax, perhaps, of the entire occasion was reached, when five young gentlemen engaged in the annual oratorical contest. Seldom have such speeches been heard from young men. The medal was awarded amid great applause to Mr. William Roy Shelton.

The departments of English and Music had prepared for Tuesday evening a delightful program of readings and musical selections which closed the commencement of 1910.

Dr. Dan Atkins, a staunch friend of the college and a generous promoter of all things good, representing the Board of Trustees, announced that the school is in fine condition with a bright and promising future, and that practically the same faculty would serve the college during the year 1910-1911.

The president then thanked the citizens for their excellent order and loyal support and all who had aided in the work of the year and of the commencement, commending highly his faculty and student body.

The Board of Trustees are very loyal and are deeply interested in the work of the school. The outlook is exceedingly encouraging.

Yours very truly,
Olin S. Dean.

LAYMEN'S CONFERENCE FOR FRANKLIN DISTRICT.

Monday night at the 8 o'clock service Rev. J. E. Gay, Presiding Elder, made a strong address on the Laymen's Movement in the various Christian denominations. He gave a brief outline of the history of the movement and told of its wonderful possibilities of usefulness. His address was a very appropriate beginning for the Laymen's Conference which was to follow.

Tuesday morning, Judge W. B. Stubbs addressed the Conference for a couple of hours on the meaning and power of the new movement in the churches. A regular symposium was held, questions being asked and answered on the various aspects of the work.

A movement is now being agitated to organize each charge in the Franklin District along missionary lines.

In the afternoon session Rev. J. E. Gay had charge of the Conference and made a splendid talk, after which the meeting was thrown open for general discussion. Several of the laymen present took part in the discussions among others Mr. Harrison of Franklin; Sheriff R. J. Roane, Bryson City; Mr. Jarrett, of Dillsboro, and Dr. H. N. Wells, of Andrews.

The afternoon session was an interesting and inspiring one. Tuesday evening Judge W. B. Stubbs made an address on "Financing the Kingdom." It was certainly very fine. In fact it was one of the best talks on that subject that we have ever had the privilege of hearing.

The Wednesday morning session was exceedingly interesting and instructive. The question of "The financial policy of the church" was discussed. Mr. Stubbs lead in the discussion.

He outlined the Biblical plan of financing Christ's Kingdom and made a strong plea for the adoption of the plan of tithing on the part of the church membership. Quite a number took part in the arguments and all went away feeling that the meeting was one of the best of the entire Conference. Mr. Stubbs had to leave on the 12:50 train for Canton where he was booked to speak Wednesday night.

Mr. Stubbs is a strong man. Looks at the great question of the church from a Christian lawyer's standpoint.

His work here will tell upon the charges represented in the Franklin District.

Wednesday night Rev. M. F. Moores, of Franklin, preached to an appreciative audience an excellent sermon.

We are glad that the Laymen's Conference was held in our town, and hope that much and lasting good has been accomplished.—Franklin Press.

OUR WASHINGTON LETTER.

The World's Sunday School Convention which closed its sixth session in this city a few days since was the largest and most interesting meeting of its history. In addition to the various states of this country there were delegates present from twenty-one other countries. Great mass meetings were held in the convention hall with a capacity of 10,000 people and over-flow meetings were held simultaneously at Mt. Vernon Methodist, Calvary Baptist and other centrally located churches which proved highly interesting and instructive.

Notwithstanding a heavy downpour of rain on the afternoon of the second days' meeting about 7,000 men marched through the principal streets and avenues of the city and held an impressive song and prayer service on the Capitol grounds. The visit of this army of ardent workers in Christ's Kingdom was an inspiration to all. Among the delegation were some of the most noted missionaries, both native and foreign. Bishop Hoada, the native Methodist bishop of Japan, who attended the Asheville General Conference as a fraternal delegate, preached at Mt. Vernon last Sunday evening.

Dr. Bailey of Philadelphia, succeeds Bishop Meyers of London, as president of this great convention, and Vienna, Austria-Hungary, was chosen as the next place of meeting.

Next Monday, May 30th, will be memorial day when special services will be held at Arlington cemetery in honor of the heroes who wore the blue, including a floral decoration, and on the following Sunday the dead who wore the grey will be likewise honored.

W. F. Tomlinson.

Put thou thy trust in God;
In duty's path go on;
Fix on His word thy steadfast eye;
So shall thy work be done.
—Luther.

THE GENERAL CONFERENCE.

The General Conference which adjourned at Asheville last week was the greatest gathering of Methodists ever assembled in this State. In fact, taking into consideration the high average of ability and character of the membership, there has never been on North Carolina soil a finer or more representative body of men, and they came from widely separated communities, and from the mission fields far beyond the seas, making the personel of the body distinctfvely cosmopolitan yet thoroughly homogeneous, inasmuch as all were members of the Wesleyan host in full sympathy with the truth as it has come down to us from the great founder of the Church.

For the first time in our history a General Conference has been held in North Carolina. Hitherto our cities have been too small to entertain so large a Conference with the added multitudes of visitors who always attend upon the sessions of this great law making body of the Church. But Asheville was equal to all demands. Her hotel facilities were entirely adequate to accommodate the delegations and more, and her boarding houses were not overtaxed to care for the great crowds that thronged the city for the three weeks of the Conference. At the Battery Park Hotel where our delegation was entertained there were some 225 delegates representing about three fourths of the Conference and a great many visitors also stopped there. Most of the time every room of the great hotel was occupied and many were turned away for lack of room but the proprieter, Mr. Alexander, who was an ideal host, said that of all the crowds he had ever entertained this was the easiest one to care for as there was an absence of fault finding and complain, and every guest was reasonable and easy to be pleased.

During the three weeks there I never heard a word of criticism or complaint from any delegate, and that is saying much, both for the hotel and for the company too.

* * * *

Much had been written about what the General Conference ought to do and many memorials came up praying for legislation of one sort or another. All these were respectfully received and properly referred. Much of the matter was unfavorably considered and a recommendation to non concur was usually the death of any measure. The commission, consisting of Bishop Hoss, Drs. O. E. Brown, E. B. Chappell, H. N. Snyder and E. W. Alderson, appointed at the Birmingham Conference four years ago to revise the ritual had given the matter painstaking care and their report was finally adopted almost in its entirety—the Conference rejecting one prayer which had been added to the burial service.

The Ritual as revised puts our baptismal service in entire harmony with our doctrine and relieves us henceforth of the charge of teaching water regeneration. The marriage service is made somewhat more elaborate while the burial service is much improved and the lessons are enlarged and simplified so that we have a greater variety of Scripture selections, allowing the use of special lessons for the burial of children. A detailed report of these changes may be found in a previous letter. When the new ritual appears I am sure it will be heartily approved.

* * * *

The reorganization of the Board of Missions and the absorption of the Woman's Foreign and Home Mission societies by the General Board will completely harmonize and unify the work while at the same time the good

women will be well represented on the Board of Missions by the ten ladies who have been elected members of it, and thus have a voice in the management not only of the work of the women specially, but of the whole Mission work of the Church. At the first meeting of the Board of Missions held in Central Church, Asheville immediately after the adjournment of the General Conference the ladies who are now members of the Board were nearly all present and they would impress any one as being women strong intellectually and fully capable of assisting in the management of this great department of the work. Bishop Wilson presided and the new General Secretary, Dr. W. W. Pinson, kept record of the proceedings. Rev. Ed F. Cook of Georgia was chosen Secretary for the Foreign and Rev. John M. Moore of St. Louis for the Home Department and Rev. E. H. Rawlings of Virginia was made Educational Secretary. The selection of an editorial secretary was postponed. For the Womens Department the following were elected: Mrs. J. B. Cobb, Secretary for the Foreign, Mrs. R. W. McDonnell for the Home, Miss Mabel Head for the Educational and Mrs. A. L. Marshall for the Editorial Department. Mr. J. D. Hamilton was re-elected Treasurer.

* * * *

The General Conference was a very conservative body and the forward steps taken were after deliberate and careful thought. The tobacco question was solved to the satisfaction of most people even though the margin was so narrow by which the conservative measure which the Conference passed overcame the more rigid and prohibitive proposition to debar henceforth from the ministry any young man who would not solemnly pledge to forever abstain from the use of tobacco. By the action taken the Conference placed itself on record as unfavorable to the use of tobacco and recommends that all young men coming into the ministry be urged to abstain from it for reasons of ministerial prudence so that the word tobacco has finally found its way into the discipline and you may feel sure it has come to stay and as the years advance the position of the Church will become more and more positive on the question until finally—some time in the future—it will probably have suggestions to make to the laity as well as to the ministry regarding this matter.

* * * *

The power of the Bshop is not curtailed but the rights of the presiding elder are clearly recognized in the action of the Conference, requiring the Bishops hereafter to read the appointments as finally agreed upon to the full Cabinet before reading them to the Conference. This is right and proper. If men are fit to be presiding elders and in consequence advisers to the Bishops in stationing the preachers it is manifestly unfair for the Bishop to dismiss his cabinet and then make general changes thereby ignoring the advice and counsel of the Cabinet which is composed of men who certainly should be more familiar with the local conditions than a Bishop who is a stranger to the Conference. The Bishops generally heed the counsel of the Cabinet, but a disregard for their advice, in several instances in recent years is the explanation of this action.

* * * *

The Conference four years ago defeated the proposition to abolish the time limit but it was generally presumed that the sentiment for a longer term for the pastorate would grow and that it would find expression in an extension of the limit by this Conference, but judging from the strong vote in opposition the four year limit is here to stay for some time to come. The conservative recommendation of the committee for a flexible limit, hedged in by several provisos seemed to be a solution of the matter but the Conference rejected it all by a substantial majority and leaves the matter to remain as fixed by the Conference of 1866.

* * * *

Fully two thirds of our Western North Carolina preachers visited Asheville during the Conference and large delegations of laymen and ladies were there. The Conference made a fine impression on all the visitors and the influence of it will be felt for a long time throughout our State.

* * * *

The Bishops have appointed Rev. Dr. H. M. DuBose the Fraternal Delegate to the Canadian General Conference which will meet in Toronto next September. Dr. DuBuse is a man of broad culture and ripe scholarship and a most engaging platform speaker and will reflect credit upon his Church before any body that may hear him speak. c

Dr. W. F. McMurry, the splendid Secretary of the Board of Church Extension, was re-elected to this office by a practically unanimous vote. His record for the last four years is marvelous. Without discounting the superior service rendered to the Church by his faithful predecessors Dr. McMurry has put new life into the Church Extension work and brought it before the Church in such a way as to impress upon the people its value as they have never seen it before, and in the quadrennium just begun there will no doubt be a growth in this work far exceeding any term of the past. Dr. MsMurry has been requested by the Board of Missions to accompany Bishop Lambeth to Brazil this summer in order to launch there a larger spirit in the work of Church Extension and will probably make the the past. Dr. McMurry has been revisit. S.



OMNIUM GATHERUM.

Itinerant.

There are many different notions about the way the preacher should employ his time, some of them showing dense ignorance of the requirements of the office. Many well-meaning people will contend that the preacher should have extensive truck patches to cultivate. Whenever a preacher does resort to this method of supplementing his meagre stipend, so as to "provide for his own", and thus escape the obloquy of being "worse than an infidel," these people will boast of the fact, and say: "Our preacher is not lazy, he works." But these same people are unmindful of the fact, that the work of preparing sermons, and pastoral visiting, faithfully done takes all the time any preacher has, who is in charge of any work in our Conference. Not many of these people have a copy of our discipline. Perhaps fewer still have ever read the chapter on "Duties of Preachers in Charge," or the vows taken by the ministry. If they would read these they would find that the itinerant is under binding obligations to "draw all his cares and studies this way," to "lay aside the studies of the world and the flesh," and to "devote himself wholly to the one work of ministry."

A young man about 25 or 30 years of age, and a son of a Methodist layman who owned property worth from $35,000 to $50,000, once remarked to the writer: "I don't see how you preachers can consistently preach against working on Sunday, as you are paid a salary for preaching on Sunday." Now this remark showed the young man to be sadly ignorant about the work required of the ministry. He evidently had the "hard shell" idea that about all that is necessary for the preacher to do, is to get up in the pulpit, open his mouth, and the Lord fills it. Sam Jones used to say that the Lord would fill it, but it would be with wind; and "wind" is about all there is to preaching of this kind. The mere delivery of sermons, is not the one hundredth part of the work required. It would, perhaps, be safe to say it is not the five-hundredth part. In the first place, it takes twenty-five times as much work to prepare a sermon properly, as it does to deliver it. Then, there are a thousand and one things to take the preacher's time and thought, outside of the preparation and delivery of sermons.

I know an intelligent woman, a graduate of Greensboro Female College, who has been the wife of a certain itinerant for fourteen years, who, when her husband was complained of, for not doing more work along a certain line, came to his defense with substantially the following statement: She said that her father, after serving four years as a Confederate soldier, surrendering with Lee's army at Appomattox, came home, married her mother in the summer of 1865, and settled on a small farm in the Piedmont section of North Carolina, and reared a family of four children, two sons and two daughters. By hard work on the farm, he managed to educate all his children (three of them holding college diplomas; the fourth would have been graduated but for defective eyes. When this father died a few years ago, he left between five and six thousand acres of land to be divided among the heirs, with no debts on the estate. Now, this itinerant's wife declared to these complainers that her husband had worked harder during these fourteen years they had been together in the ministry, than her father did while rearing this family on the farm. These complainers opened their mouths, held their breath a few moments and said, "Why, Mrs.———!" They evidently did not believe the statement. But the preacher's wife stood to it, and they were dumb with astonishment. Gentlemen of the jury, take the case.

One of the difficult and delicate problems of the ministry is how to deal with their children? On the last three charges we have served, we have had near neighbors who seemed not to want their children to work, and they put no restraint on these children roaming around the neighborhood, and on the streets, visiting any where and staying as long as they pleased. As a result they have tried to make the parsonage a general play-ground. There are many parents, who, in many respects, are intelligent and considerate, yet upon whom it has not yet seemed to have dawned, that they should not allow their children to frequently visit the children of any family, unaccompanied by their parents or some older person; especially, if these children do not visit them. Our children all being small, (the oldest is 12), we have a rule not to allow them to visit any where unless one of us, or some other

(CONTINUED ON PAGE FIFTEEN)

The Epworth League

Editor of League Columns
MISS BLANCHE JOHNSON

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District Secretaries

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DORMITORY FUND.

Subscribed to date.....$50.00

The League is worth while, even at its worst. "There is no sound of retreat, the whole movement is onward."—Dr. Du Bose.

* * * *

"The Epworth League must be worked out on the line of religion."—Dr. Parker.

* * * *

The Gastonia League will have a literary and business meeting this week, at which time new officers will be elected.

* * * *

The Epworth movement has at least five objects in view; to reform, to inform, to transform, to conform and to perform.

* * * *

Four fifths of the one hundred and forty five Leagues in the Holston Conference have Mission Study or other special classes.

* * * *

The Central Office reports through the Epworth Era, nineteen Senior, one Intermediate and sixteen Junior Leagues chartered during the month of April.

* * * *

Epworth League training makes working Christians because the right sort of training makes a working Leaguer and a working Leaguer means a working in the larger fields of the Church work.

* * * *

The League at Centenary Church Greensboro has re-organized and is giving special attention to the devotional and literary departments. The special work of the League for some time has been the support of a Bible Woman in Korea.

* * * *

The Missionary department of West Market League, Greensboro, has just raised and forwarded to Mrs. C. G. Hounshell, seventy five dollars with which to purchase curtains to divide the Sunday School room and main auditorium in the Methodist Church in Souel, Korea.

* * * *

Can you not announce the amount your League will pledge on the Dormitory Fund? All subscriptions will be published in these columns and full details with regard to handling funds, total amount to be raised, etc., will be published as soon as plans can be perfected.

The Mission Study Class of West Market Street League, together with other classes of the city and the churches of Greensboro have planned a union rally service to be held in West Market Church, Wednesday evening May 1st. Mr. J. T. Mangum, Special Secretary of the Young People's Missionary Movement for the Asheville Conference will speak. In referring to this Conference the Epworth Era says "Let every local League try to send a delegate. It will pay in inspiration and added efficiency to meet with these trained leaders and consecrated young people. There is no better way to spend your vacation and there is no better place than the 'Land of the Sky.'"

* * * *

Can we realize by reading between the lines the significance of these figures? During the twenty years since the League became a part of our Church through the action of the General Conference, more than half a million young men and young women have received the invaluable training of the League and their lives in Christian homes, stewards of the Church, workers in Sunday Schools, in the pulpit and in the foreign Mission fields, are a living monument to this great training school of the Church. The League is increasing in power, zeal, usefulness and numbers day by day and one hundred and fifty thousand young people of the Southland are now working under the motto "All for Christ."

STANLEY AND HIS BIBLE.

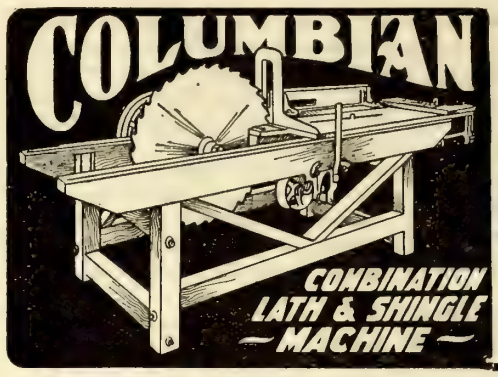
Before I met Henry M. Stanley I had talked with men who had been under him in his African expoditions, and all they told me about him was more or less appalling. He was not inhuman; but in desperate straits he spared neither man nor beast; nor would he defer to the counsel or the pleas of others or have any patience with less than instant and unquestioning obedience to his orders under all circumstances. He would not forbear under arguments or excuses or relax his severity by any familiarity or pleasantries even when his object had been gained. He was both despot and martinet—stern, exacting, uncompromising, silent, humorless, inscrutable, Cromwellian.

"I cannot say we loved him," one of his lieutenants said to me. "We were all afraid of him, but we all believed in him. When he hadn't his rifle in his hand, he had his Bible. No matter where our camp was or how long and distressing our march had been, he never missed his bath and shave in the morning."—William H. Rideing, in McClure's.

VICTORY OF FAITH.

Faith goes beyond knowledge and holds when knowledge ceases and is lost beyond. The condor of the Andes when the storms arise turns his keen eyes toward the aerial regions; cleaves his way to sunny climes. The weaker birds run to coverts in cliffs and hide away from storms. But above the tornado's fury, above the storm cloud's dark wings, the mighty condor sings the music of the stars. So with faith. It rises above the lowlands of knowledge and shines forth, resplendent, regal gems in the diadem of our earth's awful night.—The Christian Home.

"If we have been selfish, unselfishness must atone; if we have wronged we must right; if we have hurt we must heal. Regret without regeneration is an emotional gold brick."



"It Turns Your Waste Mate Into Dollars."

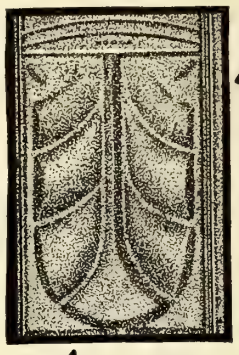
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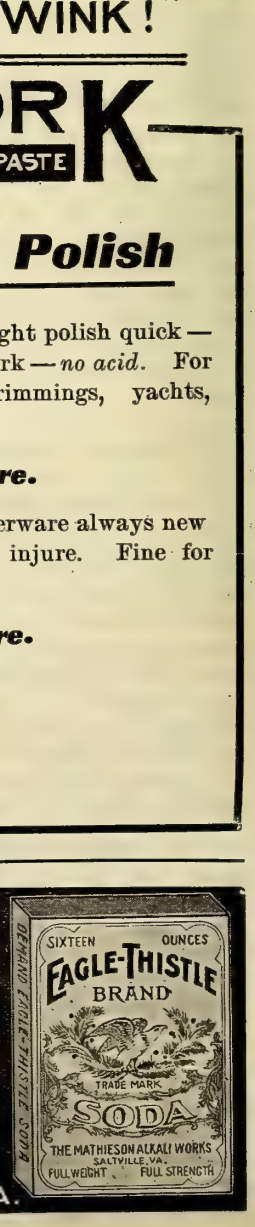
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Our Little Folks

THE JUNE TIME.

ere's no breeze like the June breeze
that has swept the rosy clover,
nat has blown across the meadows and
the daises' drifted snow,
That has played among the tree tops, that
has strayed the woodland over—
O, there's no breeze like the June breeze,
sweet though all the breezes blow.
There's no sunshine like the sunshine
which the month of June discovers,
With its golden gleam of brightness and
its tender warmth of tone,
Soft as kiss of little children, fair as
bliss of happy lovers—
There's no sunshine like the sunshine
which this month has made its own.
O, there's no time like the June time,
made of happiness and honey;
Then it's sorrow to the background, and
rejoicing to the fore.
All the days of June are gracious, all her
days are sweet and sunny—
O, there's no time like the June time,
best and blessed for evermore.

—Eleanor C. Hull, in Lippincott's.

WHEN BERYL AND JULIET FORGOT.

Beryl Brooks was in too much of a hurry to make her bed that morning. There had been plenty of time between breakfast at seven and school at nine, but Beryl had loitered and played and chattered until there was not a spare minute left.

"I'll make it at noon," she told herself, just as she had promised a hundred times before.

But at noon, when she went to her room, she could discover nothing besides the mattress and the spring—there was no bedding anywhere in sight!

She went to Aunt Hester with a sober face. Mrs. Brooks was an invalid, and auntie took charge of the house.

"Please tell me where you have put my bedclothes," she said meekly.

"I told Mary to put them out on the line," Aunt Hester answered. "They have been in the sun all the forenoon. You can take them upstairs now any time."

Beryl stood for a moment undecided. Should she ask auntie to let Mary carry them up for her? Finally she went to the yard for them. She had to get a box and climb up on it to unpin the things. It was hard work, for she was obliged to make several trips. They were too heavy to be carried all at once. By the time her bed was made her arms and shoulders ached.

"I guess I shan't forget again," she told herself. But she did—more than once, too. Every time her bedding received an extra airing, and Mary never carried it upstairs for her, as she always did on the regular days.

The last time was on the day that Juliet Kirtland went home with her from afternoon session. Beryl had not happened to go to her room at noon, and so had entirely forgotten her bed. When she opened the door, with her friend close behind, her face flushed with mortification.

"Oh, dear," she cried, "I forgot to make my bed!" and before her eyes rose a vision of Juliet's pretty room, as she had lately seen it. "You wait a minute," she said hastily, "and I'll get my post-cards. We can look at them downstairs."

"Oh, never mind your bed!" answered Juliet. "I used to forget mine—till mamma cured me. Oh, it was so funny!"

"Did you forget yours?" exclaimed Beryl, feeling a great relief all at once. "Oh, I didn't s'pose you ever did! I was so ashamed when I saw the mattress and thought of your beautiful room."

Juliet laughed. "I used to forget it and forget it, till mamma said something had got to be done—and then one day she did it!"

"What?" smiled Beryl, as her friend chuckled.

"Why, she folded all my clothes and hid them, and I never got to bed till ten o'clock, trying to find them!"

"Where were they?" laughed Beryl.

"Oh, one of the sheets was on the foot of baby's crib, and one on Jennie's bed. The counterpane was in mamma's room. It was the blankets that gave me such a hunt. I finally found one on a shelf in the hall closet, where we never kept any such thing, and the other was on a chair under some work in the sewing room. It was in the sewing room. It was a cold without the last one. Mamma s'posed I'd find them easier."

"I don't see how you could tell them from others," said Beryl.

"Oh, they were all marked with my name! But such a chase as I had, upstairs and down! Since that night I've never forgotten to make my bed."

"I don't believe I shall now," laughed Beryl, "just for thinking of you."—Emma C. Dowd, in Sunday School Times.

NUMBER ONE.

"He is a number one boy," said grandmother, proudly. "A great boy for his books; indeed, he would rather read than play, and that is saying a good deal for a boy of seven."

"It is, certainly," returned Uncle John; "but what a pity he is blind."

"Blind?" exclaimed grandmother, and the number one boy looked up, too, in wonder.

"Yes, blind, and a little deaf, also, I fear," answered Uncle John.

"Why, John! what put that into your head?" asked grandmother, looking perplexed.

"Why the number one boy himself," said Uncle John. "He has been occupying the one easy-chair in the room all the afternoon, never seeing you nor his mother when she came in for a few minutes' rest. Then when your glasses were mislaid, and you had to climb upstairs two or three times to look for them, he neither saw nor heard anything that was going on."

"Oh, he was so busy reading!" apologized grandmother.

"That is not a very good excuse, mother, replied Uncle John, smiling. "If 'Number One' is not blind nor deaf, he must be very selfish indeed to occupy the seat in the room and let older people run up and downstairs while he takes his ease."

"Nobody asked me to give up my seat, nor to run on errands," said Number One.

"That should not have been necessary," urged Uncle John. "What are a boy's eyes and ears for if not to keep him posted on what is going on around him? I am glad to see you fond of books, but if a pretty story makes you forget all things except amusing 'Number One," better run out and play with the other seven-year old boys, and let grandmother enjoy the comfort of her rocker in quiet."—Youth's Evangelist.

These processes of nature when thou sowest grain are only shadows and shells of the processes of God when thou sowest good.—Robert Collyer.

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

TO THE PRESIDENTS OF THE AUXILIARIES IN WINSTON DISTRICT.

Dear Sisters:

Just a word in leaving you in the hands of my successor, from whom you have all doubtless heard ere this. I want to tell you how glad I was to be able to report at our annual meeting, an increase of five auxiliaries, and a greater interest along some lines in the older ones. The work as a whole has prospered, and I wish that you all could have been at Waynesville to enjoy the review of the work done by other districts, the spiritual uplifts we had in the way of sermons, addresses, talks, etc., the welcome smile of our own "Mother Branner," and the cordial hospitality of the whole town. Welcome was seen in every face, felt in every handclasp, shown in every plan to make our stay pleasant, and I feel sure that every delegate returned to her home with a broader vision, and deeper yearning to have more of you at the next annual meeting, and much more to report in the way of new members gained. We need every woman in our church to help in this great and grand work, every young person, and tiniest baby to join our ranks. To you, my sisters, who feel discouraged, and think there is no use trying any more, let me beg you not to lose heart, but hold on by faith, do your part, send your quarterly reports to Mrs. Duke Hay, Winston, (your new Secretary), promptly each quarter, first of June, September, December and March, even if you have only two or three names to report. Work, talk, and pray for new members, for we must arouse our sisters, and secure workers. Remember our motto: "I am only one, but I am one. I cannot do all things, but I can do some things. What I can do, I ought to do; and what I ought to do, by the grace of God I will do."

You have my earnest prayers and best wishes for the greatest growth in your history, and may you soon rival the banner district.

Yours in love,
Mrs. C. H. Clyde.

Lilesville, N. C., May 20, 1910.

OUR NEW SYSTEM.

Dear Sisters:

As you are perhaps aware of the action of the Commission in regard to the Missionary societies, I will say it will not affect our auxiliaries in the least. We must still work for new members, still try to raise money for the work and more this year than ever before, for the work is growing and demands more laborers and better equipment along all lines, so we must ever press forward, on and on.

We must still pray the Lord of the harvest to send forth laborers into his harvest and that may mean some of us to put more of ourselves into this work.

Instead of having Home and Foreign Boards, it will now be known as the Woman's Missionary Council, having a home and foreign department. All money raised for foreign work will go through that department, all raised for home work will go through the home department. The Conference Corresponding Secretaries will be members of this Council.

We hope there will be more effort put forth this year than ever before to increase our membership and our finances. We must pray and work to this end.

Yours in His name,
Frances H. E. Ross.

May 26, 1910, Greensboro, N. C.

CORRECTION.

In my report of the Board Meeting and our plan for the Week of Prayer the printer made me say $2,000.00. when it should have been $20,000.00.

Let us have an earnest endeavor to raise $600.00 of the above amount in our own Western North Carolina Conference. Frances H. E. Ross.

NOTES FROM THE ANNUAL MEETING.

The story comes from a prominent citizen of Asheville that a certain man of pioneer days was seized with a "wanderlust" and that ne spent years of his life travelling in this and other countries. He went to California, to Mexico, to the broad prairie lands of the middle west, and finally to Switzerland. He returned to western Carolina and when asked what spot on the earth after all his travels, he called the garden spot of nature he would reply, "Haywood County, North Carolina." To the uninstructed in the geography of this broad state of ours, the county seat of Haywood, "Waynesville the beautiful," Waynesville, on whose soil live some of Methodism's staunchest sons and daughters, Waynesville with hills and valleys reekinf in mountain richness and disintegration, with a soil to make bluegrass, apples, and wheat, Waynesville, not only famous for the fine water and pure air, but literally a land of milk and honey (and we might truthfully add of pure cream and angel food cake)!

And this is the Waynesville to which Mrs. Branner invited us to foregather in our ninth annual session of the Home Mission Society. The entertainment committee explained to us, half apologetically, again and again that the rhododendron was not yet in bloom and that the uncertain wtather made Junaluska an impossible drive. But why apologize, friends, when the clouds are chasing each other over the valleys playing hide and seek with mountains for hiding places? Is not our hostess's front door step 2800 feet above the sea? Is it not enough that the rich red fields are tilled, that meadow grass is green, that mountain brooks leap with the life of spring and that cows graze on a thousand hills? Surely God is good in Waynesville! In such a place one's heart bounds to welcome the call of nature. Lanier must have felt it when he said:

"Somehow my soul seems suddenly free
From the weighing of fate and the sad discussion of sin,
By the length and the breadth and the sweep of the marshes of Glynn."

On Friday evening the formal words of welcome were spoken and responses were made at a short service in the Methodist Church after which the home of Mrs. J. Howell Way was opened for an informal reception to delegates and their friends. By this time we were quite ready for business and business was the order of the day on Saturday, Monday and Tuesday.

Sunday morning Rev. J. A. Barnhardt preached the annual sermon to a magnificent audience. His text was II Chronicles 32:19. After giving the historical setting of Hezekiah's victory over the Assyrians, he developed the statement that national purity is equally necessary to national Christianity in this generation. The Jews failed as an agency of a world religion and God selected America as the medium of a large evangelism. He showed that since the arts and civilization failed to save the old world, religion is the one thing that can save the new. A review of some of the dangers now threatening our nation's purity brought the sermon straight home to the working principles of the Home Mission Society. "There is serious work ahead for somebody," said Mr. Barnhardt, and the faces before him reflected the full knowledge of their share of this tremendous responsibility.

Sunday afternoon and evening Miss Head addressed large audiences on the peculiar mission of this society, developing in her masterly way the demands which gave rise to the various departments of our work. The educational work, Orphanage work, preventive work, City Missions, and young people's work all furnished subjects of unlimited interest. Mrs. H. A. Hayes described briefly the wonderful work now being done in the Children's Home, Winston. One feature of Sunday especially precious was the memorial service to our sisters who have left us during the year. Their names appear in hallowed memory on a page of the Minutes.

It was a rare privilege on Monday evening to have Mrs. R. W. Mac Donnell, General Secretary, to speak of the Gulf Coast work—the last and one of the most important fields yet entered by our society. In New Orleans, for instance, St. Mark's Hall has touched more than four times as many people as all the combined Protestant churches have been able to reach.

The annual meeting was not complete without the face of our efficient and much loved Conference Editor, Mrs. Nicholson. Mrs. Clay, third vice-President, was also unavoidably absent. The reports of these two officers showed that their hearts and interest were with us, as were the hearts of many absent ones of our number whose prayers and lives helped make up the splendid growth of the past year.

The term "splendid growth" brings to mind a few comparative figures which are taken from Mrs. Ross's report. Observing week of prayer, 43 auxiliaries; last year, 28; visit to sick and strangers 10,152, last year 6,400; garments distributed 4,430, last year 910; subscribers to "Our Homes" 474, last year 384; amount of money for connectional work $2,986,87, for local work $7,482.55, being an increase over last year of $563.19 for connectional work and $2,577 for local work.

Lucy Cole Durham.

Concord, N. C.

That land is hence forth my country which most needs the Gospel.—Count Zinzendorf.



LET US CLEAN
YOUR SOILED SKIRT

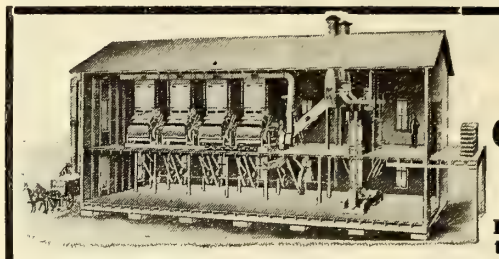
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in sweeping up the dust. This dust pan has a long handle and its edges fit the floor tightly. No danger of spilling contents because it tilts back automatically when raised. Will outlast 10 ordinary dust pans. Sent postpaid on receipt of 88c. stamps.

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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE ANNUAL MEETING.

When this issue of the Advocate reaches most of our readers the Annual Meeting will be in session. In last week's issue the printer evidently omitted a line or two in which we expressed the hope that we might have some official visitors. That hope has not been realized. We shall have but little outside help. For this very reason your prayers, you dear sisters who remain at home, are all the more needed. As we pray and labor there, hold up our hands that we may not lose faith and courage in planning the Lord's work. He has marvellously helped us heretofore, and we go up to this mount of privilege

With praises to God for the gifts of the year,
Our Pledge has been met and a few dollars more.
Our banners are flying,
Our faith is undying,
Our watchword is Forward as never before.

THE WORLD'S SUNDAY SCHOOL. CONVENTION.

The World's Sixth Sunday School Convention, held in Washington, D. C., May 1924, proved to be one of the most notable events in religious history. In size and character this Convention was simply amazing. But the very bigness of the occasion well-nigh prohibited the residents of Washington from participating in it. It was only by going very early, and standing in line for an hour or more, that any save official delegates could find entrance to the great Convention hall, or seats in the churches where simmultaneous meetings were held. Truly the ends of the earth were brought together as five hundred delegates representing fifty different countries, and twenty-five hundred, representing every state and province in the United States and Canada, sat together under an immense map of the world and listened to the "Roll Call of the Nations." It is estimated that in addition to these three thousand official delegates seven thousand unofficial delegates and visitors thronged the capitol city.

The Sunday School is truly the world's largest and most potent organization. Statistics show a total membership of 27,888,478, 16,000,000 of whom are found in the United States and Canada. It is note-worthy that included in these numbers are all ages from the octogenarian to the infant on the cradle roll.

The great commission was the predomenant theme of the Convention. This, with the presence of about one hundred and seventy-five missionaries, made it in reality a missionary occasion. Time and again was emphasis put upon the fact that the place to train missionary workers is in the Sunday School; that from very infancy children should be environed with a missionary atmosphere, instructed in missionary facts and principles, and taught systematic giving. Equal emphasis was placed on the fact that in non-Christian lands the most effective work is that done among the children in giving them a knowledge of the Word of God.

It was our privilege to attend one of the meetings for women only where addresses were made by women from India, Africa, Palestine and Persia. Each of these, from first hand knowledge of conditions in her own field, argued that the respect, the love, the care given to American women are due wholly to a Christian civilization.. In a most convincing way they also repudiated the idea often advanced that a heathen woman's religion is good enough for her. Perhaps the most interesting speaker was Mrs. Parsons, who told of the fulfillment of prophecy in the down-trodden condition of Palestine, and the rays of hope now dawning on the holy land. For thirteen years she has conducted a boarding school for girls near Jerusalem, begun and maintained through all these years by faith, and which is now sending out Christian teachers to the villages round about. Another interesting speaker was Miss Margaret Slattery, a prominent home worker, who brought afresh to every heart the principle of the golden rule in her theme "As Thyself." The lesson might be summed up in the epigrammatic phrase—In the presence of any human need, look, listen, consider, resolve, act, as though it were thyself.

Time and space fail us to tell of other inspiring things our eyes beheld and our ears heard. A great longing possessed us to see and hear it all. The impression received was, that by many tokens, and in wondrous ways, God is answering the prayer of His people—thy Kingdom come.

"Yea wider and wider shall the battle spread
Till the round world is subject unto Christ,
And blest in Him all nations call Him blessed."

The following is so pertinent to our work that we take it from the Outlook:

"Nowadays, when so many women of the ablest type are drawn into business life, church work suffers for lack of their voluntary energy and staying power which used to be freely at its service any day in the week. All the paid specialists in the world cannot make up the lack of the personal consecration of each member to the service of God and man. It is not better doctrine the churches need today, it is the living sacrifice of their men and women in the cause of Christ. To have one woman bear three burdens of work, each of them asking for all the powers she can devote to it, is not that bound to spell failure all around? The tendency toward the professional worker and the salary is not an unnecessary and gratuitious one; it comes out of conditions that leave no choice. Where voluntary charity refuses to devote itself, professional workers must get in. Nobody questions their tremendous value and the thorough way in which they do things; but how about the men and women who are losing or refusing the chance to consecrate their lives to the service of the poor, the suffering, the oppressed? How about the spiritual life of the churches who are paying deaconess and Sunday School teachers to do what should be done by the members? All over America there are devoted workers who have given themselves to noble effort to God and man. Having money, having time, they have consecrated both, and their lives are blessed to themselves and others in consequence. They are precious but they are far too few. Is it not time for them to be reinforced, not by money in the plate, not by checks for institutions, but by the personal dedication of some of the rest of us?"

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The use of gelatine in the making of ice cream is rapidly increasing. It has been demonstrated beyond question that the right kind of gelatine improves the texture and lasting qualities of ice cream and at the same time lessons its cost.

It is very easy to explain how gelatine improves the quality of ice cream and reduces its cost. If you attempt to make ice cream without the use of eggs, gelatine or some other similar ingredient the result is a coarse, gritty or sandy product which will not keep firm for any length of time and is a disappointment in many ways.

On the other hand, if you use a small percentage of Boston Crystal Gelatine—say one per cent—the ice cream will have and maintain a rich, smooth, velvety texture so much desired.

The sugar, milk and cream when subjected to extreme cold from minute crystals or crystalloids. Crystals, as you probably know, have tiny points, and as the ice cream is colled quickly with brisk agitation, the crystals formed would be very small, very numerous and the number of crystal points uncountable. If nothing were added to prevent the forming of these crystals the ice cream would be harsh and unpleasant to the taste.

Boston Crystal Gelatine will not form crystals. Its ultimate particles are much larger than crystalloids, and its slow moving molecules prevent crystalization and instead of being an adulterant it is a wonderfully economical and a healthful substitute for eggs and full strength cream, giving a creamy body to the ice cream.

Good ice cream can be made in your own home at a very moderate expense, especially if you use Boston Crystal Gelatine.

Try this Ice Cream recipe. One quart of thin cream, 1 quart milk, 2 cups sugar, 1 envelope gelatine, flavoring. Soak one envelope of Boston Crystal Gelatine in one cup of cold milk for two minutes. To this add one cup hot milk to dissolve the gelatine. Now add two more cups of milk, one quart thin cream, and two cups of sugar. Mix the whole thoroughly together, flavor to taste, and freeze in the usual manner.

Sample package free for your grocer's name. Address Crystal Gelatine Co., 121 A. Beverly St., Boston, Mass.



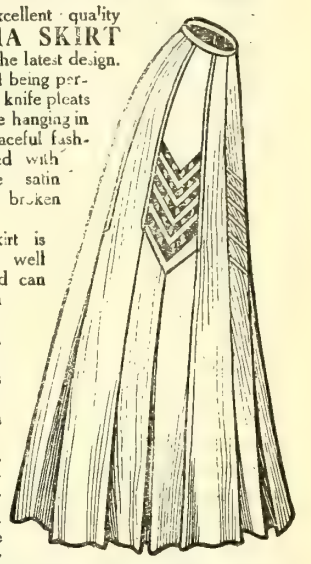
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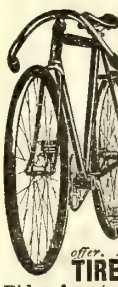
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The Sunday School Lesson

SECOND QUARTER—LESSON X—JUNE 5, 1910

Jesus Walks on the Sea.
Matt. 14:22-36

Golden Text—And they that were in the boat worshiped him, saying, Of a truth thou art the Son of God. Matt. 14:33.

Sending the Multitude Away.

Tht crowd had reached very definite notions about Jesus and His work. In the wild enthusiasm which had followed the feeding of the five thousand the eager men about Jesus were ready to make Him king at once. Indeed, they were ready to force Him to be king. They were ready to do His thinking and His deciding for Him. They had a program all ready to offer. They had come to the point where they were determintd to have their way.

It is very easy for a leader to lose his own will in the will of the crowd. It is easy for a man to become a reflector of public opinion rather than a molder of public opinion. The voice of the multitude has an imperial ring, and many a leader has given up his own program and accepted the program of the crowd.

Jesus sent the multitudes away. He knew that leadership which accepted the dictation of an excited mob was not real leadership at all. And He knew that the thing the people wanted was the very thing which they ought not to have. The people who needed a savior were calling for a king. What a tragic descent from His high ministry it would have been had Jesus accepted the program of the excited multitude instead of His own.

He stood quite alone. The disciples were caught in the whirl of wild enthusiasm and were ready to help those who would force Jesus to become king. It was a testing moment. Unsuspected power was revealed in Jesus. He stood there so regal that none could resist Him. He sent the disciples away. He dismissed the multitude. There was no choice but to obey Him. He might refuse a throne, but He was every inch a king .Men's wills bent before the authentic power of His personality.

In the Mountain Alone.

It was not an easy hour for Jesus. He knew that in rejecting their plan for His life He would alienate great masses of the people; and He did desire to keep their confidence. It was His joy to live close to men.

Once again He was confronted by the two ways—the way of royalty and the way of pain. Unhesitatingly he made His choice. But it was a hard choice, and feeling the need of solitude and communion with the Father, he climbed higher and higher up the mountain. He left the place seeming full of the fevered breath of the crowd and went to those lonely heights where it was easy for thought to be clear and nature shared His loftiness. On through the hours of the night, in prayerful communion with the Father, He faced His destiny of suffering. We may well believe that in this hour there was the same note of tragedy as in that hour in Gethsemane when He drank to the depth the cup of renunciation. It was a night of struggle and of great victory. When He faced the multitudes again, it was with words of unhesitating moral decisiveness, which left no room for doubt. The next day it was that He preached the sifting sermon (John 6), which lost Him great numbers of His followers.

If our Lord felt it necessary to buttress His life with hours of prayerful communion with His Father, how much more is it necessary for us to find that secret of strength. Some men reveal great strength in hours of testing in the presence of the crowd because the battle was fought and the victory won in prayerful struggle alone with God. Some men fail when the crowd is pressing about them, because they have never climbed the mountain of a great solitude where God could strengthen them.

To the Succor of the Disciples.

All the while the disciples, who had set out in a boat at the word of the Master, were having troubles of their own. The wind was contrary, and row as they would they were beaten back almost as rapidly as they advanced. Even their sturdy arms were feeling the strain of the long battle with the waves, and the reaction which had set in after the delirious excitement of the afternoon made the gloom all the deepeer. Jesus had not forgotten them, and the night turned to morning, their struggles so drew upon His sympathetic heart that He could remain away from them no longer, but hastened to their assistance, striding across the waves. Accustomed as they were to marvel, the disciples' nerves gave way at the sight, and, superstitious fears mastering them. they cried aloud in terror. Across the waves Jesus shouted such cheery and reassuring words that all alarm vanished, and a sense of great security possessed the weary little band.

Jesus was making it perfectly clear to those who would stop and think, that His refusal to be a king came from no sense of weakness,, from no lack of power. In the very hour of renunciation He swept aside the ordinary relations of physical things with a bewildering ease. He was the King of nature even if He would not sit on a throne offered by men. Later there was a perfect wealth of works of healing. The days of renunciation were days of astonishing miracles.

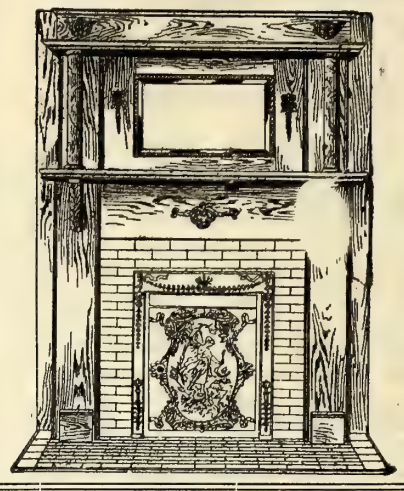
If He would not be a king, it must be because there was something greater than to be a king. Was it not strange that it did not come to some disciple, in an inspired hour of sympathy, that the powerful Master refused to be a mere king of men's bodies, because He wanted to be king of their hearts? Jesus could never forget men's moral and spiritual need. A throne which left that unsatisfied was not a throne where He could sit in peace. But as yet all this was holden from the disciples' eyes.

The Attempt of Peter.

The rebound from terror to confidence was most marked in Peter. An audacious thought came to him. With Peter the order was not thought, then reflection, then speech, but thought and immediately speech, with no reflection at all. So at once he expressed his thought. He would like to go walking across the waters too. The Mastered humored him and bade him come. Peter started bravely enough, but he had not gone far until another swift rebound came and he lost confidence altogether. As he began to sink, he called wildly to Jesus. Instantly the hand of power was upon him, and all danger was gone. It was the kind of humiliation and deliverance which would teach the impetuous disciple many things.

Life is very much like that wind-tossed sea. A man cannot walk far in safety without the hand of the Master upon his life. Even the commands of Jesus are impracticable unless we have His help in carrying them out. We do need leadership, but most of all we need strength. It is surely not too much to say that Peter never forgot that hour when, as he sank, he felt the grasp of the hand of Jesus, and all was well.

There are many Christian leaders whose words come with a certain vivid reality, which men find it difficult to explain. The secret of the compulsion of their speech about the power of Christ often lies in the fact that they remember the hour when, as they were sinking, they felt the grasp of His hand upon their lives and were held safe.—New York Christian Advocate.



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Does Your Wife Ever Get Blue, Mr. Farmer?

You have surely noticed what happens, Mr. Farmer, when the mail man passes. Time and time again, you have seen your wife, daughter or son rush to the letter box. You could not help but observe their disappointment when some longed-for letter didn't come—and on the other hand, that happy expression when it did arrive.

You must admit, sir, that a little five, ten or fifteen minutes talk with somebody we like, will bring more cheer than would a hundred letters from the same person.

If you wife or daughter gets the blues, Mr. Farmer, it's because she is lonesome. The surest cure will be a telephone by which she can ring up friends on other farms or in the city.

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The Farm and Garden

THE VALUE OF SUCCULENT FEEDS.

I have often read in The R. N. Y. about the benefit of a "succulent" feed for the cow during the long Winter season. Of course, silage is the proper and best thing. But for the "one-cow suburban farmer" that is out of question. Roots, such as mangles, sugar beets or ruta bagas are often mentioned to be beneficial for the cow and milk pail, but I never saw anything about the raising and storing of such crops. Will you give some information on this subject? Perhaps others besides the writer will appreciate it. 1. What is the best for this purpose, mangles, ruta bagas or sugar beets? 2. How many roots (or pounds of roots) are an advisable ration for a cow (in addition to hay and grain)? 3. How large a piece of land would be needed to raise enough for one cow? 4. Should the seed be sown and then transplanted like cabbage, or is it sown and thinned out? 5. Will the roots keep in a house cellar or would they better be buried outside? C. H.

Chicago, Ill.

1. Mangles are probably the best roots for cows, with sugar beets a close second. More mangles can be grown to the acre than sugar beets, and the former are relatively richer in protein, having a nutritive ratio of 1:5, while the nutrititive ratio of the sugar beet is 1:9. Ruta bagas and other turnips, when fed to cows are very apt to taint the milk. These roots are more suitable for growing or fattening stock.

2. From a peck to half a bushel a day, in two feeds, would be a fair ration of roots for an ordinary cow. For a large cow, two feeds of half a bushel each would not be excessive. Start in with a small feed and gradually increase until you reach the amount which seems advisable for your particular cow. Overfeeding of roots will cause diarihoae. Sugar beets, being richer than mangles, should be fed in smaller quantities.

3. From one-eighth to one-quarter acre, depending upon the fertility of your land, ought to supply an abundance of mangles or sugar beets for one cow.

4. A rich, well-drained, mellow soil is required for roots. You can sow on the level, or make up ridges two feet apart and sow upon these. Roll the land before sowing to produce a firm seed bed. When the plants are two or three inches high thin out to about six inches apart—rather more space is required for mangles than for sugar beets. This thinning, or singling, as it is called, can be done with a hoe. If the man behind the hoe is an old countryman, trained to the work, he will make a short job of a quarter of acre of roots.

5. Roots will keep in a dry, cool cellar. If your cellar is damp or warmed by a furnace it would be better to pit them outside. If this is done make your pit in a dry place, cover lightly with straw until cold weather comes on, then add more straw, or strawy horse manure, and cover the whole with a layer of soil.—C. S. M. in New Yorker.

"He who has suffered most has perhaps the most power to sympathize; not simply to pity or console, but to go right out of self and to get right into another; to see life with his eyes, to feel as he feels."

HOW TILLAGE INCREASES THE CHEMICAL ACTION IN THE SOIL.

That chemical changes take place in the soils through the action of these and other agencies is established; but the question we are now interested in is, how are these changes hastened and increased by tillage?

In an earlier article we showed how dividing or pulverizing the soil increases the surface area of the soil masses or particles. These agencies producing chemical changes can not penetrate a hard, compact mass of soil, like a clod, and can only act on the outer surface of the lump. If the clod be broken up into a hundred small pieces, the total area of all these pieces will be many times greater than the exposed surface of the large clod, and for this reason, the total action of the agencies which produce chemical changes will be much greater on the small pieces of soil than on the lump or clod which these small particles may be glued together to form. In our last article we also showed how the pulverizing or tilling of the soil aided the introduction of air, and later we shall show that this same tillage aids the absorption and retention of water in the soil. As has been stated, air and water are two of the chief aids to chemical action on the soil particles, and since these are enabled to reach the surface of each soil particle by tillage, it follows that tillage is a great aid to chemical action in the soil.

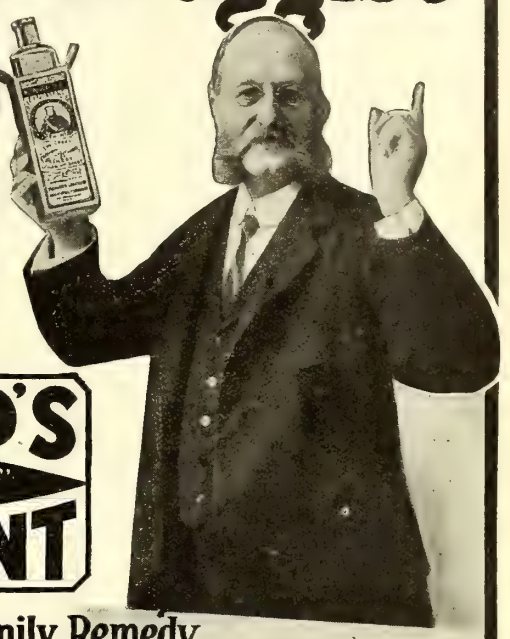
The bringing of air and water in contact with all portions of the soil also fosters the growth of the roots of live plants and the decay of dead ones, thereby increasing the formation of those acids which are chiefly instrumental in bringing about chemical changes in the soil particles and setting free the plant foods which they contain, for the use of growing crops.

Tillage, then, increases chemical changes in the soil which set free plant foods for growing crops, (1) by breaking up the soil masses into smaller soil particles, because the smaller and more numerous the soil particles the greater the surface exposed to the action of those agencies which produce chemical changes; (2) by introducing and retaining in the soil air and water, which are two of the most effective agents for bringing about these chemical changes, and (3) by favoring the production of and distributing through the soil those acids which, with water and air, are the chief means through which chemical action in soils is brought about.—Dr. Tait Butler in Progressive Farmer.

The Creator is my Father: I have no fear. He maketh the sun to shine upon me, and the green hills for the joy of mine eyes. He refresheth my mind: he inspireth my soul with love for his own glory. Indeed, though I traverse the vale of sorrow and despair, my faith will not fail; for thy presence is here, thy love and thy power shall lead me. Thou dost ever provide for me against all need and harm: thou cheereth my heart with love. Truly love and peace shall abide with me through all time, and I will live in tyh kingdom now and always.—B. M. A.

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The best blood purifier in the world.

F. V. LIPPMAN,
Savannah, - - Georgia.

Our Dead.

..Torrence—Cora Jane Torrence was born in Mecklenburg county, N. C., January 20, 1876, and died in Davidson, N. C., April 26, 1910. She was 34 years, 3 months and 6 days old.

Sister Torrence was converted and joined the church when about 14 years of age and lived a faithful Christian till death. She loved her church, and the fellowship of the saints. She leaves five children, three of whom are in the church, and a devoted Christian husband. May His unfailing mercies attend the bereaved loved ones.

R. E. Atkinson.

Stimpson—Henry Lee Stimpson departed this life March 10th, 1910, at the age of 45 years, 7 months and 14 days.

Brother Stimpson was converted and joined the church at Prospect, Yadkin County, when in his teens, of which church he remained a consistent member until his death. He was superintendent of the Sunday School a number of years. He was a regular attendant at church and took an active part in church work.

Bro. Stimpson had suffered more or less of asthma for twenty years. He took measles and the combination of the two diseases resulted in his death. On Tuesday night before he died on Thursday morning he called his family around him and offered up a prayer to Almighty God that was wonderful.

Bro. Stimpson told his people at the beginning of his sickness and at different times during his sickness that he would never get well. He leaves a wife, eight children, ten brothers and sisters, a number of relatives and friends to mourn their loss.

Bro. Stimpson was a good citizen, a loyal church member, a devoted husband and a loving father.

O. P. Routh.

Biggerstaff—John Wesley Biggerstaff ass born March 17, 1845, died April 25, 1910, aged 65 years, one month and eight days.

He was twice married. The first time to a Miss Haines, of Spartanburg, S. C. To this union were born four children. The youngest daughter just at the time of her graduation at college contracted typhoid fever in its most dreadful form. She came home with this terrible disease preying on her body, and in less time than two months all the children, together with their mother, had fallen victims to the disease and their souls passed out into eternity. The second marriage was to Mrs. Elizabeth Roberson, of Greenville, S. C.

Brother Biggerstaff was a man who will be greatly missed in his church and county. He loved the M. E. Church, South, of which he was a loyal member to the day of his death, and was always in deep sympathy with every movement which he thought would mean progress to the church. He served for years in the capacity of steward, and after his physical condition became such as to render him unable to attend to the duties of this office, as a compliment to his own faithfulness and liberality, he was made honorary member of that board (steward) for life.

He served one term as county commissioner and proved himself faithful in the duties of that office.

Finally he became a great sufferer in his own body. Five years ago he had a stroke of paralysis, and from that time never enjoyed a well day. During the last year of his life he was unable to talk, but seemed to be extremely glad for his friends to call to see him.

The funeral services were conducted at Cedar Grove church, on the Forest City charge, where he had been a member since 1867. The multitude of people which gathered from both town and country was enough to convince the stranger that an influential man had died.

May the dear heartbroken companion who worked so tenderly and faithfully for his comfort all along those years of his suffering be watched over kindly and lovingly by Him who does all things well. This is the prayer of a multitude of sympathetic friends.

His pastor,
J. F. Moser.

Beacham—Mrs. Mary Camilla Beacham, wife of Brother J. M. Beacham, died at her home in Gastonia, May 18. On Monday before she suffered a stroke of paralysis while working in the garden from which she never recovered consciousness. She was 45 years old, and besides her husband she is survived by eight children, two sons and six daughters, and one sister, Mrs. J. T. Miller, of Davie County.

Sister Beacham joined the M. E. Church, South, 31 years ago and remained a faithful member until her death. She was a woman of lovable character and will not only be mourned by the heartbroken family, but by all who were privileged to know her.

She was a good woman in the full meaning of the term; a loving mother and wife, a friendly neighbor and true to her Master. Her life shows itself in the Christian character of her sons and daughters.

While we can't understand why one so much needed is taken away, we submit to Him who does all things well.

H. C. Smith.

Perdue—Miss Fannie Penn Perdue, daughter of Rev. John Perdue, was born near Greensboro, April 4, 1836, and died May 20, 1910, at the age of 74 years, 1 month, and 16 days. She has always lived in Guilford County.

In early life Sister Perdue was converted and joined the Methodist Episcopal Church, South, at Pleasant Garden, and all her life long she has been a true Christian.

Everybody, both saint and sinner, loved Miss Fannie Perdue. She was always ready to help those who needed assistance, and she lived for others instead of herself. When in good health she sought opportunities to help others and was active in all church work. Even while on the bed of affliction, when she was lying helpless, awaiting the coming of the angels to bear her away, she still was able to help some one. She solicited money to buy clothes for the needy, and her prayers went up to the Heavenly Father for her friends and loved ones. If she, while an invalid, could do something for humanity and God, can not we, who have health and strength do a great deal more than we do for the Master? She lived and died in the faith. Just before she passed over the river she made known to her friends her eagerness for a great revival at Pleasant Garden, and told them of the petitions she had made to God for the conversion of a number of sinners whom she loved and asked her friends not to give up the hope, but to intercede, for she believed the revival was coming.

May her friends not forget this charge, and may all her loved ones be prepared to meet her in heaven. God comfort the bereaved, and help us all to live and die brave soldiers of the cross as she has done.

R. A. Taylor.



"It's ruined, and I wore it only twice! Simply torn to pieces on that wash-board! Why didn't I use La France undry Tablets."

Dainty laces and lingerie skirts and waists demand care.
Do they get this by being scrubbed to pieces on a wash-board?

La France Laundry Tablets

save the clothes by dissolving the dirt, so that it is only necessary to rinse the garments to have them sweet and clean and snowy white.

Shave half of a Tablet and half a bar of any good soap in a gallon of boiling water, and when it is dissolved, put it in a wash-boiler full of warm water. Put in the clothes, and in 15 minutes take out and rinse. The clothes are clean and white.

5c bar does two washings. All grocers.
"Hurts nothing but dirt."

LA FRANCE MANUFACTURING CO.
PHILADELPHIA, PA.

SPHINX PURE MIXED PAINTS THEY LAST!

"Sphinx" Paint comes ready-mixed. You don't waste one-third of your painter's time at $2 to $3 per day as when you use lead and oil. You save from $10 to $30 on your labor bill when you use "Sphinx."

Then too "Sphinx" Paint is ten-fold better mixed than any painter could possibly do it, for we use perfect mixing machinery. This is why "Sphinx" covers so evenly and goes farther per gallon than any other paint. We guarantee one gallon to cover 300 square feet,—two coats.



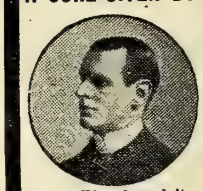
Sphinx Paint is Best for Southern Pine

Look for our trade-mark bearing the words *Lemoco Quality*

It is your best insurance against cracking, scaling and peeling. If your dealer cannot supply you, write us for free color-cards and prices. Made in white, black, and 45 beautiful tints and colors.

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RHEUMATISM
A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,

Mark H. Jackson, No. 527 James Street, Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.—Pub.

HEISKELL'S

Ointment is a wonder worker on a rough and pimply skin. One application soothes and heals, and a few more work a cure.

Heiskell's Medicinal Toilet Soap aids a skin cure by keeping the pores open. If you are troubled by blackheads, tetter, rash or any local inflammation of the skin, use **Heiskell's Ointment.**

Write for our new booklet, "Health and Beauty."

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WATCHES, STERLING SILVER AND PLATED WARE.

Clocks that will run, and a large assortment of fine Pocket Books, Cut Glassware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

SCHIFFMAN JEWELRY CO.
LEADING JEWELERS

FITS CURED NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 934 Grand Ave., Kansas City, Mo.

OMNIUM GATHERUM

(CONTINUED FROM PAGE SEVEN)

responsible party is in charge of them. Living on small salaries, and doing all our work without servants, we have been frequently annoyed by a regular troop of children coming to the parsonage, often when we were under a strain to get some special piece of work done. It is generally the children of those parents who have servants, and who have no conception, seemingly, of the difficulties, under which we labor to get our work done. The Lord's day is desecrated more by by social visiting than in any other way. To properly observe the Sabbath, extra work must be done on Saturday. No social calls or visits should be made on Saturday as a rule, especially to those families which have large families of small children and do their own work. It is the exception rather than the rule when this writer's family have Sunday afternoon to themselves for reading the Bible and good literature, unmolested. The neighbors' children usually come.

After wasting quite a quantity of valuable time the past winter, vainly to make panes stay in the old decayed sash of the parsonage windows, this conclusion has been rather forced upon me, viz.: It will pay a large dividend in the long run if the trustees of the parsonage would go to the trouble to raise the money to keep the preacher's home and premises in repair. This will require only an infinitesimal amount from each church and each member. It will be vastly better than to force the pastor to waste his time and spend his own money to keep up property not his own. No parsonage built from this time on, should have cheap window sash or blinds put into it. To do so is to subject the occupants to a constant source of worry, subtract from an all-too-scanty income, and lay them under the suspicion (as is often unjustly charged) of recklessly wasting or damaging the property, when even an angel from heaven could do no better with windows, where every strong puff of wind slams the old dilapidated blind against the worse dilapidated sash, and smashes half the panes at one blow.

YADKIN COLLEGE NOTES.

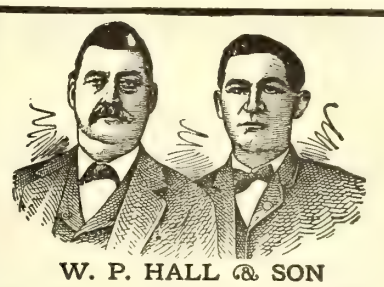
Yadkin College, May 23.—One of the most beautiful weddings we ever witnessed was solemnized in the Methodist Episcopal church at Advance Thursday when Miss Sallie Sue Ellis became the bride of Mr. Cicero D. Peebles. The church was decorated charmingly in pink and white. Four small arches and the large one from which was suspended the large wedding bell were covered with a profusion of pink and white candles which shed a soft radiance over the entrancing scene. The event was one that attracted much interest because of the high esteem in which the couple is held by a wide acquaintance. The ceremony was performed by the bride's pastor, Rev. L. L. Smith, assisted by Rev. W. R. Davis.—Lexington Dispatch.

For the seed shall be prosperous; the vine shall give her increase, and the heavens shall give their dew.—Zechariah.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

Hog Cholera



W. P. HALL & SON
Proprietors, The Bee Hive Drug Store,
Adrian, Mo.

is a dangerous disease. If you permit it to spread through your herd, you may lose all your hogs.

Dr. Salmon, Chief of the Bureau of Animal Industry, states: "In hog cholera, the first effect of the disease is believed to be on the intestines." Breeders have proven the truthful ness of this statement by using successfully Black-Draught Stock & Poultry Medicine to cleanse the intestines as well as to stimulate the liver and digestive organs.

Note what W. P. Hall & Son, of Adrian, Mo., say regarding this medicine:

We have sold Black-Draught Stock & Poultry Medicine in our store for 16 years, and it is the best we have ever seen. I honestly believe you have the hog medicine of the world. The hog cholera was very bad here. Nearly every hog in Adrian, except ours, died. By using Black-Draught Stock Medicine we saved all of ours.

W. P. HALL & SON, Proprietors,
The Bee Hive Drug Store.

BLACK-DRAUGHT STOCK & POULTRY MEDICINE

Sold by All Reliable Druggists and Dealers. P9

WHEN THE BISHOP COMES.

The Monday papers tell of great sermons. Let pastors call for penitents after every sermon. The work of our "Bishops and other Clergy" will be a pitiful failure unless souls are converted under their preaching. Let us all pray for them.

A. D. Betts.

Greensboro, N. C.

THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston Publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

HELP THE ZULUS.

The two Zulus, who have been with us six years, expcet to return to their home in South Africa about the middle of next June. One is going to preach, the other to teach.

The help rendered them by the few who replied to my appeal for means to bpy a mule, while not enough to buy a mule, was enough to enable them to make a fairly good crop. They are very grateful for theis help.

If any one will be kind enough to help them get back to Africa, it will be a great blessing to them and a good to their brethren in Africa.

Geo. Wms. Walker.

Eczema? Use Tetterine.

"I have been troubled with Eczema on the face for nearly two years, and a few applications of Tetterine and the use of Tetterine Soap has entirely cured me. I cannot say too much for its praise."
Myricks, Mass. Mrs. S. A. Haskins.

Tetterine cures Eczema, Dandruff, Itching Piles, Ring Worm and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists, or by mail direct from The Shuptrine Co.,

Do deeds of love for Him, to Him, following His steps. Believest thou in Christ? Do the work of Christ, that thy faith may live. Thou who sayest thou abidest in Christ, oughtest so to walk as He walked. If thou seekest thine own glory, enviest the prosperous, speakest ill of the absent, renderest evil to him who injureth thee, this did not Christ.—Edward B. Pusey.

FOR SALE.

One good second hand Babcock buggy with harness. Also a lot of fine carpenter tools and a fine double-barred breech loading shot gun. Apply to Rev. P. C. Battle, Glenwood Station, Greensboro.

Well Again

"I feel it my duty," writes Mrs. Martha Dingus, Lykins, Ky., "to tell you what CARDUI has done for me. I was a chronic invalid, suffering from nearly every trouble that women are heir to. I have doctored a great deal and traveled much in search of health, but got no better. Four months ago, I began to use CARDUI and have steadily improved ever since. I am now 46 years old and am in better health than I have been in 20 years, and I give CARDUI the credit for it."

TAKE CARDUI

GH 184

The Woman's Tonic

If this were the only letter, enthusiastically praising CARDUI, it might not prove much. But similar letters come to us every day, from all over the country, telling the same story of benefit obtained from CARDUI. This great medicine is over 50 years old, and is more in demand today than ever. CARDUI has stood the test—it has become the standard, reliable medicine for women of every age.



Try CARDUI today. It can't harm you—its record shows it is *almost certain* to help you.

For sale at all druggists.

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SUMMER SESSION

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Third Round

Hendersonville ..... May 29
Swannanoa, Bethel..... June 4-5
Weaverville Circuit, Flint Hill, June 11-12
Tryon and Saluda, Flat Rock, June 18-19
Henderson Circuit, Edneyville, June 25-26
Biltmore, Mt. Pleasant, West Chapel, July 2-3
Elk Mountain ..... July 3
Weaverville ..... July 11-12
Burnsville Circuit, Concord.... July 16-17
Burnsville ..... July 17-18
Bad Creek, Deyton's Bend.. July 20-21
Mars Hill, Laurel..... July 23-24
Fairview, Bethany..... July 30-31
Hot Springs, Point Rock.....August 4
Marshall, Jewel Hill.....August 5-6
Central ..... August 6
Bethel ..... August 6
Haywood Street.....August 13
North Asheville ..... August 13
Riverside..... August 13
District Conference at Weaverville, July 7-10

CHARLOTTE DISTRICT

W. K. Boyer, Presiding Elder.

Third Round

Pineville, Marvin .....June 4-5
Tryon Street .....June 12
Trinity .....June 12
Dilworth and Big Spring, Big Spring, June 18-19
Brevard Street .....June 19
Morven, Long Pine.....June 25-26
Waxhaw, Pleasant Grove.....July 2-3
Matthews, Bethel .....July 9-10
Weddington, Hebron .....July 9-10
Polkton, Hopewell .....July 16-17
Prospect, Prospect .....July 22
North Monroe and Icemorlee, Center, July 23-24
Ansonville, Cedar Hill.....July 30-31
Lilesville, Olivet.....Aug. 6-7
Wadesboro .....Aug. 7
Mount Zion .....Aug. 13-14
Calvary .....Aug. 14
Unionville .....Aug. 20-21

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N. C.

Third Round

Franklin Station.....June 4-5
Greenville Circuit, Cashiers'....June 11-12
Almond and Judson, at Judson, June 18-19
Bryson and Whittier, at Olivet, June 25-26
Andrews Station.....July 2-3
Robbinsville .....July 3-4
Murphy Circuit, Bogle's Chapel, July 9-10
Hayesville Circuit, Hayesville, July 10-11
Hiawassee Circuit, at Rogers, July 16-17
Murphy Station.....July 17-18
Webster Circuit, Webster.....July 23-24
Dillsboro and Sylva, Dillsboro, July 24-25

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Third Round

Greensboro, Spring Garden Street..June 5
Carraway Memorial, at night.....June 5
Coleridge Circuit, Mt. Olivet....June 11-12
Asheboro Station .....June 18-19
Ramseur and Franklinville, Ramseur, June 25-26
Liberty .....June 26-27
Randleman and Naomi .....July 2-3
Asheboro Circuit, Worthville.....July 2-3
Walnut St., Greensboro, Dist. Con., July 6-8
Pleasant Garden Circuit, Bethlehem, July 9
East Greensboro Circuit, Gibsonville, July 10-11
Denton Circuit, Clarkesbury....July 16-17
Wentworth Circuit .....July 23-24
Reidsville .....July 24-25
West Greensboro Circuit, Groom's, July 30-31
Randolph Circuit, Ebenezer, July 31-Aug. 1
Ruffin Circuit .....Aug. 6-7

The District Conference will convene July 6-8 at Walnut Street Church, Greensboro. The opening sermon will be preached Tuesday night, July 5th, by Rev. R. L. Melton. The Conference will begin its first session Wednesday, 9 a. m., and adjourn Friday in time for all who desire to do so to leave on the afternoon trains.

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Third Round

Morganton Station, at night.....June 3-5
Morganton Circuit, at Dentons...June 4-5
Thermal City, Trinity.....June 11-12
Connelly Springs, at Mt. Harmony, June 18-19
Rutherford College, at night....June 18-19
North Catawba .....June 25-26
Marion, at night.....June 25-26
Rutherfordton, at Gilead.....July 2-3
Elk Park .....July 9-10
Spruce Pine .....July 12
Bakersville .....July 16-17
Green River, at Lebanon.....July 23-24
Forest City at Forest City....July 30-31
Broad River at Kistler's.....Aug. 6-7
Cliffside, at Hollis.....Aug. 13-14
Henrietta and Caroleen, at Henrietta, Aug. 20-21

District Conference at Forest City, July 28 to 31.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Third Round

Wilkes Circuit, Lebanon.....June 4-5
Rural Hall, Bethel.....June 11-12
Pilot Mountain, Pinnacle.....June 12-13
Danbury, Davis Chapel.....June 14
Rockford, Siloam .....June 18-19
East Bend, Mt. Pleasant .....June 25-26
Yadkinville, Yadkinville .....June 26-27
Laurel Spring, Chestnut Hill....July 2-3
Sparta, Potato Creek.....July 3-4
Hilton, Baldwin's .....July 9-10
Jefferson, Bethany .....July 16-17
Creston, Big Laurel .....July 23-24
Watauga, Valle Crucis.....July 30-31
Boone, Boone .....Aug. 6-7

District Conference will convene at Boone, on Thursday, August 4, and continue over Sunday. The editors of the Advocate, representatives of our schools, and any others who may have official business will be entertained free, and are cordially invited.

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Third Round

Spencer .....May 29
E. Spencer, N. Main.....3 p. m., May 29
Holmes Memorial .....8 p. m., May 29-30
Epworth .....11 a. m., June 5
West Concord, Kerr St.....3 p. m., June 5
Forest Hill, at night ....June 5
Albemarle Ct., Stony Hill.....June 11-12
Albemarle Station.....June 12-13
Salisbury Circuit, Shiloh.....June 18-19
South Main .....June 19-20
Gold Hill, Wesley Chapel.....June 25-26
Salem .....June 26-27
Cottonville Circuit, Cottonville....July 2-3
Norwood .....July 3-4
Kannapolis, Shiloh .....July 9-10
China Grove, Landis.....July 10-11
Woodleaf, Gay's Chapel .....July 16-17
First Church, at night.....July 17-18
Linwood Circuit, Macedonia....July 23-24
Lexington, at night.....July 24-25
Mt. Pleasant, Center Grove.....Aug. 6-7
Concord Circuit, Boger.....Aug. 7-8
Bethel, Big Lick, at Bethel.....Aug. 13-14
Central .....Aug. 17
Jackson Hill, at New Hope....Aug. 20-21
New London, Palmerville.....Aug. 27-28

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, North Carolina.

Third Round.

Gastonia, Main St. .....June 3-5
Gastonia, Ozark .....June 4
Gastonia, Fifth Ave. .....June 4-5
Bessemer, Tates .....May 11
King's Mt., King's Mt. .....June 11-12
South Fork, Bethel .....June 18-19
Lowesville, Salem .....June 25-26
Lowell, Ebenezer.....July 2-3
McAdenville, McAdenville.....July 3
Shelby Circuit, Sharon.....July 9-10
Shelby, Lafayette St..... July 10
Belwood, Lawndale.....July 15-16
Polkville, Casar.....July 16-17
Mt. Holly, Moore's Church....July 23-24
Stanly Creek, Dallas.....July 30-31
Lincoln Circuit, High Shoals.... July 31

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Third Round

Troutman, at Rocky Mount.....June 4-5
Mooresville .....June 5-6
Lenoir, at Moriah .....June 11-12
Lenoir .....June 12-13
Newton, at Friendship.....June 18-19
Maiden, at St. Paul's.....June 19-20
Caldwell, at Collier's.....June 25-26
Granite .....June 26-27
Hickory .....July 3-4
Hickory, at Houck's .....July 2-3
West Statesville, at Marvin.....July 9-10
Broad Street .....July 16-17
Race Street .....July 17-18
Catawba, at Concord.....July 19-20
Rock Spring, at Camp Ground..Aug. 13-14

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Third Round

Canton .....May 28-29
Waynesville at night .....May 29
North Haywood, Pine Grove ....June 4-5
Clyde, Turpin .....June 11-12
Jonathan, Palmers .....June 18-19
Bethel, Pisgah .....June 25-26
Leicester, Teague .....July 2-3
Sulphur Springs, Asbury.....July 9-10
West Asheville .....July 16-17
Spring Creek, Spring Creek....July 23-24
Haywood, Finchers .....July 30-31
Brevard Ct., East Fork.....Aug. 6-7
Brevard Station .....Aug. 7-8
Mills River, Averys Creek....Aug. 13-14

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, North Carolina.

Third Round

Lewisville, New Hope.....June 4-5
Grace .....June 5
Farmington, Wards.....June 11-12
Advance .....June 12-13
Stoneville, Hermon.....June 11-12
Madison .....June 11-12
Summerfield, Morehead.....June 18-19
Stokesdale, Glencoe.....June 19-20
Davidson .....June 25-26
Kernersville, Vernon.....June 26-27
North Thomasville, Mt. Pleasant..July 2-3
Thomasville .....July 3-4
Cooleemee .....July 7
Davie, Concord.....July 9-10
Mocksville .....July 10-11
Burkhead .....July 15
Southside .....July 16
Centenary .....July 17
District Conference, Burkhead, Winston-Salem, July 14-17



Not QUANTITY But QUALITY

Did you ever stop to think that "QUALITY" is as applicable to "INSURANCE" as it is to Merchandise? It is, and probably more so—Quality of risks; Quality of investments; Quality of business conduct; Quality of character in its officers,—it is Quality throughout.

Now Then, Consider These Significant Facts

Our surplus to policy holders has increased from $200,000.00 to $477,846.21 since July 1, 1903.

Our assets have been increased from $200,000.00 to $838,407.75 in the first five and a half years existence.

Our conservatism in selecting risks has resulted in a mortality experience unequaled.

Our dividends are larger on premiums charged than in any other company in America.

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Our business is conducted on a careful, conservative, economical basis.

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It is not "How much business we are doing," but "What we have got to show for it," that makes our company the safest, best and most desirable—GET IN NOW!

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You are buying for your church

DO Right

About that Organ.

If you have the money; if you're raising it, or only planning—write for helpful suggestions.

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G. P. Way, Inventor

I WAS DEAF

25 YEARS. NOW I HEAR WHISPERS

with my artificial Ear Drums in my ears. **I never see them**—they are so perfectly comfortable, and no one sees them. I will tell you the true story of How I Got Deaf—and How I Made Myself Hear. Address your letter to me personally—at **8 Adelaide St.** This is important, as letters sent to other addresses often do not reach me.



I stand back of every claim made for MY drums. Medicated Ear Drums GEO. P. WAY, Pat. July 15, 1908

8 Adelaide Street. Detroit, Mich.

North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, S

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Trinity
College

Some Utterances on Fraternity and Federation

The editor of the Northwestern Christian Advocate, of Chicago, was a visitor to our General Conference at Asheville, and for several days an interested onlooker. From the first day of the Conference it was apparent that the spirit of a real fraternity, which is the essential basis of union, federal or organic, pervaded the body as never before. On his return Dr. Stuart gives out the following editorial expression which we regard as a very sane and conservative analysis of the situation, indicating that our brethren in the North are beginning to see things with a broader vision than they did some years ago:

"In its recent session at Asheville, N. C., the General Conference of the Methodist Episcopal Church, South, took an advance step toward what may in some future day result in organic union between the two Methodisms. That step was the creation of a commission on federation 'with power to hear and finally determine without appeal from its decisions all cases of conflict or misunderstanding between the two Churches of Methodism.' Up to this time the commissions on federation have been councils for conciliatory talk; now, if our Church accepts this challenge, they can act.

"No one has a right to doubt the sincerity of the overtures made by representatives of both Churches to each other. There exists tdoay a fair, even if not yet full, understanding of each other's work and motive. The Methodist Episcopal Church is in the South and the Methodist Episcopal Church, South, is in the North for the same reason—that for the present, their ministry is desired by worshipers in sufficient number to warrant the organization of a separate congregation. It is useless and foolish to pretend that in certain sections of the country and with certain individuals of greater or lesser light and leading, there is no residue of resentment. Resentment of the kind engendered by the Civil War and the early policies of reconstruction do not die out in one or even two generations. But in the main, Southern Methodism is in Illinois because of people there who want that specific form of Christianity and are willing to support it; and Northern Methodism is in Texas for precisely the same reason. In our present stage of development it is the privilege of 'fraternity' to recognize this situation and to keep good-natured over it. There is no moral or religious demand for temper, for resentment, for suspicion, or for objurgation.

"But the present stage of development is not going to last forever. The Church, like the world generally, keeps moving. For a better understanding between the two Methodisms, the next logical step is federation; first the federation of counsel, then of action. The two Methodisms are now using the same Catechism, the same order of service, the same Hymnal. That is something. In a variety of ways —by federation commissions and interchange of fraternal messengers—each Church has conveyed to the other assurances of distinguished consideration and of brotherly affection. In the way of actual concession of territory, however—such as has been secured by the Interdenominational Commission of Vermont, for instance—little, if anything, has been accomplished. The reason, of course, is obvious. Our commissions of federation had no power in the premises. Now has come the advance step taken first by our Southern brethren, of a commission with power. From that it should be possible to secure results tending to a better understanding between the two great bodies of Methodism and, through the better understanding, closer and more fraternal cooperation.

"Organic union, if it ever comes at all, lies some distance in the future. It should be borne in mind, however, that organic union is not the final test of spiritual unity or even of spiritual harmony. No one could listen to the discussions of our own General Conference at Baltimore, and compare them with the discussions at the Southern General Conference at Asheville and not feel that there was a difference deeper than could be accounted for by the accident of geographical situation. It is not a question of higher or of lower but of essential difference. There is a Southern way of looking at things. And there is a Northern way of looking at things. It is of course a commonplace to say that there could be no union of the two Methodisms while the North retains its negro membership and a potential negro episcopacy. But even with the negro out of the question, it is by no means evident that organic union would or should follow. The Southern attitude on, let us say, the tobacco issue; or on the issue of women's rights in the Church; or, on the time limit; or, on the powers of the episcopacy; or on a number of other issues all minor but characteristic, is one with which Northern Methodism would find itself reluctant to sympathize and which Southern Methodism could not yield and remain Southern.

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"All of which is only to say that original human nature has to be reckoned with not less than Christianized human nature. Also, that there is not the slightest use in trying to force external unity at the expense of essential agreement and harmony. The two Methodisms will come together, if both are loyal to the light they have, when God wills and as God wills. But in the meantime there is no reason why the spirit of a true yoke-fellowship may not exist between them; especially there is no reason why our own Church may not meet in a truly catholic and fraternal spirit the challenge to a federation commission with power such as the Southern Church proposes.

"The conference at Asheville in the temper and scope of its deliberations and action gave assurance that Southern Methodism was fully conscious of its opportunity, resources, and power. Unless all signs fail the quadrennium to come will far surpass the quadrennium just closed, signal as the triumphs of that period were. The election of seven new bishops, all of them relatively young men; the steady growth in membership and advance in contributions to church extension at home and abroad; the new interest in religion promoted by the Laymen's Missionary Movement, and the growing attention given to work among the children in the Sunday School; the universal awakening of the nation to the imperative necessity of a moral training for citizenship—all indicate that the Church is awake to, and ready for, the great opportunity which lies before her. That she may realize her own highest expectations, our own and all other Churches will pray, knowing that in her triumphs we shall all share, as in her glory we shall all rejoice."

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Ex-Governor Hanly, of Indiana, in his fraternal address before the Conference was very pronounced in his plea for organic union. Referring to the deplorable state of division among Methodists he said: "She finds them divided and scattered—twenty-seven separate and distinct denominations—fighting, bravely and well, but each fighting in its own way, in independent and unsupported detachments, without concert of action or unity of direction, weakened by the waste of rivalry, impotent for want of resources, foiled and defeated for lack of support. These twenty-seven denominations have resources enough in the aggregate to insure victory, but they fail because their forces cannot be brought to the point of contact at the crux of battle. The opportunity is heaven-born: the need is superlative. But the independent regiments fight on. Brave men fall. The ranks are thinned. Now and then a position is taken, here and there, by sheer personal daring and supreme individual sacrifice; but final and complete victory is impossible. The condition is pitiful: twenty-seven independent and seperate armies where there should be but one! Diffusion of forces where there should be concentration! Division where there should be unity. Discord where there should be harmony! Weakness where there should be strength! Impotency where there should be power! Defeat where there should be victory!"

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Responding to the messages of the representatives of the M. E. Church, Bishop Wilson wisely analyzed the situation in these memorable words: "I do not yield to anyone in personal love for all who love our Lord Jesus Christ in sincerity. You cannot beat us at that. There was a time, and there was a feeling, when there was strife without parallel in the record of the Church. There was nothing but disaster. The literature of the period was not free from bitterness. We don't like to recall it, and yet I can bear witness that underneath it all, the hearts of those men turned to each other in those days. I could give instances in multitude if it were necessary. We have never yet come to the point where, (if the Governor will pardon me), we have recognized the "motherhood" of the Methodist Episcopal Church. We came out of the same stock, and split at the same spot, and it was a mutual splitting, and we were ourselves face to face, and separate from that day to this in all the essentials of Church life.

* * * There has not been a period in all our Church history in which we have not held forth the olive branch of peace. I do not think there has been a period, despite outward appearances, in which we have not truly expressed our affection for our sister Church. You may break up the family, and scatter it over the face of the earth, and you let news from the old household life come, no matter where it may be seen, there is a stir. You cannot help it, and we don't want to forget it.

"What the future may bring forth, God only knows; what is best He only knows. I confess for myself I have a serious fear of overgrown denominations, their history is not fruitful. We have to remember that, in almost every case, as they have increased in wealth and resources they have degenerated in spiritual power. I am afraid of it. I would rather be 'little and unknown, loved and prized by Christ alone' than have all the wealth and prestige of the Roman Church at my command without the Christ. If we had such a man at our head as the Son of Man, I would not fear it. But we have to guard against human nature. What might come to us if we should have five millions of Methodists, I do not know. Still the future may bring that. I do not know. God knows, and I am content that He should know it, and whatever He does will be right. I am satisfied of that. But, in the meantime, we are carefully striving to eliminate every cause of separation. We want to get on the best terms with all people, and especially with the people called Methodists. We want to go hand in hand and heart to heart, and unite in a great evangelistic work more needed in this time than any other time of the Church. We have been building on other lines too much, and overlooking the saving of souls very largely.

"I said the other day to my colleagues that I wished them to set apart the first year of this quadrennium as a year of especial labor for the salvation of souls. We shall then have three years to train them before the next General Conference. I want to see the Church united on that—one in a desire and effort to save every living soul on this Continent."

NORTH CAROLINA CHRISTIAN ADVOCATE

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TRINITY COMMENCEMENT.

The commencement exercises at Trinity College began with the Park Sshool exercises Saturday evening. On Sunday evening Bishop Kilgo delivered the baccalaureate address to the students in Craven Memorial Hall. This address was of unusual interest because it is his closing message after a presidency of sixteen years. The address was one of the best ever delivered from this college platform and made a profound impression.

At the Trustees' meeting on Monday night Dr. W. P. Few, for several years dean of the faculty, was elected president of the College to succeed Dr. Kilgo, and Dr. W. I. Cranford, for many years occupying the chair of philosophy, was elected Dean of the faculty. Mr. S. B. Underwood was elected Head Master of Trinity Park School.

We go to press too early in the week to give further account of the commencement this week. Large crowds are in attendance and the occasion is one of unusual interest.

THE UNKNOWN TONGUE.

The Gastonia Gazette last week gave a pitiable account of a young girl in that town whose mind had become unbalanced it is believed as the result of morbid excitement produced by religious fanatics of the Unknown Tongue variety. The young girl is now a raving maniac and has been carried to the State Hospital at Morganton.

It is perhaps just to say that this person might have been thrown into such a state of mind through any religious excitement, or in fact through any undue excitement of her nervous system. Nevertheless, it is proper that the public should be warned against the evil effects of the teaching of ignorant men who have the hardihood to claim that they are enabled to speak in "the unknown tongue," meaning by this that they are the subjects of a special divine inspiration. Nothing but the baldest ignorance, coupled with a most dangerous fanaticism, can account for such a claim.

This unknown tongue in which these religious fanatics claim to speak is nothing in the world but a senseless gibberish, whereas, the power to speak in an unknown tongue in the days of the apostles was the ability to speak, for the time being, in a language that the speaker did not know, in order that he might be understood by people who were familiar with that language. It was, in other words, a miracle of speech, permitted for a good reason, in the beginning of the church, among a cosmopolitan population, such as were together in Jerusalem on the day of pentecost.

Many well meaning people are in danger of being led astray by these fgnorant people—these blind leaders of the blind—and we trust that intelligent leaders everywhere will endeavor to banish all such strange doctrines.

A CALL TO METHODIST EVANGELISM.

That remarkable speech delivered by Rev. Dr. T. H. Lewis, of the Methodist Protestant Church, before the recent General Conference at Asheville, might well be termed a Call to Methodist Evangelism. While Dr. Lewis stated frankly in the beginning that he had come, not only to bring the greetings of the Methodist Protestant Church, but to make a plea for the union of all Methodist bodies, the climax of his argument was the need of the present generation of that form of evangelism which Methodism has given to the world. A careful reading of this address convinces us that the arguments were stated in their logical order, and that the need of a universal revival is the supreme reason why all Methodists should unite their forces and do away with all waste of means and remove all occasion of friction and hurtful rivalry. No language could state the situation more clearly or make a more powerful plea for this united effort to bring to the world what is needed at the present time than this paregraph from Dr. Lewis's address:

"I say, therefore, that this is the supreme reason for Methodist union. Those who desire it most are not moved by the vulgar ambition of making a small church large or a large church largest. They are looking at a world grown sordid with a lust of money and of power and of pleasure; a world encased in an armor of indifference that seems impenetrable to the shafts of God's message, blatant with infidelity and mocking the simple faith of our fathers. They are looking at a Protestantism that is steadily retreating to the formalism of the seventeenth century, that is concerning itself more and more with names and ceremonies, that is spending most of its energies in attempting to put a patch of physical emelioration on the old body of sin and death, and that satisfies its utmost expectations with the prophecy of an ethical revival. They are looking at Methodists divided and estranged, possessing the same soul and refusing to live in the same body, praying to the same Christ for the same things and going out to spend their strength in wasteful competition with one another. They are not invoking the magic of a name, nor alluring the imagination with a vision of a dominant ecclesiastism in this free America, nor any solidarity to dictate to the individual conscience in spiritual or temporal affairs. But because they believe that in a united Methodism lies the hope of the spiritual rejuvenescence of the world; because they believe that a revival of Methodism as Methodism will lead again to a revival of all the spiritual forces of Protestantism; because they believe that the revival of Methodism is waiting upon the union of Methodism, and that when our separate altars unite our divided fires will fuse into one majestic fame which, by God's grace, will fill the world and never be put out; they will not cease to cry aloud for the union of those who by spiritual generation belong together. In the name, therefore, of this spiritual kinship, as embassadors for Christ, as though God did beseech you by them, they pray you in Christ's stead, be ye reconciled to one another."

It may be possible that Dr. Lewis is mistaken in the surmise that "the revival of Methodism is waiting upon the union of Methodism." Nothing perhaps would help forward the cause of union as the laying upon our altars the sacrifice of all selfish or ambitious schemes and purposes, and the upgoing of the cry from universal Methodism: "O Lord, revive thy work in the midst of the years, in the midst of the years make known." The answer to this cry would be the prophets vision of the glory of God covering the the heavens and filling the earth with his praise. Then we might discover that the union of Methodism had been waiting for the revival of Methodism.

It is sure there can be no effectual movement in the direction of a closer union of Methodism and of Protestantism without this spirit. As the pieces of metal must be brought to a white heat before they can be welded, so two varient religious bodies must be brought to the white heat of a triumphant evangelism before they are ready to unite and work together as one body.

Bishop Wilson is right in pleading with his colleagues to make the beginnnig of this quadrennium the beginning of a great evangelistic movement, and the North Carolina Christian Advocate wants to join all the family of Advocates in a plea that all the people join in prayer to God for the kindling of the altar fires all along the line, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." We want a revival of robust manhood—largenees of heart and of vision. It is littleness and narrowness that stand in the way of the larger and united movements for the salvation of the world. May God give us that largeness that will make us capable of spending all of our resources in the effort to save this generation.

EDITORIAL NOTES.

We call attention to a fact of interest to the preachers just now that by a recent act of the legislature of North Carolina the preacher's library is exempt from taxation.

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The Monroe papers announce that the Near Beer Joint recently opened in that city has pulled up stakes. Here's a hand shake for Dr. Chreitzberg who unlimbered the ecclesiastical guns on him the next Sunday after he began business. We are not surprised at the result. The Journal says: "The whole gist of the matter is that a near beer saloon can't sell unlawful drinks here and there is no money in the straight goods. Hence Mr. Fort pulls up his old bar "fixins" and carries them back to Wadesboro. And Monroe is ready for the next man who wants to tackle the job." Good for Monroe.

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President Filmore must have been an uncommonly conscientious man. It is related of him that on a visit abroad as an ex-president he declined Oxford's proffered degree, saying: "I had not the advantages of a classical education, and no man should, in my judgment, accept a degree he cannot read." After all, was he not right? The conferring of degrees without reference to literary or scholastic attainments has cheapened the whole business to such an extent that such degrees are commonly regarded as empty honors. Mr. Filmore deserves his place in the hall of fame for this exhibition of common sense.

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We extend the right hand of fellowship to Rev. L. S. Massey, the new editor of the Raleigh Christian Advocate. Brother Massey comes to this new work with ripe scholarship and with years of experience as a successful pastor. As to editorial experience he will have ample opportunity to get all he needs in a short time, as a man who edits and manages a Conference paper finds work sufficient to give him about two years in one. We welcome Brother Massey to the tripod and shall watch his career with no little interest. The North Carolina and the Raleigh Advocates have many interests in common and ought to keep in close fellowship with each other.

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We congratulate our Presbyterian friends on the magnificant campaign which they completed so triumphantly last week in securing the last of a $300,000 endowment for Davidson College. This is a time for all denominational institutions to be diligent in the effort to fortify themselves against an inevitable destructive rivalry. Commenting on this achievement the Charlotte Observer says: "For many years the college has been doing a great work on remarkably slender means. It was endowed with $250,000 by Maxwell Chambers of Salisbury at his death in 1855, but the civil war brought heavy losses, and within recent years the productive funds have been less than $100,000. Now more than the equivalent of that which was lost is regained. Davidson's work hereafter will be free from any such handicap."

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Referring again to the subject of Sabbath desecration we note that Wilbur Wright, the great aeronaut does not attend the flights on Sunday because he "has scruples against shows or anything of the kind on the Lord's Day." Edward Payson Weston, who is in his line as much of a wonder as the Wright Brothers, will not walk as a show or for pay on Sunday. Thirty or forty years ago his mother asked him to promise that he would not exhibit himself or his walking in any way on Sunday, and he has never broken the promise. Commenting on this the New York Christian Advocate says: "If all the professed Christians in the country were as conscientious with regard to Sunday there would be no special need for groans over declining attendance at church, the growing irreverence of youth, no difficulty in enforcing a reasonable Sunday law, and a great difference in the business of the police courts on Monday morning.

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In the death of Mrs. Julia Annis Poteat, which occurred at her home at Yanceyville last week, a truly great woman passed away. Like Susanah Wesley, she was great in the children she gave to the world. Referring to her funeral the Reidsville Weekly says: "Mrs. Poteat was best known to the people of the State as the mother of two sons who are college presidents and a daughter who is at the head of the art department of another college. The services over her body were conducted by her own sons, in a beautiful and impressive way. Dr. E. M. Poteat, president of Furman University, talked from the Scriptures of Death, and Dr. W. L. Poteat, president of Wake Forest College, delivered the tribute to his mother. There was a simplicity about it all which was most touching. There was an absence of the uncontrolled wailing and flow of tears which usually attend such sad ceremonies. Hope was there and no murmur at the fulfilling of God's will. The sons looked upon Death merely as a parting for a time;

the only sting of Death is sin, and that since sin had been removed from their mother's life, death itself was a mere trifle to be scorned; that there is complete recognition in heaven and that even then their mother was looking down upon the scene around her bier. There was only the sadness of a personal loss for the time being. The control of the speaker's voices was beautiful. Their faith brushed the tears aside from their own eyes, but brought them to the eyes of the congregation.

The music of the service, and the singing was performed by two of the grand-children of the deceased, Hubert and Gordon Poteat. The body was tenderly laid to rest in the spot which, in life, she loved so well, the family square in the Baptist cemetery.

Truly Mrs. Poteat was a wonderful woman. Her life has been a blessing to humanity, and the training she gave her children will bear fruit many years yet to come.

NOTES AND PERSONALS.

—Trinity College announces a training school for the preparation of high school teachers.

—Rev. C. H. Coviness of Liberty was a pleasant caller at the Advocate office on last Friday morning.

—Rev. H. V. Clarke, of Denton circuit, was in the city on Friday of last week and called at the Advocate office.

—The congregation of Central Church, Mount Airy, has ordered a fine pipe organ which will be installed at an early day.

—Rev. W. H. Perry, now of the South Carolina Conference, reports to the Southern Christian Advocate that his wife's health has greatly improved.

—Mr. J. D. Helms, for many years a prominent druggist of this city, has removed to Winston-Salem where he will continue in the same business.

—Mrs. Kirk, wife of Rev. J. F. Kirk, of Mount Aiary, is reported to be recovering nicely from an operation of appendicitis at the Stokes-Whitehead Hospital in Salisbury.

—The Sunday School class of Captain, A. L. Rawley, Centenary Church, Winston-Salem, has undertaken the support of three children in the Methodist Children's Home.

Rev. H. W. Baker, who is supported as a missionary in Cuba by Centenary Church, Winston, has been visiting in that community since the adjournment of the General Conference at Asheville.

—The many friends of Rev. and Mrs. E. K. McLarty will hear with regret of the death of Mr. Charles Brown, brother of Mrs. McLarty, which occurred at his home in Asheville on Tuesday of last week.

—Rev. A. D. Betts and wife left Greensboro on Saturday for Spartanburg, S. C., where they are attending the commencement at Wofford College this week. Their grand-son, Mr. A. D. Betts, Jr., graduates there this year.

—We regret to learn from the Southern Christian Advocate that Rev. Dr. H. W. Bays, formerly a member of the Western North Carolina Conference, is in poor health. He is now at Rock Hill trying to rest and get well.

—Dr. Andrew Sledd, of Jacksonville, Florida, recently appointed a member of the Board of Education of the Methodist Episcopal Church, South, was the speaker at Guilford College commencemen on Wednesday of last week.

—Rev. M. T. Plyler of the North Carolina Conference, and pastor at Washington, passed through the city last Saturday, returning from a visit to his parents in Iredell county. He was a pleasant caller at the Advocate office.

—Prof. E. J. Coletrain, Randolph county's excellent superintendent of public instruction, has resigned, much to the regret of all the citizens. Mr. Coletrain will, in the future, be principal of Jamestown high school.—Randolph Bulletin.

—The friends of Prof. O. V. Woosley, Superintendent of schools at Asheboro, will be interested in the announcement of his approaching marriage to Miss Florence Roberson, of Guilford College, the wedding to take place on Wednesday, July 6th.

—On a recent Sunday morning Rev. Dr. H. F. Chreitzberg, pastor of Central Church, Monroe, paid high tribute to his choir. When he arose to begin his sermon he said: "I want to say here that on last Sunday I had the pleasure of worshiping in one of the fashionable churches of Boston, the city famous for literature, music and culture, and I heard no such soul thrilling, life giving music as we have right here in Monroe."

—Mr. W. A. Heitman, a prominent citizen of Davidson county and a member of the Methodist Episcopal Church, South, at Ebenezer church, died at his home in that county last week. His funeral was conducted by his pastor, Rev. A. R. Surratt.

—Mrs. W. H. Leith, who has scores of friends among Advocate readers, stopped over in the city Tuesday on her return from Reidsville, where she has been attending the meting of the Woman's Foreign Missionary Society. She brightened the Advocate office with a call on Tuesday morning.

—The janitors of Trinity College presented a handsome walking cane to Bishop J. C. Kilgo last week. The gift from these faithful servants of the college is presented to the retiring president as a token of their appreciation of his kindness to them during the number of years they have been employed under him.

—Prof. W. S. Snipes, who has been Superintendent of the Winston City schools for six years, has tendered his resignation. Before his election as Superintendent he had been connected with the schools of that city for seven years, making thirteen years he has given to school work in Winston. He has made a very fine record.

—Mr. W. B. Smoot, a prominent young attorney, of Salisbury, and a brother of Mayor A. L. Smoot, also of Rev. T. A. Smoot, of the North Carolina Conference, is a candidate for the Democratic nomination for the State Senate from Rowan county. We should be glad to see this excellent young man made the standard bearer of his party.

—Mr. Henry B. Rowe, son of Rev. Dr. J. C. Rowe, presiding elder of the Salisbury District, graduated with high honors in the medical department of the University of Maryland, Baltimore, last week. He will be an applicant before the State Medical Board at their meeting at Wrightsville for license to practice medicine in the State.

—A note from his son brings the news that Rev. A. T. Bell, of Leaksville, was operated on last Friday morning at the Johnston-Willis Sanitorium, in Richmond, for a decayed bone in the upper jaw. At the latest hearing he had rallied from the operation and was doing well. Many friends will join in a prayer for his recovery.

—Dr. B. F. Dixon, State Auditor, is one of the most popular public speakers in the State. After hearing an address by him at the closing of the graded school in Lenoir, the Topic observed: "The people here were prepared to receive what they heard—one of the most scholarly, patriotic and entertaining speeches ever made here. Dr. Dixon is one of the most distinguished and honored citizens of the State, being a veteran of two wars, an educator and statesman."

—There was an interesting meeting in the interest of the Young People's Missionary Movement held at West Market Street church last Wednesday night. The meeting was presided over by Rev. Melton Clark, pastor of the First Presbyterian Church, and an interesting address was delivered by Mr. J. T. Mangum, Secretary of the Young People's Missionary Movement. The meeting was held especially in the interest of the approaching Conference in Asheville.

—A special from Trinity on Sunday, June 5th, brings the sad intelligence of the death at his home in that town of Prof. W. T. Ganaway, at the age of 85 years. Prof. Ganaway was well known as one of the old Trinity faculty along with Dr. Braxton Craven. He was a gentleman of the old school and one who was greatly loved and respected by all who knew him. He leaves four children, Mrs. N. E. Coltrane of Gibson, Mrs. Jeff Davis of Mount Airy, Mrs. J. E. Fields, of Greensboro, and Mr. Ed. Ganaway of Trinity.

NEWS OF THE WEEK.

William Sidney Porter, known best under his pen name of "O. Henry," as a writer of short stories, died at Polyclinic hospital, New York, on last Sunday. He was a native of Greensboro, but began his journalistic career on the Houston Post. He had spent much time about Asheville, this state.

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An extra session of the North Carolina Legislature is called by Governor Kitchin to convene in Raleigh on the 14th inst. The call is made necessary by the failure of the state to sell the bonds authorized by the act of the legislature at its last session. The legislature will be asked to authorize the treasurer to borrow money to meet the demands until the bonds can be sold.

Editarod, Alaska, is the scene of a great rush of gold prospectors now. All say that the stampede will be the greatest since the famous rush to Klondike thirteen years ago, but many old-time gold seekers are pessimistic over the prospects for getting sudden wealth from the gravel along the banks of the Iditarod and Innoko rivers. Estimates place the number of the prospectors who will arrive during the early summer at 5,000.

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The World Missionary Conference which will assemble in the city of Edinburgh, Scotland, on June 14th, will be a notable gathering, in fact one of the most notable in the history of the Christian Church. All branches of the Protestant Church will be represented and the discussions will cover the whole field of missionary endeavor. The dominant spirit of the Conference will no doubt be the preaching of the gospel to all the world in this generation.

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A very severe storm passed over sections of Tennessee last Saturday night. A special from Bristol on the 4th says: "Thousands of dollars in property damage and the practical destruction of the wheat crop in this section resulted tonight from the worst hail and wind storm ever known in Bristol and the out-lying district. The smoke stacks of Bristol's large industries were blown down, windows smashed in all parts of the city and untold damage done to vegetation and orchards.

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A prize fight between James J. Jeffries and a negro, Jack Johnson, is set for July 4th in the city of San Francisco. The thing itself is an outrage upon public decency wherever and whenever held; but to be made coincident with our preeminent national holiday is just past endurance. If the executive of California is dead to any sense of shame there would be abundant warrant and instant justification for federal interferance. What are the decent people of California thinking about?—Northwestern Christian Advocate.

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The administration railroad bill which has been pending in Congress for three months or more, passed the Senate last Friday night. Through the elimination of pooling and merger sections and by reason of the adoption of many amendments in the interest of shippers the progressive Republicans claimed to have won a signal victory, and most of the Democrats expressed themselves as favorable to the larger portion of the measure. Only twelve votes were cast against the measure, these all being cast by Democrats. While not all they wanted the majority of the Democrats feel that it is a step in the right direction.

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Charles Stewart Rolls, an English aviator crossed and recrossed the English Channel on June 2nd in a Wright biplane, the distance covered being forty-two miles. The flight was made from Dover to Calais and return without stopping in ninety minutes. Captain Rolls sent his machine to a height of 800 feet and at that altitude he skimmed through the air like a great bird. The motor worked perfectly. The crowd that watched the start confidently awaited the return and it was not long before the speck, which those who had telescopes saw disappear on the French coast, reappeared, growing larger with every minute. When finally the aviator became visible to the naked eye, cheer after cheer arose from the enthusiastic spectators and as he gracefully soared towards the landing place made famous by Bleriot he was given an ovation.

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Among the insufferable nuisances of the present day in this country we put down the professional ball game. What, with the promotion of gambling, the breeding of a generation of dead beats and the general demoralization of society, it would seem that sensible people would withdraw all moral and financial support. Referring to the subject the Northwestern says: "The Morning Post in England makes a comment on a professional football match which aptly applies to our baseball games. It believes that the gathering of great crowds to witness the play of a few men, to whom sport is an industry, is not a sound kind of holiday. It thinks that a reflecting patriotism would send these hired players back to their workshops, with advice to play only on holidays and would dismiss the vast masses of spectators to the fields to play games among themselves. It regards the spectacle as disquietly suggestive of the decline of another empire whose corrupted citizens clamored for free food and circuses.

JEWISH EVANGELIZATION.

The incorporation of the New York Jewish Evangelization Society, final action on which took place at Albany yesterday, has seemed to the press a matter of public interest. Hence this statement. Mayor Gaynor's refusal to grant permits for preaching in certain streets of the city, had nothing whatever to do with this incorporation. We sent the application for a charter to our lawyer in February. His absence in California, and other reasons, caused a delay in securing it until now.

The work of this society is two-fold. Its school, opened November 7, 1906, will prepare laborers for the great field among the Jews. Such workmen need special preparation. This is the day of specialized training, hence the school. So far only a beginning has been made. The other work of the society is direct evangelization of the Jews. To carry on this two-fold task successfully will require a home and center, and the society will now address itself to securing this. A suitable building has been long in view. Fifty thousand dollars will be needed at once for purchasing this home, and for the proposed immediate development of the work.

Our warrant for this undertaking is the great commission given by Jesus Christ. He said to His disciples, "Go ye into all the world, and preach the gospel to every creature." This command can not be carried out if we neglect the Jews. Christianity would belie its origin, become disobedient to its greater Founder, and would betray its God-given trust for humanity, if it ceased to be missionary. Christians must preach the gospel to all men. Christianity is not a system of ethics. Jesus said to the most moral rabbi of His time, "Ye must be born again." Let the issue be clear, there is no enduring uplift in man's ethical systems. Only the gospel has ever lifted men or nations.

Some Jews object when the gospel is preached among them, but they objected to Christ's preaching. Now, as then, many art quite willing to hear it. We have had thousands of hearers within and outside of our preaching hall in the last two years. We compel no one to listen to the gospel, but every one should have a chance to hear it. God's providence in bringing two millions of Jews to our shores is not that they may make money, but that they may learn His way in Jesus Christ. Jews come here because this is a land of liberty. We are glad to have them enjoy this blessing, but they have no true ground of complaint when we seek to give them that which is the very foundation of all our freedom, the complete word of God. President Grant said to the American people, "Hold fast to the Bible as the sheet-anchor of your liberties."

American liberty does not mean license to destroy the foundations on which our freedom rests. Jews say, "Let us alone." But they will not let our Christian institutions alone. Jews are seeking to destroy the Christian features of our public life. Three Jewish members of the legislature of California succeeded in securing the passage of a law which forbids the chaplain of that body mentioning the name of Jesus Christ in his official prayers. If the Christians of America do not evangelize the Jews, then the Jews will dechristianize America. Christian America must face this problem.

All men, Jews included, need the gospel. In asking Mayor Gaynor for permits for street preaching I made no mention of Jews. Few Jews have had a chance to know what the gospel is. A new laborer on our staff, Rev. A. R. Kuldell, now co-director with the writer in the work, lived in the city of Kishineff to the age of eighteen without ever having heard there was a New Testament. It is safe to say that nine-tenths of the Jews have never seen that book. If the Old Testament is enough for Jews, why is it not enough for Christians? But the Old Testament without the New is but a torso, a body without a head. It is a foundation without a building, a root without the tree. The New Testament completes the revelation of God, and all men need it. Instead of opposing evangelization, patriotic Jews and other new citizens ought to encourage it. The foundation of our liberties is the whole word of God. Withhold God's word from the people, and our liberties will perish. With unevangelized millions pouring into our land, the nation faces the most critical hour in its history. Not to evangelize these multitudes is to pave the way for national destruction. When the day of American liberty is gone, then woe to the Jew first of all. His last earthly hope will be gone. Of all men the Jew ought to be first and foremost on the side of those who evangelize, and not on the side of those who oppose.

Prince Oscar Bernadotte of Sweden, brother of the king, told me at Keswick, England, that he prays for the Jews every Friday. In one province in China there are 400 native Christians who pray regularly for the Jews of New York, and for our work. Last year they sent us for the work $48.17, gold. These two examples from the lofty and the lowly should shame the indifferent Christians of America into some real praying and working and giving that the gospel may go to the Jews. Many pastors and others have long prayed for a great revival in this center. I have long been convinced there will never be any general and city-shaking revival in New York so long as the Jews, one-fourth of its people, are neglected in plans for evangelizing the city. Thomas M. Chalmers.

63 Central Place, Brooklyn, N. Y.

TOBACCO VS. MISSIONS.

By Rev. D. H. Tuttle.

Americans spend for Foreign Missions $7,500,000. Americans spend for tobacco $750,000,000, or one hundred times as much for tobacco as for Missions. What an enormous sin! You are an American, and very likely an American Christian. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" (Isa. 55:2).

Which have you invested most money in? If only a nickle a day for tobacco, it amounts to $18.25 in a year; enough to support a native worker four months, or to put in circulation 304 New Testaments. Do you give a nickle a day for Missions? God knows how much you are giving to save the heathen, also how much you worse than waste on yourself in tobacco, and will hold you to a strict account (2 Cor. 5:10). Church members who put more money in tobacco than Missions ought to be ashamed of themselves, and the preacher who does it ought to quit, clean up, and for once be able to preach a sermon on self-denial, (or anything else) that will make all his hearers feel the deep sincerity of his soul when he pleads for "Millions for Missions."

Which is the cleanest crowd to be in: the Missionary or the tobacco using? Answer. If the people who are piling up that waste of $750,000,000 for tobacco is a bad company is not God saying to his people, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye seperate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:16-18).

The "liquor" waste is the only one larger than tobacco. Any church member, much less a preacher, ought to hate to be "foot" in such a class, much more would I hate to stand "next to head" in the class of National Wasters. Better get out of the drinking, chewing, and smoking "bee" that is going on in America. God's wrath is against this National sin. God's blessing is on all missionary mites and millions.

But aside from the financial waste involved in the tobacco habit, what about the effects of the habit on your physical powers? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16, 17). Have you defiled the temple of God which ye are? If you persist in this sin "shall God destroy" you? "Dost thou not fear God?" What about the example you set before the young? For these things I thank God: First, that I never put a penny in the $750,000,000 tobacco waste; second, For the "134" who in the General Conference of 1910, stood for a ministry cleansed from the very common and unclean habit. There were two cleansings of the temple in Jerusalem by our Lord, and perhaps the second cleansing of the body as "the temple of the living God" will leave it pure and clean, "a vessel unto honor, sanctified, and meet for the Master's use." Isaiah says, "Be ye clean that bear the vessels of the Lord." (Isa. 52:11).

Methodists, throw away pipes, cigars, snuff, etc., and today withdraw your contribution from the worldly tobacco waste, and, henceforth, invest it in Missions for the world's evangelization, thereby "laying up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life."

CHILDREN'S DAY FUND.

By E. B. Chappell,
Chairman of the Sunday School Board.

That no confusion in regard to the direction of Children's Day Fund may result from the recent action of the General Conference, I beg that you will allow me to make through your paper the following explanation:

1. There will be no change in the direction of the Fund for the present year. That is, ten per cent is to be sent as heretofore to the General Board of Education and ten per cent to Mr. D. M. Smith, Treasurer of the General Sunday School Board,, to be used n in helping the Sunday School cause in our mission fields. The various Conference Sunday School Boards are to use so much of the remaining eighty per cent as may be required in aiding needy Sunday schools within their respective boundaries and in defraying their own expenses. The rest, whatever it may be, is to be sent to Mr. D. M. Smith, to be applied to the endowment of the Chair of Religious Pedagogy and Sunday Schools in Vanderbilt University. The General Conference at Birmingham directed that $50,000 should be raised for this purpose. Of this amount, the treasurer has in hand at present $16,838.34. The Sunday School Board has sent out an appeal for special offerings this year for this chair from all our schools, believing it possible by concerted action to raise the entire balance of $33,161.66.

2. After this year each Conference Board is to retain sixty per cent of the Children's Day Fund for helping needy Sunday schools and carrying on its own work. The other forty per cent is to be forwarded to the Treasurer of the General Sunday School Board, ten per cent to be used as heretofore for Sunday School extension in mission territory at home and abroad and the remainder to be applied to the endowment of the Vanderbilt chair until the sum of $50,000 is raised. After this sum shall have been raised, this thirty per cent is to be used in employing additional field workers to cooperate with the Superintendent of Training Work in holding institutions throughout our territory.

3. This means that ultimately the entire Children's Day Fund is to be used in building up our Sunday School work, sixty per cent being administered by the Conference Boards and the remainder by the General Board. We believe that this definite direction of the fund will, when our plans are clearly understood, greatly increase the sum of our Children's Day offerings. The ends which are proposed will certainly command the interest of our Sunday school workers. The need of teacher-training and of an effective policy of Sunday School extension is every year becoming more apparent. Other denominations are raising and expending large sums for meeting this need, and are reaping the fruits in more thorough and systematic Sunday school work and greatly increased enrollment. The Methodist Episcopal Church is calling for $150,000 this year for the use of its General Sunday School Board. The M. E. Church, South, with a definite and comprehensive program of teacher-training and Sunday school extension, could easily use to advantage $100,000 per annum. But she has no other source from which to secure it except the offerings of Children's Day. I am confident that when this is clearly understood our Sunday Schools will be found ready to meet this urgent demand.

Meanwhile we are definitely committed to the raising of the $50,000 for the Vanderbilt chair. Let us finish this task at once in order that the Sunday School Department may be left free to enter upon the work of carrying out the larger plans which it has in contemplation.

OUR STRENGTH.

"Great thoughts belong only and truly to him whose mind can hold them. No matter who first put them into words, if they come to a soul, and fill it, they belong to it, whether they floated on the voice of others, or on the wings of silence and the night." —Longfellow.

Our Children's Home Department

Edited by Supt. H. A. Hayes

CHILDREN'S HOME DAY.

The reports received so far indicate that Children's Home Day was observed with appropriate exercises in a large number of our Sunday schools. We have reason to hope that the offerings will show a decided increase over those of the fifth Sunday in January.

SOME REPORTS.

Some superintendents write that they could not carry out the regular program because their schools are small. But some small schools do carry out the programs and some schools that are in poor country communities make liberal offerings to the Home. Note the following:

Dear Brother Hayes:

We had a service in our Sunday School the fifth Sunday. We carried out your program with a few additional pieces. Enclosed you will find our collection, $4.00. We have only 42 on roll. Wishing you and all the dear little ones much success in life, I am, very respectfully,

_____.

Dear Brother:

Please accept the enclosed amount, $5.63, which we send you. We have only about thirty on our Sunday School roll. This is our first attempt to raise money for the orphans. We feel encouraged. May God bless the children and all connected with the Home. Yours truly,

_____.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPERINTENDENT, WEEK ENDING MAY 29, 1910.

West Salem Sunday School, Winston-Salem, $15.04; Grace Sunday School, Winston-Salem, $8.37; Mt. Olivet Sunday School, Coleridge, $.25; Centenary Sunday School, Winston-Salem, $28.19; Kistler Chapel Sunday School, Rutherford, $3.07; Murphy Sunday School, $2.23; Franklin Sunday School, Route 1, $9.00; Troutmans Sunday School, $2.18; Knox's Chapel Sunday School, Troutmans Circuit, $2.42; Wesley's Chapel Sunday School, Troutmans Circuit, $2.25; Burkhead Sunday School, Winston-Salem, $13.25; Burnsville Sunday School, $1.60; Mt. Pleasant Sunday School, Sherrill's Ford, $1.84; Olivet Sunday School, Lilesville, $5.00; Pine Hall Sunday School, $1.53; Love's Sunday School, Walkertown, $5.50; Friendship Sunday School, Greensboro, $3.00; Haywood St. Sunday School, Asheville, $6.60; Riverside Sunday School, Asheville, $1.00; Linwood Sunday School, $4.30; Bryson City Sunday School, $2.00; Beulah Sunday School, Moravian Falls, $1.25; Reidsville Sunday School, $10.10; Spray Sunday School, $2.12; Shiloh Sunday School, Granite Quarry, $3.09; Mt. Zion Sunday School, Cornelius, $6.10; Macedonia Sunday School, East Bend Circuit, $5.30; Rural Hall Sunday School, $2.65; Price Sunday School, $1.80; Centenary Sunday School, Greensboro, $6.80; Boonville Sunday School, $1.34; Peachland Sunday School, $3.00; Morganton Sunday School, $10.01; Bethel Sunday School, Morganton, $2.76; Maiden Sunday School, $1.15; Brevard St. Sunday School, $13.31; Catawba Sunday School, $.22; Seversville Sunday School, Charlotte, $4.70; Rutherfordton Sunday School, $3.26; Connelly Springs Sunday School, $2.50; Pisgah Sunday School, Shelby District, $2.10; Ozark Sunday School, Gastonia, $6.25; Forest City Sunday School, $1.70; Clarksburg Sunday School, Statesville, $8.25; Triplett Sunday School, Mooresville, $2.42; Wilkesboro Sunday School, $2.54; Pleasant Hill Sunday School, Candler, $3.25; Belmont Sunday School, $5.63; Morven Sunday School, $4.27; Hope Well Sunday School, Catawba, $.75; West Hickory Sunday School, Hickory, $2.04; Weaverville Sunday School, $2.74; Rose Chapel Sunday School, Statesville, $1.50; Bethel Sunday School, Asheville, $4.01; Antioch Sunday School, Rural Hall, $2.75; Southside Sunday School, Winston-Salem, $9.00; Wentworth Sunday School, $3.03; Summerfield Sunday School, $2.50; North Main St. Sunday School, Salisbury, $4.80; Moss School House Sunday School, Sherrill's Ford, $1.10; Fairmove Sunday School, Newton, Route 4, $2.02; Thermal City Sunday School, $2.00; Turnersburg Sunday School, $2.11; McKendree Sunday School, Mooresville, $3.65; River Bend Sunday School, Paw Creek, $2.00; Marvin Sunday School, Lincolnton, $.90; Union Sunday School, Weddington Circuit, $.92; Prospect Sunday School, Monroe, $4.33; Cooleemee Sunday School, $3.34; Franklin Sunday School, $2.20; Murphy Sunday School, $2.00; Salem Sunday School, Morganton, $2.50; Denton Sunday School, $2.20; Polkton Sunday School, $4.00; Broad St. Sunday School, Statesville, 34.59; Trinity Sunday School, Charlotte, $2.79; Boone Sunday School, $1.27; Rocky Mount Sunday School, Granite Falls, $1.00; Gay's Chapel Sunday School, Salisbury, $2.25; Concord Sunday School, Bessemer City, $4.70; Elbethel Sunday School, Kings Mt., $1.50; Salem Sunday School, New London, $2.12; Norwood Sunday School, $23.80; Cedar Grove Sunday School, Norwood, $1.55; Holt's Chapel Sunday School, Greensboro, $1.26; Franklin Avenue Sunday School, Gastonia, $3.05; Prospect Sunday School, Siloam, $1.02; Zion Sunday School, Thomasville, $1.00; Brick Church Sunday School, Leicester, $3.09; Leicester Sunday School, Leicester, $4.01; Mock's Sunday School, Advance, $4.62; Bethlehem Sunday School, Walnut Cove, $1.45; Unity Sunday School, Glass, $4.00; Unity Sunday School, Thomasville, $2.50; Mt. Gilead Sunday School, Trinity, $5.95; Mt. Tabor Sunday School, Forsyth Circuit, $1.25; Total, $413.66.

Cash.

West End Church, Gastonia, $6.50; Franklin Circuit, $4.63; Lilesville Circuit, $4.00; North Wilkesboro Sunday School for N. W. Church, $10.82; Unity Church, Thomasville, $7.50; Mulberry Island Church, Stoneville, $2.55; Leakesville Church, $2.97; Stokesdale Circuit, $.50; Belwood Circuit, $12.50; Mrs. Addie Tesh, Winston-Salem, $.50; Lewisville Circuit, $1.95; J. S. L. Orr, North Charlotte, $8.00; Waynesville Church, $6.00; Coleridge Circuit, Siler, $5.00; Mt. Gilead Church, Trinity Circuit, $.55; Total, $102.97.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING MAY 28, 1910.

Subscribed.

Concord: Dr. W. C. Houston, $25.00; L. E. Lipe, $5.00; Prof. Walter Thompson, $100.00; R. P. Benson, $10.00; Jno. M. Oglesby, $5.00; W. J. Glass, $5.00; W. B. Ward, $10.00; Mrs. Kate Laughlin, 155 Valley St., $5.00; H. W. Laughlin, 153 Valley St., $5.00; J. E. McGraw, 46 Elizabeth St., $5.00; T. L. Chaney, 153 W. Depot St., $5.00; E. P. Blackwelder, 46 N. Crowell St., $5.00; J. F. Clayton, 138 Cedar St., $5.00; C. H. Barrier, 16 N. Kerr St., $10.00; T. Y. Yates, N. Crowell St., $2.00; Concord, R. F. D. 6: Prof. W. H. Williams, $5.00; Lewis Sides, $.25; George Sides, $.25; A. J. Stowe, $1.00; Mrs. Malissa Carter, $1.00; Mrs. Mollie Carriker, $5.00; W. B. Sides, $1.00; Mrs. Annie Hornbuckle, $1.00; Miss Annie Hudson, $1.50; Mrs. M. A. Hudson, $1.00; Miss Fannie Wade, $5.00; A. H. White, $1.00; C. E. Sides, $5.00; Concord, R. F. D. 6: T. L. Bost, $5.00; A. W. Long, $1.00; Robert Weant, $10.00; Robert T. Sides, $2.00; W. E. Klutz, $2.00; F. M. Dulin, $3.00; J. B. Hill, $1.00; D. A. Corzine, $5.00; P. S. Stallings, $25.00; Miss Lillie Wade, $1.00; W. C. Dejarnett, $5.00; Mrs. E. J. Wade, $1.00; Mrs. W. H. Hagler, $5.00; S. H. Linker, $5.00; Mrs. A. M. Sides, $1.00; Concord, R. F. D. 7: Lee White, $2.00; Harrisburg: J. W. Stallings, $1.00; Harrisburg, R. F. D. 2: W. A. Fink, $10.00; China Grove: C. W. Rankin, $15.00; Total, $330.00.

Cash.

Robt. Weant, $10.00; A. W. Long, $1.00; C. E. Sides, $5.00; A. H. White, $1.00; J. W. Stallings, $1.00; C. W. Rankin, $5.00; Mrs. M. A. Hudson, $1.00; Miss Annie Hudson, $1.50; Miss Annie Hornbuckle, $1.00; Mrs. Mollie Carriker, $5.00; W. B. Sides, $1.00; Mrs. A. M. Sides, $1.00; Mrs. Mallissa Carter, $1.00; A. J. Stowe, $1.00; Lewis Sides, $.25; George Sides, $.25; Prof. W. H. Williams, $5.00; T. Y. Yates, $2.00; W. B. Ward, $2.50; Dr. W. C. Houston, $25.00; Total, $70.50.

Paid on Former Subscriptions.

Prof. M. A. Yost, Weaverville, $5.00; Misses Kerr, Asheville, $5.00; A. G. Barnett, Asheville, $5.00; B. Frank Page, Greensboro, $5.00; H. B. Slack, Greensboro, $1.00; I. M. Reynolds, Greensboro, $3.00; V. W. Spencer, Greensboro, $1.00; C. C. O'Daniel, N. Wilkesboro, $5.00; W. D. Meacham, Asheville, $5.00; J. H. Weaver, Asheville, $10.00; Misses Dora and Mary Dilworth, Greensboro, $5.00; C. C. Perdue, Thomasville, $.75; J. W. Culp, Gastonia, $5.00; P. H. Turner, Norwood, $5.00; Total, $60.75.

THE GARDEN AMONG THE HILLS

The travellers came suddenly upon the place after a drive of many miles through the South Carolina woods—a drive under a canopy of Cherokee roses which climbed far up into the pines and hung in long garlands above the road. The woods were gay with violets, azaleas and ferns,—how fragrant and how beautiful it was!—and then as the travellers left the pines behind, there burst upon their view a most wonderful garden of flowers, surrounding a modest cottage home.

The soil was sandy and unpromising enough, but by some magic an acre or more had been transformed into a mass of bloom. There were rosebushes—dozens and scores of them. There were red and pink poppies, pink and white verbena, blue larkspur, beds of ragged-robin—all the treasures of the old-fashioned garden that the grandmothers of the present generation loved.

The travellers paused at the foot of the path which led through the flowers to the house, and a woman came down to greet them.

"May we have a glass of water?" they asked, but their souls drank in the beauty of the garden.

She brought the water, and as they thanked her for her kindness, they noted more closely the woman herself. She was a dainty little person whose gray hair was contradicted by the freshness of her cheek; and in her clear eyes there were the sweetness and the serenity of a soul at peace with its Maker.

A few questions brought out her simple story. She lived alone. Her resources, so far as money was concerned, were very small. A cow and a vegetable-garden supplied most of her modest needs, and nearly all her time was spent among her flowers.

"When I can be of use to the neighbors in time of sickness or other need, I am glad to go," she said, "but I always feel that the flowers I take them do them more good than I can do. All the year in pleasant weather I live here in my garden, and since my mother and my sisters died, the flowers seem to mean more and more to me."

"But isn't it hard work?" they asked.

"Oh, no; and the flowers appreciate all I do for them. Why, I often catch myself listening to hear them speak. Anyway, I love to think they know me, and I try to understand what God says to me through them. Besides, the strangers who come along always stop to enjoy them, as you have, and it seems my only way to share my happiness with others."

They thanked her with words for the beautiful roses she gathered for them before they went on their way, but in their hearts they thanked her more for the lesson in contentment, service and faith which she had taught.

Poor and lonely? Most persons living in such a spot would be, but this woman of the South Carolina hills has riches beyond compare, and her daily life is filled with blessed companionship and with poetry.

How much more of beauty and fragrance there would be in the world if all, whether their lots are cast in the busy centers or beside unfrequented by ways, would cherish and care for the flowers in the gardens of their lives, striving to understand the message which God sends through them, and sharing their happiness with those who pass along the way!—Selected.

"Any time is the proper time for doing what is right."

* * * *

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Tauler.

* * * *

"Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard, and compelled to sink or swim for himself."—James A. Garfield.

* * * *

The Lord would have us know that we are weak, and that He alone is strong. It may cost us many struggles and many disappointments before we comprehend this fact. Ambition soars, and strives, and falls; humanity plans, and struggles, and fails; but when man comes at last into the presence of his Maker, and casts himself unreservedly upon Him, he then lays hold upon eternal strength.—Selected.

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Charlotte District, Central Church, Monroe, July 21-24.
Shelby District, Dallas, July 28-31.
Statesville District, Catawba, July 21-24.
Morganton District, Forest City, July 28-31.
Greensboro District, Walnut St., Greensboro, July 6-8.
Franklin District, Franklin, July 28-31.
Winston District, Burkhead, July 14-17.
Mount Airy District, Boon, Aug. 4-7.
Asheville District, Weaverville, July 7-10.

LOCAL ALUMNAE ASSOCIATION OF G. F. COLLEGE RE-ORGANIZED.

It is always an inspiration to students to visit their Alma Mater, and especially is this true of G. F. C. alumnae, who are so proud that their college has come through fires and now stands on so firm a foundation.

At the annual meeting of the Alumnae Association held during the week of commencement it was a source of regret to Greensboro alumnae that the local association had been discontinued.

And full of the renewed zeal and loyalty which was so contagious at the meetings and re-unions of commencement, a call was made for all Greensboro alumnae to come together on the afternoon of May thirty-first, at the Carnegie Library for the purpose of re-organization.

In response to this call about forty alumnae were present, all of whom joined the new association, and many other names were sent in, making a total enrollment of sixty members.

Miss Nannie Lee Smith was called to the chair and Mrs. C. H. Ireland made secretary pro tem.

After the adoption of the constitution and by-laws the following officers were elected: President, Mrs. C. H. Ireland; First Vice-President, Miss Alma McDonald; Second Vice-President, Mrs. J. G. Foushee; Third Vice-President, Mrs. A. G. Lynn; Recording Secretary, Miss May Hinshaw; Corresponding Secretary, Mrs. Chas. G. Harrison; Treasurer, Miss Isla Stratford.

At the Alumnae Reunion during commencement it was decided that a fund should be raised for memorial tablets to be placed on the stone columns of the college porch and for the portrait of each G. F. C. president to be hung in the college, and balance of funds to be applied to the chair of English Endowment Fund.

At our reorganization active work was begun by electing the chairmen for the memorial fund of each presidential period, as follows: Lea and Shipp Memorial, Mrs. G. W. Whitsett; Deems Memorial, Mrs. Geo. H. Royster; Jones Memorial, Mrs. John Thacker; Dixon Memorial, Mrs. E. L. Sides; Reid Memorial, Miss Nannie Lee Smith; Peacock Memorial, Mrs. Lula B. Carr; Lucy Robertson Memorial, Miss Araminta Hester.

The President appointed Miss Annie Anderson as chairman of the Press Committee.

A meeting of the Executive Committee was called for next Wednesday afternoon at which time the appointment of other chairmen will take place.

We wish to thank Miss Caldwell, the librarian, for the invitation to hold all alumnae meetings in the lecture room of the library. The regular meetings of the Association will be held quarterly.

As "success doesn't consist in never making mistakes, but in never making the same mistake twice," we are hoping for grand things as the result of our re-organization. And may there be many local associations formed throughout the state.

TENT MEETING AT HIGH POINT.

The tent meeting held here by Rev. G. E. Eaves of Randleman and Prof. F. U. Fisher of Canton, closed yesterday. The meeting, despite some set-backs, was a happy success. I secured the names of 26 persons who were converted in the meeting and failed to get perhaps a dozen names. The average audience was perhaps 500, often above that. On the second Sunday night of the meeting the audience must have run up towards 2,000 people. It was a great opportunity to reach the masses. Bro. Eaves was not well and was utterly unable to preach one night. He was compelled at last by sickness to give up the Sunday services at the close of the meeting to others. We had a love-feast Sunday afternoon and from the number that testified and the fervor of their testimony I was fully persuaded that the meeting had kindled the fires of heaven in the hearts of many.

Prof. Fisher is a great singer whose soul is full of music and whose spirit goes out with the song. His singing attracted many and pleased all. He is great as a choir leader. His services are available and those who desire a master musician in their meetings would do well to write him.

The preaching of Bro. Eaves was a disappointment to many on account of the total absence of anything sensational. Many who go to a tent meeting expect something "highly seasoned," "hot stuff." The preacher made no effort to be sensational. It soon dawned on the minds of the multitudes that he was there on a serious mission, the salvation of souls, and that his methods were to be "old style" and not sensational. And so the meeting gradually grew in power from day to day and the preacher got a good grip on the hearts of his hearers. It was a great pity, many felt, that the services could not continue at least another week.

The conversions were at the altar, and the converts were urged to join some church at once. We expect and are sure of good results from the meeting. Olin P. Ader.

High Point, N. C., June 6, 1910.

WAYNESVILLE DISTRICT CONFERENCE.

By request I send you a brief account of our District Conference, held in Canton, May 26-28.

Contrary to the expectation of many, it was exceedingly well attended. The General Conference seemed to add to rather than detract from its attendance. The Presiding Elder and all the fourteen pastors were present. All of our three superannuates were on hand—Revs. J. D. Arnold, T. F. Glenn, and J. P. Reynolds. These honored brethren contributed much to the interest of the session. Six recording stewards out of fourteen, seven local preachers out of nine and thirty-nine delegates out of fifty-six were present, making an even seventy out of a total of ninety-seven.

The Conference opened with an inspiring address by Bro. W. B. Stubbs on the Laymen's Movement.

Prof. H. A. Haynes was with us and represented the Children's Home. Prof. C. H. Trowbridge put in a few earnest words for Brevard Institute.

There was not quite so much preaching as we usually have at such times. The preaching of the Conference was done by Revs. Z. E. Barnhardt, W. M. Curtis, and C. S. Kirkpatrick. The first two preached to the edification of all present. Bro. Curtis also spoke in the interest of G. F. College.

The sessions of the Conference were held in the Canton school building, the Methodist Church being torn away for the erection of a splendid modern structure. We had the pleasure of seeing the blue print of the new church, and it is to be a handsome building. Pastor Abernethy and his people entertained us royally, and when the time again comes to go to Canton, I predict another big attendance. The next session is to be held at Leicester.

The Champion Fibre Company put us under obligations to them on giving us a visit to their giant plant. There was a mighty army of us, but I think we got through and down and out without the loss of a man. (Wages are good there, too.) I wonder if a District Conference looks like a sorry affair to many of the business men of our land, who are projecting such mighty business enterprises. I am glad to know that Bro. Secrest who conducted us through, and who is one of the head men in the concern, is Bro. Abernethy's recording steward. May his tribe increase.

Delegates to the Annual Conference: J. C. Curtis, R. L. Noland, R. L. Hoke, and O. C. Reynolds.

C. M. Carpenter was licensed to preach, and R. C. Kirk and T. A. Groce were recommended to the Annual Conference for admission on trial.

C. S. Kirkpatrick, Sec.

WAYNESVILLE DISTRICT NOTES.

Rev. J. H. Barnhardt and the editor conducted a series of meetings in Waynesville in March. There were 26 accessions.

* * * *

Rev. J. W. Campbell's meeting at Snow Hill resulted in 18 accessions. He did his own preaching.

* * * *

There are 63 Sunday-schools now operating in the district. This is a gain of 28 for quarter.

* * * *

For the year there has been approximately 200 conversions within the district, resulting in 135 accessions. Remember our goal is at least 1,000 conversions for 1910.

* * * *

A meeting for a week at Palmer's, conducted by J. F. Shelton and C. M. Allison, did a good work for the church. There were five accessions.

* * * *

Brevard has had one of the best meetings in years. The pastor was at the helm. The meeting did a fine work among the young men.

* * * *

Our district regards with reverent affection our resident superannuates. These brethren are, J. D. Arnold, of Waynesville, Dr. T. F. Glenn, of Clyde, and Rev. J. P. Reynolds, of Leicester. Each in his own community, according to health and opportunity, is rendering efficient service. We hope to have their presence and blessing at the District Conference.

West Asheville's membership was greatly refreshed by a ten days' meeting, led by the pastor, Z. E. Barnhardt. There were 22 additions and almost the entire membership was revived.

* * * *

Bethel continues to go forward. Half year's salary paid in full and over, and every church on the honor roll 30 days in advance of the end of the quarter! Go head!

* * * *

North Haywood reports progress on the parsonage. The lumber has been sawed and the house will likely go up this summer.

* * * *

The church at Brevard has secured a beautiful lot adjoining its present property. This, looking to future growth and enlargement, is a wise move.

* * * *

Misses Eula and Nina Buttrick having spent the year teaching in Mexico, will be at home in West Asheville for the summer.

* * * *

The church at West Asheville is ready for the roof and brick veneering. It is 60x70, with a commodious gallery, and its estimated cost is $10,000.

* * * *

The new church at Clyde goes forward rapidly. It is nearly closed in. It will be a beauty.

* * * *

Canton's old church is being removed to make way for a ten thousand-dollar structure of modern design. It will have an auditoriur, Sunday-school room, 16 class rooms, ladies' parlor and study. When built, it will be the best church of any denomination outside of Asheville and west of the mountains. It gets a donation of $1,000 and a loan of $2,500 from the Church Extension Board.

* * * *

One of our brethren has given a lot for a union church in upper big Sandy Mush. Logs are being hauled and the church will be built.—District Bulletin.

WHY A REVIVAL?

The first year of my ministry, I remember inviting a brother to cooperate with me in a revival meeting which Bro. Glenn was to assist me in; his reply was, "We don't believe in revivals," and doubtless he meant it, for his ministry gave evidence. The word revival is a compound Latin word composed of re, again, and vivo, to live, and when combined the compound means to live again. A person may spiritually die and live many times during his natural life. Some church members need a spiritual resurrection every year and sometimes more frejuently. All revivals are amnormal. All children are born in a justified relation and a spiritual state. The moment the child comes to distinguish between right and wrong that moment it becomes morally accountable, and if it accepts Christ when first presented it never loses its spiritual life until it sins; but if it rejects Christ when first presented it sins and hence becomes a backslider. But the great majority lose their infant spiritual life and are therefore backsliders. That constitutes the fundamental necessity for a "revival" or a second living. But even after they are born again, they may lapse and fall into sin, and that constitutes the second reason for a revival.

God's plan was that man should not sin, but knowing he would he made a provision in Christ, for he was a "Lamb slain from the foun-

dation of the world." God never intended that children should sin and lose their infant spiritual life, but knowing that the great majority will, the Gospel is made available to recover their lost estate. Every man, woman and child in the Jewish nation was a member of the church of God. But we see that while revivals are abnormal and theoretically unnecessary, yet practically they are necessary, for the Psalmist prayed: "Wilt thou not revive us again, that thy people may rejoice in thee?"

We have just closed two very gracious revival meetings, which continued for two weeks at each church, Chadwick and Seversville. Your humble servant did the preaching with the exception of two sermons which were delivered by Bro. Smith, of Charlotte. More than 100 were converted. The churches were greatly revived and strengthened. As a result, we have received 35 into the church and numbers have gone into other churches.

At the close of our meeting at Chadwick we had more than two hundred attendance at Sunday school. The Sunday school at Seversville is near the one hundred mark.

These are kind, appreciative, large-hearted people, and we are working and praying for a great and a successful year in this part of our Lord's vineyard.

H. H. Robbins.

Chadwick, N. C.

THE WORLD'S SUNDAY-SCHOOL CONVENTION.

Edward S. Lewis.

The Sixth World's Sunday-School Convention assembled in Washington, D. C., on the 19th of May and continued in session six days.

Owing doubtless to the newness of this movement its purposes and methods awakened many inquiries. Some have wondered wherein it differs from the International Association; others have considered it an agency for the study and promotion of Sunday-school methods on a large scale, and still others have regarded it as simply a foreign missionary society. But none of these phrases describes the World's Convention. In the first place it is not a fully organized association. It has existed as a convention held at somewhat irregular intervals at five different dates since 1889. Its object has been two-fold; to give the Sunday-school vision to the mission fields and the missionary vision to the Sunday-schools. It is officially described as "an organization of Christian men and women, who believe that the Sunday-school is a most important factor in promoting the interests of the Kingdom of Christ throughout the world." Its purpose is stated to be "to help answer the prayer, 'Thy Kingdom Come,' by leading the Churches to realize the importance of the Sunday-school as a missionary agency in home and foreign fields." It is not a competing missionary society, nor does it duplicate the agencies of the established societies. Though it takes the world as its field, its sphere of operations is the Sunday-school. It believes that the mission fields need better schools, larger enrollments, better methods, trained teachers, more co-operation with local and general associations, and institutes, and conventions. It lays very special emphasis upon its faith that the future of the mission fields, like those at home, depend mainly upon Christian education and training, as represented by the aims and forces of the Sunday-school. Hence it endeavors, through correspondence and printed matter, to keep in touch with all parts of the world, it sends its representatives to mission fields to encourage the missionaries and assist them in organizing and supporting local associations; it holds great conventions, which bring together missionaries and Sunday-school workers from every part of the world, and uses every available means of promoting the work of the Sunday-school generally.

Prior Conventions.

The first World's Convention was held in London, England, July, 1889; the second, in St. Louis, September, 1893; the third, in London, July, 1898; the fourth, in Jerusalem, April, 1904, and the fifth, in Rome, May, 1907. The last convention made a formal organization of the association, May 22, 1907, though this was nothing more than a resolution, no constitution being adopted, no general secretary elected, and no fund being provided for the carrying on of the work. The first World's Convention sent Dr. J. L. Phillips to India as a pioneer of organized Sunday-school work. From the third convention Mr. T. C. Ikehara returned to his home in Japan as the representative of the International Association for promoting Sunday-school work in his native land. Since the fifth convention there has been a rapid development of the association's aims and plans. To-day the Sunday-school workers are well organized for united fellowship and service in several countries of Europe, in India, Japan, Mexico, and the West Indies. Encouraging beginnings have been made in Korea, China, North Africa, and South Africa, while Palestine and Asiatic Turkey have received substantial assistance.

The Washington Convention.

The sixth convention had been worked up with remarkable vigor. Its president, the Rev. F. B. Meyer, together with Marion Lawrence and E. O. Excell, made a two months' tour of a large section of this country for the purpose of stimulating interest in the coming gathering. The party traveled eight thousand miles on this tour, addressing two hundred and thirteen sessions. When the opening day came there were thousands of visitors thronging the Nation's capital for the most cosmopolitan gathering ever held on the continent. It assembled in Convention Hall, under a monster map of the world, and included missionaries and other representatives from most of the mission fields of the world. It was said that this associ is the world's largest organization, having 27,888,479 members reported. These include 2,500,000 officers and teachers, and the number of members reported at Rome was 25,288,119. The theme of the convention was "The Sunday-School and the Great Commission."

A Crowded Capital.

The resources of the City of Washington were severely taxed to accommodate the crowds that poured in from all over the country. Special trains came from far and near, one being noted as coming from distant Oregon. It is impossible to say how many persons were there as delegates and visitors. Some estimated the entire number as high as thirty thousand. They crowded the hotels, the streets, the churches, and all places of interest in and about the city, and then the sightseeing automobiles ran crowded all the time. Convention Hall accommodates ten thousand people, sitting and standing, but on the first night there seemed to be more turned away than the number that got in. The hall was packed at other sessions, and the two and three churches that were used for some of the sessions were utterly inadejuate to hold the throngs tnat sought admittance. There was some disappointment and a little hard feeling over this, but in the main it was recognized that even a little of such a convention as this was enough to repay any one for coming. Perhaps nothing was said more frequently than that Washington's great need was an auditorium suitable for large assemblages of people.

The Program.

The opening session was held on Thursday afternoon at 2:30 o'clock. The great hall was packed with people. Bishop Cranston conducted the devotional service, and Dr. Meyer preached the convention sermon. In the evening came the welcome service, with addresses by President William H. Taft, the Hon. John Wanamaker, and the Rev. Dr. Samuel H. Green. The responses were by the Rev. Dr. Monroe Gibson and Bishops Yoitsu Honda and Joseph C. Hartzell. The bulk of the program was a roll-call of the nations, which was continued from session to session. Some idea of the magnitude of the platform work may be had by noticing that there were about seventy of these addresses by the foreign visitors concerning the various missions. Fifty-one different nations were said to be represented in the convention, and the program was practically given up to them. At Rome there were fifty-three religious denominations participating in that convention, and there were doubtless more at this. There was certainly a world-view, and the program builders frankly recognized this and gave the platform to it. In deference to the request of the English delegates there was a short time given on Monday forenoon to a review of the departments of Sunday-school work, but this was all. It was a foreign missionary convention, to all intents and purposes, though the work of the Sunday-school was kept constantly in view. Of course there was some disappointment over this among those who were familiar with ordinary conventions, and had come to get points on their local work. But this was not general, and those who had kept track of the preceding conventions expected nothing different from the broad missionary scope which has characterized them.

The World in Review.

It is doubtful whether there has ever been anything like the wide presentation of the Christian activities of practically all the denominations in all the world that was afforded by this program. There was opportunity to hear reports of the progress of the gospel almost everywhere under the sun from those who have become thoroughly familiar with all its details. And though they spoke first of Sunday-school work in their several countries, their representations could not be confined to this.

World's Sunday School Day.

The convention Sunday was the religious climax of the gathering. Services in the Washington churches were held under the motto, "Morning, Communion; Afternoon, Consecration; Evening, Conquest." No assignments were made for the pulpits in the morning, and all the pastors were requested to preach themselves. In the afternoon at 3 o'clock missionary rallies for boys and girls were held in twelve different churches, and at 4 o'clock there were equipment services in eleven churches. In the evening there were missionary meetings in one hundred churches, with addresses in each church by a missionary and a home-worker.

The Great Parade.

A parade of men from adult Bible classes was arranged for Friday evening. By special privilege it was allowed to traverse the grounds of the Capitol, and to be reviewed by the women delegates and others from the east steps of the capitol. An unprecedented courtesy was the early adjournment of Congress on that day for the purpose of honoring the convention and allowing congressmen to join in the review. The parade was to move at 6 o'clock, but at that hour the rain, which had been falling ominously for two hours at intervals, began to come down in torrents. But at 7 o'clock the men started, regardless of the wet, and the parade was a grand success. There were about seven thousand men in a line a mile long, and tens of thousands of people witnessed and cheered them. The'r objective was Convention Hall, into which they began to stream about 8 o'clock. They were coming in with banners, and songs, and shouts for more than an hour. There were banners of States, of countries, or counties, of schools, and of miscellaneous character. There was wild enthusiasm as the various delegates came marching in with all sorts of songs and "yells." Some of it was like the transcendent enthusiasm of a political convention. When all were in, the banners were carried in triumph around the hall amid roars of applause. The Ohio delegation was the most prominent here, as it carried no fewer than a dozen banners lettered by Dr. Joseph Clark with pungent mottoes. All this culminated in the singing of "My Country, 'tis of thee." "God save the king," and "All hail the power of Jesus' name." Then came addresses by Dr. Stuntz and Dr. Cadman. There was a good deal of the spectacular in the convention, and those who delight in such things certainly had their feast at this time.

The Color Line Visible.

There was a jarring note struck by this parade which ought, in truth, to be touched upon. The colored ministers of Washington issued a protest at the barring of their schools from the parade. The newspapers took the matter up, and there was a good deal of feeling over it. The officers of the association said that they had no responsibility for this, as the parade was arranged for by the local committee. This committee declared that the colored schools were not members of their local association, and therefore were not entitled to parade with it. The colored ministers then claimed that their schools were not allowed to join the local association, as they would have been glad to do. There were warm words on both sides. Many of the visitors sided with the colored people, and the latter pointed out the inconsistency of shutting them out of a movement that was being promoted throughout the world upon the urgent plea of universal Christian brotherhood. We do not think that the action of the local committee will find many to justify it.

The Sinews of War.

For the first time in its history the World's Association undertook to raise a budget for the expenses of the ensuing triennium. It asked for $25,000 a year for three years—$75,000 in all—which was raised in a few hours, mainly by securing pledges toward making life members of various prominent persons at $1,000 each. This was a notable achievement, which will have far-reaching results. Among these will be doubtless the perfecting of the organization, the election of a

(Continued on Page Fifteen)

The Epworth League

Editor of League Columns
MISS BLANCHE JOHNSON

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; Vice-President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Rev. G. G. Harley, Asheville, N. C.; Junior Superintendent, Miss John Starr, Greensboro, N. C.

District Secretaries

Asheville, Rev. G. G. Harley, Asheville.
Charlotte, Rev. W. O. Goode, Charlotte.
Franklin, Rev. L. D. Thompson, Andrews.
Greensboro, Miss John Starr, Greensboro.
Morganton, Prof. I. B. McKay, Rutherford College.
Mt. Airy, Rev. Z. Paris, North Wilkesboro.
Statesville, T. E. Lothery, Davidson.
Salisbury, Rev. E. M. Avitt, Jackson Hill.
Shelby, Rev. J. F. Armstrong, Bessemer City.
Waynesville, Rev. C. S. Kirkpatrick, Brevard.
Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Subscribed to date.....$50.00

Put the young people to work on the Dormitory Fund during the summer vacation months.

* * * *

One of our Leagues has a committee working on the Dormitory Fund and will report next week.

* * * *

Did you get off a box of supplies for the Children's Home on Monday after the fifth Sunday in May?

* * * *

The next box of supplies from your League is due on Monday after the fifth Sunday in July. Let's begin to fill it now.

* * * *

When may we expect to hear from you in regard to the amount your League will pledge to the Dormitory Fund? Remember you have have until July, 1911, in which to pay your pledge. We believe the Leagues in this Conference will do their very best to raise the necessary amount to build the Dormitory at the Children's Home and the work is worthy of our most earnest effort.

* * * *

The following Leagues paid the five-cent assessment for expenses of the Asheville League Conference:

Greensboro, Walnut St.....	$1.15
Farmington	1.00
North Asheville Juniors.....	2.00
Charlotte,, Belmont Park.....	2.60
Salisbury	1.25
Hickory	1.00
Concord	2.10
Franklin, Mt. Zion.....	.73
Hendersonville	2.60
Clyde, Juniors	.60
Davidson	2.00
Asheville, Bethel	1.50
Biltmore	1.25
Gastonia	1.00
High Point	1.00
Brevard	2.00
Whittier	1.30

BELMONT PARK, CHARLOTTE.

"May 30, 1909 twenty five young people of Belmont Park Methodist Church met with the Pastor for the purpose of discussing the Epworth League and its work. We organized that afternoon with twenty-two members, elected our officers and appointed each Sunday evening for our devotional meetings.

Officers: Mr. J. E. Propes, President; Miss Gertrude Falls, First Vice-President; Miss Monnie Ridenhour, Second Vice-President; Mr. L. M. Smith, Third Vice-President; Mrs. L. A. Falls, Fourth Vice-President; H. R. Lewis, Secretary; Will Love, Treasurer; Miss Corrinne O'Brien, Epworth Era Agent.

The Devotional Department held forty-six meetings during the year, with an average attendance of thirty-six. Fourteen are members of the Fellow Workers Covenant and nineteen Quiet-hour Comrades.

The Charity and Help Department made eighteen visits to the sick, four to hospitals, raised $5.20 for their work, and carried six bouquets to the sick.

The Literary Department held one meeting and reports fourteen members taking the reading course and nineteen studying the Bible, four subscribers to the Epworth Era.

The Missionary Department is not fully organized, but held two meetings with good attendance.

This League has been one of the greatest blessings, not only to our Church but to our community and especially to the young people who have come into its fold. It has started young people into Christian work who have been sitting idle in the Church."

We are glad to give space for such reports as the above. There is no calculating the amount of good accomplished by such a League. We are pleased to note that they now have a total membership of fifty and trust that they will continue to increase in numbers and good works and ever be a blessing to their Church and community and a source of unfailing help to their pastor.

Our neighbors make our opportunities to serve God and we make theirs. The narrow way and the broad way run parallel to each other so that the people on either can see what the others are doing.

Instead of doing alms before men to be seen of men, let us do a few of the kind of alms that men do not see at all.

Our happiest moments in life are samples of which heaven is the real thing.

The man who prays a long prayer in public may be making up for the prayers he neglected to pray at home.

The world is getting better all the time, but even with that it is not as good as it ought to be.

What we were yesterday we shall be tomorrow, with today's practice added.

The man who seeks first the kingdom of "keeping up" with the world or "keeping ahead" will have all these things subtracted from him.—Epworth Era.

The eye of a little Washington girl was attracted by the sparkle of dew at early morning. "Mamma," she exclaimed, "it's hotter'n I thought it was."

"What do you mean?"

"Look here, the grass is all covered with perspiration!"—Baptist Commonwealth.

A little girl of two years came running to her mother with a small feather in her tiny hand. "See, mama," she said, "birdies' hair!"

Tetterine Cures Itching Piles Quickly.

"One application of Tetterine cured me of a case of Itching Piles I had for five years."

Baynard Benton, Walterboro, S. C.

Tetterine cures Eczema, Tetter, Ground Itch, Ring Worm, Infants' Sore Head, Pimples, Itching Piles, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists, or by mail direct from The Shuptrine Co., Savannah, Ga.



The Rural Mail Comes Once a Day

THE TELEPHONE keeps you in touch with neighbors, friends and the city every minute of every day. Progressive farmers throughout the South are installing telephones in their homes and connecting with the Bell System. The cost is low; the service is satisfactory.

Write today to the nearest Bell Telephone Manager for pamphlet, or address

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A Delicious Temperance and Refreshing Drink. Contains no drugs or impurities. Nature's own product.
One large bottle of EXTRACT will make 64 pints

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Don't pay 5 cents a glass for summer drinks when you can make 8 gallons (128 glasses) of DELICIOUS ROOT BEER for 25 cents.
Root Beer made from KNAPP'S EXTRACT is not only a delightful drink, but contains ROOTS, BARKS and HERBS used for centuries to purify the blood.

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Sold since 1839, the kind Grandma made. None so good. None goes so far. Send 25 cents for large bottle by mail.

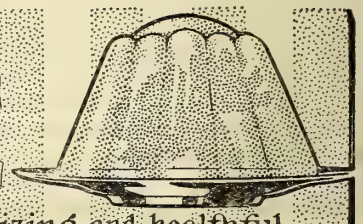
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"For God's Sake Do Something"



We have answered this cry in our new book "Fighting the Traffic in Young Girls" by Ernest A. Bell, U. S. District Attorney Sims and others. The most sensational indictment of the White Slave Trade ever published. It tells how thousands of young girls are lured from their homes annually and sold into a life of sin and shame. The Cincinnatti Inquirer says "Of all the books of the season the War on the White Slave Trade is the most helpful; it should be read by every man, woman and child." Agents are making from $8.00 to $17.00 a day selling this book. Over 500 pages. Many pictures. Price $1.50. Best terms to agents. Outfit free. Send 15c for forwarding charges. Book sent to any address post paid upon receipt of price. **American Home Supply Company, Pope Building, Chicago.**

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Superlatively pure, appetizing and healthful.

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Crystal Gelatine makes the tenderest jellies and the greatest variety of dishes. Will not curdle milk or cream. Being nutritious and easy to digest, it is taking the place of heavier desserts. Try it on your table to-day.



EACH PACKAGE MAKES TWO FULL QUARTS.

Ask your grocer. Sample package free.

CRYSTAL GELATINE CO.,
121 A Beverly St.,
BOSTON, MASS.

Our Little Folks

FORGETTING TO THANK MOTHER.

Of course, you boys and girls are not the kind who forget to say "Thank you" when any one does you a favor. When you were very small, before you could so much as talk plainly, papa and mamma taught you these two little words, and ever since you have been careful about using them at the right time.

There are a good many people who are careful to say "Thank you" when somebody passes them the bread at dinner or lends them a book to read, but who receive other and greater kindness without saying a word. "Where are my rubbers" cries Jack, as he is about to start to school some rainy morning. "Oh, dear! I wish folks would let my rubbers alone!"

"Here they are, Jack," mamma says quickly, as the sound of the impatient voice comes to her ears. "I set them beside the register to have them get nice and warm." And perhaps Jack says, "Oh," and perhaps he says nothing at all. It is not likely that he says, "Thank you." We fear his mother is used to it, however. Most mothers are.

How many boys and girls think of saying "Thank you" for the hours mother spends mending their torn clothes, or for care of them when they are sick, or for any of the little sacrifices she is making all the time? If they want any help on their lessons, mother gives it as a matter of course, and they usually forget it is anything for which to thank her. They take it for granted that whatever they want, mother will give them, if she possibly can. And so she will, but her willingness and her love and her unselfishness are no excuse for their being ungrateful and discourteous.

Start in this very day to say "Thank you" whenever mother does you a kindness. Perhaps you will be surprised to learn how many chances there are in a day to use those two little words. And you will be even more surprised to see how much it means to mother that you do not forget them.—Ex.

PLAIN FOLKS.

"Do you know what I'm going to be when I grow up, Nora?" This question came from Ted, who was curled up on the kitchen window-seat, with a book, near where Nora was ironing.

"No, dearie." Nora folded a towel deftly, and hung it across the clothes-horse, smiling indulgently at the the dreamy little face. She and Ted were fast friends, and to her he had brought all his cherished hopes and inspirations. "What are you going to be?"

"A hero!"

Nora didn't seem as delighted at this announcement of what appeared to be a noble ambition as Ted could have wished. She turned to the range for a fresh iron, and touched it with a moist finger to see if it was hot enough before she replied. And then she spoke slowly and without enthusiasm.

"Is that so? Well, now, I can't say that I ever thought much of heroes, as a class. I like just plain folks. A hero is somebody who does a great thing. Now, there are lots of people who have done great things who are always lettin' the little ones slide, or leavin' 'em for somebody else to do, or makin' an awful fuss about 'em in one way or another. There's a kind of heroism in most folks if you look for it, and I like best the kind that crops out in the little things of life,—the little duties done well, the little trials borne bravely, the little sorrows choked back so as to be able to help other people bear theirs. Yes, I think I'd much rather associate, for every day livin', with just plain folks!"

"Well," reflected Tom, as he closed the book and climbed down from his seat to bring in the chips Nora had asked for some time ago, "maybe, after all, I'd just as lief be plain folks of the right sort, and this is a good time to begin."

"Bless the boy!" said Nora, softly, as she folded the last piece of shining linen.—Daisy Wright Field, in the Presbyterian.

LOST AND FOUND.

It was somewhere near the Reptile House that the Bensons, spending the afternoon in the Bronx Zoological Park, missed their little Joey. After that, for two anxious hours, they scoured the park—big brothers and sisters, Joey's Uncle Ned, and Mr. Benson too, whenever he dared leave the distracted mother.

"If he's not drowned or kidnaped or devoured by animals, the shock will kill him—separated from us all! My Joey, my—" and then Mrs. Benson became incoherent.

Indeed, the thought of the agony the four-year-old child must be enduring was harrowing. Of course, everybody not actually in hysterics expected the child would be found; but even Uncle Ned was disturbed at the picture of that tender little fellow, alone in all these acres of park, lost from all his relatives.

Finally, on the strength of a rumor that a "lost kid" had been carried to the station-house in the park, Uncle Ned hurried there. He found little Joey—in the most pathetic of all roles, that of the Lost Child.

"Where you been all the time?" asked Joey, when finally he recognized the existence of his uncle. Seated comfortably on the knee of a big policeman, Joey was busy with a plump banana. Two more big, blue-coated men, just recovering from roars of laughter at some remark of the Lost Child, stood ready with more bananas and candy.

"What did you get losted for, you 'n' mama 'n' everybody?" demanded Joey, reaching for candy, and kindly sparing time for one mildly rebuking glance at his relative. "If you hadn't got losted 'way f'om me, I'd 'a' brought you here wiv me, where all the p'licemans live."—Youth's Companion.

He was a good little boy, and very thoughtful. It was during a long spell of dry weather, and he had heard of the great scarcity of water throughout the country.

He came to his mother and slipped his hand into hers.

"Mamma," he said, "is it true that in some places the little boys and girls have scarcely enough water to drink?"

"That is what the papers say, my dear."

"Mamma," he presently said, "I'd like to give up somethin' for those poor little boys and girls."

His mother gave him a fond look.

"Yes, dear. And what would you like to give up?"

"Mamma," he said, in his earnest way, "as long as the water is so very, very scarce, I think I ought to give up bein' washed."—Selected.

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

COMMENCEMENT EXERCISES OF BREVARD INSTITUTE.

The commencement of Brevard Institute began Saturday morning of last week with the chapel exercises. There was singing by Miss Law and also by the glee club, which furnished the greater part of the vocal music throughout the commencement exercises. Prof. Trowbridge and Rev. C. S. Kirkpatrick made talks to the assembled school.

The indoor programs were followed by the field day exercises, which consisted of a calisthenic drill, a basket ball game and three sets of tennis.

Saturday night in the auditorium a very interesting program was presented by Mr. Kirkpatrick's mission study class on Japan. There were Japanese songs, in which the original Japanese words were set to the peculiar weird music of Japan; a debate on the most efficient method of doing missionary work—evangelistic, educational, philanthropic, medical or literary—the medical method winning as presented by Miss Connie Jolly; two papers, characteristic of Japanese life and home life in Japan; and a series of tableaux representing the Japs at tea, at worship, on the street and before the mirror.

Sunday morning the annual commencement sermon was preached at the Methodist church. Bishop W. R. Lambuth of Nashville, Tenn., had been expected to preach the sermon, but a change in plans caused Dr. C. F. Reid, for a long time a missionary in the east, to take his place. The main auditorium of the church and the Sunday school room were filled by the large congregation. Special music was furnished by a choir of young ladies from the institute, under the directorship of Miss Law. Dr. Reid preached on the subject of prayer, taking as his text: "Lord, teach us to pray." His sermon was a powerful argument in favor of the efficacy of prayer. He showed by citing a number of examples, not only from Biblical sources, but also from general history, that the men who counted most in the great movements of the world were men of prayer. Dr. Reid preached again at the night service on missions in China.

Musical Recital.

On Wednesday afternoon at 3:30 the second annual teachers' concert was given at the institute auditorium. The concert consisted of a piano recital by Miss Law, assisted by Mrs. Trowbridge. The audience was small, but appreciative; the music was of a high grade and excellently rendered. This feature of the commencement, lately adopted, is one to be highly commended for its educational value to the public.

Society Contest.

Monday night was devoted to the annual contest of the two literary societies, the Adelphian and the Lanier. This is always one of the most interesting occasions connected with the commencement. As usual, at such times, the auditorium was full. Above the platform hung the pennants of the two societies, the red and white of the Adelphian and the green and white of the Lanier. The rivalry between these two, always strong, reaches its climax at commencement time, when the points of merit are finally decided upon and one or the other carries off the honors of the year.

The exercises began at 8 o'clock, consisting of a debate, the reading of the prize essay, a recitation contest and music by the glee club. The question for debate was: "Resolved, that the women of the South should have the same right to vote as the men;" supported on the affirmative by Misses Jennie Yongue and Bessie Smith, on the negative by Misses Marjorie Breese and Mary Underwood. All the debaters showed that they had studied the question well, and the arguments both for and against woman's rights showed conclusively that whether or not woman should have the right to vote she certainly has the ability to argue. The committee of judges decided for the negative and awarded first place to Miss Mary Uunderwood of the Lanier society. Four young ladies, Misses Annie Wilson, Ada Blum, Earleene Poindexter and Lucille Mitchell contested for highest distinction in declamation. This honor was given to Miss Lucille Mitchell of the Adelphians, who declaimed "The Death of Benedict Arnold." W. T. Jones read a well written essay on "The Church and the Citizen," which had won the prize. The glee club, consisting of about a dozen young ladies, sang several songs which were well received.

Graduating Exercises.

The closing exercises of the graduating class took place on Tuesday morning. The following is an outline of the program:

Song by the glee club, "The Lord is My Shepherd." Essay by Miss Kathleen Erwin, "When the Land of the Sky Was the Overhills of Ottaray." Essay by Miss Mary Underwood, "Political Relation of City and Country." Essay by Miss Bessie Rice, "The Value of Literary Societies." Piano duet, by Misses Florence Carter and Lois Goode. Rev. C. S. Kirkpatrick, who had been called on at a late hour in the failure of the one expected to deliver the literary address, spoke earnestly on the great opportunities of the day. This was followed by another song by the glee club, after which Prof. Trowbridge presented diplomas and certificates.

The following received diplomas in the high school department: Hilary Brunot and Misses Bessie Rice, Mabel Ashe and Kathleen Erwin. Normal diplomas were presented to Misses Mary Underwood and Bessie White; diplomas in bookkeeping and stenography to Miss Connie Jolly and Richard Huskin, and certificates in stenography to Misses Ammie Wilson, Earleene Poindexter and Ola Callahan.

After presenting the diplomas and addressing the graduates in a few sympathetic words of farewell, Prof. Trowbridge announced the arrival of an important part of the program. At once there was a tightening of the cords of interest all over the room, for the initiated knew that this meant the announcement of the points won by the societies during the year.

These points are divided into three general classes: Points for individuals, for society teams and for the societies themselves.

After reading the list of honors won, Prof. Trowbridge announced the sum total of points: Laniers, 48; Adelphians, 43. W. T. Jones, as president of the Laniers, then received the cup, which has been held by that society for two years. A third winning will make it a perpetual possession.

Mrs. W. R. Macdonald, field secretary of the Woman's Home Missionary Society, was called upon for a talk and responded with a few words of encouragement to the graduates.

After a closing prayer by Rev. J. R. Owen the audience was dismissed and the session of 1909-1910 came to an end.

Little Lawrence jealously guarded his baby brother, and when a lady visitor asked how much he thought his mother would take for him, said, "Oh, ever so much—about a hundred dollars!" "Well," she said, "I am able to give that much." He reflected a moment; then, seized with a sudden inspiration, he replied, "But she wouldn't like to break the set."

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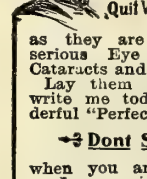
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE ANNUAL MEETING.

The annual meeting at Reidsville adjourned on Monday, and a full account will appear in our next issue.

The following are the officers elected: President, Mrs. Lucy H. Robertson, Greensboro, N. C.; 1st Vice-President, Mrs. J. E. Ray, Asheville, N. C.; 2nd Vice-President, Mrs. R. R. Alley, Greensboro, N. C.; Corresponding Secretary, Mrs. L. W. Crawford, Winston, N. C.; Recording Secretary, Miss Lizzie Perkins, Greensboro, N. C.; Supt. Young People, Mrs. E. A. Cole, Charlotte, N. C.; Supt. Juvenile Work, Mrs. G. G. Harley, Asheville, N. C.; Supt. Literature, Mrs. R. J. Sifford, Gastonia.

There were 178 delegates present, the largest number in the history of the society. Miss Mary Pescud, missionary to Brazil, and Mrs. W. H. Smith, of Knoxville, Tennessee, were present as visitors.

THE WORLD MISSIONARY CONFERENCE, EDINBURG, JUNE 14-23.

Adapted from Helping Hand.

The plans for this Conference are as unique as they are comprehensive. The one supreme object in view is an expert study of missionary problems in order to secure results which will promote the work on the field. Some one has written it: "A conference for the benefit of the hard-working missionary."

Other great gatherings have aimed especially to arouse the church at home to a sense of its opportunity and responsibility. This one aims only indirectly at the home churches. It will be known in the history of the Christian chuch as the first attempt to gather exhaustive testimony from all foreign missionary fields of all Protestant denominations, upon all policies and methods; to sift and weigh this testimony; to draw conclusions and record findings; to publish the same in convenient and inexpensive form so that it may come to the hand of every worker. The ideal is worthy of the missionary age in which we live. Indeed we may well believe such an ideal could not have been projected earlier in time.

Modern missions began in the small, of necessity. For a hundred years successive steps have been taken by individual workers and by missions, as they could feel their way through the labyrinths of heathenism and non-Christian civilizations out into a larger place. As in a heated fray, men lose sight of the ranks and know only the one opposing enemy, fighting desperately each in his own small area; so much the same has it been with the forces of Christendom battling for Christ on the "far-flung" lines.

But the smoke has cleared away. One denomination sees the others and observes how each does his fighting. Gradually certain principles and methods have judged themselves, either passing into disuse or becoming more firmly established. New ones have been discovered and assimilated. In fact a Science of Missions has been involved, having distinct form, though still incomplete. It is due, not to any one denomination at work in any certain mission field, but is made up from the experiences of all denominations in all the fields. While this fact has been more or less before the eyes of readers and thinkers and workers, there has as yet been no outstanding effort to collate all the evidence and from it outline a Science of Missions.

Large movements of this generation, such as the Student Volunteer and Laymen's Movements, are among the indications of a growing interest which warrants the cordial reception of a missionary science. In other words, the church at home is now large enough missionary-wise to appreciate a larger propaganda on the field.

In July, 1908, two years before the date on which the Conference begins, eight representative Commissions were appointed to investigate some of the most important questions relating to missionary work. The Commissions will report to the Conference, a day being given to each subject, all matter being in print and in the hands of the members several weeks in advance.

Each Commission is made up of about twenty members, and these include practically all the leading missionary administrators and missionary experts in Europe and America, and also a large number of eminent theologians, educators, scholars and many men of distinguished position in public life.

The main subjects are: (1) Carrying the Gospel to All the World. (2) The Native Church and Its Workers. (3) Education in Relation to the Christianization of National Life. (4) The Missionary Message in Relation to Non-Christian Religions. (5) The Preparation of Missionaries. (6) The Home Base of Missions. (7) Relation of Missions to Governments. (8) Co-operation and Promotion of Unity.

The work which has fallen upon the chairmen of these Commissions is prodigious. Upwards of two thousand papers have been received; carefully examined, and final reports prepared. Leading missionaries have cheerfully given time to write their experiences and opinions, and their letters form the most valuable testimony upon a large number of the questions involved.

Commissions have held meetings, in some cases members traveling from America and the Continent to Great Britain for the purpose.

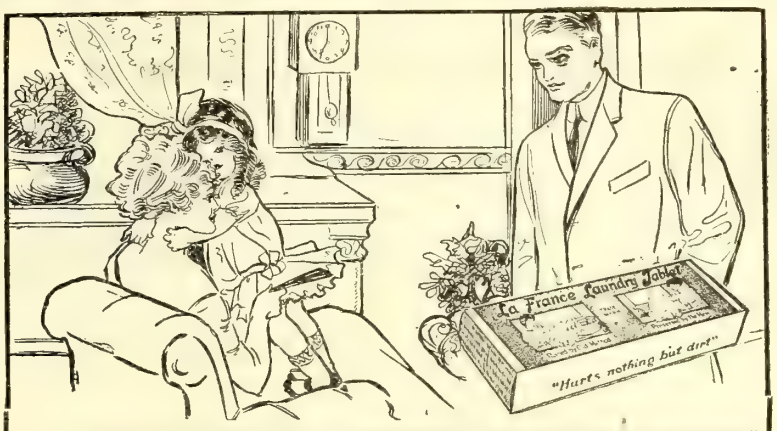
Preparatory public gatherings have been held during the last winter and this spring, in order that churches in Scotland, also in England, may be intelligent, sympathetic and prayerful. Mr. Robert Speer assisted in these meetings.

The Conference proper will be held in the Assembly Hall of the United Free Church of Scotland. The official delegates, who are expected to number about eleven hundred, will occupy the floor of the hall. Wives of official delegates, missionaries on furlough and others, to a certain extent, will be admitted to the gallery by ticket. The proportion of delegates to which each Board is entitled is based on its average home income for the past three years.

Parallel meetings held in Synod Hall will follow the same lines, but from the point of view of the home church, so that they will be of a more popular nature and of equal or even greater value to the many not intent on the study of problems. The Boards appoint their Synod Hall delegates also. Others as far as possible are admitted by ticket. There will be held besides a third series of meetings for the general public in Edinburgh, one also in Glasgow.

A strong plea has been made from the first by leaders in the great machinery of this Conference, that prayer be continually offered by members of Commissions and friends of missions. There is an especial need that we ask God to make results useful in the days to come. All will be in vain except as he guides thought, plans and energies. We must believe the Spirit has led in the movement and is ready to follow it.

We ask our readers to pray for members of all Commissions; for leaders who arrange details of meetings; for the delegates of the Woman's Boards, of whom there are two, Miss M. L. Gibson and Miss Daisy Daves, from our own Board as official delegates, and lastly for results to abide and bless long after the Conference doors are closed and the delegates have left its uplifting sessions.



"I took dinner down-town to-night, wifie, as it was Monday and I knew you'd be busy with the washing." "Why, dear, I'm sorry you didn't come home to dinner. We had everything you like. I had plenty of time, for I tried La France Laundry Tablets and had all the washing on the line by 11 o'clock this morning."

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MR. EUGENE ANDERSON, President Georgia-Alabama Business College, Macon, Ga.

"A young man or young woman finds it almost impossible to secure satisfactory employment without the aid of an influential friend," writes Miss Bess Epting, a bright young stenographer now holding a position with the Bank of Talbotton, at Talbotton, Georgia. "But the youth of the South have a great friend and helper in the person of Mr. Eugene Anderson, whose photograph you published recently. I would like to see it published often, because of the inspiration it will be for those who can be benefited by Mr. Anderson. He is the president of one of the greatest business colleges of the South, and although I had studied elsewhere, I recently spent a week there, and was amazed to find what noble work was being done—the training is grand. 'Our business is too well established,' said Mr. Anderson, 'for us to be jealous because we didn't train you. If you are qualified to do the work we will gladly help you. We will help anybody who deserves help. If you can't find employment we will find it for you.' And he did it. This shows the breadth and magnanimity of the man. He has also helped more young people of scant means to get an education than almost any other man in the South, and I found in my brief stay of one week, while waiting for him to place me, that business men value Mr. Anderson's word and his opinion of young people more than they do any recommendation that can be shown. The 'employment for life' feature of Mr. Anderson's work is the most wonderful I ever heard of, and he believes in training students and letting them pay for it afterwards."

The Sunday School Lesson

SECOND QUARTER—LESSON XI—JUNE 12, 1910.

The Canaanitish Woman. Matt. 15:21, 28.

Golden Text—Great is thy faith: be it done unto thee even as thou wilt. Matt. 15:28.

Away to Phoenicia.

A reaction had come in Galilee. The tide of the popularity of Jesus had risen and risen. Then it had begun to ebb. After the stern sermon which He preached in Capernaum many who had been enthusiastic turned from Him. It became clear that it was the part of wisdom to leave Galilee for a time at least. More than this, Jesus desired to be alone with His disciples, in order that He might give them that private instruction which had so important a place in His ministry. So He journeyed into the neighborhood of Tyre and Sidon. It was a relief to escape from the multitudes who had pressed about Him, and the familiar intercourse with the disciples He eagerly welcomed.

In the training of the twelve there are these two outstanding features. They are with Jesus in His public work. They watch His miracles and listen as He instructs the multitude. Then there are the times when they are alone with Him. In the intimacy of this close companionship they learn many things which are not a part of the public ministry. And with the greatest care Jesus instructs them, giving out all that they are prepared to hear about His work and His kingdom and striving to open their minds and hearts continually that they may more fully understand their Master and His work.

In the preparation of every Christian worker there should be the same two features. There should be the time of sharing in public Christian work and there should be the time of quiet thought and study and instruction regarding the Christian life and Christian activity.

The Request of a Mother.

This time of quiet instruction was interrupted. A woman of the region, who had heard of Jesus and His wonderful works, came, calling for help. Her daughted was a demoniac and she sought for her cure.

There is something full of pathos in the thought of this mother. She had suffered deeply in the affliction of her child, and with leaping heart she had heard that the Healer at whose word demoniacs were restored had come to the very region where she dwelt. She resolved to seek His aid. So it was that her calling, insistem voice broke in upon the conversation of Jesus and the twelve as they walked quietly along.

This woman represents the very spirit of true motherhood. She had made the burden of her child's affliction her own. She was thinking not at all of herself. Her mind and her heart were full of her daughters need. Sadly afflicted as the daughter was, what a treasure she had in such a mother.

Sometimes the virtues of motherhood are taken as a matter of course. It is a wonderful thing that men have become so accustomed to the qualities of noble motherhood that they are almost ready to assume that every mother will be great in the qualities of devotion and self-sacrifice which belong to motherhood. As a matter of fact, many things in our noisy modern life tempt away from such devotion to children on the part of mothers as characterized this woman of Canaan. Many a modern woman is so preoccupied with social engagements and other employments, that although her children call her mother, she never gives to them that wonderful devotion which is the very jewel of motherhood.

The Rebuff by Jesus

Now comes the strange part of the story. When Jesus heard the cries of the woman He paid no attention whatever to them. The disciples became annoyed at the continued outcry and said to Jesus, "Send her away, for she crieth after us." They thought it would be easy for Jesus to grant the request and then the disturbance would be over. Jesus replied that He was sent only to the lost of Israel. When the woman came to Him with renewed entreaty, He gruffly told her that the children's meat should not be given to dogs. Catching at the word in her eagerness, she replied that this was true, but the dogs might hope to have crumbs which fell from the table.

There is much to perplex the reader in this whole episode. But a careful consideration of the circumstances throws much light on it all. In the first place, Jesus had just escaped from an unpleasant experience with thronging multitudes excited by His miracles. Let miracle-working begin in Phoenicia, and soon the throngs whom He desired to escape would be all about Him. Then it was quite true that the world-wide work of the kingdom was to come after the life of Jesus in the world. It was not to be a part of it. Limits had been set to His personal program. The disciples seem to have become over familiar with miracles. They needed to be taught a lesson. And most important of all, perhaps, the way the woman grew in faith under harsh treatment, shows that for her own sake the granting of the request was delayed. If Jesus had given her what she sought at once she would have been poorer spiritually all the rest of her life.

Persistence Rewarded

The woman must have seen something in the bearing of Jesus which belied His words.

Perhaps she said to herself, "That face, alive with kindness and tenderness, is not the face of a man who would harshly send a mother away." So each rebuff but inspired her to more eager seeking. When she had risen to a wonderful height of daring faith, Jesus turned to her, His face alight. "O woman, great is thy faith," He said. "Be it done unto thee even as thou wilt." And from that hour the daughter was cured. The woman had sought nothing for herself, but she had gained a great spiritual blessing for herself as well as the healing of her daughter.

The whole story seems like a parable of unanswered prayer. And the woman seems a type of that eager perseverance which secures blessing.

There are days when it seems as if men's prayers are met by harsh dismissal. They are hard and testing days, and under their strain some men turn away from God in bitter misunderstanding. There is one great thing to do when it seems as if God is ignoring our prayers. That is to keep on askng. It may be that very thing God is trying to teach us is the power of insistent and persevering petition. If the thing for which we ask is a thing we ought to have, perseverance will secure it. If it is something we ought not to ask, the persistent calling upon God will bring a revelation of His nearness which will be better than the thing for which we asked.

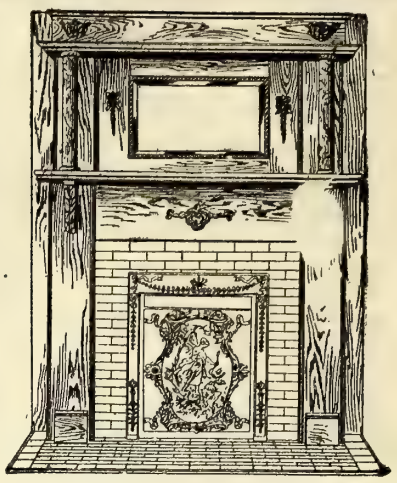
Indeed, in any case the way in which prayer makes it possible for God to come near to us is a greater thing than the granting of our petitions.—New York Christian Advocate.

Some people get closer to God by getting closer to their fellowmen. They do not believe that God is up above the clouds, nor that He is shut in by all the doors and windows of all churches. They think that whosoever wants to find God will find Him quickest where He has set His image and breathed His breath, in the midst of the great family of His human children.—Dean Hodges.

Human Improvement.

The world is growing better. Improvement shows no where more plainly than in the decrease of drunkenness and opium eating. These vices will soon be considered features of a decadent past. Unfortunately, however, there are many human derelicts still being buffeted on the waves of life whose appetites have been so vitiated that liquor or opuim seems to them absolutely indispensable. Some of them yearn for deliverance and if there be any such sufferers in your neighorhood, you can do them an act of kindness by telling them of Dr. B. M. Woolley, the Atlanta (Ga.) specialist who cures persons of such vile habits. Dr. Woolley has been working in the interest of fallen humanity for over thirty years. He regards a man who is addicted to liquor or opium as a diseased person who can be cured. His success fully confirms this theory. From his sanitarium in Atlanta there is a steady exodus of those whose burden of slavery has been removed. It takes four weeks to cure except in extremely difficult cases. Dr. Woolley wrote a treatise some time ago on the cure of opium and liquor habits. Dr. Woolley will send it with his compliments to any one who wishes to study the subject. Address No. 26 A Victor Sanitarium, Atlanta, Ga.

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The Farm and Garden

FARM WORK FOR JUNE.

So far in most sections the weather has been such that no farmer should be "in the grass." It has been a good season to test the value of the smoothing harrow and the weeder in the cotton and corn fields. The man whose crop is now clean will have no trouble in keeping it so with the riding cultivator, while if the weather sets in wet there will be the usual cry from the men who depend on one-horse implements to cultivate their cotton and corn.

There are now offered gangs of weeder teeth that can be attached to any riding two-horse cultivator, and they seem to me to be the ideal shallow cultivators. The great advantage of rapid and shallow cultivation is that the weed seed near enough to the surface to germinate are killed and no more are brought up to germinate, and the field will be clean when laid-by.

A field of very rich land had on it at my visit last fall a crop of nearly 100 bushels of corn per acre, and the land was absolutely clean of weeds or grass, and in the best possible condition to be disked fine for wheat. I would rather have had some peas on it, for, as I have said, peas do not injure the corn crop but help it, and when the corn is cut, there is humus-making material in abundance, or feed to cut.

* * * *

Do not let the high price of peas discourage you, but reflect that it is probably your fault that you have them to buy, and resolve that next spring you will have all you need without buying, and perhaps some to sell to those who always have to buy. No Southern farmer can afford not to sow peas in every place where he can find room for them. Nor can he afford not to follow them with crimson clover in the fall.

Determine that hereafter you will always have a green winter cover on your land and never let a field lie bare and leach its fertility through the winter.

In sowing peas for hay, I believe that it is desirable to sow the tall yellow soy bean mixed with the peas. They will help hold up the trailing varieties, and will make the crop more easy to harvest.

* * * *

South of North Carolina the velvet bean comes in wonderfully as a forage crop. It takes less seed than peas or soy beans, and though it may not mature seed in eastern North Carolina, I am of the opinion that it will pay to grow velvet beans in the lower eastern section. I have seen them well podded as far north as Selma, N. C., and at Magnolia, N. C., I was told that they find them superior to peas as a forage crop, and though making a great mass of vines, they are not hard to cure.

I have grown them at Raleigh and had them make a mass almost waist high. Plant them in rows four feet apart. I would suppose that a peck, or less, would plant an acre.

* * * *

I am continually getting letters asking about the cultivation of broom corn, for the high prices told about in the papers are having the usual effect on those who are always wanting to try crops they are not familiar with. My advice is for the Southern farmer to farm well with the crops he is familiar with. Broom corn is as easy to grow as any other of the sorghum family, but after it is grown comes the rub. It takes skill and experience to handle the crop successfully for market, and buildings and machinery for curing and cleaning and baling, and the chances are, that the inexperienced man will put a product on the market that will give him no profit. The South has in the cotton crop a crop that beats broom corn, or anything else that the great West grows, if Southern farmers will only farm well. There is no need for the Southern farmer to hunt for new crops, but there is a need for his farming better with the old ones.

* * * *

Keep the corn crop well and rapidly cultivated, and do not imagine that stunting or "humiliatin'" it will do any good, even if you then use fertilizers extravagantly to try to recuperate it from the stunting. The best way to keep corn from growing too tall is to breed it down to a more dwarf stature by careful selection of seed. It can be done, for I have done it.

I hope that you who read this have all planted a seed patch of corn, and that you will eradicate every tassel while green from every stalk that does not show an ear, and from every stalk of an inferior type, so that the pollen will be furnished only by the plants of the best type. Keeping up this year after year will not fail to give you a superior type of seed corn. I know one farmer who makes over ninety bushels of corn per acre over his whole field and never sells a bushel for less than $2.50, for his corn is sought for all over the country for seed. And in any section the man who carefully selects his seed, whether of corn or cotton, can always find a market at a fancy price, as there are so many who will not take the time and trouble to improve the seed for themselves.

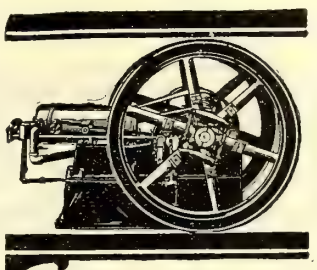
Try on part of your tobacco crop level, shallow cultivation and no hilling. Try a few rows at any rate, and I believe that next year you will abandon the hilling process.

Spraying with Paris green or lead arsenate is all right for the early brood or worms, but I had rather not use poison on tobacco near maturity, for the gummy leaves will hold it too late.

Whether for corn, or cotton, or tobacco, or any cultivated crop, do not imagine that it is better to repeat the application of fertilizers during the growth of the crop. The only material I would ever use during the growth of the crop is nitrate of soda. This may be useful where the plants look pale and seem to grow feebly. But put all the phosphoric acid and potash you intend to use into the soil at the start. These will stay by you till used up, and it is necessary to have them in the soil early if the crop is to get the advantage of them.

Then as soon as possible, get into a good rotation of crops that will relieve you from buying fertilizer for every crop you grow, and what you do use, use liberally. Large applications pay better than small ones.—Prof. Massey in Progressive Farmer.

I should have been glad for a few more years of work. But I am content; it is all right as it is, exactly right. I have been given a beautiful life, very beautiful. If this is death, then it is beautiful, too. People have said it is dreadful, but it is sweet. It does not seem to me death at all, but larger life. And the future is beautiful. I am not going away. I shall be with you.—Eliza R. Sunderland.



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Our Dead.

Elliott—Mrs. Fannie J. Elliott was born July 19, 1878, and died May 14, 1910, at the age of thirty-one years, nine months and twenty-five days. She was married to Mr. J. Watson Elliott, December 24, 1907, and they lived happily together during these few years of married life.

Sister Elliott joined the Methodist Episcopal Church, South, when she was eighteen years old, and had lived a worthy Christian life since that time. She was modest in regard to her religion, but those in her own home speak of her as having been one of the best Christians they ever knew. A Christian life is worth while when we live our religion.

May God comfort the bereaved and may this sorrow bring them ever nearer our Lord Jesus, who has made it possible for us to meet our loved ones in a better land beyond the skies.

R. A. Taylor.

Beuck—Mary Louise, daughter of Mr. and Mrs. H. C. Beuck, was born in East Spencer, N. C., April 8th, 1902, and departed this life May 19th, 1910, aged eight years, one month and eleven days. Although an invalid from birth, yet she was always kind and affectionate to her father and mother and her two little brothers, and beloved by all. The funeral was conducted from Christ Lutheran Church by the pastor, Rev. R. A. Goodman, assisted by the writer, and the little form laid to rest in the Christ Church cemetery. May God bless and comfort the bereaved parents and friends.

G. A. B. Holderby.

Sechler—Lee Vernell Sechler, infant son of Mack and Cordia Sechler, was born April 7, 1909, and died May 29, 1910. The little one was sick only a short time: only two or three days. The death was due to incipient cholera infantum.

David said, "I shall go to him, but he shall not return to me." The light that for a little while shone brightly in this home has been removed; and these parents will never be permitted to fondle the little one again in this world; but with faith in God they can after awhile see, and be with their child. He is today beckoning the parents to an eternal home beyond the skies. God grant that they may all be together in the sweet by and by.

J. J. Eads.

Carson—Jennie Viola Carson, nee Garden, was born Jan. 18, 1874, and died March 29, 1910. She was a daughter of Capt. G. H. and F. E. Garden of McDowell county, N. C. She professed faith in Christ when about 14 years of age and joined the M. E. Church, South, and remained a consistent and faithful member until she was translated to the church above. She was married to George M. Carson on Jan. 17, 1894. To this union five children were born, four of whom survive to mourn the loss of a devoted mother. Sister Carson was of a modest, retiring disposition but was possessed of a strong personality and filled well every station she assumed in life. She was a cheerful, obedient daughter; a devoted wife and mother, a good neighbor and a happy, sunny Christian. She was very demonstrative, but was a very useful woman and never seemed so happy as when ministering to the comfort and pleasure of others, and her going away has left a large vacancy, not only in the home, but in the community. Solomon has very aptly described her in the 31st chapter of Proverbs. Not only her husband and children but many others will rise up to bless her, because, while she lived, she did what she could to make the world better, and has left behind a rich legacy of good deeds to bless those she left behind. May the Lord bless the bereaved husband and children and all her loved ones and some sweet day bring them to that good home where we hope she has gone.

H. H. Jordan.

Parker—Mrs. Ida Kearns Parker, wife of Rev. P. E. Parker of the Western N. C. Conference, M. E. Church, South, died at their home in Mocksville, N. C., May 28, 1910. She was born November 20, 1865, joined the M. E. Church, South, at the age of 15 years, was married to Rev. P. E. Parker Feb. 22, 1893. Besides her husband she leaves two children, Ruth and Harold.

Sister Parker was in the best sense a good woman. She possessed that nobility of character which easily stands the test of the most intimate acquaintnance. She was loved most by those who knew her best. As the wife of an itinerant preacher she filled her place well. Her prudence and consecration won universal respect and did much toward making the work of her husband a success. Modest and retiring in disposition she did not intrude herself upon public notice but was seen to best advantage in the home over which she presided. Her home was a model of neatness and system.

When the end came she expressed herself as being ready. She clung to her loved ones to the last and even in death said: "I wish I could take you all with me." May those who have suffered this loss rely upon the sufficiency of His Grace.

T. F. Marr.

Kind hearts are here, yet would the tenderest one
Have limits to its mercy, God has none;
And man's forgiveness may be true and sweet,
But yet he stoops to give it. More complete
Is love that lays forgiveness at thy feet,
And pleads with thee to raise it. Only heaven
Means crowned, not vanquished, when it says, Forgiven.

—Adelaide Anne Proctor.

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The lady who said this had thought an oil stove was all right for quickly heating milk for a baby, or boiling a kettle of water, or to make coffee quickly in the morning, but she never dreamed of using it for difficult or heavy cooking. Now—she knows.

Do you really appreciate what a New Perfection Oil Cook-Stove means to you? No more coal to carry, no more coming to the dinner table so tired out that you can't eat. Just light a Perfection Stove and immediately the heat from an intense blue flame shoots up to the bottom of pot, kettle or oven. But the room isn't heated. There is no smoke, no smell, no outside heat, no drudgery in the kitchen where one of these stoves is used.



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THE WORLD'S SUNDAY SCHOOL CONVENTION.

(CONTINUED FROM SEVENTH PAGE)

field secretary (who is to be none other than our former Ohio man, Marion Lawrence, as rumor has it), and the beginning of a systematic campaign in behalf of Sunday-school work throughout the missionary world. Sunday-school missionaries will doubtless be sent to Turkey and other parts of the Moslem world, to South America, Korea, the Philippines, China, Hungary, and other European countries.

The Sunday-school Missionary Exposition

Was shown in the National Rifles' Artillery Hall. We can only take space to say that it was incomparably the largest and best selected ever got together. A permanent exposition like this is in every large center of population would be of incalculable benefit.

The Final Session.

Was held in the Convention Hall. It was an occasion of great enthusiasm and deep feeling. A hundred small boys and girls clad in the native graments of every land and carrying the flags of as many nations marched the length of the hall singing, "Onward Christian Soldiers." As they mounted the stage the great choir took up the song, the lights went out, and a great cross, illuminated by electricity, blazed over their heads.

The next convention will be held in Geneva, Switzerland, in 1913. The new officers are, in part: President, Dr. George W. Bailey, vice-presidents, W. N. Hartshorn and John Wanamaker; joint secretaries, Carey Bonner and Marion Lawrence; treasurer, Fred A. Wells; chairman of executive committee, E. K. Warren.

THE HIGH PLACE OF THE HOME.

It is needless to dwell for more than a moment on the comparative unimportance of the scale and status of the home, the rank and the occupation of its members. These are accidents, not essence. The home may be a cot, a tenement, a number in a northern hut-row, a number in a suburban terrace, a parsonage, a mansion, a palace. Its members may be occupied with any honest sort of industry or profession. They may stand on any grade of influence and responsibility. The status of any one of them may be what you please between the kitchen and the throne. In a sense this does not matter. Let the home life be affected all through and all over by the presence of God in Christ, and we shall have an example of the most beautiful and most beneficent thing in the world, the masterpiece of the applied Gospel—a sanctified home. The scene will be wholesome with the air of the heavenly hills. It will be a nursery and school of Christian virtue. While it subsists, it will diffuse light, love and righteousness around it. In its dispersion it will sow its members as good seed, pregnant with fruits of righteousness, wherever they go.

Such sowings and plantings are exemplified far and wide in the world at this moment. Up and down the country, and also in the remotest outposts of colonial or foreign life, there are old members of sanctified homes who do this and do that simply because it was the home way. Possibly the overt confession of Christ is not all it might be in some of them. But they pray, they read the Bible, they welcome church worship, they reverently communicate, they live a clean and true life, because of the potent memory of home.

Many of us are familiar with a certain motto-card which gives us the watchword of a sanctified home. It announces that "Christ is the Master of this house;" that He is "the unseen Guest at every meal," "the silent Listener to every conversation." These words only state facts, perfectly certain, pressingly important, and altogether practical. Precisely in proportion as they are taken seriously, and lived out with purpose and attention, the sanctification of that home has begun and is developing every day.—Selected.

JAMIE'S QUEER QUESTION.

Jamie was begging his father for a second helping of preserves. "When I was a boy," said his papa, "my father only allowed me to have one helping." Jamie was silent for a minute and then asked, "Aren't you glad you live with us now, daddy?"—The Delineator.

We are not through with our life as we live it. Every act, every word, every thought, every choice, is a seed which we drop. We go on carelessly, never dreaming that we shall ever again see our deeds. Then some day we come upon an ugly plant growing somewhere, and we ask: "What is this?" Comes the answer: "I am one of your plants. You dropped the seed which grew into me." Our lives are the little garden plots in which it is our privilege to drop seeds. We shall have to eat the fruits of the seeds which we are planting these days.—J. R. Miller, D. D.

THERE IS NO EXERCISE TO EQUAL CYCLING.

Among all the sports or forms of exercise, which have found any degree of favor with Americans, cycling is most ideally suited to American needs and American temperament.

It satisfies our passion for being "on the go" in a sane, health-building manner. There is no nervous tension to cycling, such as attends the swift ride on the speeding motorcycle, or in the whizzing auto.

Gliding along on a light-running wheel, one forgets he has nerves, or muscles. Instead of a rush of air in the face that renders breathing a difficult task, it seems second nature, when wheeling, to drink in long, sweet, soul-refreshing breaths of nature's ozone.

"Get out your bicycle and get the fresh air" has been many a physician's advice to the patient seeking relief from nervous strain, stomach disorder, or a long list of kindred ailments. That, too, is our advice to our readers.

An hour or two a-wheel a day, will make a new person of you—will help the lungs carry away impurities from the blood, will clear the brain, quiet the nerves and bring the restful sleep of health.

If you have a bicycle, use it. If you haven't one, you will be surprised to learn how fine a wheel can be bought for a very few dollars from the Mead Cycle Company, Dept. M 295, Chicago. They are glad to send their catalogue to interested persons.

HONEST DUES.

"Mrs Smith said you were the best laundress she ever had, Norah," we remarked as dainty muslins were taken from the rack.

"Did she, ma'am?" The woman looked up for a moment, but her face expressed no particular pleasure at the praise. "'Twas mesilf she should have said it to, then, long ago, but she never did. All the months I worked for her she never said if things pleased her or no; she just looked at 'em and said nothing. I'd do my best for her, but all the time I did be feeling she wasn't satisfied. I thought she was an honest woman."

"Honest, Norah?" we questioned. "Why, she paid you, didn't she?"

"She paid me the money, ma'am; but if she liked me work, 'twas no more than me dues for her to say so," was the answer with a touch of indignation. "She kept that back."—Selected.

FAITH IMPLIES SURRENDER.

Faith is not merely assent to certain truths about Christ; it is not merely believing that he is the Son of God, that he came to earth as the Saviour of men, that he lived such and such a life among men, and died such and such a death for men; nor is faith merely believing what Christ said; nor is it a mere commitment of our interests to Christ. Faith, in the very essence of it, is a surrender of ourselves to Christ—that is it. If we have such faith as surrenders ourselves to him, we have, by the natural order of things, something which enables us to appropriate him. Only so can we get out of any personality any good quality; we surrender ourselves, at that particular point, at least to the dominance of the personality whose quality we desire to have. If we desire all the qualities of Christ's character, we can have them only as we surrender all our nature to the dominance of all his nature. There is not, nor can he, any other way.—Western Methodist.

If we have the true Christ spirit in our hearts, it will lead to the brightening of one little spot, at least, on this big earth. There are few whom God calls to do great things for him; the best most of us can do is just to live a simple, consecrated, Christian life in our allotted place.—J. R. Miller.

"Troubles always cast their shadows before. Penetrate, circumvent, or surmount them—and you find only sunshine on the other side."

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Third Round

Weaverville Circuit, Flint Hill, June 11-12
Tryon and Saluda, Flat Rock, June 18-19
Henderson Circuit, Edneyville, June 25-26
Biltmore, Mt. Pleasant, West Chapel, July 2-3
Elk Mountain ..... July 3
Weaverville ..... July 11-12
Burnsville Circuit, Concord.... July 16-17
Burnsville ..... July 17-18
Bad Creek, Deyton's Bend.. July 20-21
Mars Hill, Laurel..... July 23-24
Fairview, Bethany..... July 30-31
Hot Springs, Point Rock.....August 4
Marshall, Jewel Hill.....August 5-6
Central ..... August 6
Bethel ..... August 6
Haywood Street.....August 13
North Asheville ..... August 13
Riverside..... August 13
District Conference at Weaverville, July 7-10

CHARLOTTE DISTRICT

W. K. Boyer, Presiding Elder.

Third Round

Tryon Street .....June 12
Trinity .....June 12
Dilworth and Big Spring, Big Spring, June 18-19
Brevard Street .....June 19
Morven, Long Pine.....June 25-26
Waxhaw, Pleasant Grove.....July 2-3
Matthews, Bethel .....July 9-10
Weddington, Hebron .....July 9-10
Polkton, Hopewell .....July 16-17
Prospect, Prospect .....July 22
North Monroe and Icemorlee, Center, July 23-24
Ansonville, Cedar Hill.....July 30-31
Lilesville, Olivet.....Aug. 6-7
Wadesboro .....Aug. 7
Mount Zion .....Aug. 13-14
Calvary .....Aug. 14
Unionville .....Aug. 20-21

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N. C.

Third Round

Greenville Circuit, Cashiers'....June 11-12
Almond and Judson, at Judson, June 18-19
Bryson and Whittier, at Olivet, June 25-26
Andrews Station.....July 2-3
Robbinsville .....July 3-4
Murphy Circuit, Bogle's Chapel, July 9-10
Hayesville Circuit, Hayesville, July 10-11
Hiawassee Circuit, at Rogers, July 16-17
Murphy Station.....July 17-18
Webster Circuit, Webster.....July 23-24
Dillsboro and Sylva, Dillsboro, July 24-25

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Third Round

Coleridge Circuit, Mt. Olivet....June 11-12
Asheboro Station .....June 18-19
Ramseur and Franklinville, Ramseur, June 25-26
Liberty .....June 26-27
Randleman and Naomi .....July 2-3
Asheboro Circuit, Worthville.....July 2-3
Walnut St., Greensboro, Dist. Con., July 6-8
Pleasant Garden Circuit, Bethlehem, July 9
East Greensboro Circuit, Gibsonville, July 10-11
Denton Circuit, Clarkesbury....July 16-17
Wentworth Circuit .....July 23-24
Reidsville .....July 24-25
West Greensboro Circuit, Groom's, July 30-31
Randolph Circuit, Ebenezer, July 31-Aug. 1
Ruffin Circuit .....Aug. 6-7

The District Conference will convene July 6-8 at Walnut Street Church, Greensboro. The opening sermon will be preached Tuesday night, July 5th, by Rev. R. L. Melton. The Conference will begin its first session Wednesday, 9 a. m., and adjourn Friday in time for all who desire to do so to leave on the afternoon trains.

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Third Round

Thermal City, Trinity.....June 11-12
Connelly Springs, at Mt. Harmony, June 18-19
Rutherford College, at night....June 18-19
North Catawba .....June 25-26
Marion, at night.....June 25-26
Rutherfordton, at Gilead.....July 2-3
Elk Park .....July 9-10
Spruce Pine .....July 12
Bakersville .....July 16-17
Green River, at Lebanon.....July 23-24
Forest City at Forest City....July 30-31
Broad River at Kistler's.....Aug. 6-7
Cliffside, at Hollis.....Aug. 13-14
Henrietta and Caroleen, at Henrietta, Aug. 20-21

District Conference at Forest City, July 28 to 31.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Third Round

Rural Hall, Bethel.....June 11-12
Pilot Mountain, Pinnacle.....June 12-13
Danbury, Davis Chapel.....June 14
Rockford, Siloam .....June 18-19
East Bend, Mt. Pleasant .....June 25-26
Yadkinville, Yadkinville .....June 26-27
Laurel Spring, Chestnut Hill....July 2-3
Sparta, Potato Creek.....July 3-4
Hilton, Baldwin's .....July 9-10
Jefferson, Bethany .....July 16-17
Creston, Big Laurel .....July 23-24
Watauga, Valle Crucis.....July 30-31
Boone, Boone .....Aug. 6-7

District Conference will convene at Boone, on Thursday, August 4, and continue over Sunday. The editors of the Advocate, representatives of our schools, and any others who may have official business will be entertained free, and are cordially invited.

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Third Round

Albemarle Ct., Stony Hill.....June 11-12
Albemarle Station.....June 12-13
Salisbury Circuit, Shiloh.....June 18-19
South Main .....June 19-20
Gold Hill, Wesley Chapel.....June 25-26
Salem .....June 26-27
Cottonville Circuit, Cottonville....July 2-3
Norwood .....July 3-4
Kannapolis, Shiloh .....July 9-10
China Grove, Landis.....July 10-11
Woodleaf, Gay's Chapel .....July 16-17
First Church, at night.....July 17-18
Linwood Circuit, Macedonia....July 23-24
Lexington, at night.....July 24-25
Mt. Pleasant, Center Grove.....Aug. 6-7
Concord Circuit, Boger.....Aug. 7-8
Bethel, Big Lick, at Bethel.....Aug. 13-14
Central .....Aug. 17
Jackson Hill, at New Hope....Aug. 20-21
New London, Palmerville.....Aug. 27-28

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, North Carolina.

Third Round.

Bessemer, Tates .....May 11
King's Mt., King's Mt. .....June 11-12
South Fork, Bethel .....June 18-19
Lowesville, Salem .....June 25-26
Lowell, Ebenezer.....July 2-3
McAdenville, McAdenville.....July 3
Shelby Circuit, Sharon.....July 9-10
Shelby, Lafayette St..... July 10
Belwood, Lawndale.....July 15-16
Polkville, Casar.....July 16-17
Mt. Holly, Moore's Church....July 23-24
Stanly Creek, Dallas.....July 30-31
Lincoln Circuit, High Shoals.... July 31

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Third Round

Lenoir, at Moriah .....June 11-12
Lenoir .....June 12-13
Newton, at Friendship.....June 18-19
Maiden, at St. Paul's.....June 19-20
Caldwell, at Collier's.....June 25-26
Granite .....June 26-27
Hickory .....July 3-4
Hickory, at Houck's .....July 2-3
West Statesville, at Marvin.....July 9-10
Broad Street .....July 16-17
Race Street .....July 17-18
Catawba, at Concord.....July 19-20
Rock Spring, at Camp Ground..Aug. 13-14

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Third Round

Clyde, Turpin .....June 11-12
Jonathan, Palmers .....June 18-19
Bethel, Pisgah .....June 25-26
Leicester, Teague .....July 2-3
Sulphur Springs, Asbury.....July 9-10
West Asheville .....July 16-17
Spring Creek, Spring Creek....July 23-24
Haywood, Finchers .....July 30-31
Brevard Ct., East Fork.....Aug. 6-7
Brevard Station .....Aug. 7-8
Mills River, Averys Creek....Aug. 13-14

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, North Carolina.

Third Round

Farmington, Wards.....June 11-12
Advance .....June 12-13
Stoneville, Hermon.....June 11-12
Madison .....June 11-12
Summerfield, Morehead.....June 18-19
Stokesdale, Glencoe.....June 19-20
Davidson .....June 25-26
Kernersville, Vernon.....June 26-27
North Thomasville, Mt. Pleasant..July 2-3
Thomasville .....July 3-4
Cooleemee .....July 7
Davie, Concord.....July 9-10
Mocksville .....July 10-11
Burkhead .....July 15
Southside .....July 16
Centenary .....July 17
District Conference, Burkhead, Winston-Salem, July 14-17

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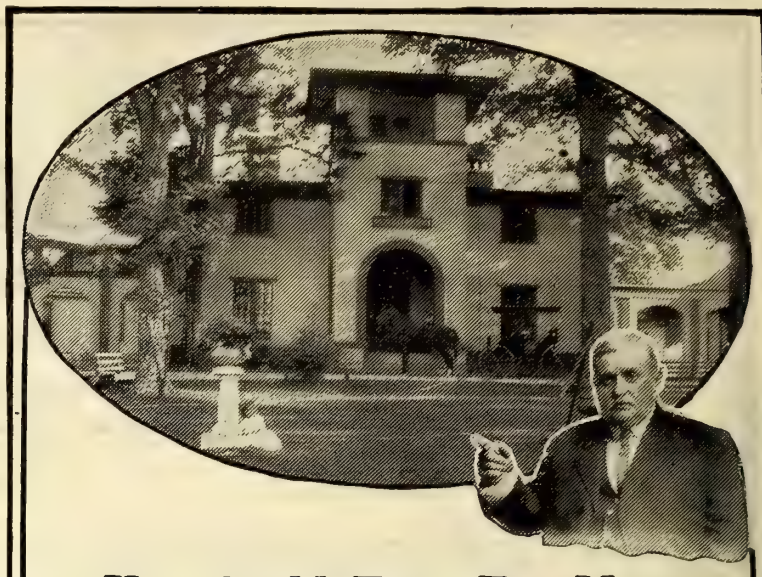
Schedule Effective Sept. 5th, 1909

Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed — NO. 62
Chester.....Lv.	7 55 a m	1 15 p m	-----
Yorkville.....	8 42	2 40	-----
Gastonia.....	9 30	4 30	-----
Gastonia.....	-----	-----	-----
Lincolnton....	10 26	6 46	-----
Newton	11 05	7 40	-----
Hickory.....	11 55	8 35	-----
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	-----	5 35
Edgemont....Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	-----	7 15 a m
Mortimer	12 13	-----	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory	2 52	8 40	-----
Newton	3 20	9 30	-----
Lincolnton....	3 57	10 18	-----
Gastonia.....	4 50	11 40	-----
Gastonia.....	-----	-----	-----
Yorkville	5 39	1 45	-----
Chester.....A.	6 25	3 20 p m	-----

CONNECTIONS.

CHESTER—Southern Ry., S. A. L. and L. & C.
YORKVILLE—Southern Railway.
GASTONIA—Southern Railway.
LINCOLNTON—S. A. L.
NEWTON and HICKORY—Southern Railway.
LENOIR—Blowing Rock Stage Line and C. & N.

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You Could Earn Far More If You Didn't Drink

LET'S forget sentiment in looking at this drinking question, and get down to hard-pan business facts.

Drinking cuts down your earning power. And in time will cut it off altogether. Because people lose confidence in a man who drinks. If you are working for yourself you will lose your customers—and if you work for some one else you'll lose your job.

You may shut your eyes to this fact for a time—and try to think you are an exception to the rule. But you're not. For as long as you have a cause you will have an effect. Just as long as you keep on drinking it will cost you a big money loss. A greater and greater loss as time goes on, until it amounts to hundreds or even thousands of dollars every year.

There's just one way to stop all this loss and that is to get at the root of things. Cut out the effect by cutting out the cause—the desire for drink.

Come to the Keeley Institute at Greensboro, and you will get all your old earning power back again. In four weeks of our treatment you will be just as keen a business man as you ever were. With all your old energy, clear judgment and steady nerves. And the cure will be worth a thousand times what it cost.

Think of yourself and your future—and act now. Send for our booklet. It's free on request.

W. H. OSBORN, President

THE KEELEY INSTITUTE

Greensboro **North Carolina**

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.

7:10 a. m.—No. 8, daily from Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:45 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

3:45 p.m.—No. 132, daily for Sanford.

4:55 p. m.—No. 131, daily for Mount Airy.

6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing r om sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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North Carolina Christian Advocate

H. M. BLAIR, Editor
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ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

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Reading Room
Trinity College

FRATERNAL ADDRESS TO THE GENERAL CONFERENCE.

By Rev. T. H. Lewis, D. D.,
Representative of the Methodist Protestant Church.

Mr. President, Fathers, and Brethren of the General Conference of the Methodist Episcopal Church, South: I have laid before you the credentials of my mission to you as a representative of the General Conference of the Methodist Protestant Church, and I avail myself of your courteous permission to explain more fully the purpose of those who sent me.

To come to the matter at once, the burden of my message is the union of American Methodism.

We know that for almost a score of years your commissioners have been negotiating with those of another great Methodist body to bring about what has been officially termed "Methodist federation," and that a number of important results have been accomplished through these negotiations. Of course the whole subject, therefore, is one to which many of you have given profound thought, and it would be presumption for us to offer any help to you either of ideas or inspiration. But it will not seem strange to you that many not of your communion should have been following the course of these negotiations with solicitious hope, and should be still praying that the final result might be something more Methodistic than federation and more accelerating than negotiation. It is on behalf of these benevolent spectators that I come to speak and to ask you to admit into a closer relation than that of spectators the Methodist Protestant Church.

Ours is a comparatively small Church of something less than 200,000 members, with more than eighty years of not altogether unnoteworthy history behind it. Sent out as a voice in the wilderness to protest against the exclusion of laymen from the councils of the Church, we have lived to see every branch of Methodism admit that our fathers were right and adopt one or more of our principles. However, we ought not to call them "our principles," for we claim no monopoly in them. They are warranted to work well in any ecclesiastical machinery, and the more you have of them the more you will want.

It may be only a fancy; but we have thought that, since our people, in 1828, took the lead in showing Methodists how to separate, we might be as successful in showing them how to get together. We tried it on ourselves first, like honorable physicians; and the wound healed by first intention and left no scar. Our Northern and Southern Methodist Protestants have been one since 1877. Now we are ambitious for a larger field. We seem to hear the sound of a going in the tops of the mulberry trees. Great events are blowing their signals on the horizon of Methodism, and we are eager to stand with those who shall catch the first notes of that charge which our Captain will order as soon as his hosts are in line. If we cannot help very much, we shall not hinder at all; and we have a feeling that we belong there, for hereunto were we called.

No observer can fail to see that all the signs of the times suggest union in all human activities. From the humblest trades to the agitations of world-wide diplomacy, everywhere the keynote is union. The most notable inventions of the last fifty years, although varied by every other circumstance, have been marvelously directed to one purpose—to bring separated communities closer together. And now the greatest minds in finance and in statesmanship are devoting themselves to this as the dominant question of the hour. To achieve economies in time and labor and money, to promote efficiency in men and methods, to improve results in quality and quantity, to substitute sane co-operation for barbaric competition is the program of the business world, and union is the philosophy of the twentieth century, the ideal to which the wars and hates and prejudices of national, social, and racial divisions have at last driven us—"the parliament of man, the federation of the world."

Under the inspiration of this spirit of the age we turn to the religious world, and we are forced to ask: Why should the children of the world be wiser in their generation than the children of Light? Or, to put the question in that concrete form which directly concerns us, Why should not the Methodists of America unite? I put it in this negative way so as to answer first those who would forbid the bans.

1. Some say the thing has gone beyond us in the number and variety of the different elements to be brought together. The total Methodist community in this country is divided into nineteen separate organizations and aggregates 6,468,224 communicants. As a union problem that looks, it must be confessed, rather formidable. But in this day of analysis we must not be frightened by aggregates; and this imposing difficulty falls into several manageable pieces at the first touch of analysis.

We first deduct, as not properly belonging to our immediate problem at all, eight organizations of colored Methodists, with a total membership of 1,261,993. From the eleven remaining organizations of white Methodists we must deduct two which went out of existence while the last report was being made up, and one other which is, in fact, composed of two independent congregations. This leaves eight, but five of these have an aggregate membership ranging from 1,782 to 32,166 and a combined membership of 76,257. I should be the last to speak slightly of small Churches; but when we are talking of difficulties we must look them in the face, and I say with all respect that it takes more than this to make a difficulty when the union of American Methodism is considered. Making all these deductions, we have 5,128,813 white American Methodists, 98½ per cent of them all divided among three denominations. So that the real problem reduces itself to just this: how to get three Methodist bodies together. Nay, it is simpler than that. The Methodist Protestant Church is one of the three, and it has by formal resolutions solemnly dedicated itself to this proposition. The Methodist Episcopal Church is one of the three, and the General Conference of that Church sent to our General Conference of 1908 an invitation to join them in inaugurating a movement for a reunited and common Methodism in America. And when I had the honor to address their General Conference in response to this invitation and said some simple things about the glory of this conception, the whole audience rose at once and nearly scared me to death with the tumultuous denominstration to their applause. So that two of the three have said "yes," and the third at the first opportunity is now being asked. There is only one more "yes" to be said, and it is up to you.

2. There are some who seem to think that this union is impracticable on account of geographical difficulties. It appears that the two largest bodies of Methodism are severely distributed in the Northern and Southern sections of our country. Both have representatives in both sections, but one is distinctively the Methodism of the South, and the other of the North. I have heard it suggested that it would be impracticable to unite these because one body could not legislate wisely for communities so widely separated. But if I am not mistaken, both General Conferences of these Churches are bravely undertaking this very thing now with no suspicion of its impracticability. The General Conference here assembled will legislate, as I understand, for Churches that stretch from here to the Pacific Ocean; and if you stop short of the forty-ninth parallel north, it is only a limitation in esse, not in posse, and one of all you are striving hopefully to overcome. The other General Conference has no form of prayer, I believe, for the Lord to limit their territory so as to increase their effectiveness. And I fail to understand why that which is not a difficulty to either separately could become a difficulty to both together.

On the other hand, it is, one might almost say, providential invitation that the actual distribution of Methodist Churches makes possible the union without the necessity of closing those already established. Not one per cent of the 60,000 Methodist Churches in America, I venture to say, would be closed by the union. The work has been located so generally to meet actual needs that it must go on in any case, and there would be only the jar of changing engines in the running of these organizations.

Moreover, what has been done can be done. The United Methodist Protestant Church was as much separated by a North and South line prior to 1877 as the two Methodist Episcopal Churches are now. You may think this demonstration is not big enough to be regarded as any more than a model. But it is a working model, anyhow; it goes all right. The fact is, the union of our two sections is so complete that it constitutes almost the only barrier to our union with these larger bodies separately. Our Southern brethren might unite with you and our Northern brethren with the Methodist Episcopal Church but for the fact that they love one another too well to separate, and they won't go anywhere unless they can go together.

3. Shall we consider the political difficulties in the way of union? Perhaps if I had asked that question privately my mentor would have found some polite way of reminding me that,

"Fools rush in where angels fear to tread."

But some mention of this phase of the question is inevitable; and if I am going to spoil this speech, it will only be a difference of twenty minutes between spoiling it now and at the end.

It is easy to say: "The war is over; slavery is a thing of the past; and, the cause of the division being removed, the sections have only to resume the relations of old. I profess to think a little deeper than that. I think I understand how you feel about some things as essential and preliminary. I come from a State that gave birth to the truest national song and the strongest State-rights song that have yet been written—"The Star-Spangled Banner" and "Maryland, My Maryland." We think we know both the North and the South better than either knows the other. At least our sympathies are enlisted with both, and we have the earnest wish to understand that we may help both.

We understand as to this question of union that you want to be sure that the cause behind the cause of division is as dead as the cause itself. You are not willing to put the race question where it can be determined by a majority vote. And you want guarantees that Methodist union, when it comes, will be a real union of those who can live together in the Church and out of the Church in the bond of perfectness. These are grave questions, and I do not presume to offer a perfect solution of them. But I should despair of Christianity if I thought they were insoluble, and I will with the greatest deference offer three remarks upon them.

(1) It is a mistaken idea that a majority or even a great number of the Methodists of the North have a settled disposition to combat these convictions or to bind upon you their negations as a sine qua non of union. Having in view the experience of my own Church, I do not say this at random, although I have time only to say it.

(2) It is not for you who have involved a statesmanship capable of neutralizing the most mischievous effects of a legislation conceived in the heat and passion of war, and who have redeemed the honor and prosperity of your communities in an unparalleled degree, to say that you are helpless before this same difficulty when it stands in the way of a united Methodism or anything you really want to do.

(3) We have the substantial nucleus of a solution in the concrete fact that more than eighty per cent of all the colored Methodists in this country are already organized as separate Methodist

(CONTINUED ON PAGE FOUR)

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL NOTES.

Rev. Dr. T. N. Ivey is now thoroughly in harness at Nashville and the paper promises to hold its place in the front rank of religious journals under the new management.

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The initial number of the Raleigh Christian Advocate under the new editor, Rev. L. S. Massey, was all right. The editorials had the right ring, and we pass him at once well up to the front.

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The absence of Mr. B. N. Duke, the benefactor of the College, from the Commencement exercises at Trinity, was universally regretted. Many inquiries were made as to his condition and all were gratified to learn that his symptoms were all favorable.

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The call for an extra session of the Legislature of North Carolina which was published last week has been revoked by Governor Kitchin, for the reason that the bonds authorized by the act of 1909 have been sold. It is quite a tribute to the State that this emergency has discovered ample resources for taking care of ourselves financially.

TRINITY COLLEGE COMMENCEMENT.

The printing and mailing of the Advocate on Wednesday, as our custom is, requires the closing of our forms on Tuesday afternoon. For this reason it was impossible for us to give any extended account of the Commencement in our last issue.

It is indeed a select company one is permitted to mingle with in attending one of these Commencement occasions. We never come out of it without feeling that somehow we have had a sort of social and intellectual transfiguration that has lifted us out of the commonplace and given us an inspiration for higher and better service. Every year this experience is enhanced and we do not wonder that the capacious Craven Memorial Hall is beginning to seem small in comparison with the crowds that gather there.

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The election of Dr. W. P. Few to the presidency of the College and of Dr. W. I. Cranford as dean of the faculty, gave great satisfaction; and when it was announced that Bishop Kilgo will remain in touch with the institution as a trustee and that he will continue to have his residence at Durham, there was a burst of applause. It is a great tribute to Bishop Kilgo that after a residence of sixteen years at Durham he should hold a place so supreme in the affections of the people of that community. They appreciate him for what he is, as well as for what he has achieved.

Mr. Southgate, president of the Board of Trustees, in making the announcement paid high tribute to both Dr. Few and Dr. Cranford. He gave emphasis to the fact that these men had been trained and tried in the actual work of this institution. Of the latter he said that one, eminently qualified to speak, had declared that he had more common sense than all the rest of the faculty combined. As to the high culture of the Trinity faculty, the public is already well aware, and it will by no means prove a hindrance for the word to go out that some, or even all, of them are endowed with an uncommon degree of common sense.

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As usual, the college had spared no pains to give the public a fine bill of fare in the exercises. There was disappointment, particularly among the Alumni, that, at the last moment, Congressman Small, who had consented to take the place of Senator Simmons, as the speaker at the Alumni dinner, had to notify the president that he could not attend, owing to the continued pressure of important measures pending in Congress. The dinner, however was largely attended and greatly enjoyed. Rev. M. Bradshaw presided and acted as toast master, and there were many spicy and happy responses. The occasion was made one of more than ordinary interest by the attendance of the classes of 1895, 1906, and 1909 in special reunion.

The sermon delivered by Rev. W. J. Dawson, of Taunton, Mass., was heard by a great audience and made quite a favorable impression. His text was Exodus 3:2. From this he sketched the story of the providential training of Moses for his great life work and developed the practical lesson that in all our life work there must be the quenchless fire of an enthusiasm which ever burns but never consumes. The College authorities were considered fortunate in their choice of a man for this service and everybody spoke in praise of Mr. Dawson's sermon.

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The speaker on Commencement day was Hon. Charles Nagel, Secretary of the Department of Commerce and Labor of the United States. There was naturally great interest felt in the coming of this distinguished gentleman, and a great crowd was present to hear his address. He is a man of exceptionally pleasing address and his speech was couched in chaste expression and was a rather interesting discussion of some current political issues, particularly the relation of the various states to national government, and the necessity of the cooperation of the states with the national government in working out some great problems. Candor compels us to say, however, that the speaker was unfortunate in the line of discussion for the occasion, and that his address fell like a wet blanket on the great audience. Despite their effort to be appreciative it was plainly evident that they could not quite bring themselves up to the task with any good show of enthusiasm. Even Mr. Nagel himself was visibly conscious toward the end of having touched the wrong button. It may be after all that what he frankly confessed in the beginning was the cause of his discomfiture, viz: that he had been compelled to come before the audience without preparation. Talking out of the fullness of his mind and heart he quite naturally fell into a discussion of politics, and while perfect freedom and courtesy were accorded him, and some of the bright sayings were applauded, he failed to catch the crowd. He is evidently a man of fine spirit, and we feel sure that, coming again, he would want to select some other theme for discussion.

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There were thirty-two in the regular graduating class, receiving diplomas as Bachelors, six of these being young ladies. Three others received the Masters' degree. The presentation of diplomas and Bibles by the secretary of the faculty, Prof. R. L. Flowers, was followed by a few words from Dr. Kilgo in which he formally turned over to his successor, Dr. Few, the insignia of authority which he has held for sixteen years. In this connection he also made the gratifying announcement that from the sick-room of Mr. B. N. Duke there had just come a message authorizing him to announce that he had another $100,000 ready to turn over to the trustees for the enlargement of the work. Of course this was greeted with great applause.

The Commencement of 1910 will no doubt be remembered as one of the most enjoyable in the history of the College, and as marking the beginning of a new era in the history of the institution. With the completion of the new administration building, now in process of construction, and with a number of changes and improvements in contemplation, Trinity College will be second to none in the whole South in equipment and in organization for the highest and most efficient work of the American College.

THE VANDERBILT MATTER.

As many expected when the Vanderbilt matter was acted on at Asheville, the Board of Trustees of Vanderbilt University refuses to recognize the members of the board elected by the General Conference. At their meeting in Nashville on the 13th inst., the board ignored these men, according to press dispatches, by omitting their names in the roll call. This it is supposed will be followed by mandamus proceedings, which will put the matter into the civil courts for a final decision.

The press dispatch on Tuesday states that a committee on credentials consisting of seven members of the board was appointed to whom the whole matter was referred. At this writing (Tuesday morning) it is not known what action the committee has taken. It is well known, however, that the attitude of this board is against that of the church, and it would be very surprising indeed if the committee makes a report not in harmony with the attitude of the board.

As we view it this whole matter is nothing less than an outrage upon the church. That a few men, who were supposed to be the servants of the church, should undertake to assume absolute and independent control of an institution of the same and, in spite of her protest, take steps to alienate it from the church, is enough to arouse a spirit of resentment which bodes nothing but evil for them and the institution. It is a great pity, and if this board of trust is not composed of a very unreasoning set of men they will surely yet listen to the demands of a great church by which they were brought into official being. If not, the church should exhaust every means of rescuing the University from their hands, and in case of failure, cut loose entirely and withdraw all moral and financial support.

The fact is that Southern Methodism has the nucleus of strong educational plants in North Carolina, Georgia, and Texas, not to mention South Carolina, Missouri and Oklahoma. So if these Nashville autocrats persist in trying to make the church believe they are the whole show we will rig up a Theological Department in each of these, and no doubt do better for the loss of Vanderbilt. Let the merry performance go on awhile longer and this Board of Trust and their sympathizers around Nashville may be left to make the discovery that they do not own the whole church. But will they find this out in time to save the day?

THE NAME OF OUR CHURCH.

For the third time since the close of the Civil War the question of a change of the name of our church is before us. During the present quadrennium we are to determine by a vote in all the Annual Conferences whether we will adopt the name Methodist Episcopal Church in America, or leave the name as it is.

Since the action of our General Conference, Bishop Neely of the Methodist Episcopal Church sets up the claim that the Methodist Episcopal Church might defend a claim of title to all property, bequests, etc., in that name, contending that "The Methodist Episcopal Church," "The Methodist Episcopal Church in the United States," "The Methodist Episcopal Church in America," and "The Methodist Episcopal Church in the United States of America," are all titles belonging to the Northern branch of the Church, as found in their legal documents.

No doubt it will be news to many that our sister church has been going under so many aliases; nevertheless it would be well for us to be sure we have a very grave reason for changing our name before taking the risk of endless and vexatious litigation. After all that has been said and written we are clearly convinced that there is not sufficient weight in the arguments for the change to justify the undertaking, and we have no idea that the proposition will run the gauntlet of the Conferences successfully. We think it will be well to hold all this in abeyance till we get ready for some sort of union, when, by common consent, the united church will take the name, "The Methodist Church." This is what we are; but until we find a basis of union, this name is too comprehensive for any one branch of Methodism.

GRACEFUL, THOUGH PATHETIC.

The letter of Bishop Key, addressed to the General Conference, asking to be released from the official duties of the Episcopacy, is a model of good taste and will be interesting to Advocate readers, many of whom have not had the opportunity of seeing it. Bishop Key retires with an honorable record and with the love of the great Church which he has served so long and faithfully. Here is his letter:

"Dear Fathers and Brethren: Twenty-four years ago, at Richmond, Va., the General Conference laid on me the responsibility and work of one of its Bishops. In all fidelity of purpose and singleness of eye, I have sought to serve the Church and meet my obligations. My busy life has passed so swiftly and silently that, without realizing it, I find myself today near the eighty-first year of age. My health is perfect, thank God! My head is clear, my heart is warm and my love and interest for our beloved Church grows with the years. But I realize that a Methodist Bishop at eighty years is an unreliable asset. The calendar is inexorable. The son of a preacher, and the father of two preacher sons,

and educated in a Church college, and with a record of sixty-two years of unbroken service, I ask in the fear of God, and with perfect respect and love to all, that you grant me the release from the official and routine duties of the Episcopacy, and pass my commission to a younger and stronger man." Joseph S. Key.

FOR THE METHODIST CHAUTAUQUA.

The Midland Methodist, of Nashville, Tenn., last week published the following interesting note:

Mr. R. R. Brewer, Industrial Agent for the Carolina Clinchfield & Ohio Railway Company, authorizes the statement that his company will donate to the Methodist Episcopal Church, South, one thousand acres of land for a Chautauqua ground near Altapass, N. C., in the very heart of the Blue Ridge Mountains; and he has so advised the members of the committee charged with the location of such Assembly grounds. This is what Mr. Brewer says of the location:

"It is true that our railroad is practically new, and that few people outside of our own territory are familiar with this great enterprise. The scenery is unsurpassed in any locality, the altitude ranging from 2,500 to 4,500 feet, with a dry atmosphere; and the pure freestone water is certainly all that could be desired for a meeting of this kind. At Altapass, with the developments in sight, will undoubtedly be one of the greatest summer resorts in Western North Carolina."

Before the committee finally decides on a location it would be well for them to visit this locality and see for themselves what there is in this offer. Certainly it is liberal and deserves serious attention. We doubt if they find anything better so far as natural scenery, pure air, and good water are concerned.

NOTES AND PERSONALS.

—Rev. W. L. Hutchins, of Concord, is assisting Rev. F. L. Townsend in a meeting at Lincolnton this week.

—Rev. J. E. Gay, presiding elder of the Franklin District, did the preaching in special services held in Franklin last week.

—The Methodist Sunday Schools of Reidsville, five hundred strong, went to Winston-Salem last week for a picnic excursion.

—Rev. J. T. Peeler, who went away from us some years ago by transfer to the South Carolina Conference, was elected Secretary of his (Charleston) District Conference last week.

—Rev. W. I. Hughes preached a very impressive sermon to the Odd Fellows last Sunday in the court house. The house was crowded and all seemed to enjoy the sermon.—Franklin Press.

—Rev. William Black, Presbyterian evangelist, conducted a meeting in Mount Airy last week in which all denominations joined. The services were held in the Piedmont warehouse, and were largely attended.

—We regret to learn that Mrs. Byrd, the wife of Rev. Dr. C. W. Byrd, of Nashville, Tenn., has been quite sick at Asheville since the meeting of the General Conference. She is reported much improved at this writing.

—Rev. Dr. J. C. Clapp and wife, of Newton, will celebrate their golden wedding on July 4th. Dr. Clapp has given his life to educational work in the Reformed Church, and is greatly beloved by people of all denominations.

—Miss Mary Helm, for several years editor of Our Homes, the official organ of the Woman's Home Mission Society, has resigned and gone back to her home, in Kentucky. Mrs. John D. Hammond has been elected editor pro tem.

—Prof. J. D. Lentz, Superintendent of Schools in Concord, died at his home in that place on Sunday morning. He leaves a wife and four children. His wife is the daughter of Judge W. J. Montgomery. Great sympathy is felt for the bereaved ones.

—Rev. L. L. Johnson, presiding elder of the Chickasha District, Oklahoma Conference, spent a few days visiting relatives in this state after the General Conference, of which he was a member. We are glad to note the fine record of service Brother Johnson is making in the West.

—Miss Robin Kennett, daughter of Mr. and Mrs. F. S. Kennett, of Asheville, was happily married to Dr. Arthur T. Pritchard, son of Judge J. C. Pritchard, on Wednesday, June 8th. The ceremony took place at the home of the bride's parents in Asheville and was performed by Rev. Dr. G. H. Detwiler.

—Prof. D. Matt Thompson, of Statesville, is one of the all-wool and yard-wide school men of the State. Last week he was elected Superintendent of the city schools for the twentieth time. Like all men at the head of our schools should be, Prof. Thompson is a valuable man to the community in every way.

—By an oversight we failed to mention at the proper time the death of Mrs. Elizabeth Leonard Trogdon, which occurred at her home in Rockingham county on May 30th. Mrs. Trogdon was the mother of Messrs. S. L. and W. B. Trogdon, of this city. She was a devoted Christian and leaves to her children the legacy of a good name.

—Invitations have been issued to the marriage of Miss Lillian Gwynn, of Ruffin, N. C., to Dr. Eugene Graham Click, of Elkin, N. C., the ceremony to take place at the home of the bride's parents, at Ruffin, on Wednesday morning, June 22. We extend congratulations in advance and wish for these young people a happy and prosperous life.

—Rev. Dr. Charles C. Weaver, former president of Davenport College, was last week elected president of Emory and Henry College to succeed Bishop Waterhouse. Dr. Weaver had already been engaged for the position of vice-president at Centenary College, Cleveland, Tenn., and the trustees of the latter institution have reluctantly consented to release him.

—The series of revival meetings which the members of Main Street Methodist Church have been looking forward to for some time will begin next Sunday. The pastor, Rev. L. T. Mann, will be assisted by Rev. Raymond Browning, of the North Carolina Conference, who has been very successful in evangelistic work. The pastors and members of all the Churches have been invited to attend and take part in the services.—Webster's Weekly.

—There was a beautiful marriage ceremony in Central Church, Mount Airy, on Wednesday morning of last week, when Miss Emma Merritt, daughter of Mr. A. H. Merritt, of that city, was happily married to Mr. Marvin Sparger, son of Mr. B. F. Sparger. The ceremony was performed by Rev. Jno. F. Kirk, pastor of Central Church. The Advocate joins the many friends of this interesting young couple in the wish that they may live long and happily together.

—Mrs. F. H. E. Ross returned last week from a visit to Washington and Baltimore. At the former place she attended the commencement of George Washington University, from which institution her son, Mr. E. Worth Ross, received his medical diploma. Dr. Ross will take a position as resident physician in a hospital in Detroit, Mich. At the latter place she visited Mrs. T. J. Copeland, an active worker in the Woman's Home Mission Society, formerly of this city.

—North Carolina got a lion's share of the honors handed out at the recent General Conference. In addition to the election of Dr. Kilgo to the Episcopacy, and Dr. Ivey to the editorship of the Christian Advocate, Rev. H. K. Boyer was elected a member of the Board of Missions and Rev. W. L. Sherrill a member of the Board of Church Extension, and Mrs. F. H. E. Ross, of Greensboro was elected treasurer of the Woman's Department of the Board of Missions. Mr. J. L. Nelson, of Lenoir, was re-elected a member of the Book Committee.

CHURCH NEWS.

Bishop John C. Kilgo preached the baccalaureate sermon at Washington and Lee University last Sunday morning.

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Dr. and Mrs. H. M. Hamill sailed from New York June 4 to attend the great Convention in Edinburgh. Dr. Hamill was elected as the fraternal delegate from the Sunday School Convention in Washington, D. C.

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Dr. W. F. McMurry, at the request of the Board of Missions, will visit Brazil this summer in the interest of Church Extension. He sails from New York on the 15th, and will join Bishop Lambuth at Southampton, England.

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Bishop A. W. Wilson has been appointed fraternal delegate from our Church to the British Wesleyan and Irish Wesleyan Methodist Conferences, and Rev. H. M. DuBose, D. D., will go as our delegate to the Canadian Methodist Church.

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Dr. J. M. Buckley, after the Missionary Conference in Edinburgh, will, with his daughter, make an extensive tour of Europe. He will visit Spain to look specially into the situation with regard to the feasibility of opening a Methodist Mission.

The Methodists of Birmingham, Ala., gave Bishop McCoy a great welcome service at First Church in that city on a recent Sunday evening. There are more than 11,000 Methodists in Greater Birmingham, divided among twenty-nine congregations.

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Dr. John R. Nelson, of Texas, who for the past four years has been secretary of the Home Department of the General Board of Missions, will return to the pastorate. Resolutions were adopted by the Board of Missions highly commendatory of his work.

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Rev. Dr. J. E. Dickey, who was elected Secretary of the Board of Education at the recent General Conference, declines to serve and will remain at the head of Emory College, Oxford, Ga. It will be necessary for the Board to elect some one to take his place.

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The Wesleyan Christian Advocate says: "Dr. S. R. Belk has been granted by his people a vacation with the one thing needed to take it, and he will sail from New York on the Lusitania June 8th for the World's Missionary Conference in Edinburgh and thence through Europe.

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Bishop Lambuth left Nashville a few days ago for Edinburgh, Scotland, where he will attend the World Missionary Conference. He will then go to Brazil, and from there to Africa. He will be absent from this country about one year. He has announced his decision to make Nashville his official place of residence.

GLIMPSES.

When we have found God as our father we shall understand how to love man as our brother.

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If we would get near to God we must get far away from self. God is our refuge and strength, provided we do not trust in ourselves.

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Our trials and afflictions seem to be grievous now, but we will come to appreciate them after awhile. The old soldier is rather pleased to exhibit his battle scars. These and the hard tack upon which he had to live on weary marches, are about all that remain to make a story worth telling.

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"Laying up something for a rainy day," has caused trouble to come into many a life far ahead of the schedule. The additional hard tasks and self denials incident thereto are not infrequently worse than the "rainy day." Moreover, that which is begun with the purest motive, looking only to making reasonable provision for a day of necessity, has often ended in the development of a spirit of insatiate covetousness.

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There are many well-meaning people who are so busy trying to reform the rest of the world that they are backsliding themselves, though most of them will not acknowledge their apostasy.

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Are we not passing through a strange and peculiar era in the history of the Church? It is a time in which much emphasis is given to the study of methods. Telling how to do the work has come to to be a fad. May it not be well for us to find out, if possible, what proportion of those who teach have ever put their methods to the test of experience? Sometimes there are smart people who find it more agreeable and profitable to tell the other fellow how to do than to undertake the job himself.

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There are those who contend that a period of indoctrination is more important than the revival. They forget that the very best opportunity for indoctrination is during the revival. There is no reason why the call to repentance should be delayed while the effort is being made to lead the saints into the experience of the higher life. In fact, it is doubtful whether saints can be edified so effectually as in the white heat of the revival in which sinners are awakened and converted.

"We may glorify God as the earth glorifies the sun, as the humble flowers declare its glory. The crimson of the rose, the purple of the violet have been drawn from its rays, and the sun is glorified in them. And you and I may bring out before the sons of men something of the perfection of God."

FRATERNAL ADDRESS TO THE GENERAL CONFERENCE.

(CONTINUED FROM PAGE ONE)

Churches, and less than 300,000 remain to be considered in this problem at all. It is not reasonable to expect that the same reasons that urge the five million white Methodists to unite would equally urge the one million and a half colored Methodists to do likewise? And whether it does or not, is it not timorous to regard with dismay a problem that, resolved into its most acute terms, is only this: What shall be done with 300,000 colored Methodists in a union of more than five million white Methodists? I do not need to exhort you to have faith in God. It is only necessary to have faith in ourselves and in one another.

I am not so sanguine as to persuade myself that these are all the difficulties in our way; but it is fair, I think, to say that they are typical if not the principal difficulties, and that with these overcome what might still be said against union would be largely personal or local. Neither do I forget that when we have shown that there is no good reason why American Methodists should not unite we have not proven necessarily that they should. Well, I now address myself to that, and now my message shall be a plea. I will appeal from the twentieth century to the eighteenth; from the names that divide us to the name that no division has persuaded us to lose; from the accidents and appearances that change with time and place to the immortal substance that can know no change and that survives all shock. I appeal to our spiritual kinship as the supreme reason why we should come into one household.

In many respects all Methodists are alike. Our forms of service are alike. We not only can preach from the same Bible, but we can sing from the same hymn book, and can feel equally at home in any Methodist service. We are similar in our forms of government. There are differences or differentiations; but they all spring from the same stock, and they all have the great traits—an itinerant ministry, a personal experience as the test of membership, and a series of Conferences as the organ of administration. We are identical in doctrine, not only formally in still printing in our Discipline the Articles received from Wesley, but actually in still preaching the same great themes with the same great earnestness. Now, I mention these items hurriedly, but they are not insignificant. On the contrary, if we would take our minds a while from the obstacles to look steadfastly at these shining identicals, they would loom large on the horizon of our judgment. I venture the assertion that there is not another divided ecclesiasticism on this continent of which these statements can be as fully made. However, this is not what I am thinking of when I speak of our spiritual kinship.

We are all called Methodists; for, although we all revere the memory of that great man who, under God, began this movement, Wesleyanism does not sufficiently describe us. Those who called Wesley and his companions Methodists were attenmpting, whether adequately or in mere scorn, to describe the type of religion he professed; and the name still stands for this distinctive type of religious profession, and this religious profession is hat I mean by our spiritual kinship. I have called this the supreme reason for the union of Methodists, and I must ask your indulgence while I attempt to make good this claim by a brief analysis of what is contained in this religious profession and what force it has as an argument for our union.

When Methodism is called a distinctive type of religious profession, it is meant, I think, to say that neither its Ritual nor its form of Church government, nor even its theological system constitutes Methodism. The first two are purely accidental, and the third is traditional. That which makes us Methodists is a distinctive form of religious experience in the individual.

First of all, Methodism is a spiritual revival in the individual life. When John Wesley's heart was "strangely warmed" in the little prayer meeting in Aldersgate Street, he became the first Methodist; and, without respect to age or creed or social condition, Methodism has gone on ever since making converts by warming their hearts, breaking up the crust of a complacent morality with "We must be born again," and insisting that "if any man be in Christ, he is a new creature." This, said Wesley, is the grand depositum confided to Methodists. He did not mean, of course, to claim that spirituality was the possession of Methodists only; for "if any man have not the spirit of Christ, he is none of his"—but he meant that while other Churches had their genesis in this or that occasion, Methodism was a spiritual revival purely and solely. There was no other cause or condition; no controversy, great or small; no intellectual upheaval; no new alignment of social forces; no political revolution. None of these and nothing else accounts for Methodism but the dead formalism in the Church of its day and the almost total disappearance of spiri tual realities in the world around is. Against this wall of death God lifted up an ensign to the people from afar; and, behold! they came with speed swiftly. None were weary nor stumbling among them; none slumbered nor slept; neither was the girdle of their loins loosed, nor the latchet of their shoes broken. They came without purse or sword, without prestige or powerful connections. Men scoffed at them, beat them, covered them with obloquy, and called them Methodists; but they wrought righteousness, obtained promises, out of weakness were made strong, and turned to flight the armies of the aliens because they were alive unto God through Jesus Christ our Lord.

Methodism, in the second place, is a state of spiritual certainty in the individual consciousness. The spirituality of Methodists marks itself off from every form of mysticism by this experience of personal certification. How near Wesley came to being a mystic may be seen in the strong influence of Zinzendorf and Swedenborg over him at one time. He parted from them just when they parted from the plain, natural sense of Scripture. But he parted also from the theologians of his day who refused to permit the individual consciousness to assert itself or even to reveal itself in the presence of the plain word of Scripture. And so Methodists have always claimed the power and the right to know whom they have believed and what they hope for.

Spirituality and knowledge are to them the same things; they begin to know when they begin to be spiritually alive. What their critics call enthusiasm they call philosophy. They claim it is like our knowledge of locality, which always begins with "orienting" ourselves; like our knowledge of matter, which always begins with discriminating our own self from our own body. So our knowledge of salvation must begin with a knowledge of being personally saved. And, in fact, all we ever really know about salvaton is our own experience of it.

Nothing was more offensive to the contemporaries of Wesley than his insistence upon this fact. Without a spiritual experience themselves, they could only say: "One thing we know—that since we are blind, nobody can see." Hence they called the professions of Wesley mere fanatical raving and those who were deluded by him fit for the madhouse.

And he came unto Oxford, where he had been brought up. And when he had opened the book, he found the place where it was written: "The Spirit itself beareth witness with our spirit that we are the children of God." "And this is the witness of God which he hath testified of his Son, He that believeth on the Son of God hath the witness in himself." And he began to say unto them: "This day is this scripture fulfilled in your ears." And all they in the university, when they heard these things, were filled witth wrath, and rose up and thrust him out of the city. Then he turned to the poor sheep that had no shepherd—the plain people, the ignorant, the despised—and their hearts burned within them while he talked with them by the way and while he opened to them the Scriptures. No wonder they responded with transports of joy that seemed madness to unsympathetic onlookers. "They saw God and did eat and drink." It was as if for the first time they heard that God dwells also with him that is of contrite and humble spirit. Out of the mist of ignorance and indifference they emerged into the light of the knowledge of the glory of God. They were brought face to face with spiritual sublimities that gave their life a significance undreamed of before, and the experience of heavenly certainties expanded their poor souls until their lowly tent broke asunder and let in the light of everlasting stars.

There remains a third inevitable thing to say of Methodism. To have one's spiritual life quickened and to have the assurance of forgiven sin certified to the consciousness means one inexorable consequence—evangelization. And Methodism has always been and must always be, as long as it is true to itself, a spiritual evangelization. It may have wheels for decorative or accommodative purposes, but the spirit of the living creature will always be in the wheels. Thus Methodism is a trinity. It began with a spiritual revival in the heart; but if it had stopped there, it would have been no better than mysticism. It was a state of spiritual certainty in the consciousness; but if it had gone no further, it would have degenerated into a selfish egotism. It was not so to remain, for Methodism had seen a vision of the Lord of hosts. "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" Methodism shouted in glad surrender: "Here am I; send me."

For a Methodist to carry abroad the glad tidings is not so much a duty as a rapturous privilege. It was because they so regarded it that the early Methodists took joyfully the spoiling of their goods—yea, moreover, bonds and imprisonments—that they might testify of the gospel of the grace of God. It was for this that a great multitude came out of mines and shops and factories, unlearned and ignorant men, but whose experience was so vital and so real that they could not stay; and, asking no hire, bearing no other credentials, unmitered and unafraid, they entered upon the holiest crusade of evangelization this world has seen since the days of the apostles. It was not to build up a sect, nor to propagate a creed; it was evangelization pure and simple, telling the good news for the love of the news and of those who so much needed to hear it.

The great soul of Wesley, unhasting, unresting, traveling a quarter of a million miles and preaching forty thousand sermons, asking nothing and caring for nothing but to save souls from death, was only the glorious type of the Methodist evangelist whose soul is still marching on, scattering fire in the earth and spreading scriptural holiness over all lands.

This, as I understand it, is Methodism. And now what has this long digression to do with the subject we are supposed to be discussing—Methodist union? It has this to do with it:

"It's the old time religion,
And it's good enough for us all."

But (2) divisions among Methodists have always proceeded along mechanical lines. We have disputed about names and foolish questions and genealogies and fightings about the law which are unprofitable and vain. But the spiritual unity of Methodists has never been broken. This is its seamless robe which it would be sacrilege to rend or cast lots for. (3) Every division among Methodists today is an anomaly; it is a contradiction of that unity of inner spiritual life and of outer spiritual activity which makes us Methodists, which we received not from men, neither were we taught it; but it came to us through the revelation of Jesus Christ. In the presence of the holiest fact of Methodism and of the holiest law of unity, we have the right to demand: "What God has joined together, let no man put asunder."

I say, therefore, that this is the supreme reason for Methodist union. Those who desire it most are not moved by the vulgar ambition of making a small church large or a large church largest. They are looking at a world grown sordid with a lust of money and of power and of pleasure—a world incased in an armor of indifference that seems impenetrable to the shafts of God's message, blatant with infidelity and mocking the simple faith of our fathers. They are looking at a Protestantism that is steadily retreating to the formalism of the seventeenth century, that is concerning itself more and more with names and ceremonies, that is spending most of its energies in attempting to put a patch of physical amelioration on the old body of sin and death, and that satisfies its utmost expectations with the prophecy of an ethical revival. They are looking at Methodists divided and estranged, possessing the same soul and refusing to live in the same body, praying to the same Christ for the same things, and going out to spend their strength in wasteful competition with one another. They are not invoking the magic of a name, nor alluring the imagination with a vision of a dominant Methodism. They want no dominant ecclesiasticism in this free America, nor any solidarity to dictate to the individual conscience in spiritual or temporal affairs. But because they believe that in a united Methodism lies the hope of the spiritual rejuvenescence of the world, because they believe that a revival of Methodism as Methodism will lead again to a revival of all the spiritual forces of Protestantism, because they believe that the revival of Methodism is waiting upon the union of Methodism, and that when our separate altars unite our divided fires will fuse into one majestic flame which, by God's grace, will fill the world

(CONTINUED ON PAGE SIXTEEN)

Our Children's Home Department

Edited by Supt. H. A. Hayes

THE LITTLE PEOPLE.

A dreary place would be this earth,
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it.
No little forms, like buds to grow,
And make the admiring heart surrender;
No little hands on heart and brow,
To keep the thrilling love-cords tender.
Life's song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be
Were there no little people in it.

—John G. Whittier.

VACATION TIME.

Our school will close for the summer vacation on the 15th of June. The children have done good work. They have a good teacher. Now they are looking forward to vacation with eager and joyous anticipations. Our own heart grows warm with the flood of tender memories from childhood's distant shore.

"The eyes that shone,
Now dimmed and gone,
The loving words then spoken."

All these come back to us from other years as we hear the magic words, "Vacation is Coming."

The long summer days will not be spent in idleness. There will be work to do. The boys will help on the farm. The girls will exchange the school of books for the school of housekeeping. But the late afternoons and evening twilights will be full of games and sports and shouts and laughter.

Crops.

Our crops are good. Wheat will be ready for harvesting in a very few days. We shall soon have bread of our own raising. We are sure that it will taste better than any we can buy. Our corn is growing finely. So are potatoes, tomatoes, and other truck. As for garden vegetables, we have more than we can consume. Various kinds of salad, beans, peas, etc., etc., afford real luxuries for our table.

Flowers.

It is astonishing to observe how lavishly nature responds to the efforts we put forth. Our yards are new—and a few weeks ago they were bare and brown. Now we have green grass kept smooth and even by our energetic boys. And the flower beds are a blaze of glory. How beautiful they are!

"Spake full well in language quaint and olden,
One who dwelleth by the castled Rhine,
When he called the flowers so blue and golden,
Stars that in earth's firmament do shine."

INCOMING MAIL.

A Whole Man.

Leaksville, N. C., May 30, 1910.

My Dear Brother:

Enclosed I send you check for $21.97. This completes our contribution to the Children's Home, on the ten per cent assessment. Our Sunday School collection yesterday fell short, and I shall not send it till I get it made up in full. I am going away for a few days but will attend to it as soon as I return. With love and best wishes,

Yours very faithfully, T. A. Bell.

A Letter in a Box.

Polkton, N. C., May 20, 1910.

My Dear Little Friends:

I hope you will accept this little gift from one who loves all little girls and boys. I am a poor little girl not able to buy new things but will send some of mine that I have outgrown. They are right good and will serve awhile. I send eight little handkerchiefs for the eight least children. I made them myself. I wish you all a happy time, a long life and Heaven when you die. Love to all. My name is Mary Janie Gale. I am eleven years old.

Enthusiastic.

Norwood, N. C.

Dear Bro. Hayes:

Our school sends greetings to you and your family of little people—God bless you and them—Fifth Sundays are only too far apart.

With much love to every one of you.

Sincerely, T. A. Hathcock.

(With this letter came a check for $23.80 from the Sunday School.)

Statesville Sunday School Leads.

Statesville, N. C., May 31, 1910.

Dear Sir and Bro:

Enclosed find check for $34.59, your fifth Sunday collection of Broad St. Sunday School, Statesville, N. C., Statesville District, to support of orphans in your home. With best wishes for abundant success in your great work, I am,

Your friend and brother, J. L. Sloan, Supt.

SUPPLIES RECEIVED.

Woman's Home and Ad Society, Central Church, Concord, box clothing and clock; Mrs. Geo. Cox, Winston, bundle clothing; Mrs. J. M. Varner, Concord, box clothing and bedding; Mrs. Jas. K. Norfleet, Winston, bundle of clothing; Mrs. T. W. Davis, Winston, bundle of clothing; Centenary Sunday School, Davidson Circuit, two quilts; Mrs. Otho J. Jones, New London, one package clothing; W. H. M. Society, Trinity Church, Charlotte, box clothing; Ladies' Aid Society, Polkton, box clothing; Moore's Chapel Church and Sunday School, Mt. Holly Circuit, box clothing; No name, Monroe, box canned goods; Mrs. W. A. Hurley, Randleman, bundle clothing.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPERINTENDENT, FOR WEEK ENDING JUNE 8, 1910.

West End Sunday School, Winston-Salem, $19.53; Ward's Chapel Sunday School, Farmington, $.35; Concord Sunday School, Coleridge, $5.22; Centre Sunday School, Monroe, $4.04; North Monroe Sunday School, Monroe, $1.50; Polkton Sunday School, $3.00; Marshville Sunday School, $4.00; Lebanon Sunday School, Mill Spring, $1.00; Central Falls Sunday School, Randleman, $1.51; Calvary Sunday School, Charlotte, $5.20; Wesley's Chapel Sunday School, Linwood, $1.00; Penisle Sunday School, Reidsville, $5.20; Tabernacle Sunday School, Black Mountain, $1.27; Bethlehem Sunday School, Wentworth Circuit, $2.50; Marshall Sunday School, $1.10; Hickory Sunday School, $10.00; Concord Sunday School, $.01; Salem Sunday School, Stocksville, $2.50; Fairview Sunday School, Boone, $1.85; Concord Sunday School, Catawba Circuit, $3.52; Oak Hill Sunday School, Morganton, $6.00; Whittier Sunday School, $1.60; Providence Sunday School, Ector, $1.10; Trinity Sunday School, Dysartsville, $10.00; Bakersville Sunday School, $2.11; Bethesda Sunday School, Walnut Cove, $1.42; Davis Chapel Sunday School, Red Shoals, $.45; Sandy Plains Sunday School, Morven, $.55; McFarlan Sunday School, $1.60; Mt. Pisgah Sunday School, Summerfiel Circuit, $2.75; Oak Hill Sunday School, Candler, $1.00; Laurel Hill Sunday School, Candler, $1.00; Lower Fine's Creek, Crabtree, $2.00; Bethel Sunday School, Morven Circuit, $4.00; Brookstown Sunday School, Pfafftown, $1.16; Union Sunday School, Huntersville, $1.50; Gilboa Sunday School, Morganton Circuit, $2.50; Ebenezer Sunday School, Salisbury District, $1.85; McAdensville Sunday School, $4.00; Vanderberry Sunday School, Mooresville, $1.37; Olive Hill Sunday School, Franklin, $.30; Valle Crucis Sunday School, $1.16; Palm Tree Sunday School, Lawndale, $4.56; Side Light Sunday School, Hiddenite, $.75; Oak Forest Sunday School, Morganton, $2.14; Salem Sunday School, Stanley, $4.75; Glen Alpine Sunday School, $1.50; Fair Grove Sunday School, Thomasville, $1.50; Ebenezer Sunday School, Henry, $1.35; Epworth Sunday School, Ht. Airy, $1.37; Roaring River Sunday School, $.75; Crabtree Sunday School, $4.23; Center Church Sunday School, Catawba, $.52; Pleasant Grove Sunday School, Charlotte, $1.67; Spring Garden St. Sunday School, Greensboro, $7.21; Olivet Sunday School, Lilesville, $1.30; Providence Sunday School, Craven, $1.00; Shady Grove Sunday School, Waynesville, $3.37; West Market St. Sunday School, Greensboro, $17.95; South Paint Sunday School, Belmont, $2.25; Charlotte Sunday School, $1.86; Epworth Sunday School, Concord, $12.00; Lebanon Sunday School, Iron Station, $1.20; Salem Sunday School, Wadesboro, $1.12; Mt. Vernon Sunday School, Wadesboro, $2.00; Hopewell Sunday School, Polkton, $2.00; Flint Hill Sunday School, Alexander, $1.00; Mt. Pleasant Sunday School, Morganton, $3.35; Kernersville Sunday School, $7.37; Olivet Sunday School, Whittier, $3.00; Shoal Creek Sunday School, Whittier, $5.00; Asbury Sunday School, Candler, $4.00; Rocky Mount Sunday School, Troutman, $.95; Sharon Sunday School, Shelby, $1.00; Oak Grove Sunday School, Mt. Airy, $1.80; Liberty Sunday School, Mocksville, $1.10; Ebenezer Sunday School, Woodleaf, $2.25; Woodleaf Sunday School, $12.00; Rehobeth Sunday School, Ramseur, $6.50; Ramseur Sunday School, $13.45; Concord Sunday School, Mocksville, $.62; Zion Sunday School, Greensboro, $1.00; Henrietta Sunday School, $2.00; North Harmony Sunday School, Canton, $2.00; Macedonia Sunday School, Eldorado, $3.53; Mocksville Station Sunday School, $10.10; Central Sunday School, Mount Airy, $6.81; Sanders School House Sunday School, Reidsville, $3.87; Pineville Sunday School, $.55; Concord Sunday School, Farmer, $1.15; Union Sunday School, White Store, $2.50! Walnut St. Sunday School, Greensboro, $2.75; Pleasant Grove Sunday School, Lincolnton, $1.00; Salem Church Sunday School, Bostic, $1.20; Buffalo Sunday School, Lincolnton, $2.00; Bethel Sunday School, Winston-Salem, $1.45; Coneley's Chapel Sunday School, Statesville, $1.70; Fork Sunday School, Norwood, $7.25; Unionville Sunday School, $2.65; Pisgah Sunday School, Catawba, $1.46; Race St. Sunday School, Statesville, $3.60; Concord Sunday School, Ansonville, $2.26; Pleasant Hill Sunday School, Marion, $.50; Spencer Sunday School, $4.00; Bethel Sunday School, Denver, $3.15; Total, $331.95; Previously reported to fifth Sunday in May, $413.66; Total to date for fifth Sunday in May, $745.61.

Cash.

Midway Church, Lexington, $24.60; Ladies' Aid Society, Morganton, $5.00; Marshall Church, $3.10; Triplett Church, Winston-Salem, $1.00; C. R. Bobbitt, Winston-Salem, $1.00; Mrs. J. M. Harkey, Lexington, $2.25; Total, $34.70.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING JUNE 4, 1910.

Subscribed.

Salisbury: Mr. and Mrs. S. T. Coburn, $50.00; M. D. Coburn, $50.00; Mrs. Mary A. Bosch, $25.00; B. F. Rabon, $5.00; J. D. Armstrong, $25.00; W. A. Brandon, $10.00; Geo. B. Brandon, $10.00; J. N. Wise, $10.00; W. W. Klutz, $10.00; Dr. C. M. Higgins, $25.00; R. M. Leonard, $25.00; Miss Bettie Graham, $5.00; J. A. Jones, $.50; I. G. Ledwell, $.50; A. T. Eagle, $5.00; D. A. Beaver, $100.00; T. H. Stiff, $25.00; H. T. Simpson, $10.00; P. N. Peacock, $15.00; T. R. Garner, $10.00; Clarence M. Rodgers, $5.00; S. J. Horton, $12.00; M. G. McCurdy, $50.00; N. W. Collett, $25.00; W. T. Burke, $25.00; C. E. Morris, $25.00; J. D. Norwood, $100.00; H. Lee Lazenby, $10.00; Salisbury; Mrs. J. T. Furlow, $5.00; A. R. Lazenby, $100.00; Leroy A. Smith, $25.00; E. K. James, $25.00; Miss Ethel Thomas, $3.00; E. R. Fonda, $5.00; Miss Willa Saylor, $1.00; H. N. Woodson, $10.00; L. L. Gaskill, $5.00; D. L. Gaskill, $5.00; Concord: R. S. Wheeler, $100.00; Wadesboro: Subscribed, $15.00; Total, $967.00.

Cash.

J. A. Jones, $.50; I. G. Ledwell, $.50; Miss Willa Saylor, $1.00; H. N. Woodson, $10.00; L. L. Gaskill, $5.00; D. L. Gaskill, $5.00; C. S. Morris, $1.00; W. T. Burke, $1.00; J. D. Norwood, $4.17; Dr. C. M. Higgins, $1.00; Cash, $15.00; Total, $43.17.

Paid on Former Subscriptions.

E. W. Whitesides, Asheville, $1.75; W. O. Burgin, Thomasville, $2.00; C. F. Lambeth, Thomasville, $10.00; J. E. Lambeth, Thomasville, $10.00; I. W. Burton, Thomasville, $1.50; A. H. Ragan, Thomasville, $2.00; C. H. Newby, Thomasville, $1.00; J. A. Green, Thomasville, $5.00; Miss Jessie Lowrance, Catawba, $1.00; Miss Lula Stipe, Winston-Salem, $1.00; Mrs. Lou Stype, Winston-Salem, $1.00; Rev. and Mrs. J. P. Rodgers, Winston-Salem, $5.00; H. G. Chatham, Winston-Salem, $100.00; A. Chatham, Sr., Elkin, $100.00; J. H. Cole, Randleman, $3.00; W. M. Busby, N. Wilkesboro, $3.00; N. O. Pitts, Glen Alpine, $5.00; Dr. W. L. Abernethy, Hickory, $25.00; W. E. Johnson, Greensboro, $2.00; Chas. Maus, Greensboro, $1.25; Mr. and Mrs. T. W. King, Greensboro, $5.00; A. T. Preyer, Greensboro, $1.00; N. O. Smoak, N. Wilkesboro, $5.00; G. H. Clarke, Leaksville, $5.00; Ivey H. Shankle, Norwood, $5.00; Total, $301.50.

GOD KNOWS.

"Behold I come quickly; and my reward is with me, to give every man according as his work shall be." Lonely worker, toil on. Let your little work for God be done faithfully and well. Others may take the credit of the work which you have wrought, and boast of great results and great success: but God knows the beginning and the end of your labors, and the day is coming when He shall bring to light all hidden things, and "give every man according as his work shall be." What revelations shall then astonish the beholders, when great things shall shine forth in grandeur, when many that are now first shall be last, and many who are now last shall be first.—Selected.

"The real world, the world of spiritual truth and beauty, is not remote from us. Glimpses of its brightness come to us in hours of toil and sorrow and strenuous victory over reverse temptations. Its loveliness unexpectedly appears to us in the heavenly deed of a commonplace man or woman. Its splendor shines in the faces of innocent babes, and transfigures the worn lineaments of the aged and sick. The joy of its holiness, the sweetness of its content, the triumph of its usefulness, often are seen in the lives and in the countenances of our fellow pilgrims."—J. E. C. Sawyer.

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Charlotte District, Central Church, Monroe, July 21-24.
Shelby District, Dallas, July 28-31.
Statesville District, Catawba, July 21-24.
Morganton District, Forest City, July 28-31.
Greensboro District, Walnut St., Greensboro, July 6-8.
Franklin District, Franklin, July 28-31.
Winston District, Burkhead, July 14-17.
Mount Airy District, Boon, Aug. 4-7.
Asheville District, Weaverville, July 7-10.
Salisbury District, Salisbury, July 28-31.

NOTICE.

The District Conference of Salisbury District will be held in the First Methodist Church in Salisbury July 28-31.

The following are the committees:

For License to Preach: H. C. Sprinkle, W. L. Hutchins and W. P. McGhee.

For Admission: N. R. Richardson, J. T. Stover and A. E. Wiley.

For Orders: T. E. Wagg, A. R. Surratt and J. A. J. Farrington.

Mr. J. F. Shinn, District Lay Leader, will arrange the work of the laymen in connection with the District Conference.

We expect every church to be represented. J. C. Rowe.

FROM MORGANTON STATION.

We were delighted to have with us on yesterday, 12th inst., Prof. H. A. Hayes, Supt. of our Children's Home at Winston-Salem, N. C., who delivered two very interesting addresses on the child and our Children's Home. Our people were very glad to get the information he gave us, and I am sure any congregation in our conference would have a deeper interest in and appreciation of the work we are doing for our orphan children after hearing Bro. Hayes.

He takes no collection, but after hearing him our people, I am sure, would be glad to have a part in that great work and would contribute cheerfully and liberally both to the building and to the support of the Home.

Brother Pastor, write to Bro. Hayes and have him visit your charge and he will do you and your people good.

W. F. Womble.

SPARTA CIRCUIT.

As there has been nothing written from the Sparta charge for some while, we thought perhaps it would not be out of place to write a few lines.

While no great things are being done, yet we feel sure that there has been a steady growth of interest in the work of the church. At most of the churches the services are well attended and the Sunday schools are doing the best work that they have done in a number of years. Since we came on the work about 65 members have been added to the church on profession of faith, and a goodly number by certificate and otherwise. We have held two good meetings this year. Bro. J. V. Hall, from the Holston Conference, was with us in both meetings and did some able preaching. The churches were much revived and many were converted.

Perhaps as great a forward step as has been taken in work, was the purchase of a good house and a two-acre lot, well located in the town of Sparta. We now have a good house fairly well furnished and free from debt. Much credit for this is due to the patient and faithful work of one who has done much service for the church.

In many ways, the people have shown their appreciation of our labors among them. This has been done, in part, by poundings and special gifts, for all of which we are very grateful.

Something needs to be done to create a greater interest among our people in the cause of missions. When this is done, and when we get more system and business into the financial part of our church, we see no reason why this may not be the best charge in this district, west of the mountains. This is a beautiful country with many natural resources and is an open field for church work.

J. C. Keever.

PROF. WILLIAM T. GANNAWAY.

Professor Willliam Trigg Gannaway died at his home in Trinity, N. C., on Sunday morning, June 5th, lacking only five days of having reached his eighty-fifth year. He was born in Wythe county, Virginia, June 10th, 1825. After graduation at Emory and Henry College he immediately entered upon his life work, becoming the head of an academy at Floyd Court House, Va. He resigned this work in 1857 to become principal of "Masonic Institute" at Germantown, N. C. Two years later he was elected to the chair of Latin at Trinity College and this position he held for nearly forty years and until the College was removed to Durham. He kept aglow the fires on the altar at Trinity College during the Civil War, being president of the institution during those dark days, the late Dr. Craven having become pastor of the Raleigh Church.

At the close of the war, he relinquished the duties of president but continued his work as head of the Latin department, teaching also for a number of years the classes in Greek, in French and in History and filled the office of treasurer. He was a man of broad culture and learning and always went to the bottom of every subject upon which he lectured or instructed. He was always a student of books and current affairs and few men were better informed. His impress is on the hundreds of men scattered over the country, who had the privilege of sitting under his instruction, and all recall his uniform courtesy, his unfailing thoroughness and perfect familiarity with the subjects taught.

Professor Gannaway was a man of striking personality, a learned and polished gentleman. A man scrupulous in appearance, dignified in bearing; honest and straightforward in all his dealings. No man ever more strongly condemned duplicity—he was too sincere to tolerate any form of deceit.

He was married on Oct. 18, 1857, while at Germantown, to Miss Mary Wiley Bethel, daughter of the late Rev. Joshua Bethel, a prominent Methodist preacher, and his wife, Eliza Green Bethel, who are affectionately remembered by the women who were at Greensboro Female College during the sixties, they being at that time connected with the College.

Professor Gannaway is survived by three daughters and a son: Mrs. N. E. Coltrane, Gibson, N. C.; Mrs. Florence Field and Mrs. J. Davis, of Greensboro, and Mr. W. E. Gannaway, of Trinity, N. C. Of a family of several members, only one sister, Mrs. Kate Dobyns, of Woodlawn, Va., survives.

After the removal of Trinity College to Durham, Professor Gannaway continued his residence at Old Trinity and there the evening of life was quietly spent amid the scenes of his activity and usefulness. Here, with his library and daily and weekly papers, he kept in touch with the wisdom of the ages and with current events, exhibiting to within a week of his death a lively interest in the development in science, in good government and in searching for that wisdom "which passeth all understanding."

Surrounded by his children he quietly "fell on sleep" just after the Sabbath had been ushered in and the grand old man whose life work had been finished, and well done, joined his loved Mary who preceded him nearly twenty years ago.

STATE NORMAL COLLEGE.

We desire to call attention to the advertisement of the State Normal and Industrial College which appears in this issue. Every year shows a steady growth in this institution devoted to the higher education of the women of North Carolina.

The College last year had a total enrollment of 993 students. Ninety of the ninety-eight counties of the State had representatives in the student body. Nine-tenths of all the graduates of this institution have taught or are now teaching in the schools of North Carolina.

The dormitories are furnished by the State and board is provided at actual cost. Two hundred appointments to the dormitories, apportioned among the several counties according to school population, will be awarded to applicants about the middle of July. Students who wish to attend this institution next year should make application as early as possible, as the capacity of the dormitories is limited.

SAVING SOULS.

Dear Bro. Blair:

I thank you for your editorial of June 9th. The best thing said at our General Conference was said by Bishop Wilson. He said our one great work was the salvation of souls.

Fine churches and Sunday School rooms will be all right if they do not lead to church pride. Building and endowing colleges may be a blessing to the race, but sending our boys and girls to college will be a curse to them, if our motive and their motive is to make money and get into high "society." A. D. Betts.

MONTEAGLE'S SCHOOLS FOR SUNDAY SCHOOL WORKERS.

The sixth annual session of the now famous Monteagle Training School for Sunday School Workers of all Southern Churches will be held at Monteagle, Tenn., July 31 to August 7, inclusive. Dr. H. M. Hamill, as Dean, will be assisted by the best faculty the School has had during the years since its organization. Among the lecturers will be Dr. W. J. McGlothlin, of the Southern Baptist Seminary; General Secretary Marion Lawrence, of the International Sunday School Association, together with Mrs. M. F. Bryner, Dr. Franklin McElfresh, Mr. W. C. Pearce, Mr. J. S. Durham, of the International Sunday School Staff; Dr. H. F. Cope, General Secretary of the Religious Education Association; Bishop Honda, of Japan; Prof. and Mrs. Boatman, of Atlanta, as musical leaders, and Mrs. Hamill and others. Regular summer tourist rates will be given by railroads, and a special low rate for the school will be granted on July 23, July 29, and July 30, returning not later than September 5th, 1910. See local agent. Board can be had at $1 per day or less. Write to manager F. E. Haller, Monteagle, as to board; and to Dr. H. M. Hamill, Nashville, for programs of the school, and to Dr. Allen G. Hall, Superintendent of Platform and Summer Schools of Monteagle Assembly, for the full Assembly Annual.

In co-operation with the regular Training School, there will be heid for the first time the International Sunday School Institute, with General Secretary Marion Lawrence and his staff of specialists, for the training of all Southern Sunday School workers in association methods. The Institute will hold on the same days, but at different hours of the day. Programs will be issued concerning it by Mr. Lawrence.

THE MISSIONARY SITUATION.

The Methodist Episcopal Church, South, faces a new missionary situation. What the outcome is to be is for the whole church to determine. Hence this writing. This new condition of enlarged responsibility and opportunity grows out of several factors which deserve to be set down, read and pondered by all who love our Zion.

1. The whole Missionary history of the Church has led up to the present situation. The broad and aggressive policy; the continuous progress and enlargement; the faith that has followed the pillar of cloud, and sought the sheep astray in the wilderness to the increasing complexity of methods and means, the development of the two Woman's Missionary Societies with their manifold service and wonderful success; the emphasis given to Home Missions and their organization into a department of the Board of Missions; all this and more has issued in the unification of all these great interests in one Board. This history, and this new consummation gives us a conspicuous place in the ranks of modern missionary forces, and place upon us an obligation that no ordinary and half-hearted effort can meet.

2. The heart of the Church universal is stirred as never before on the subject of Missions. Immense forces are marshalling, and unrealized resources are waiting for the hour and the prevailing call, to make a resistless assault on the world's darkness and ignorance. The hearts of men are trembling with expectancy, and they are crying everywhere, "What shall we do?" This undefined impulse, this tremulous interrogation must be turned into purpose and the certitude of conviction, and conviction must be turned into action.

3. The situation calls for consecrated effort of a united Church. It is not a matter that can be wrought out by any amount of official machinery. It is a task for the whole Church. The final word for victory or defeat is not the word of one or a hundred, but the myriad-voiced affirmation of the entire Church.

4. There are none who can bring the whole Church into line except our pastors. They hold the key to the situation. They alone can make the availing plea. All our methods fall short of accomplishment without the earnest insistent advocacy of the pastor. This cause is too fundamental, too serious, too near to the pierced heart of our Lord to be wrought out by any mere devices of organization or short and easy methods. It must root itself in the conscience of the Church and find its nourishment in the truth as it is

in Christ Jesus. The Gospel of Missions must be laid bare to the thought and the will of Christ, for a lost world must be laid on the consciences of the people, till the missionary idea and obligation get into the very life-blood of the Church. Who but our pastors can bring the Church up to this Apostolic lead? They alone can make men see that missions is not a matter of mere money, but of faith and love and obedience.

5. A united Board is the signal for a united Church. The time should have passed when a large number in the Church reject the Great Commission and stand untouched by all this throbbing and vivifying current of missionary effort. The whole Church of every name is awakening to the necessity of broadening the base of our constituency. The laymen with customary sagacity have discovered the need of this, and have raised the cry "A Missionary Committee in every Church and a weekly Missionary offering from every member, "offering themselves to help realize this slogan. When it is realized the financial problem of Missions will be solved as far as a method can solve it. Then assessments will cease from troubling and specials will be no longer a burden.

6. The need of such a method for increasing the regular income and so enlarging the basis of approriation to the current expenses and steady support of our missions grows more emphatic every year. No amount of spasmodic and occasional giving however liberal for special purposes, can answer the demand. There must be a larger income on the regular apportionment or the work already established will have to suffer.

7. The election of our long-time Senior Secretary to the Episcopacy takes from the leadership of our missionary forces one whose life and talents and training conspires to fit him for the post he has so signally filled. He has wrought his life into the cause and the church has become accustomed to follow his leadership with confidence. The new secretarial force have inherited the success that has come to his leadership, and with it the first problems and increased demands that success always brings. In addition the union of the Boards, and the new form of organization, throw on the new secretaries and other missionaries new and unusual responsibilities. It is scarcely necessary to say that the prayers and sympathy and fullest co-operation of all our people will be needed in the working out of our common task.

W. W. Pinson.

THE LAYMEN'S MOVEMENT NEXT YEAR.

By J. Campbell White.

Next year's plans have been under most careful consideration by the leaders of the Laymen's Missionary Movement. They will include three main features.

1. Conservation of the interest already aroused.

2. Conventions in a limited number of large cities.

3. County Conventions.

It is planned that each of the 75 cities where Conventions were held this year, will be visited as early as practicable next fall, for a careful study with the local leaders of the best plans for deepening and extending the missionary spirit in all the churches. These will not be popular public meetings, but in the nature of Leaders' Conferences. They will be open to all members of Men's Missionary Committees, including all pastors. Probably two afternoons and evenings will be spent at each center. At least one extra session will be held with the men at each center who are qualified and willing to assist in holding county conventions. It is easy to hold such conventions without accomplishing much permanent good through them, unless the men who conduct them have studied with a good deal of care the best methods of handling them. But by holding these special conferences for potential convention leaders, it is expected that the number of men competent to handle County Conventions successfully, will be increased very rapidly. A second method of conserving and extending the interest at the 75 main convention centers, will be an Anniversary Dinner, when the methods and results of the past year's work will be reviewed, and a policy of further work will be adopted. In addition to making a careful study of the amounts contributed by the various churches, next year's plans will include an equally careful study of the number of contributors.

The second main feature of next year's plans will be the holding of conventions in a limited number of large cities, which were not included in this year's schedule. But only so many of these will be undertaken as can be followed up thoroughly. The pace was so rapid this last year that it was impossible to give convention cities the help they really needed. While the whole plan of the National Campaign seemed to require crowding the conventions up against each other, without a day's intermission in most cases, this will not be necessary hereafter. Time will be taken to do a more complete work and render more absolute certain, the permanent influence of the convention in all the organized church life of the city. Invitations have already been received from many cities for conventions next winter. These will all be given careful consideration, and as many such invitations will be accepted as the movement feels able to make thoroughly successful.

The third feature of the policy next year is to hold county conventions in just as many counties as leaders can be found or developed to take charge of. As it will take time to find and prepare these leaders for this important work, the most of these county conventions will not be held until the season is somewhat advanced. Not many of them can be managed properly before November. And most of them cannot be held until after the Christmas holidays. It will be a distinct mistake for the leaders in any county to push ahead with their arrangement for a convention until they can be quite sure that it can be handled strongly. This will involve far more than several good missionary addresses. It is comparatively easy to secure these. But no convention should be attempted without the presence of at least one man who knows methods and is able to impart his knowledge to the convention. Inspiration is good, but without proper instruction in the methods of missionary education and finance, no great permanent work can be expected. This caution is vitally important.

These county conventions will be under the supervision of the secretaries of the Laymen's Missionary Movement, to be located at New York, Boston, Richmond, Va., Pittsburg, Chicago, Kansas City and San Francisco, by the opening of the fall season. In the meantime all correspondence should be directed to the office, 1 Madison Ave., in New York. A special pamphlet dealing in detail with the county co-operation committee and its work has been prepared and may be secured, free of charge, by applying to headquarters.

The first monthly issue of Men and Missions will be the June number. It will be issued regularly hereafter except during July and August, the recognized vacation months. This periodical will be primarily a correspondence school in missionary methods. It has a very distinct field and purpose. It is meant for men who have capacity for leadership. It will be indispensable to members of co-operating committees of the Laymen's Movement and invaluable to pastors and members of missionary committees in local churches. The subscription price is 50 cents a year, or in clubs of five or more, 40 cents each. This is to encourage all the members of missionary committees to take advantage of this aid to missionary achievement.

The report of the National Missionary Congress is all in type, and will be off the press and ready for delivery, unless delayed, within thirty days of the close of the Congress. Thousands of advance orders at $1.00 each have already been received, some individual men ordering ten, twenty, fifty or even one hundred copies each. After June 15th, the price will be advanced to $1.25.

Almost all of the members of the Executive Committee of the movement will attend the World Missionary Conference at Edinburgh, June 14-23. The recent developments in missionary work among laymen will receive prominent attention at that gathering. Following the Conference, a ten-days' speaking campaign throughout Great Britain will be participated in by all the good speakers who can be corralled for this work.



DOING AND SEEING.

I had a young man is my congregation who believed that he was refusing and rejecting salvation because of some unsolved problems. One day he determined to accept Christ as a Savior, and afterward settle his intellectual difficulties. But, so soon as he made this decision, he found that his doubt had vanished. He thought that his blindness was intellectual, but his heart turned Godward, the veil was done away. And many a soul has had a like experiencee. A will to believe clears the mental vision. We see clearly when we are ready to see.—Dr. A. T. Pearson.

"I AM."

Are you a disciple of the Lord Jesus? If so, He says to you, "I am with you alway." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as your eyes rest on this page, so surely is the Lord Jesus with you. "I am" is neither "I was," nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid perpetual "now."—Frances Ridley Havergal.

WHERE AVENUE CHILDREN?
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Sunda BORO, N. C.
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be Free.
BELL FOUNDRY, NORTHVILLE, MICHIGAN.
count to readers of this publication

The Epworth League

Editor of League Columns
MISS BLANCHE JOHNSON

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DORMITORY FUND.

Subscribed to date.....$50.00

* * * *

Is your League preparing to send a box to the Children's Home on Monday after the fifth Sunday in July?

Are you perfecting your plans and preparing to report the amount your League will subscribe on the Dormitory Fund?

* * * *

We are glad to note that the Waynesville District is doing well. The District Secretary, Rev. C. S. Kirkpatrick writes: "We had a fine District Conference at Canton, the League work was represented. We may have a District League Conference for this District soon, possibly at Clyde. I trust the Conference work may prosper. My League here is doing well."

* * * *

The Constitution and By-laws adopted by the Western North Carolina League Conference, recently held in Asheville, are ready for publication and will appear in these columns next week. Read carefully and preserve for future reference. Remember that our Conference is organized and at work. Every Leaguer should follow the work from the beginning and be thoroughly posted as to the work in all its details.

* * * *

The Davidson Senior League sent a box to the Children's Home last week and spent a dollar for improvements in front of the Church. They have divided the League into two parties, (White and Old Gold) and are contesting for new members. The party that is defeated must entertain the other side. This League was first to report a subscripition on the Dormitory Fund and now comes up with the first report of a box for the Children's Home. This is one of our youngest Leagues and they are setting an example that should inspire others to greater efforts.

A MIGHTY FORCE.

"Away up in the northwestern part of the United States, in a beau[illegible] added to the [illegible]e rests a sion of faith, and a g[illegible]re water. by certificate and otherwi[illegible] it runs, held two good meetings [illegible] streams Bro. J. V. Hall, from the Hc[illegible] rairie, ference, was with us in both [illegible]s its and did some able preachir[illegible] thus churches were much revived a[illegible] iny were converted.

Perhaps as great a forward [illegible] ar- has been taken in work, wa[illegible] er of purchase of a good house and travel for thousands of passengers and millions of tons of freight from the rich prairie region to the great ocean.

"Five years ago, an inspiration came to one devoted worker of the League to begin a Mission Study class in the League. Like the mighty river, the beginning was small, with some times one auditor and the leader constituting the class—But true fidelity is not always unrewarded and as the years went on and the faith of a few enabled them to keep on in this great work, others joined the faithful few, until today the Mission Study class work is as familiarly spoken of as Sunday School, Epworth League or prayer meeting.

"Under the fourth department of the League the class went forward with success. Then the leader was given the opportunity of attending the Young People's Missionary Conference at Montreat last year. A splendid vision came to her—a new inspiration filling her soul with a great desire to go forth in His name and carry the message of His needy children back to her class as she had never done before. Instead of being a task full of intellectual enjoyment, it became a source of deep real joy, a work of love as it were. So the class has grown and is now a telling force in the Church work, and because a new zeal and inspiration was brought to bear on the class, the interest in the fourth department was also deepened and from that department has come lessons representing many different phases of the great white harvest fields beyond the seas. Conditions in the 'Sunrise Kingdom,' the work of the 'Baffin Land' expidition, South America's missionary problems, and a trip through some heathen temples are some of the programs which have represented in part, the needs of these different fields. So the little stream has grown into a majestic moving river, quietly, but unceasingly and unfailingly carrying its share of the traffic of the Church work. If this were the only work done by the class it would of itself mean much, but today in a little Korean Church in Seaul, boys and girls of the Hermit Kingdom are hearing the sweet invitation, 'Suffer little children to come unto me,' in a Sunday School of the Methodist Church, and in this Sunday School the curtains used by the primary department were contributed by the Epworth League, a cargo worth seventy-five dollars, laid at His feet. And who can tell the great blessing that will come to the men and women who have generously contributed to these things. In the Home department of the League the Conference has borne direct fruit, for we have had lectures on the books written in the interest of the great problems of our own United States, the foreigners who come to our shores. Dr. Wheeler gave a most lucid and inspiring talk on the 'Upward Path' and Dr. Whitsett on 'Aliens or Americans' The evidence of deep study on the part of the lecturers showed their interest and the undivided attention of the audience showed they were awake as to the problems of our home land.

"Nor is the growth fully attained, for not until men and women go forth inspired and equipped to lead other classes will the Mission Study class fulfil its great destiny. So, much as we have grown, we are not yet prepared to give to the great ocean of Church and society our cargoes, so loyally and so earnestly carried.

"But we feel sure that God has inspired us to this great work and with an unfaltering trust in him, we are laying our plans for even greater things to come."

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The above article is taken from the address of Mrs. G. W. Whitsett on the occasion of the union rally service recently held in the interest of the Asheville Missionary Conference, and refers particularly to the work of the Mission Study class of West Market Epworth League, Greensboro.

The editor believes that many Leagues are doing a splendid work along this, or other lines. If your League is active, why not write us something in regard to your work. Please let us have news for our columns so that each may know what others are doing.

I could not live in peace if I put the shadow of a willful sin between myself and God.

Tetterine Conquers Poison Oak.

I enclose 50 cents instamps for a box of Tetterine. I have poison oak on me again, and that is all that ever has cured it. Please hurry it on to
M. E. Hamlett.
Montalba, Tex., May 21, 1908.

Tetterine cures Eczema, Tetter, Ringworm, Itching Piles, Old Itching Sores, Dandruff, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

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Our Little Folks

JACK HORNER'S PIE.

The children were having an entertainment out in the playhouse, and the very best thing of all was to be Jack Horner with his pie; for the pie was a "really" one. Mildred had made it out of some of the crust-dough that was left from mother's big pie, and had baked it in the oven.

Theo was to be Jack Horner, but as there were only two performers for everything, he had to be several other people, too—Little Boy Blue, Hiawatha with his bow and arrows, and George Washington chopping down the cherry-tree; but as the players and the audience were to eat up the pie for refreshments after the entertainment was over, Jack Horner came last of all.

Mildred had just come out from behind the curtain, dressed as Red Riding Hood, and the audience (which was mother and the baby) had applauded loudly, when all at once she cried, "Oh! where is my ring?"

She held up her hand, and showed the ring-finger, without the dainty little band of gold that it usually wore. The entertainment was forgotten, and they all began searching for the ring. They hunted in every room where Mildred had been that day, but no trace of it could they find.

They ended up by looking again in the playroom, and when they could not find it, Theo put his arm around Mildred, saying, comfortingly, "Never mind. I'll take the money out of my bank and buy you another one."

Mildred wiped her eyes and tried to smile. "We might sit down and eat Jack Horner's pie," she said, "and maybe if we rest a while we can think of some other place to look."

Mother cut the pie into four pieces, one for each of them. "Jack Horner may have the first piece, even if he does not say his speech," she said; and when Theo took his first bite he felt something hard.

"I guess it must be the plum," laughed mother, but Theo shouted, "No, it isn't; it's Mildred's ring," and so it was.

So the entertainment had a happy ending, after all, and they were all more certain than ever that Jack Horner's pie was the best thing on the programme.—Louise M. Oglevee in S. S. Times.

HOW THE BIRDS HELP US.

Did you ever think, my little friend, what a big debt of gratitude we owe to the birds, how they help the farmers and fruit growers and cotton planters? Some of you probably know what a vast amount of trouble the boll weevil is causing in the cotton fields. There are thirty-eight kinds of birds that feed upon this pest. Among them, some of the most important are swallows. Do you know that one swallow often eats as many as two hundred mosquitoes for his supper?

In general the farmers do not like the hawks, because they sometimes carry off their chickens. The red-tailed and the red-shouldered hawks are some of the farmers' best friends, for they eat great numbers of field mice, those mischievous little fellows that fill their storehouses with grain from the farms. The hawks and owls also kill squirrels, rats, and many insects that would otherwise injure the crops.

We have all seen the birds that flit about our dooryards hunting for worms and caterpillars to feed their nestlings. Each baby, in order to thrive and grow as it should do, must be supplied with food weighing forty per cent more than itself every day. Think what that means for the parent birds with five or six children! A goodly number of birds will be of more help to the farmer in keeping his orchard and garden cleared of insects than would half a dozen hired men and all kinds of sprays and poisons, and the only pay he need give them is to let them eat a little fruit or grain.

Bob White and the grosbeaks are two of the few birds that are fond of potato bugs.

If there were no birds in the world, the insects would destroy all the orchards, the gardens, and the forests, so that we should find it very hard—indeed, almost impossible—to live on the earth.—Margaret W. Leighton.

LOST HIS FAITH IN GOD.

A small boy, new to the Sunday school, was greatly pleased with his picture card and its text, "Have faith in God." On the homeward way, however, the precious possession slipped from his fingers and fluttered from the open street car and immediately a cry of distress arose. "Oh, I've lost my 'Faith in God!' Stop the car! Please stop the car!" The good-natured conductor signaled, and the card was regained amid the smiles of the passengers. One of them said something about the "blessed innocence of childhood," but a more thoughtful voice answered: "There would be many truer and happier lives if only we older ones were wise enough to call a halt when we find ourselves rushing ahead on some road where we are in danger of leaving our faith in God behind us."—Exchange.

HE COULD ANSWER.

"Well, there were only three boys in school to-day who could answer one question that the teacher asked us," said a proud boy of eight.

"And I hope my boy was one of the three," said the proud mother.

"Well, I was," answered Young Hopeful, "and Sam Harris and Harry Stone were the other two."

"I am very glad that you proved yourself so good a scholar, my son: it makes your mother proud of you. What question did the teacher ask, Johnnie?"

"Who broke the glass in the back window?"—Chicago News.

PENNIES MAKE DOLLARS.

We bring the bright pennies—
They're little, we know;
But love going with them,
To dollars they'll grow.
As much as this, surely,
We children can see;
If there were no pennies,
No dollars there'd be.
—Mission Board Hymnal.

Pauline who had been attending school for almost two weeks, was telling of the misbehavior of some of her little classmates. Att her mother's question as to whether it had ever been necessary for the teacher to speak to her, Pauline answered quickly, "Oh, no, mamma." Then, "She had to speak to all the class but me this afternoon." "Why, what did she say?" "Oh, she said, 'Now, children, we'll all wait until Pauline is in order.'"—Exchange.

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NOTICE.

All will please take notice of the change of Conference Treasurer. Auxiliary Treasurers will hereafter send money to Mrs. R. L. Hoke, Canton, N. C.

Miss Effie Jenkins, who has served in that capacity for the past year, felt compelled to give up the work on account of other responsibilities. [illegible] was regretted by all for she h[illegible] tr[illegible] deared herself to the entire constituency by her faithful discharge of duty and her strong Christian life. Her successor, Mrs. R. L. Hoke, of Canton, N. C., comes to take up the work with every promise of great success. Let us one and all give her our most cordial support in the very beginning of her official labors.

LITERATURE AND PRESS WORK.

Your Committee on Literature and Press Work submits the following:

1. Believing that no woman can either grow spiritually herself or successfully lead others without a knowledge of God's Word, we urge our membership to make a daily study of the Bible, and recommend the use of the Quiet Hour League as a valuable help. Also Gordon's Quiet Talks on Prayer and on Power.

2. We realize the power of the secular press and beg for a Superintendent of Literature and Press Work for each auxiliary where there is a daily or weekly paper; where short items of Home Mission work, both local and extensive, may be gathered into a column, known as the mission column, to be published weekly, semi-weekly or as local conditions warrant.

3. We find the Advocate colums indispensable, and recommend the continuance of help from each District Secretary. In order that the editor of our column in the N. C. Christian Advocate may have the largest and most fruitful returns of her labor, we beg to ask that we may have more space, as heretofore we have been limited to the extent that our copy has either lost its freshness or been left out entirely.

4. In view of the fact that only one fifth of our new membership for the past year has subscribed to "Our Homes," we recommend that a more strenuous effort be made to increase the circulation of this our organ in order that our members may be better informed in regard to our great work. We also urge an increased circulation of the "King's Messenger" so that the church may be stirred to greater activity in giving aid to the unfortunate young girls who are being led into paths of sin and darkness.

5. We recommend that the auxiliaries of all the Home Mission societies make use of the literary programs each month published as adopted by the General Board at the last Annual Meeting.

6. That we feel as we have never felt before the spirit of investigation and the desire to be informed abroad, just now among the women of our church. The results of this awakening are in evidence, and as our membership has grown in intelligence, it has proportionately increased in enthusiasm and in numbers. We therefore, recommend that the Conference consider the establishment of a free circulating Conference Library, and that a committee be appointed to perfect the plan.

7. We recommend the appointment by the Chair of a Committee on Publication, and that 1,000 copies of the minutes be printed.

8. We recommend that the delegates to this Annual Meeting read to their respective auxiliaries the [illegible] committees at the fir[illegible] needs [illegible] after the minutes [illegible]ds. So [illegible] grown interrs. R. D. Hay, [illegible] river, qu[illegible] Mrs. Plato Durham, unfail[illegible] Mrs. H. A. Hayes, Mrs. W. M. Barnard, Mrs. W. H. Young, Mrs. A. J. Martin, Mrs. Albert Virdrey, Mrs. Whisnant.

CITY MISSION WORK IN GREENSBORO.

For nearly seven months I have served as Deaconess in West Market St. Church. The greater part of my time is spent in visiting the sick and bereaved of our church and community, trying to point them to the Great Physician, who healeth all our diseases, and to the Holy Comforter whom our Lord sent to bind up the broken-hearted and to give peace to the troubled soul.

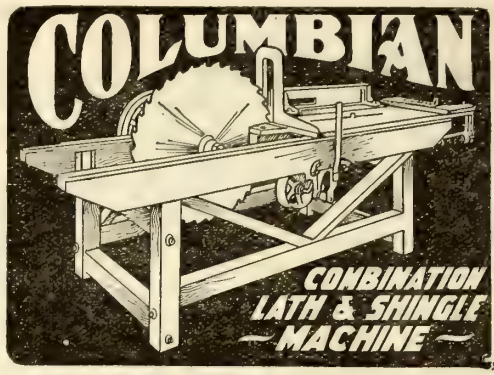
I have often been spoken of as the "City Deaconess," and I think that expresses my position very aptly, for in the winter when we had the Associated Charities, I co-operated largely with them, thereby coming in touch with the poor, not only of our church but of our city at large.

Every Saturday at noon I go to the cigar factory and hold a short service, thereby reaching many young women who seldom, if ever, attend church.

On Sunday afternoon I go to a little mission Sunday School where I am organist and teacher. My class is made up of girls from about fourteen to nineteen years of age. I feel that right here my very best work is being done. I have been into the homes of all of my girls and we hope soon to organize them into a Home Mission Society.

I co-operate with every department of the church, most especially with the Sunday School, Epworth League

(CONTINUED ON PAGE FOURTEEN)



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Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

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"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

P. P. P.

P. P. P. will purify and vitalize your blood, create a good appetite and give your whole system tone and strength.

A prominent railroad superintendent at Savannah, suffering with Malaria, Dyspepsia, and Rheumatism says: "After taking P. P. P. he never felt so well in his life, and feels as if he could live forever, if he could always get P. P. P."

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If you are feeling badly in the spring and out of sorts, take

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If your digestive organs need toning up, take

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If you suffer with headache, indigestion, debility and weakness, take

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If you suffer with nervous prostration, nerves unstrung and a general let down of the system, take

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For Blood Poison, Rheumatism, Scrofula, Old Sores, Malaria, Chronic Female Complaints, take

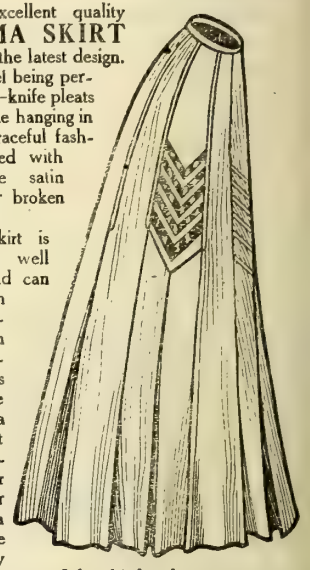
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

RESOLUTIONS AS TO MRS. BUTLER.

We of the W. F. M. Society of the Western North Carolina Conference recall with great pleasure the presence of our beloved Mrs. Butler last year with us, and thank God for her beautiful life, and thirty years of faithful service on our Woman's Missionary Advocate.

Her life has been a great inspiration to us all. May our Father spare her many years to bless us. We in Conference assembled desire to make this acknowledgement of our indebtedness to her and the benefits we have derived from her labors.

Mrs. R. R. Alley,
Mrs. D. B. Coltrane.

THE ANNUAL MEETING OF THE W. F. M. SOCIETY.

The Woman's Foreign Missionary Society of the Western North Carolina Conference met in annual session in Reidsville, June 2, with the largest delegation in its history, one hundred and seventy-eight delegates and visitors being in attendance. A preliminary service was held on Thursday afternoon, the devotional exercises conducted by the president, Mrs. Robertson, the key-note being, "Consecrated Personality." The remainder of the hour was given to enrollment of delegates and other routine business.

On Thursday evening the large audience heard first, gracious words of welcome to the conference, and the spicy response; then the annual address of the president, who reviewed the growth of the society for the thirty years of existence, and looked into its future work. The chief interest centered around the question of the re-adjustment of our work to meet the changed conditions caused by the recent unification of our mission boards. Mrs. Robertson explained that while our Southern Methodism would now present an unbroken front in her mission line, each branch of the work will move on in its accustomed course. This is explained fully in the report of the Corresponding Secretary, also which will be published, and should be carefully studied by all who are interested in this work. Our officers make it clear that our Woman's Board is neither absorbed nor rendered subordinate. In union with the Board of Home Missions it will be known as the Woman's Council.

On Friday morning came reports from Conference officers. First, that of the Corresponding Secretary, full of clear information and devout aspirings for higher progress and broader achievements for the work; then that of the Treasurer, who knows how to make figures speak in so interesting a manner. Though in this report the figures spoke for themselves when they recorded $16,000 for the society as the result of the year's work. Next, the aid of the printed page was shown through the report of the Superintendent of Literature.

The reports of the District Secretaries were led by the jubilant note of Asheville, who had enlarged her offering, and would be disappointed not to be asked for an advance of ten per cent. Several other Districts had overpaid their assessments.

Miss Pescud of the Brazil mission, and Mrs. Leith, of Knoxville, former Superintendent of Juvenile work in this Conference, were introduced and given the privileges of the floor. Miss Pescud addressed the body, giving much interesting information about missions in our sister continent.

The afternoon session, devoted to reports from Young People's societies, showed their continued zeal and success. These reports were continued into the evening session, and followed by an address by Miss Pescud which was listened to with much interest.

Saturday is Light Bearer's Day, and the children's reports were, as always, heard with pleasure. Parents were urged to encourage their children by their presence at their meetings. Two banners were presented to Light Bearer bands, one to Spencer for the greatest increase in membership; one to Tryon St., Charlotte, for the largest contribution per capita. One of these, a Brazilian banner, was given to the society six years ago by Miss Pescud, who now presented it, and sang the conference song in Portuguese. It was with regret that the resignation of Mrs. Weaver, Supt. of the Juvenile Department, was received.

The best way to gain new members was discussed, and the solving of the problem placed in two words, Pray, Go.

In behalf of the retirement fund Mrs. Coltraine made a very tender appeal for the care of those who have given their lives to the service of the church.

Delegates were asked to furnish for enrollment in the minutes the names of members of their societies who had died during the year.

Extracts were read from letters from our missionaries, testifying to the joy they find in their work.

In order to relieve missionaries from a weight of correspondence Mrs. Alley urged that money be paid into the general fund rather than given for special work, such as scholarships, Bible women, special missionaries. Societies who maintain specials were asked to write at once to Mrs. J. B. Cobb, giving the name of the special, telling when last heard from, and giving time when last payment was made.

Mrs. Crawford asked that more notes and items be sent her as aid in her conduct of the column of the Advocate.

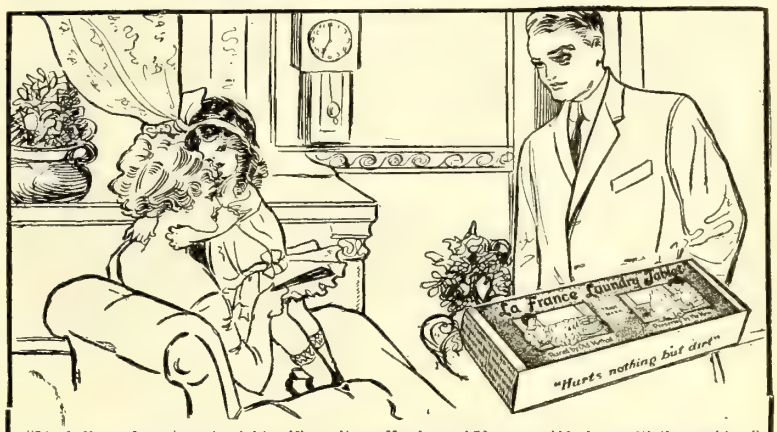
An increased appropriation was made, the increase being appropriated to the several districts, and this rally song given:

"We are coming, we are coming,
Ten thousand members strong,
And twenty thousand dollars
Shall be our rally song.
A billion heathen waiting
The way of life to know
And every woman's needed
The Word of Life to show."

It was proposed by changes of figures, to adapt this song to each auxiliary.

The following is the list of officers appointed for the ensuing year: Pres., Mrs. L. H. Robertson; 1st Vice-Pres., Mrs. Ray; 2nd Vice Pres., Mrs. R. R. Alley; Cor. Sec., Mrs. L. W. Crawford; ford; Rec. Sec., Miss Lizzie Perkins; Treas., Mrs. P. N. Peacock; Auditor, Mr. A. L. Smoot; Supt. Young People, Mrs. E. A. Cole, Charlotte; Supt. Literature, Mrs. R. J. Sifford, Gastonia; Sec. Asheville Dist., Mrs. W. R. Harris; Sec., Charlotte Dist., Mrs. W. W. Hagood; Sec. Franklin Dist., Mrs. W. E. Abernathy; Sec. Greensboro Dist., Mrs., Mrs. Blanche Carr; Sec. Morganton Dist., Mrs. W. F. Womble; Sec. Mt. Airy Dist., Mrs. J. E. Albright;

(CONTINUED ON FOURTEENTH PAGE)



"I took dinner down-town to-night, wifie, as it was Monday and I knew you'd be busy with the washing." "Why, dear, I'm sorry you didn't come home to dinner. We had everything you like. I had plenty of time, for I tried La France Laundry Tablets and had all the washing on the line by 11 o'clock this morning."

La France Laundry Tablets

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2nd. They save labor,
3rd. They save the clothes.

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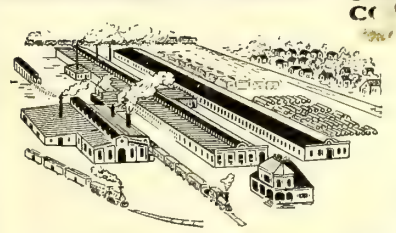
5c bar does two washings. All grocers.
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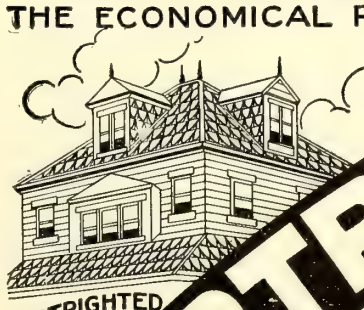




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The Sunday School Lesson

SECOND QUARTER—LESSON XII—JUNE 19, 1910.

The Parable of the Sower.
Matt. 13, 19, 18-23.

Golden Text—Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. James 1:21.

The Sower.

Jesus was sitting in a boat. He was speaking to the multitudes gathered on the beach. As His eyes looked beyond the throng of people they may have fallen upon a sower busy at work scattering his seed. At last there was a picture of a sower in His mind's eye, and in a few deft phrases He drew the picture for the people who hung eagerly upon His words. There is a touch of autobiography in what Jesus says about the sower. It is easy to see that He is portraying Himself. In all His teaching He was scattering seed. His very life was a process of sowing. He was called by many names. It is probable that He would have welcomed the insight back of the speech if someone had called Him "the sower."

Not only did Jesus Himself scatter seed, but He caused others to become sowers. In a sense the ministry of training the twelve was just a preparation that they might be able to scatter the seed of the kingdom; and they, in turn, were to inspire others, until there should be sowers enough to cast the seed in every place, over the whole world.

We talk a great deal about Christian growth; and much should be said of the developing Christian life. But do we speak as often as we should about Christian sowing? Do we remember that we are to sow as well as to grow? What if the sower does not go forth to sow? What if the seed is not scattered? In a moment we shall say something about the importance of having good ground. In the meantime let us remember the importance of having a sower to scatter the seed. It is not enough to say that preachers are the sowers. It is not enough to say that those specially giving their lives to Christian work are to be the sowers. Every Christian must have a share in scattering the seed if the kingdom is to prosper.

The Soil.

As Jesus looked out upon the multitude He was thinking that they were the soil upon which His words, like seeds, must fall. And what different kinds of soil they were. Some were like wayside paths, their minds hardened by the passing of familiar thoughts, until there was no welcome for new thoughts at all. Some had led such superficial lives that they would give no depth of welcome to new truths. They would hear with eagerness, but in their shallow lives the truth would soon wither. It was as if a great mass of stones were under a thin layer of earth. Some were like preoccupied ground, with thorn roots only waiting to spring up and grow. The truth would be heard, but the cares of wealth or the cares of poverty would fill the mind and the truth would be forgotten. But some would be like good ground, unoccupied and fertile, and here the truth which Jesus spoke would find real welcome and could come to maturity in lives which loyally received it and loyally obeyed it.

Did the men and women who sat on the beach, listening to the words of Jesus, understand that He was describing them as He spoke of the different kinds of ground? And did some begin to question themselves earnestly, asking what kind of soil their lives offered to the words which fell from the lips of the great teacher?

Jesus was doing more than describing those who sat on the seaside that day. A great multitude no man could number, the multitude of those who in all after days would hear the message of Jesus, was to be concerned in this matter of varieties in human soil. Wherever the gospel is preached there are found the irresponsive life, the superficial life, the preoccupied life and the life which is ready to receive the message into a fertile soil. After all it is the man who reads the parable today who should ask himself what kind of reception he is giving to the words of Christ.

The Harvest.

Jesus speaks of four kinds of ground. Three of them brought forth no harvest to reward the sower's toil. Good seed cannot accomplish much in bad soil. This is the principle which is at the very heart of the parable. The good seed may go for nothing. The labor of the sower may go for nothing. All this may come to pass because the soil is bad.

Another very interesting suggestion comes at the close of the parable. Different pieces of good ground produce different qualities. Good soils always produce, but their capacities are not the same. Good lives are always productive, but not in the same measure. The soil which produces thirtyfold is called good as well as that which produces a hundredfold. Goodness does not equalize men in productiveness. The great thing is that man should produce as much as he can. It is less important whether he produces as much as another man. If the man of hundredfold capacity produced only sixtyfold he would not be as much of a man as the thirtyfold man who produced thirtyfold. This recognition of difference in the capacity of equally earnest men is of far-reaching significance.

The good soil always produces. So we may find a test for our lives as Christians by asking ourselves if they are productive. If there is no harvest there must be something the matter with the soil.

The Responsibility of the Soil.

After all we may be inclined to say the soil cannot help being just the kind of soil it is. It does not make itself stony or thorny or good. And just here lies the difference. A man can have something to do with the kind of soil he offers to the gospel. And implicit in the words of Jesus is an appeal to the people to offer good soil to the words of truth which fall from His lips. A man can refuse to allow his life to become hard, like a path where many feet have trodden, so that no seed can take root there. He can so eagerly struggle to be loyal to the best he knows that he conquers superficiality and so prepares the soil of his life for the words of truth. The superficial man is the man who is not making a moral struggle. He can so weed out thorns of preoccupation that there shall be a great place in his life for words of truth, a place which they will not have to share with words of error, which will finally take up all the room. There are a great many things a man is unable to do. But by eagerness and striving he can make his life good soil for the words God will speak to him. Indeed, in all this preparation God is his helper. From the moment a man begins really to wish that his life may be open to the truth God's Spirit begins to work with a new power in the life, preparing it and making it receptive.

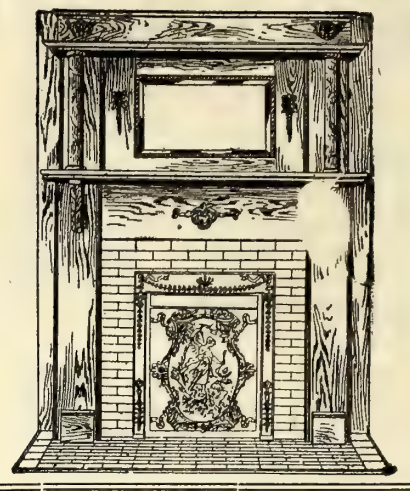
Jesus felt that it was not enough to have a sower. It was not enough to have good seed. There must be good ground, and again and again, directly or indirectly, He appealed to men to prepare the soil of their lives for the seed He desired to sow.—New York Christian Advocate.

Has the glad heart no need of God? Nay, but it was a wise prayer the fathers of the English Church taught us to pray,—"In all time of our wealth, Good Lord, deliver us." For prosperity and joy have their temptations as well as failure and sorrow. And not only so, but our prosperity and our joy need to be lifted up into the divine light, so that with our joy we can go unto God our joy.—John Page Hopps.

Emotion is power when it is caught in the cylinder and does not escape in the whistle.—William Rader.

Why will people go astray when they have this blessed book to guide them?—Michael Faraday.

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The Farm and Garden

THE CHOICE OF CROPS TO FOLLOW OATS.

By Prof. J. F. Duggar, in Progressive Farmer.

The best crop to follow oats, is a question which should be carefully considered. First of all, this second crop should be one that enriches, rather than robs the soil. This aim would exclude sorghum, though sorghum may well follow oats on a tract of land near the barn where annual applications of stable manure are customary, and where this excellent crop for soiling can be grown near the lots in which it will largely be fed.

Corn should not, as a rule, be planted on poor or medium uplands in the same season in which this tract of land has borne a crop of oats. This exclusion of our greatest cereal is not so much for the benefit of the land as for the good of the corn crop. When corn is planted after small grain on poor and medium upland, the yield, as a rule, is far below the average, for one or more of the following reasons:

1. The soil is left dry by the large amount of moisture utilized by the fully-grown plants of the small grains, which have thrown off into the air, through the leaves, large amounts of moisture derived from the soil; copious rains just before or immediately after harvest may remove this unfavorable condition.

2. The usual dryness of the land after oat harvest and the necessity at this season of utilizing most of the teams in the cultivation of other crops usually prevent as thorough and deep preparation of the stubble land as is desirable for corn.

3. Corn planted late is generally more severely injured by smut and by "tassel worms," though it is true that the late corn escapes damage from the weevils and from bud worms.

Only on rich moist soils is corn, as a rule, the best crop to follow oats.

Looking to soil improvement, the best plant to follow oats is, of course, one of the legumes. Here, then, we must usually make a choice between cowpeas, soy beans, peanuts, velvet beans, and beggar weed.

Most cotton growers will eliminate the latter as likely to re-seed and to be troublesome in cotton picking when this field is next devoted to the fleecy staple.

Likewise most farmers in the central and northern parts of the Cotton Belt will discard velvet beans after oats, because of the long season required by this excellent renovating plant. Peanuts or soy beans should generally be the choice of those who want to convert the late crop into pork. If the fields are fenced for hogs and if the land can be put into excellent mechanical condition, so as to promise prompt and complete germination of the seed, and hence a nearly perfect stand, Spanish peanuts may properly be given the preference. But if seed peanuts are not at hand and if labor for shelling, dropping and hoeing them is scarce and high, the soy beans has the advantage.

While each of the above-mentioned legumes has its special conditions under which it is the best crop to follow oats, and while each of these will in future more largely than now partially replace the present standard, the cowpea; yet the latter is still the crop to recommend to be planted on the greater part of the stubble land of the South. Unfortunately the supply of seed this year is entirely inadequate and very expensive. Yet even at nearly three dollars a bushel, cowpea seed may be made a profitable investment. It is encouraging to note that at the Arkansas Station fine yields of seed and fair yields of hay were obtained by the use only one or two pecks of seed per acre,—amounts considerably below what the writer would recommend, if prices and supply were normal. Of course, these results were with cowpeas drilled in rows far enough apart to permit of cultivation, a method from which we may generally expect the maximum yield of seed and a yield of hay much nearer that from broadcast sowing than would seem possible to those who have not tried level cultivation of cowpeas.

From fields where cotton wilt or blackroot occurs, ordinary varieties of cowpeas should be excluded, and a choice made between (1) the iron variety of cowpeas, seed of which are now very scarce, if available at all, (2) peanuts, and (3) velvet beans, or (4) in special cases, beggarweed.

TEN THINGS TO DO THIS MONTH.

1. Keep the cultivators going. Level, shallow, frequent cultivation is what the crops need at this season. Don't cut the corn and cotton roots by deep plowing.

2. Plant cowpeas, soy beans, velvet beans, peanuts—some legume that will work twenty-four hours a day for you gathering nitrogen, making money and building up the land. Put in all stubble lands not otherwise employed as soon as the oat or wheat crop is taken off.

3. Save all the crimson clover seed possible. If no clover huller is available, the seed can be beaten out by hand and sown in the chaff.

4. Get the mower in good running order. See that all bolts are tight, the knives sharp, the guards on straight and the bearings well oiled. A mower is a splendid weed killer as well as a necessity in the hay field.

Plant late corn and potatoes. Keep up a succession of garden crops; beans, tomatoes, sweet corn and other vegetables should be planted this month. Fresh vegetables are cheaper and better than meat or store-bought foods.

6. Spray the apple trees again with Bordeaux and Paris green, and the late peaches with lime-sulphur. Plow out the first year strawberry beds and plow up the old ones.

7. Look after the work stock. Cut out some of the corn these hot days and substitute cottonseed meal, oats or peavine hay. See that there is enough shade and water as well as grass in your pasture.

8. Fix up a bathroom of some sort, so that you can free yourself from dust and perspiration at the close of the day. It will prove invigorating, add to your sense of dignity and enable you to do better work.

9. Keep up the warfare against flies and mosquitoes and so help ward off typhoid fever and malaria. Screen the doors and windows, drain the stagnant pools, and look after the breeding places of the flies.

10. Prepare for the Farmer's Institutes in your section, and if there are no Woman's Institutes in your State, keep after your officials until they are started.

IT PAYS TO FERTILIZE THE LEGUMES.

We must remember that while peas and other legumes will get nitrogen for us from the air, and will furnish the materials for increasing the humus in the soil, they draw heavily on the mineral matters in the soil, phosphorus and potassium, and hence must be supplied with these if they are to do their part in the improvement of the soil.

Years ago a man in Alabama wrote to me that what I had been writing about peas improving the land was all a humbug, for he had taken twelve crops in succession off a piece of land, and the soil got so poor that it would not grow peas. There is no crop grown that can be taken annually off the land and nothing returned without impoverishing the soil, and the legume crops are no exception. They consume phosphoric acid and potash largely, and these they cannot get from the air, and if they are not supplied in fertilizers, the pea, or any other legume, will exhaust the supply of these in the soil.

But where phosphoric acid, and, in most sections, some potash, are applied in a liberal manner, the legumes will enable us to dispense with the purchase of nitrogen, or ammonia, in any form.—Prof. Massey.

WHAT TO DO WITH THE STRAWBERRY BED.

After a strawberry plantation has made a second crop, the best thing is to turn it under. You can grow a fine crop of corn on a turned-under strawberry plantation, and it is far better to plant a new patch every fall than to try to keep an old one clean.

Strawberries that have just borne their first crop should now have the heaviest fertilization of the season and should be cultivated clean, for the crop of next season will depend on your getting the strongest growth of crowns this summer and fall.

If you will watch the young runners and as soon as you find them with little white roots about an inch long take them up and plant them in three-inch pots and set them closely in a frame on a bed of coal ashes, and put a screen made of laths nailed an inch apart over the frame, keep them watered, and if any show signs of runners pinch them off, the little pots will soon be full of roots, and you can knock them out and plant in the balls at any time, and can get a full crop from them next spring. This is the way to get potted plants, and not by crawling over the ground and burying pots alongside the plants as some advise. This is the way I shall grow them this summer.—Prof. Massey in Progressive Farmer.

"There are no songs to be compared with the songs of Zion, no orations equal to those of the prophets, and no politics equal to those the Scriptures can teach us."—John Milton.



Rheumatic Pains

and stiffness in joints or muscles; neuralgia; backache; tired, painful, aching feet; sore hands; sprains and bruises; sore throat and chest, due to colds or grippe; in fact, all the common aches and pains that occur in any family from day to day, yield almost instantly to a good rubbing with

Minard's Liniment.

It does not stain, it is neither sticky nor oily—it is just a delightfully smooth, aromatic cream that feels good on the skin and rubs right in and stops inflammation like magic. Minard's Liniment ought to be on every family medicine shelf, because it is so useful in emergencies and so prompt in giving relief.

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H. A. Jackson, Calevera, Tenn., writes: "I have been using your 'Gray's Ointment' with good success when all other remedies failed. For blood poison your Gray's Ointment is just 'worth its weight in gold.' "

Woman's H. M. Society

(CONTINUED FROM PAGE TEN)

and Margaret Foster Missionary Society, going to the jail occasionally with the Leaguers and leading a service there. We find this work especially helpful to the young people who take part.

Our W. H. M. Society has several old ladies under their care and it is my chief duty to look after these dear old ladies and to report their needs to the different women of the society who respond so readily and so liberally to the needs of these feeble ones.

This is a broad field and the work is gradually unfolding, the needs are pressing upon us every day and we need the sympathy and prayers of all to help carry on this work

Nell Rogers, Deaconess.

Miss Belle H. Bennett, president of the woman's missionary council, left June 1 for Edinburgh, Scotland, to attend the world's missionary conference which will be held June 14-24. May her life and health be preserved, and she be kept in perfect peace and truth!

DOUBTS ENDED.

There is a quaint legend which tells how, some years after the event, St. Thomas was again troubled with agonizing doubts as to our Lord's resurrection. He sought the Apostles, and began to pour his soul's troubles into their ears. But first one, then the other, looked at him in astonishment, and told the unhappy doubter that he was sorry for him, but really he had so much to do he had not time to listen to his tale. Then he was fain to impart his woes to some devout woman. But they, as busy as Dorcas, and in like employment, soon made him understand that they had no leisure for such thoughts as these. At last it dawned upon him that perhaps it was because they were so busy that they were free from the doubts by which he was tortured. He took the hint: He went to Parthia, occupied himself in preaching Christ's Gospel, and was never troubled with doubts any more.—Exchange.

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of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Palmettona will be sent Free and Prepared to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palmettona.

Any reader of the North Carolina Christian Advocate who needs it may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrs of the stomach, indigestion, flatulence, constipation of the bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific.

For sale by all leading druggists.

Woman's F. M. Society

(CONTINUED FROM ELEVENTH PAGE)

Sec Salisbury Dist., Mrs. D. A. Beaver; Sec. Shelby Dist., Mrs. B. T. Morris; Sec. Statesville Dist., Mrs. B. J. Kimball; Sec. Waynesville Dist., Miss Ada Butrick; Sec. Winston Dist., Mrs. Frank Martin.

The Woman's Council was invited to meet within the bounds of this Conference next spring, the place to be decided later, although Charlotte will probably claim the honor of entertaining them. The Conference Society will meet at Lexington next year.

This sketch would be incomplete without mention of the warm-hearted hospitality of Reidsville, dispensed with so lavish a hand, regardless of denominational lines. A pleasant reception was given at the parsonage, also the social pleasure of the occasion was much enhanced, and business was faciliated by luncheons served daily at the church at the noon hour.

Then there was the richer feast for mind and soul in the messages given by Rev. G. T. Rowe on Sunday, both morning and evening. His words were earnest, encouraging, and clothed in scholarly language, and will doubtless bear fruit a hundred fold.

Rural Telephones Are Cheaper Than the Mail.

A number of years ago, some farmers considered telephones on the farm, a luxury—sort of an unnecessary expense. Today there is hardly a farmer in Dixie, or anywhere else for that matter, who does not look upon the 'phone as an absolute necessity—as essential to the commercial end of his affairs as is the plow important in the cultivation of his field.

Of course there were crops raised thousands of years before telephones existed and therefore the statement that every farmer needs a 'phone—and needs it badly—may seem on its face, a somewhat exaggerated statement. But after a proper analysis of the subject, the farmers who do not get the "I-must-have-a-telephone" way of thinking, will be very few. The same argument that may apply to telephones in the aforesaid connection, also relates to railroads. Crops were raised thousands of years before railroads were heard of. Yet if today the farmer goes to a distant point on business he travels by rail and not on horseback, as in olden times. He travels by rail because it is cheaper in the end. Of course, he could go by horse or even walk but he would not save a cent in the end because what he saved on railroad fares he would spend for meals and lodging during the journey. Besides he would lose his valuable time and TIME IS MONEY.

The TELEPHONE is the greatest saver of time the world has ever known. If the farmer has business in town, to go there might mean the loss of at least half a day. The business can generally be transacted over the 'phone in five or ten minutes. The farmer who has a 'phone can also easily find out what the prices are, before hauling his cotton to market. He doesn't grope in the dark. He knows before the cotton leaves his plantation, just how much money he is going to put into the bank that day. He also has a feeling of security because he knows he is not isolated from the rest of the world. He knows that in case of sudden sickness, he can call the doctor by 'phone or assistance in any other emergency. He also may know that if, on an average, one letter per day is written on his farm, the sixty cents for postage stamps every thirty days will exceed the cost of telephone service because the special rates for rural telephones are as low as fifty cents per month, or less than two cents per day. The Southern Bell Telephone and Telegraph Co., 19 South Pryor St., Atlanta, Ga., will send you free and postpaid, an interesting little booklet, telling you all about it. Write them for it. A postal will do.

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Third Round

Tryon and Saluda, Flat Rock, June 18-19
Henderson Circuit, Edneyville, June 25-26
Biltmore, Mt. Pleasant, West Chapel, July 2-3
Elk Mountain ..... July 3
Weaverville ..... July 11-12
Burnsville Circuit, Concord.... July 16-17
Burnsville ..... July 17-18
Bad Creek, Deyton's Bend.. July 20-21
Mars Hill, Laurel..... July 23-24
Fairview, Bethany..... July 30-31
Hot Springs, Point Rock.....August 4
Marshall, Jewel Hill.....August 5-6
Central ..... August 6
Bethel ..... August 6
Haywood Street.....August 13
North Asheville ..... August 13
Riverside..... August 13
District Conference at Weaverville, July 7-10

CHARLOTTE DISTRICT

W. K. Boyer, Presiding Elder.

Third Round

Dilworth and Big Spring, Big Spring, June 18-19
Brevard Street .....June 19
Morven, Long Pine.....June 25-26
Waxhaw, Pleasant Grove.....July 2-3
Matthews, Bethel .....July 9-10
Weddington, Hebron .....July 9-10
Polkton, Hopewell .....July 16-17
Prospect, Prospect .....July 22
North Monroe and Icemorlee, Center, July 23-24
Ansonville, Cedar Hill.....July 30-31
Lilesville, Olivet.....Aug. 6-7
Wadesboro .....Aug. 7
Mount Zion .....Aug. 13-14
Calvary .....Aug. 14
Unionville .....Aug. 20-21

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N. C.

Third Round

Almond and Judson, at Judson, June 18-19
Bryson and Whittier, at Olivet, June 25-26
Andrews Station.....July 2-3
Robbinsville .....July 3-4
Murphy Circuit, Bogle's Chapel, July 9-10
Hayesville Circuit, Hayesville, July 10-11
Hiawassee Circuit, at Rogers, July 16-17
Murphy Station.....July 17-18
Webster Circuit, Webster.....July 23-24
Dillsboro and Sylva, Dillsboro, July 24-25

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Third Round

Asheboro Station .....June 18-19
Ramseur and Franklinville, Ramseur, June 25-26
Liberty .....June 26-27
Randleman and Naomi .....July 2-3
Asheboro Circuit, Worthville.....July 2-3
Walnut St., Greensboro, Dist. Con., July 6-8
Pleasant Garden Circuit, Bethlehem, July 9
East Greensboro Circuit, Gibsonville, July 10-11
Denton Circuit, Clarkesbury....July 16-17
Wentworth Circuit .....July 23-24
Reidsville .....July 24-25
West Greensboro Circuit, Groom's, July 30-31
Randolph Circuit, Ebenezer, July 31-Aug. 1
Ruffin Circuit .....Aug. 6-7

The District Conference will convene July 6-8 at Walnut Street Church, Greensboro. The opening sermon will be preached Tuesday night, July 5th, by Rev. R. L. Melton. The Conference will begin its first session Wednesday, 9 a. m., and adjourn Friday in time for all who desire to do so to leave on the afternoon trains.

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Third Round

Connelly Springs, at Mt. Harmony, June 18-19
Rutherford College, at night....June 18-19
North Catawba .....June 25-26
Marion, at night.....June 25-26
Rutherfordton, at Gilead.....July 2-3
Elk Park .....July 9-10
Spruce Pine .....July 12
Bakersville .....July 16-17
Green River, at Lebanon.....July 23-24
Forest City at Forest City....July 30-31
Broad River at Kistler's.....Aug. 6-7
Cliffside, at Hollis.....Aug. 13-14
Henrietta and Caroleen, at Henrietta, Aug. 20-21

District Conference at Forest City, July 28 to 31.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Third Round

Rockford, Siloam .....June 18-19
East Bend, Mt. Pleasant .....June 25-26
Yadkinville, Yadkinville .....June 26-27
Laurel Spring, Chestnut Hill....July 2-3
Sparta, Potato Creek.....July 3-4
Hilton, Baldwin's .....July 9-10
Jefferson, Bethany .....July 16-17
Creston, Big Laurel .....July 23-24
Watauga, Valle Crucis.....July 30-31
Boone, Boone .....Aug. 6-7

District Conference will convene at Boone, on Thursday, August 4, and continue over Sunday. The editors of the Advocate, representatives of our schools, and any others who may have official business will be entertained free, and are cordially invited.

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Third Round

Salisbury Circuit, Shiloh.....June 18-19
South Main .....June 19-20
Gold Hill, Wesley Chapel.....June 25-26
Salem .....June 26-27
Cottonville Circuit, Cottonville....July 2-3
Norwood .....July 3-4
Kannapolis, Shiloh .....July 9-10
China Grove, Landis.....July 10-11
Woodleaf, Gay's Chapel .....July 16-17
First Church, at night.....July 17-18
Linwood Circuit, Macedonia....July 23-24
Lexington, at night.....July 24-25
Mt. Pleasant, Center Grove.....Aug. 6-7
Concord Circuit, Boger.....Aug. 7-8
Bethel, Big Lick, at Bethel.....Aug. 13-14
Central .....Aug. 17
Jackson Hill, at New Hope....Aug. 20-21
New London, Palmerville.....Aug. 27-28

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, North Carolina.

Third Round.

South Fork, Bethel .....June 18-19
Lowesville, Salem .....June 25-26
Lowell, Ebenezer.....July 2-3
McAdenville, McAdenville.....July 3
Shelby Circuit, Sharon.....July 9-10
Shelby, Lafayette St..... July 10
Belwood, Lawndale.....July 15-16
Polkville, Casar.....July 16-17
Mt. Holly, Moore's Church....July 23-24
Stanly Creek, Dallas.....July 30-31
Lincoln Circuit, High Shoals.... July 31

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Third Round

Newton, at Friendship.....June 18-19
Maiden, at St. Paul's.....June 19-20
Caldwell, at Collier's.....June 25-26
Granite .....June 26-27
Hickory .....July 3-4
Hickory, at Houck's .....July 2-3
West Statesville, at Marvin.....July 9-10
Broad Street .....July 16-17
Race Street .....July 17-18
Catawba, at Concord.....July 19-20
Rock Spring, at Camp Ground..Aug. 13-14

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Third Round

Jonathan, Palmers .....June 18-19
Bethel, Pisgah .....June 25-26
Leicester, Teague .....July 2-3
Sulphur Springs, Asbury.....July 9-10
West Asheville .....July 16-17
Spring Creek, Spring Creek....July 23-24
Haywood, Finchers .....July 30-31
Brevard Ct., East Fork.....Aug. 6-7
Brevard Station .....Aug. 7-8
Mills River, Averys Creek....Aug. 13-14

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, North Carolina.

Third Round

Summerfield, Morehead.....June 18-19
Stokesdale, Glencoe.....June 19-20
Davidson .....June 25-26
Kernersville, Vernon.....June 26-27
North Thomasville, Mt. Pleasant..July 2-3
Thomasville .....July 3-4
Cooleemee .....July 7
Davie, Concord.....July 9-10
Mocksville .....July 10-11
Burkhead .....July 15
Southside .....July 16
Centenary .....July 17
District Conference, Burkhead, Winston-Salem, July 14-17

RHEUMATISM

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MARY AND MARTHA.

"I don't suppose it would be strictly true if I should say that there is any passage of Scripture which Aunt Clarinda really dislikes," said Molly, "but there is at least one which yields her no comfort, and that is the commendation of Mary of Bethany. Martha is her ideal Christian. And that's the root of all our difficulty. Aunt Clarinda is good and kind, but she is utterly matter of fact, and has no patience with matters of sentiment."

It happened not long afterward that Aunt Clarinda gave her own views of Mary and Martha, and in form something like this:

"Of course I know it's all right, but I never could understand it. It would just seem to me that the Lord ought to have told Mary to run along and help her sister.

"It's no wonder Martha fretted. Like as not the hired girl had left without warning just when company was coming, and everything to do at once, and the cookies burning in the oven, and Mary off there, wasting her time. I don't wonder Martha fretted!"

It was the harder for Aunt Clarinda because she was living it over a second time. Her sister Julia had been the "Mary" of her girlhood home; and when Julia died, she had taken Molly. No mother could have been more kind, but as Molly grew up she was her mother over again.

She would sweep if told to do so, but while waiting till it was time to dust, would sit at the piano in her dusting-cap and apron, and forget that any dusting needed to be done. She would call down the stairs that she would be ready in "just a minute," and nibble the end of her penholder for an hour, while her aunt fretted over the unwashed dishes.

It was little wonder that her aunt's dislike of music and writing grew more, rather than less. A letter meant to her some household duty neglected; the piano was the scapegoat for no end of domestic dereliction. Molly wrote long letters and many of them, and sometimes wrote matter for publication; and Aunt Clarinda was not without some remote pride in her niece's ability; but the two lacked sympathy each with the other's ideals.

How pleasant it would be to invent an ending for the story, and tell how the young girl became more domestic and thoughtful, and her aunt came to share in the enjoyment of music and poetry. Indeed, that is almost true; for they were good women, and each honestly endeavored to put herself in the other's place and do her own duty. Yet the older woman is still cumbered with much serving, a model house-keeper, looking well to the ways of her household, and eating not the bread of idleness; and the younger one, in spite of occasional reformations and good resolutions and much gratitude and real love for the aunt who has been a mother to her, has her real interest in other things than dishwashing, and cares little for the piecing of quilts or the darning of hose.

There are many homes with Marthas and Marys, and the world needs both. It is a cruel misinterpretation of the gentle rebuke of Jesus which would make Martha an unspiritual woman, a mere foil for the virtues of her sister.

The world and the Master have been blessed by the gracious ministrations of the Marthas of all ages; and the world's perpetual need of comfort and help justifies the eager listening of Mary for the words that tell of life's higher blessings.

Ten thousand homes have the problem which the Lord found in the hospitable house in Bethany. Well will it be for them all if Mary can learn a little more consideration without the loss of her high ideals, and Martha can learn to carry her burdens without fretting, and can bring herself to share a litttle in the aspirations of Mary.

Especially will it be well if they can learn that lesson of patience with each other's temperaments and ideals by means of which it is the purpose of the Lord to bring unity of spirit out of diversity of gifts.—Selected.

DARK DAYS AND THEIR LESSONS.

Dark days come to all. The world, full of aching hearts, is in great need of comforters. If through prayer and God's grace we have discerned

"Light after darkness,
Sun after rain,"

have felt

"Joy after sorrow,
Peace after pain,"

have realized that

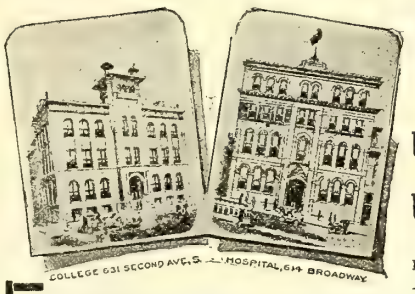
"Right was the pathway
Leading to this,"

then let us turn comforters, and with loving voice and sympathetic touch, strive to dispel the darkness from others' pathways.—Selected.

"To rule one's self, how hard, but how glorious!"

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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Gastonia _____	9 30	4 30	_____
Gastonia _____	_____	_____	_____
Lincolnton___	10 26	6 46	_____
Newton _____	11 05	7 40	_____
Hickory_____	11 55	8 35	_____
Lenoir _____	1 10	10 05	3 15 p m
Mortimer ____	2 42	_____	5 35
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Lincolnton___	3 57	10 18	_____
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FRATERNAL ADDRESS TO THE GENERAL CONFERENCE.

(CONTINUED FROM PAGE FOUR)

and never be put out, they will not cease to cry aloud for the union of those who by spiritual generation belong together. In the name, therefore, of this supreme spiritual kinship, as ambassadors for Christ, as though God did beseech you by them, they pray you in Christ's stead be ye reconciled to one another.

Nearly thirty years ago I heard for the first time a plea for Methodist union by one of my own communion, and my secret thought was that he was disloyal to his own Church. It has not been ten years since I myself wrote a paper to support the foolish thesis that Methodist union was impracticable and undesirable. And there have been many with no more wisdom nor loyalty to Christ who have kept on demanding of those timid souls who ventured to suggest union to give reasons on peril of being denounced as traitors—to give reasons why Methodists should unite. But times are changing. A new force has come into the Methodist electorate; and now a voice is heard, no longer timid, and growing in volume and emphasis as it rolls from the great commonalty of Methodism, demanding of us, preachers, officials, and leaders, to give them, the lay people, reasons why Methodists should remain apart. Bishop Merrill, who has been quoted here as the ablest legal mind in the Methodist Episcopal Church, said it was not the people but the preachers who divided Methodism, and that the preachers are responsible for the continuance of the opposition to reunion so far as such opposition exists. Whether that is a just verdict I do not undertake to decide. But I do know that this question of union is emphatically a laymen's question; I do know that, even if there were general resistance to it on the part of the preachers of to-day—which I do not believe—yet such is the influence of laymen in the councils of Methodism that they will have union when they make up their minds that they want it; and I believe that when they leave their business affairs long enough to think over this question they will make up their minds that they want it and can have it, and a great union movement will sweep over Methodism that nothing can resist, that will dissipate prejudice and opposition as the sun scatters the mist, and will rehabilitate Methodism in its spiritual heritage of love for one another and zeal for saving men such as has not been witnessed since the days of Wesley. "And who knoweth, O laymen, whether you are come to the kingdom for such a time as this?" And I think the plain layman will then formulate his conviction somewhat in this way: "If Jesus Christ is willing for us to unite and declares that such a union would demonstrate his Messiahship to the world, and if the Holy Ghost prefers to come to those who are gathered together in one place and with one accord, and if the last word of John Wesley sent to America was, 'Lose no opportunity of declaring to all men that Methodists are one people in all the world,' then in what name or by what authority will any forbid us, who have always been one in fact, from becoming one in appearance? 'Jesus I know, and John Wesley I know; but who are ye?'"

The times are calling for a great evangelistic movement. The whole Christian Church of America made a net gain last year of only 2.7 per cent. At this rate it will not overtake our unchurched population in two hundred and fifty years. If any part of the Church should feel this reproach, it is Methodism; for to turn men from darkness to light and from the power of Satan to God has ever been its sole mission. Yet Methodism last year made a gain of only 0.8 per cent. O, brethren of the ministry, is it not time for us, the successors of the glorious apostles of Methodist evangelization, to cry out, "Where is the Lord God of Elijah?" to ask what it is that hinders Methodism from doing what it was raised up to do in the eighteenth century? It has the same gospel; it has better instrumentalities; it has wider knowledge, vaster resources, and its hundreds have grown to millions. But these are not sufficient. The old enthusiasm is lacking—the old, unselfish ardor for souls. Denominational zeal has eaten up its love for men. And because love is still the victory of the world, the triumph of the cross, Christ is calling us to a new baptism of love. He is waiting to see extorted from this generation the word that conquered the first enemies of the Church: "See how these Christians love one another!" He is waiting, and praying as he waits, to see Methodism give this demonstration again, to show that they love their brethren whom they have not seen, to love them more than they love the things that separate them, and to make all men exclaim: "See how these Methodists love one another!" Then the old fires will rekindle, and the world will believe that Christ has sent them, and he will see of the travail of his soul and be satisfied.

Standing in imagination with the great multitude of the unevangelized, the prophet saw coming over the mountains of Judea the messengers of the gospel of peace. Their sandals gleamed in the sunlight; grace was poured on their lips; about their brow was the halo of hope, and in their hands the olive branch of peace. It was the sunrise of a new age, the apotheosis of eternal morning; and as the light shined upon those that sat in darkness, they lifted up their hearts and shouted: "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace!"

Brethren, standing here on the very crest of Southern Methodism, it is your high privilege to bathe your feet in the sunlight of a new dispensation for Methodism, to bear in your hands the symbols of a new fraternity, to take upon your lips the glad tidings of a new peace. And as you go down to those who wait for you, you may go as the prophets of a new time. They will catch afar off the radiance of your coming and cry with exultant joy: "How beautiful are the feet of them that bring the glad tidings of a reunited Methodism, that publish peace to brothers too long divided, and that say to Zion, Thy God, the Christ of love and peace, reigneth!"



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N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.

7:10 a. m.—No. 8, daily from Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:45 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

3:45 p.m.—No. 132, daily for Sanford.

4:55 p. m.—No. 131, daily for Mount Airy.

6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing r om sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

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Reading Room Trinity College

THE FUN OF MAKING GARDEN

By Bishop William A. Quayle.

Some think making garden work. They do err not knowing the truth. It is fun. A little sweat is becomingly mingled with the function, but it is not so much the sweat of toil as it is the sweat of spring fever, the beginnings of the session of the sun. And sweat is very healthy and very much needed. To take the collar off and tie a handkerchier about the neck and seize with becoming violence the south end of a hoe, gives such an impression of importance that it is worth all it costs in perspiraion to give yourself such a wholesome exhibit of yourself as a man of real worth and affairs.

Beside, gardening is an antique occupation—more antique than any furniture on display at any antique store. This should ingratiate gardening with those artistic souls who dote on the antique and remote. Adam was a gardener, we read, and the rendering of the text is doubtless accurate. While Adam hoed, Eve stood by and bossed. And if authority be demanded for such an assertion, seeing nothing of the sort is named in the text, the easy and accurate reply is that to have said such a thing would have been a piece of persiflage, a work of supererogation; for does not everybody know what a woman does when her spouse is making garden. She stands by and bosses. There is pathos in this suggestion, but truth cannot be denied because it is pathetic. So for reasons of its antique and therefore classic character as well as for its suggestion of industry and a slight suggestion of vegetables, making garden should be set down as an occupation to set store by.

Have a garden. If you cannot have one on the ground, have a roof garden. They do not so well claim the fidelity of effort as those on the ground, but have a garden anywhere. Putter around; look important. Think on that worthy vender of truisms who remarked on the market value of the man who made a couple of blades of grass grow, so that there would be two green things, the man and the grass. What a flood of sage sayings sweat out of a man when he is making garden. How genius seems necessary to his dust.

If a man have gardened before, then he has all that hilarious excitement which necessarily comes to a man looking for the rake and the hoe and the spade. They are where he put them—not last year. His wife will revile him and resuscitate the unpardonable incident of Job's wife who talked back to her husband. She will say, with a smile which has no sunlight in it, "Dearie, you will presumably find the garden implements where you put them last year. Of course you know where that is." Now, a thing or two of that kind turns common gardening into a means of grace; for he who being a man, master of his own house, as it were, and can command himself and keep calm while such intimations refresh the air, may calmly survey himself in the glass when he has washed the honest grime of honest toil in an honest gardening effort, and seeing his own anatomy say, "You are a good man, a very good man," and such a conclusion is very heartening to any man I have ever met.

Some good men are deterred from gardening because there is an element of uncertainty in it. They think so many contingencies arise about the progress of events in the nurture of vegetables. So many things happen whether the vegetables happen or not. This is true, but should deter no valorous man from the endeavor. There are things that happen. Bugs, caterpillars, drought, frost, incidentals, accidentals, insagacity of seeds, misdirection of effort, hoeing up the things you planted, not being acquainted with the real look of the thing you designed to grow, and, saddest, the gardener in his pursuit of vegetation which intrudes on his garden purlieus (to wit, weeds) setting his pedal extremities on the vegetable in process, and many such things. These are all likelihoods in gardening. But would a brawny man retire from effort because of the uncertainty of conditions? Is not life full of accidentals like certain music? Shall we not show ourselves more the master of fate to fool with the garden irrespective of what happens to the garden? Shall we ask to have the garden success insured ere we tackle the garden job? Be it far from us who are writ down "men" in the census. We must be up and doing, however many things are up and doing at the same time.

It is a prime blunder in gardening to think the business of gardening and the gardener is to raise vegetables. What a dull utilitarian a gardener would be who would so diagnose the gardener's task. Nay, verily. The main business to be accomplished in gardening is to make the effort. It is not a gardener's business to produce vegetables. It is his business to go through those motions which wisely directed do sometimes ultimate in vegetables. That places gardening among the fine arts, as also in the heroic occupations, such as discovery and hunting lions. There is the uncertainty in lion-hunting as to whether you will consume the lion or the lion will consume you. This adds to the interest both of the lion and the man. Nothing is settled in this world prior to the event. There is a dash of wild courage therefore, a rush of perturbations, a swing of wild enthusiasm when a man strikes hoe into the ground for the making of a garden. How his toils will eventuate, whether in an onion or a disappointment, he knows not. He will know more when he is older. Let him hector the ground. Let him pound the clod. Let him lean over till his back aches and a liniment is in requisition. Let him listen to his wife, as she leans menacingly from the window and advises him to plant radish seeds if he aspires to grow radishes. Let him hear the maid insist that he plant the onion sets bottoms down, because if he does not they will not come up. Let him hear with nonchalance the jeers of his neighbors as they go by, or, what is worse, refuse to go by, but stand and volunteer advice. Let the gardener do these things and he has done all that Providence really requires in his showing himself a man and a gardener and a correct descendant of Adam, the father of all who handle the hoe, as Jubal was the father of all such as blow on the horn (their own horn). O, to be a gardener and to plant things and be serene whether they come up or not! May the race of such increase.—Northwestern Christian Advocate.

EVER FRUITFUL.

In the orchard on our old home place there was a large apple tree down by a little ravine. It made no difference how hot or dry the summer, how cold or stormy the winter, this tree always brought forth its fruit in its season. Other trees of the orchard failed at times, and many of them blasted and died; but this tree stood there year after year, doing its duty. Wind or weather had no effect on it. It was ever fruitful. There was no sign of weakness about this tree during my stay at the old homestead, but, on the other hand, its trunk grew large and round, and its great branches grew strong and its foliage dense. The apples it bore were always juicy and sweet; and how often brother, sisters and I plucked the mellow, golden apples and as we ate them, we would talk of our hopes and aims in life. The fruit, so sweet and pleasant, seemed to make our hearts glad as we looked up at the great number of golden apples.

This grand old tree has no doubt gone back to mother earth; but it certainly crowned the years with a golden harvest of sweetness, the expression of the healthful life at its heart, drawn from the unseen depths.

How often this good old tree has reminded me of the good and faithful Christian life! There are many Christians in this world, who, like this tree, are bringing forth fruit in their season; and whatsoever they do for God is prospering. There is a healthy growth from day to day. It makes no difference what the year brings—prosperity or adversity, sunshine or shadow, calm or storm—the life is filled with good deeds, and from the lips flow kind and helpful words. While others may fail to be faithful and in the trying time may fall away, this ever-fruitful Christian stands in his place for God and brings forth good things for the kingdom of heaven.

The fruit of such a Christian life is always good. A good tree cannot bring forth evil fruit, because the life within is pure. It cometh from the unseen world—yea, from the very life of God itself. There may be other lives that are sour and bitter, other professed Christians may bring forth nothing good; but this tree never fails to have some of the sweetness of the Christ life to pass on to others from year to year.

Such a fruitful life will always be owned and blessed of God. It will also be protected by His all-powerful hand. I remember how we often built a fence about the old apple tree to prevent the ravages of the cattle and horses that often pastured in the orchard. God also builds a defense about the ever-fruitful Christians. I believe they are, in a sense, immortal until their work is done. They do not die before their time, but like Saint Paul, when their life's work is done, they are ready to be offered up and the time of their departure is at hand.—W. D. Neale, in Nashville Christian Advocate.

THE DAY OF THE POOR.

Disciples of unrest would have the world believe that this is the day of the rich; whereas, on the contrary, never in the history of the United States have the poor and those persons of restricted means been enabled to procure so much for so little.

The rich may speed in their automobiles, but for five cents the poor may ride royally from one side of a city like Chicago to the other, or be carried miles into the country. What an improvement over the days of our forefathers, when it was either own your private conveyance, or else journey by foot or in the expensive stage.

The rich may seclude themselves in spacious villas and country places, but the country-place of the poor is provided absolutely free of expense to them, in extensive parks where grass, trees, fountains and music, flowers and statuary, are theirs to enjoy as if created by their pocket-books.

For two cents a letter may be sent a distance which once would have demanded twenty-five cents. To the address of the poor as to the hall of the rich the carrier delivers the mail, and for the farmer whose labor will not permit him to go to town there is the rural service.

For five cents the poor man may talk over the telephone as far as the rich man; and into the cottage as into the mansion has been extended the electric light, at a reasonable rate.

Grand opera comes high, to be sure; but what does that matter when many, many amusement gardens, as well as the public parks, charge no admittance fee to their concerts?

The rich may have their private libraries; but much larger libraries, of literature as choice and choicer, are open in cities and even in villages to the knock of the common people.

It is not the day of the rich; it is the day of the poor, wherein especial attention is being paid to the person not with much, but with little to spend.—Edwin L. Sabin, in May Lippincott's.

Those who bring sunshine to the lives of others cannot keep it from themselves. There is something so penetrating about sunshine that it lightens not only the spot on which it falls, but all around, for light is stronger than darkness and good is stronger than evil. To be a bearer of sunshine to dark places is the pleasantest work in the world.—Great Thoughts.

"Pa, what is a bigot?" "A bigot, my son, is a pehson who doesn't think as I do, and sticks to it."

NORTH CAROLINA CHRISTIAN ADVOCATE

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A SUBJECT FOR CONSIDERATION

Heretofore we have been somewhat careless about providing for the consideration of the church paper in our District Conferences. As a rule, if the editor or other special representative of the paper happens to be present he is treated with due consideration and accorded the privileges of the floor for ample representation of his work. After an experience of almost ten years in this work the editor of the North Carolina Christian Advocate recalls with much pleasure the uniform courtesy which has been extended to him on these occasions, and records with gratitude the spirit of hearty co-operation among pastors and laymen; but these years of experience have taught us the lesson that we can never be sure of a really intelligent and helpful agitation of this important matter except where provision has been made for it in advance.

The editor or special representative can not always be present. In such case the matter should by no means go by default, and if present, he should not be the sole advocate of an intelligent constitutency in the church. Unfortunately we have too many people, even in official relation to the church, who cannot separate a man's message from the merely selfish interest he may feel in his work. Consequently we must adopt a broader policy and arrange for the presentation and discussion of the question regardless of the presence or absence of the editor. We hope, therefore, that each presiding elder will, this year, provide for this and arrange so that each pastor, in making his report, will be sure to include the work done for the circulation of the North Carolina Christian Advocate and other religious literature. This report should include a definite statement as to what plans have been adopted for the work and the result of the same.

As to the reason for this it is scarcely necessary to take time and space for argument. Every intelligent pastor knows that the great hindrance in all our work is a lack of information among the masses as to the work of the church. Not altogether ignorance in the abstract sense, because it is well known that many otherwise intelligent people are not well informed on matters pertaining to the current history of the church. They know little of what the church in general is doing and have no definite knowledge of the plans and enterprises of their own denomination. This is all because they do not take and read their church paper and other literature of the church. The intelligent pastor also knows that of all the agencies calculated to stimulate sympathy for, and an abiding interest in, the work of the denomination, there is nothing costing so little that will do as much as the weekly church paper.

As to the manner and spirit of representing the church paper we need not say that it should always be done with zeal for the accomplishment of all the good contemplated in such a publication, and with the utmost sympathy for those who have been placed in charge of this most difficult work. While the eye may be open to manifest defects in our church papers and other church literature, and there may exist real cause of complaint about management, this is no time nor is this the place to air them. We have known our Sunday school literature in one or more instances to have suffered from an almost irremediable defection in certain localities, because of a soap advertisement against which zealous but unwise leaders of the church had inveighed. Not that there was any harm in the soap, but people who were only too eager to find some pretext to justify the displacement of their own literature gladly fell upon this as sufficient reason to discard it. There was little use to argue with them since Brother So-and-so had told them that the literature was contaminated by its complicity with the vender of soap.

It would make the saints sick at heart to know how much the circulation of our literature suffers at the hands of such misguided zealots. To be sure the people need no one to pioneer the way in fault-finding. In all departments of our work the leaders should be the apostles of hope and their message should have the glow of the optimist. Notwithstanding the long stretch that lies between us and the goal of perfection, as a church we have reason to be proud of our literature, and we should put ourselves in such attitude as to make the most out of it.

One of the watchwords with us this year should be **A copy of the North Carolina Christian Advocate in every home, especially in the home of every official member.** Let the campaign begin in the District Conference and let each pastor make up his mind not to let one of these official members in attendance at the District Conference escape. Let the Conferences be thoroughly canvassed, and let it not be said to our reproach that our church is represented by men, and that we have men in important official positions, who do not read their church paper.

THE DISTRICT CONFERENCES.

By refefence to our directory it will be seen that the dates of these important gatherings have all been fixed, and that nearly all are to be held during the month of July. It might have been well if they could have been somewhat scattered and distributed as to dates. Nevertheless, there is some advantage in having these meetings during the month of July.

As we look forward to these meetings it is well for us to consider what a power for good they may be made. In the first place the social contact of preachers is by no means an inconsiderable matter. Men with common tasks, engaged in the same work, with the holy purpose of saving the lost and building up believers, know the value of contact with a kindred spirit. The district conference furnishes the very best opportunity for these men to enjoy this social contact in the most helpful way.

The same thing may be said of the social opportunity among the laymen of the church. If each lay delegate will plan weeks in advance, as he should, so as to be able to give his whole time and thought to the occasion, there is no estimating the profit which will come to him in the form of a personal uplifting and edification. Such profit cannot be expected, however, where laymen go into these meetings in nervous anxiety about the work or the business left behind, and showing a determination from the first to bring the business of the Conference to a conclusion at the earliest possible moment.

Recent years have witnessed a great change in this respect, and this disposition to rush and hurry has caused the district conference to degenerate into a sort of official gathering, eliminating the religious feature to such an extent in many places as to cause disappointment to the more devout souls who wish to give emphasis to worship and to conference on such questions as would be helpful in the matter of religious experience. In one instance coming under the observation of the writer, the conference was actually adjournetd prematurely in spite of the presiding elder, and to the disgust and disappointment of the people of the community who had prepared to entertain it. It would be impossible to compute the damage done to the church by such a disappointment, to say nothing of the value of a great opportunity thus forfeited, and for what? For nothing but to gratify some who have come to the conference with a determination to make the demands of their business or pleasure paramount. We think those finding that they are compelled to leave the conference before the time for adjournment should slip away quietly and not allow their plans to interfere with the very best interests of the meeting.

No district conference should be planned with out due consideration of the suggestion of our Book of Discipline, that emphasis be given to the preaching of the Word. We have never yet seen a dstrict conference worth the effort and expense where preaching was displaced by discussion of methods or of connectional interests. It is not extravagant to say that we grieve the Holy Spirit every time we displace the preaching service for anything, no matter how important. Connectional men, so-called, and persons representing any special interest of the church, if they are going to get in the way of the preaching or regular meetings for worship, should stay away.

As preachers and laymen, we want to come out of these meetings stronger and better equipped in mind and spirit for the great work of soul-saving into which we have been called of God. There should, therefore, be earnest prayer from this day till the convening of these conferences, for the presence of the Holy Spirit to guid us, and that we may be saved from all frivolity or unholy desires or ambitions. If we go up unprepared the devil will be sure to prevent us and despoil the occasion of its profit, and cause us to come out of it empty and unblessed. There would be far less decrying of our district conferences as unprofitable occasions if we all went to them with hearts and minds prepared to get profit out of them. Many of us are today laying blame upon the church and her institutuions for the imperfections which are wholly in ourselves.

Let all the people go up to these conferences this year believing the promise of Him who is pledged to be in the midst of every company met in His name, and great things will surely come to us and to our Zion as the result.

A CENTER SHOT.

The followng from a recent number of the Southern Christian Advocate sends home a great truth better than whole columns of abstract reasoning:

"A layman at the Kingstree district conference spoke of a good prayer meeting in his community, which had been established through the influence of a business man who had moved into that community. He stated that the prayer meeting was yet kept up and had resulted in much good. The layman who had established the prayer meeting was present and said that his father regularly attended prayer meeting and carried his children with him. He recalled distinctly once, when only four years old, his father kept repeating on his way home from prayer meeting, "That was a good prayer meeting we had tonight." He said that he could not recall an instance when his father ever criticised a preacher or public service. This boy was only four years old and could recall nothing of the prayer meeting service, but the words of his father speaking well of that prayer meeting made an indelible impression upon his mind and largely helped to mold his character. He closed his short talk with these words, "We would have better prayer meetings if the parents would more often open their mouths about the good things of the church and keep them closed about what they think is not good. "

EDITORIAL NOTES.

It is annouced in the papers that two school districts in Stokes county recently defeated a special tax proposition by overwhelming majorities. Indeed one of the districts is said to have voted solidly against the proposition. It is worthy of note in this connection that some sections of this county have been sending large delegations to the Atlanta penetentiary. As long as they vote against the school tax they may be expected to keep up this record. It is a pity, for Stokes county has some mighty good citizens.

* * * *

Ex-Governor Glenn has been speaking recently up north in behalf of negro education, and in reporting his speeches some newspaper correspondents have accused him of injustice to the South. Quite a good deal has been said by way of criticism of Mr. Glenn's speeches, and no little prejudice stirred up on account of what he is reported to have said; but now Mr. Glenn comes out and denies the allegation and his friends who heard his speeches show that what he said was not only fair to the South, but exactly what ought to have been said. It is quite plain that some people are very eager to discredit the ex-Governor if possible.

* * * *

Governor Gillett of California last week instructed the Attorney General of the state to institute proceedings to prevent the Jeffries-Johnson fight, which has been scheduled for July 4th. The Governor seems determined to prevent the fight. Meantime, however, the mayor of San Francisco defies the Governor and declares that he is running things in that city, and that the fight will surely come off. This is the mayor who has been holding up the wide-open policy of government in the city of San Francisco as a reason why the celebration of the completion of the Panama Canal should be held in that city in 1915. It is quite evident that while San Francisco may be a modern Sodom and Gomorrah, and in full sympathy with the Governor, he does not understand or appreciate the moral sentiments of the country at large.

* * * *

The late Dr. MacLaren, whose ministry was one of great power and effectiveness, began his work in a very modest way. It would be well if some over-ambitious ministers who get discouraged and lose interest in their work because they occupy

obscure places, would take a lesson from the experience of their great preacher. Referring to his early experience he says:

"You could have had a pew all to yourself and another for your hat. All the same, I thank God I was stuck down in a quiet little obscure place to begin my ministry. Half of you young fellows are spoilt by being pitchforked into prominent positions at once. Then you fritter yourselves away on all manner of little engagements that you call duties, going to this tea, meeting and that anniversary, and that breakfast celebration instead of stopping at home reading your Bibles, and getting near to God. I thank God for my early days of struggle and obscurity."

* * * *

When a few weeks ago, Governor Patterson pardoned the elder Cooper, who had been found guilty of murder, and with which verdict the highest court of the State refused to interfere, it was hoped that this act of the Governor would sound his political death-knell. But not so. Last week the Democratic party of Tennessee in convention assembled, be it said to the shame of the party, became sponsor for the crime of Cooper as well as the act of the Governor, by nominating him as their candidate for a third term.

If this does not mean that the forces of righteousness have forsaken the Democratic party in Tennessee, and that these forces are now finding a new allignment which will rise up and overturn this aggregation of wickedness, then we have little hope for the future of the State. We can only hope that like Belshazzar, on that memorable night, this corrupt horde has filled up the cup of their iniquity and that the end is near. God still reigns even in Tennessee. This we believe future events will make clear.

* * * *

The rage among some of our bright and clever young men to keep up with the sport so abundantly afforded these days makes one solicitous about their future. One cannot indulge much in such things and make a success in any line of business. George M. Reynolds, who is at the head of the $200,000,000 Continental and Commercial Bank, of Chicago, is pointed to as an example of what can be done by strict attention to business. He is forty-five, and as president of the second financial institution of America, is young enough to be the son of many of his directors. A writer referring to his career says, he has never lost a day from sickness; he has never taken a vacation that did not have business inside; he does not drink; he does not smoke; he does not play bridge; he does not play golf; he has no favorite author; he has no hobby but banking; he has no country residence; he does not even take exercise; he works nine hours a day. "Make your business your pleasure and marry early. These are my rules," said Mr. Reynolds: "I married at nineteen a girl in the little Iowa country town where I was cashier of the bank. My health is fine. I don't play any outdoor games—I have no interest in them—and yet I never was in better health in my life. I have an automobile. I ride three times a week." We refer to this only to give emphasis to the fact that a young man cannot be a devotee of the sport and a business success at the same time.

NOTES AND PERSONALS

—Rev. D. H. Comann is at Landis this week assisting the pastor, Rev. J. J. Eads, in a meeting.

—Mr I. F. Craven of Ramseur, was an appreciated caller at the Advocate office on Wednesday of last week.

—Rev. Raymond Browning, of the North Carolina Conference, is assisting Rev. L. T. Mann in a meeting at Reidsville.

—Prof. W. S. Snipes, late Superintendent of the Winston Graded Schools, has accepted a similar position at Fayetteville, N. C.

—Rev. C. A. Wood has built a neat chapel on the Uwharrie road two miles from Asheboro, and organized a congregation there.

—Miss Florence Blackwell, deaconess, of Winston-Salem, left last week for her home in Missouri. She is expected to be away for two months.

—Miss Josephine Mauney, daughter of the late John W. Mauney, of Salisbury, was married last week to Mr. James Everett Alexander, also of Salisbury.

—The West End congregation in Winston are already laying plans to build a handsome church on the lot recently purchased in the West End section of the city. Rev. W. A. Lambeth, the pastor, is busy with the enterprise, which will finally materialize in a magnificent $40,000 church.

—Mrs. J. M. Bandy, wife of Prof. J. M. Bandy, of Greensboro, was called to the bedside of her father, Mr. N. H. Murphy, of Laurinburg, who is critically ill of cancer.

—Rev. and Mrs. W. R. Ware were called to Reidsville last week by the death of the little daughter of Mr. Henry Brown. Mr. Brown is a brother of Mrs. Ware.

—The church at Spray, under the pastoral care of Rev. T. C. Jordan, is moving forward very successfully, and substantial improvements have been made recently on the church building.

—The Troutman correspondent of the Statesville Landmark says: Mrs. Edwards, the mother of Rev. J. J. Edwards, arrived here last week from Mississippi and will make her home here with her honored son.

—The Gastonia Gazette, last week told of the misfortune of little Miss Alice Herman, daughter of Rev. and Mrs. G. D. Herman who had the misfortune to fall down the steps and fracture a bone in her right arm.

—Rev. Dr. Charles C. Weaver, late president of Davenport College, left Lenoir last week for Emory, Va., where he goes to take charge of Emory and Henry College as president. North Carolina regrets to give him up, but rejoices in his promotion.

—Bishop Kilgo stopped over in the city on Tuesday, returning from Sparta, Ga., where he preached Sunday and officiated at the laying of the cornerstone of the Pierce Memorial Church on Monday. He made a pleasant call at the Advocate office.

—Mrs. D. Vance Price, who spent several days visiting her friends after the close of the Missionary Conference, returned to her home in Mt. Airy a few days ago. Mr. Price and his family hold a very warm place in the hearts of the Reidsville people.—Webster's Weekly.

—The revival services at Main Street Methodist Church have been seriously retarded by the bad weather, but it is hoped that there will be a good attendance for the remainder of the meeting. Rev. Raymond Browning, who is doing the preaching, is a man of rare gifts, and has preached some unusually fine sermons.—Webster's Weekly.

—Miss Katie W. York, daughter of Rev. B. A. York, of Lincolnton, who graduated from Davenport College at the recent commencement, both in the literary department and in the school of expression, will devote her time to the profession of teaching. Miss York has made a fine record in College and will no doubt make an equally fine record in the practical work of a teacher.

—The family of Mr. J. H. White left Greensboro for Statesville, their former home, last week. They came here some three or four years ago, Mr. White having become interested in the Guilford Plaster and Cement Company. The people of Greensboro, and particularly the Methodists of West Market Street Church, regret to lose this interesting family. Mrs. White is prominent in the Woman's work of the church.

—The Orphanage grounds in Winston are beautifully located for church picnics, and it is a fine place for the Sunday Schools of the Conference to spend a day this summer. Broad Street Sunday School, of Statesville, is expecting soon to go there for a day, and others are considering the matter. In this way congregations can have a pleasant outing and at the same time become better acquainted with this new and great enterprise of our Conference.

—The Historical Society of Trinity College is, we are glad to learn, preparing to bring out a biographical sketch of the late Rev. Brantley York, D. D. The work has been prepared under the editorial supervision of Prof. E. C. Brooks, a member of the faculty of Trinity College. Dr. York was one of the greatest educators of his time in North Carolina and many of those still living who were trained under him will hail with pleasure the forthcoming biography of this great and good man.

—Rev. Ira Erwin, of Brevard Street Church, Charlotte, who has been, with some of his active lay workers, conducting a Sunday school in the school building on Brevard Street near Highland Park Mill No. 1, recently organized at that point a new congregation of forty members, and the new church will be called Duncan Memorial, in honor of the late lamented Bishop Duncan. This church is of course under the care of Brevard Street, and will continue to be until it is strong enough to care for itself.

—Our people at Madison are preparing for a great revival meeting to be held in one of the spacious tobacco warehouses there. Rev. L. W. Collins, the pastor, is immensely popular with all classes of the people and large crowds attend upon his ministry, and the Wednesday evening prayer meetings are often attended by more than one hundred people, when the total mmbership is hardly more than that. Preparatory to the revival meeting which will begin July 17th, the preaching then to be done by Rev. J. E. Abernethy, of Centenary Church, Winston, cottage prayer meetings are being held from week to week, and all the singers of the community are practicing the music to be used at the meeting. We are expecting to hear of great and permanent results.

—Suprintendent H. A. Hayes, of the Children's Home, spent last Sunday in Charlotte, and conducted the morning service at Brevard Street Church for the pastor, Rev. Ira Erwin. He made a fine speech for the orphanage, and the people heard him gladly. By appointment he was to speak at Tryon Street Church at night, but a rain storm at the hour of evening worship kept the people away, so that the service was called in. Professor Hayes is a fine speaker and is in love with his work, and knows how to tell in an interesting way the very things the people want to know about it. He has an engagement to spend June 30 in Charlotte, and will take with him about thirty of the children, and they will give an entertainment that night in the Sunday School room of Tryon Street Church.

—Children's Day services were held at Rehoboth Church on Pleasant Garden Circuit last Sunday. Large crowds were in attendance both morning and afternoon, and interesting exercises were given by the school. Addresses wre delivered by Rev. A. G. Kirkman and the pastor, Rev. R. A. Taylor.

WHEN SEAS ARE TROUBLED.

They do get so. Storms will come and lash the seas into a perfect foam. What shall the men who go down to the deep do then? Just wait and watch till the storm sweeps by and leaves them to go on their way?

In these latter days they have a better way than that of fighting the fury of the tempest. Have you heard about it?

In the first place, the captain directs some of his men to sew three or four great sacks of cotton together. Into these he puts heaps of oakum. Last of all, he pours fish oil and kerosene into the bags till they will hold no more. When the tops have been tightly fastened, the sacks are lowered from the boat's davits in such a way that the oil will drip over the sides of the vessel, mingling with the angry billows till the oil is all gone, when they must be filled again.

It is the action of the oil on the water that makes the ship ride the storms safely and easily. Wonderful is the effect of the liquid upon the lashing billows. Stand and watch that great comber as it comes pounding toward the steamer. It seems as if it would bury everything before it. But see! Now it strikes the little wave of oil, perhaps no larger over than the top of a dining table, and instantly the danger is over. The ship rides the wave smoothly, and all is well.

Storms come on life's sea. You have met them many and many a time. It seems to you that you must give that companion who has provoked you so as good as he sent. Your heart fairly leaps to pay back the insult. Your hand is hard clinched, and you are ready to strike for what you believe to be your honor.

Stay! There is a better way. Speak the kind word. Tell your friend that he does not understand it just as you do. Tell him so that he may see that he has made a mistake. Let the fire die out of your eye. Drop the clinched fist. Be true and kind and manly. Then the storm will ebb away and your life bark will ride on in peace.

What was it that the wise man said? Look back through the Book till you find it. Then fasten the words in your heart with a grip of iron: "A soft answer turneth away wrath."—E. L. Vincent.

It is better to yield a little than quarrel a great deal. The habit of standing up, as people call it, for their rights is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickering which attends such a disposition; and, unless a very momentous affair indeed, where other people's claims and interests are involved, it is a question if it is not wiser, happier, and more prudent to yield somewhat of our precious rights than squabble to maintain them.—Great Thoughts.

GEORGIA LETTER.

By Rev. Geo. G. Smith, D. D.

I had a few days since a visit from an old preacher. He said he was sorely troubled about the church. "For these twenty years," he said, "I have been fighting evolution, but now I find it accepted in all these universities, by nearly all scientists and by many preachers. I am bewildered. I do not know what to think." I said to him, "I do not believe in Darwinism or Haeckleism, or any atheistic evolution, nor do I accept as true even Theistic evolution; but the scientific statement of man's being evolved from a mollusk, has nothing to do with my faith in Christ. Theistic evolution may not be true; that when God made a man he made him as the evolutionist claims was not impossible, but I find no satisfactory proof that he did; but that man is here, and that Jesus Christ, the only begotten Son of God, is his Savior, rests upon no such basis as the truth or falsity of the claims of evolutionists. Whether Theistic or atheistic, the world knows little, and cares little about these obscure questions, of how we came here, and if you could overturn every claim to evolution you would not make men believe in Jesus Christ. That there is a fearful amount of infidelity in the nominally Christian world is apparent to the most opimistic of Christian people. That there is less of it in this southern section of the United States, than perhaps in any Christian country, is, I am glad to think, certainly true, but it is impossible for it to escape the infection.

I propose to write a few letters to tell to those who are not skeptics, why I believe in Jesus Christ as the only begotten son of God, the Savior of the world. These letters will not be learned nor intended for learned people. They will not be Philosophical or intended for Philosophers. They will not take the place of the elaborate and extensive discussions on the evidences of Christianity. They propose to answer a plain man's question in a plain man's way. The first question a man who is urged to believe in Jesus Christ as a Savior would ask is, "Did this Jesus whom you say was the Savior really live, was he crucified, did his disciples really believe him to have wrought miracles, to have said the things ascribed to him, and did they believe he rose from the dead? Did he prove by his life, his deeds, his words, that he was Divine? Is it true that those who put their trust in him do really receive the Holy Spirit?" These questions are pertinent and demand a candid and a direct answer.

If as it is reported a German Professor and, as we know many very ignorant men say, that the whole story of Christ is a fiction, that no such man ever lived—then it is useless to go further with this discussion; but to say this in this age of the world would be considered by nearly all intelligent people a gross absurdity. That any man who believes there was ever a Caesar, an Alexander, a Pluto, doubts the fact that Jesus Christ lived, ought to satisfy any honest enquirer. That men like Julian, like Rosseau, like Paine, like Straus, like Renan, who did not believe Jesus was Divine, believed that the man Jesus was, ought to silence any who are absurd enough to deny it. No intelligent Jew denies that he was, no historian desires it. The name Christian proves that Christ was, as the name Wesleyan shows Wesley was, or Mohammedan shows Mohammend was. Sometimes I have heard boys on village corners question the fact, but they knew nothing of history, and were invincibly ignorant. Until this fact is admitted of course no argument is possible; but this fact is so unquestionable that it is utterly useless to try to establish it. It is also a fact which none disputes that we have four small tractates called "The Gospels," which propose to tell of the life of Jesus. I do not now, though I am sure of it, claim that they are Divinely inspired, nor that in every detail they state all things just as they were, though I fully believe they did. I leave their reliability to after discussion, but simply state now that there are four little books claiming to tell the story of Christ's life, and teachings which do exist, that they have existed for near 1800 years. We have all seen the Bible in which these books are included. We know the first book ever printed with moveable type, over 400 years ago, included these four. We know that manuscripts of these books which are 1,500 years old are still existing. We know that quotations from these books, are 1,800 years old, are found by all scholars. We know that whatever men may think of their divine origin, none well informed will deny that the books exist, and have been regarded as sacred, for over 1,800 years. This does not prove their truthfulness, nor that they are divine. They only prove that they exist. Do they tell the truth of the Jesus whose life and teachings they propose to give? They are either true histories or they are fictions. Four separate men could not, if they wished to do so, have invented the story they told, nor would these writers have told the story as true if they could have invented it. That four men should have proposed individually without concert to make a fiction, that they should have selected the same person as a hero, that they should have told the same things of his doings, and put tne same words in his mouth, and told of the same events as occurring to him, and yet have differed so much in minor details as to show they were writing independently, is beyond all credibility. No one for a moment could believe such a thing possible. Admitting his existence, admitting that each intended to give a true history, and there is nothing incredible in the existence of the four books, but as independent fictions, for which there was no foundation in known facts, these books are inconceivable. The books prove themselves to be true histories, for their contents are of such a nature that they prove, as I expect to show, that he of whom they wrote, was a Divine being. It was impossible for any human being to have invented such accounts. Add to this that no possible motive could have influenced them to palm off such a fraud. That they got neither money nor fame for their work, that two of them are only known as authors, by tradition, that every teaching in the books forbids falsehood and fraud, and we are forced to the conclusion that they aimed to tell the truth, and that they thought they were telling it, and when the story is examined, it is evident they did tell the truth. We do not claim for them now anything they more than that they were honest historians. They say Jesus Christ was, they give his teachings, they tell what he did, tey tell of the opposition he met with, they tell of his crucifixion, and of his ressurrection, and set forth his claims to have been the only begotten Son of God, the Savior of the world. If he was what they say he was, if he did what they say he did, if he rose from the dead as they say he did, then he was the Saviour. If he was, these records show that he lived as no other man ever lived, that he spake as no other man ever spake, that he did what no other man ever did, that he rose from the dead as no other man ever did before him, and these books must show and the facts of after time must show, he did send forth and does send forth now His Holy Spirit upon the children of men who do as he requires, repent of their sins and believe in Him.

Giving a review of what has been written we find, that the fact of the existence of the man Jesus Christ, is admitted by Jews, heathens, and non-Christians. That it is proven by the name Christian, by the sacrament of the Lord's supper, by the date "Anno Domini", by the existence of the Christian church and by the four lives of Him found in four separate tractates. That the existence and authenticy of the tractates which tell of him, is evidenced by the fact that hey have been in existence since then, over 1800 years, as can be shown to every scholar who studies their history. That the story they tell could not have been invented, that the very nature of the books, the evident independant authorship, the want of perfect accord in every point, showing the story was not a fiction. That the authors meant to tell the truth and that they did tell it is evident from the absence of any other motive. That they could not have invented such a story if they wished to do so, and would not have done it if they could.

CHEWING GUM VS. MISSIONS.

By Rev. D. H. Tuttle.

Think of it! Think of what? Of Christian America spending $11,000,000 for chewing gum and only $7,500,000 for missions. The devil debases all he touches—every member of the human body that we allow him to use; but who would have thought of his getting many of God's people to "gumming" it against missions. Two evils came along about the same time: chewing gum and calling children "kids." Did the lazy goat standing in the fence corner chewing his "cud" suggest the chewing gum evil. The devil tries to defeat God's plans by getting many of God's people to waste money for tobacco. The devil saw the great Sunday School Army with its "Bright Jewels" and "Golden Links" brigades pouring a stream of pennies into God's treasury once a week, and as the little folks do not use tobacco he devised the chewing gum evil to turn children's money from pure and holy uses to common spittle.

Reader, did the devil get the use of your mouth against missions in the chewing gum evil? Do you give more for gum than missions? Somebody is doing it. Parents, how about your children? A penny a day for gum means seven cents a week, or $3.65 a year. Do you really think it best to spend that money for gum? Does your conscience say yes to it? God requires the best, the best use of our money. Many good people fast at times from uses of wholesome food that they may use the money saved for missions. Would it not be better for you to give your gum money for missions? Pray over it. If you love Jesus more than chewing gum it won't be hard to do.

Today many heathen are sitting in spiritual solitudes; in the region and shadow of hopeless death waiting for light, yea,, crying for it. If you will, you can deny yourself of all foolish luxuries and give them the glorious glad-tidings of the Gospel. Do it. Be still! Listen! God speaks to you saying,

"The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai, 2:8.

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. * * * * * But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13:12-14.

CHARITY.

Happy is the person who has sown in his conscience the seeds of charity. From the fountain of his heart streams flow for the benefit of humanity. He assists the poor in their trouble; he rejoices in promoting the welfare of all men. He never harshly censures his neighbors; he believes not the tales of falsehood and malevolence. He forgives the injuries of men; he banishes them from his remembrance; revenge and malice have no place of abode within his heart. For evil he returns not evil, but a lasting good; he hates not his enemies, but requites their injustice with friendly admonition. The griefs and anxieties of men excite his compassion; he endeavors to alleviate the weight of their misfortunes; and the pleasure of success rewards his labor. He calms the fury, he quiets the quarrels of angry men, and he prevents the mischiefs of strife and animosity. He promotes peace and good-will, and his great name is repeated with praise and benediction.

A. H. Henley.

TRUST IN GOD'S CARE.

"Let not your heart be troubled, ye believe in God." This is Christ's cure for fretfulness. He offers for healing the balm of trust in a Father's care and watchful interest.

If today you have money enough to purchase present necessities, Faith says, fret not thyself in fear that you will fetch up at the almshouse. If today your children gather about your hearth, Faith says, enjoy the music of their happy voices; gather confidence from their unquestioning trust; train them for God and trust them to His care without tormenting your soul with the fear that death might bear them from you, or if they live, that some dire calamity may ruin their lives. If today you are in the enjoyment of health and rejoice in strength "As a strong man to run a race," Faith says, let not your heart be troubled with fear of possible ills. To worry and to fret is but to hasten their coming. With each new morn, Faith comes and says: "I will bear the burdens and overcome the foes of this day, and to its close I will cheer your heart with the song:"

Keep Thou my feet, I do not ask to see
The distant scene; one step enough for me.
—The Rev. Elmer E. Higley.

Desire only the will of God. Seek Him alone, and you will find peace; you shall enjoy it in spite of the world. What is it that troubles you? Poverty, neglect, want of success, external or internal troubles? Look upon everything as in the hands of God and as real blessings that He bestows upon His children, of which you receive your portion. Then the world may turn its face from you, but nothing will deprive you of peace.—Fenelon.

Our Children's Home Department

Edited by Supt. H. A. Hayes

AH!

"Sa many lads and lasses small!
To feed them all, to clothe them all,
Must surely tax wit."

"Children, ay forsooth,
They bring their own love with them when they come,
The pretty lambs!
Why the world's full of them and so is heaven—
They are not rare."

A LITTLE STORY.

Chapter I.

A dainty baby girl came to us in early fall of last year. In her little life there was no beautiful past, no happy present, and no bright future. She was just a pathetic bit of flotsam adrift upon the sea of life. In God's good providence she found shelter and safety here. Her winsome ways soon made her the pet and darling of us all. And she was happy.

Chapter II.

Yonder in the city was a home where dwelt a good man and his devoted wife. It was a home of comfort and plenty. In material blessings no good thing was lacking. But it was a childless home. The years passed by, and husband and wife sat by their fireside taolking quietly together, undisturbed by the romp of little feet or the prattle of a little tongue. And their hearts were hungry for these very things.

Chapter III.

Mr. Hayes,

Dear Sir:—I am sorry you were out of town when my wife called for "Baby Ethel", but I consider it providential as we would not have had her with us so soon. We learned to love her soon after she came. She is bright, affectionate and easy to learn. Every one admires and makes friends with her. We call her ———. She says a speech at the end of each meal, tells her name, says she is three years old, and is worth ten million dollars.

We feel that God sent her to us to brighten our home, and to give us renewed interest in all phases of life; and we daily ask His aid that we may properly train her for His services when she grows older.

FOR SALE.

The Childrens' Home has for sale a beautiful assortment of life lines. Every one is of the finest workmanship and is composed of the best and most costly materials.

The strands are of pure gold. The fastenings are true love knots. The safety loop is flexible like a mother's arm and strong as the grasp of a father's hand. It is garnished with priceless gems that shine like the spirit of devotion in an unselfish character. And every one of these beautiful life lines is guaranteed to save a precious child from poverty and sin and suffering. The price is only one hundred dollars per annum. A purchaser for one year is under obligation for the succeeding year only in accordance with his inclination and ability.

We give below the names of some delighted purchasers of our life lines:

Statesville Broad Street Sunday School, Thomasville Methodist Sunday School, Boys' Class, No. 14, West Market Street Sunday School, Greensboro, Mrs. H. G. Chatham, Winston-Salem, Baraca Class, Centenary Sunday School, Winston, Capt. Rawley's Class of Men, Centenary Sunday School, Winston, three.

GREAT.

Capt. T. L. Rawley's class of men in Centenary Sunday School, Winston-Salem, is great.

The members of the class have a great teacher. They themselves are men who stand for the best things in the business, professional, social and religious life of this city. They are studying the Word of God intelligently and reverently. They are appropriating its truth and exemplifying its teachings. These men do things.

On the fifth Sunday in May this class subscribed $300.00 for the support of three children in our Home. We understand that since then the amount has been increased so that now the amount approximates $400.00.

We thank you, gentlemen, and pray that this liberal gift may bring a blessing to you, as it will to our children.

BIBLES WANTED.

One real need of our children we have not yet been able to supply, and that is Bibles. The children have asked for them. We have promised that every child shall have a Bible of his own. The Bibles should be new and of convenient size.

Who will help us to meet this obligation and promise?

OUT-GOING MAIL.

(Boy nine years old.)

Dear Mother:—I will write you a few lines to let you no how I am. We have a little calf it buts me and it hurts me, and we have two little calfs. And we have got three horses and seven cows. We are having a fine time here today. We have got a tree full of cherrys, and some apples, and pears, too. I am in a Hiawatha Book. We have got some peaches. How are you today. We are all well here. We have a fine teacher and Mr. Hayes is good to us has got a wagon to ride in to Sunday school. We go to Sunday school every Sunday. And we go to school every day.

Children's Home, Winston-Salem, N. C.,
May 31st, 1910.

Dear Mother:—I am going to school and I will tell the books that I study, Arithmetic, Spelling and English, Geography and life of General Robert E. Lee. Well I have a good time and I hope you do too.

I am well and hope you the same. I have a brier scythe and I cut brier's every day when it is cool in the morning we get out of school at four p. m.

We get to studying at seven o'clock in evening and go to bed at eight o'clock. We get up in the morning and I work at the office of the Superintendent. He is good to me.

We go to Sunday school and to preaching in Winston-Salem every Sunday.

We have three horses, there names are Prince, Don tand Charlie. Much love, I will close for this time, good-bye. Your loving son,

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPERINTENDENT, FOR WEEK ENDING JUNE 15, 1910.

Stanley Sunday School, $1.55; Kng's Mountain Sunday School, $5.85; Alexander School House Sunday School, $1.10; Bethel Sunday School, $2.75; Bethesda Sunday School, $1.00; Asheville Sunday School, $10.50; Union Sunday School, Mabel, $2.00; Zion Sunday School, Morganton, $2.50; Home's School House Sunday School, Lilesville, $.85; Alexander's Chapel Sunday School, Asheville, $1.00; Western Chapel Sunday School, Leicester, $1.00; Snow Hill Sunday School Candler, $1.00; Stony Point Sunday School, $10.07; Pisgah Sunday School, Stony Point, $1.90; Central Sunday School, Concord, $16.18; Trinity Sunday School, $3.00; Burnsville Sunday School, $4.00 Acton Sunday School, $1.07; Shiloh Sunday School, Morven, $3.02; Elliott's Sunday School, Lattimore, $1.00; Linville Sunday School, Fonta Flora, $5.85; Mt. Zion Sunday School, Lenoir, $1.20; Mt. Grove Sunday School, Table Rock, $2.00; Mt Pleasant Sunday School, Asheville, $2.88; Fairview Sunday School, Table Rock, $.44; Webb's Chapel Sunday School, Sherrill's Ford, $.73; Bethel Sunday School, Stout, $2.40; Hickory Grove Sunday School, Charlotte, $8.50; Adako Sunday School, $.65; Lowe's Sunday School, Reidsville, $2.00; Liberty Sunday School, $2.08; Elkin Sunday School, $3.98; Ruffin Sunday School, $.65; Hudson Sunday School, $2.00; Lowell Sunday School, $2.00; South Main St. Sunday School, High Point, $9.82; Biltmore Sunday School, $3.45; Marvin Sunday School, Winston-Salem, $1.45; Mt. Olive Sunday School, Kannapolis, $6.65; Wadesboro Sunday School, $6.29; Chadwick Sunday School, Charlotte, $1.81; Cullowhee Sunday School, $4.00; Waynesville Sunday School, $5.53; Dillsboro Sunday School, $1.75; Beulah Sunday School, King's Mountain, $.50; Mt. Holly Sunday School, $5.56; Siloam Sunday School, $1.75; Bethel Sunday School, Salisbury, $1.03; Westford Sunday School, Concord, $5.46; Holt's Chapel Sunday School, Greensboro, $5.05; Dobson Sunday School, $.53; Liberty Sunday School, Gold Hill, $1.05; Wesley's Sunday School, Henrietta, $.30; Cedar Valley Sunday School, Lenoir, $2.25; New Hope Sunday School, Winston-Salem, $1.26 Old Fort Sunday School, $2.50; Central Sunday School, Asheville, $20.00; Houck's Chapel Sunday School, Hickory, $1.50; Palm Grove Sunday School, West Asheville, $10.00; Hill's Chapel Sunday School, Stanley, $2.34; Mt. Bethel Sunday School, Statesville, $1.75; Rutherford College Sunday School, $1.25; Granite Falls Sunday School, $12.00; St. Peters Sunday Scshool, Belwood, $2.03; Colliers Sunday School, Lenoir, $1.50; Buffalo Heights Sunday School, Greensboro, $1.85; Delta Sunday School, Sandy Ridge, $1.45; East Bend Sunday School, .81; Tryon Street Sunday School, Charlotte, 14.80; Stokesburg Sunday School, Walnut Cove, .75; Ballinger's Chapel Sunday School, Valdese, $1.20; Gilboa Sunday School, Marshville, $2.20; Olin Sunday School, $2.75; Total $255.39; Previously reported, $745.61; Total reported for Fifth Sunday in May, $1001.00.

Cash.

Cash for vegetables, $.55; Ladies Aid Society of Linville, Fonta Flora, $1.00; Rev Chas C. Brothers, Morganton, Tithing Fund, $1.00; Rev. J. T. Ratledge, Lexington, $28.50; Centenary Baraca Class, Winston-Salem, $8.33; J. S. Bell, Elkin Church, $11.70; F. M. Kincaid, Table Rock, Easter Collection, $2.25; J. W. Campbell, Candler, Montmorencie Church, $1.50; H. A. Hayes, Children's Home, Subscriptions to Record,$23.80; Total, $79.86.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING JUNE 11, 1910.

Subscribed.

Salisbury: W. A. Fowler, $25.00; F. S. Loftin, $25.00; J. L. Link, $25.00; Mrs. Carrie Barringer, $25.00; Miss M. L. Hayworth, $20.00; W. C. Downum, Hill Street, $10.00; S. B. Ross, 211 McCubbins, $5.00; Moses Honbaier, 36 Hill Street, $2.00; Miss Ethel Graham, 716 South Main Street, $2.00; Miss Lillie Graham, 716 South Main Street, $5.00; Miss Minnie Leach, $5.00; Harry Beaver, $8.00; Roy Beaver, $12.00; J. W. Canup, Banks Street, $5.00; W. H. Poteet, 130 Kerr Street, $2.00; J. A. Jones, South Church Street, $5.00; D. W. Morris, 801 N. Fulton Street, $10.00; L. J. Taylor, $5.00; Mrs. Lucy Sink, 718 South Main Street, $5.00; Geo. N. Waitt, $25.00; C. E. Robertson, $25.00; H. K. Roberts, $25.00; D. M. McLean, $10.00; I. G. Ledwell, $5.00; O. W. Spencer, $100.00; Salisbury, R. F. D. No. 2: G. W. Smith, $20.00; G. F. Stilwell, $10.00; J. E. Stilwell, $1.00; Zemry Fultz, $2.00; Concord, R. F. D. No. 4: W. L. Winecoff, $10.00; Miss Elizabeth Winecoff, $2.00; Concord, R. F. D. No. 3: Mr. and Mrs. N. M. Barnhardt, $4.00; Mrs. H. W. Barnhardt, $4.00; Miss Blanche Barnhardt, $.50; P. S. Shinn, $1.00; A. J. Shinn, $1.00; S. H. Rodgers, $1.00; Mrs. Mary Rodgers, $.50; Willie Hendrix, $.25; Miss Ollie Fink, $5.00; R. M. Fink, $2.00; Mrs. R. M. Fink, $.50; B. H. Cook, $2.00; Mrs. R. E. White, $2.00; Miss Ola White, $.50; C. A. Page, $1.00; T. F. Little, $2.00; Concord: J. W. H. McClelland, $1.00; Weaverville: Rev. W. B. Lyda, $3.00; Total, $467.25.

Cash.

Rev. W. B. Lyda, $3.00; J. W. H. McClelland, $1.00; W. H. Poteet, $2.00; A. J. Shinn, $1.00; Mrs. R. M. Fink, $.50; Harry Beaver, $.50; Roy Beaver, $.50; Mrs. Carrie Barringer, $1.00; W. A. Fowler, $7.00; Total, $16.50.

Paid on Former Subscriptions.

Miss Ida B. Wall, Mt. Airy, $5.00; E. C. Foy, Mt. Airy, $10.00; Frank D. Hackett, N. Wilkesboro, $5.00; J. J. Hodges, Spray, $2.50; M. H. Courtney, Lenoir, $2.50; H. W. Furlow, Greensboro, $1.00; Lewis Dorsett, Thomasville, $1.00; Mrs. Flora Dean, Guilford College, $1.00; L. L. Ledwell, Charlotte, $10.00; W. E. Swaim, Mocksville, $5.00; G. W. Booe, Winston-Salem, $1.00; J. H. Ratledge, Advance, $5.00; F. L. Carter, Advance, $1.00; W. S. Gough, Elkin, $10.00; Miss Minnie Lyda, Weaverville, $5.00; L. E. Teague, Thomasville, $1.00; N. T. Groce, Randleman, R. F. D. No. 2, $1.00; Miss Mamie Cox, Thomasville, $1.00; A. P. Richardson, Greensboro, $1.00; Mrs. Mattie Caraway, $10.00; C. H. Welborne, $5.00; Jas. K. Cowan, Asheville, $6.25; Total, $90.25.

LITTLE GLEANINGS.

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully and faithfully as we can.—Henry Van Dyke.

* * * *

"Sow the seeds of life—humbleness, pure-heartedness, love; and in the long eternity which lies before the soul every minutest grain will come up again with an increase of thirty, sixty or a hundredfold."—Rev. F. W. Robertson.

* * * *

"I have grown to believe that the one thing worth aiming at is simplicity of heart and life; that the world is a very beautiful place; that congenial labor is the secret of happiness."—A. F. Benson, in "The Point of View."

* * * *

"Think how faithfully we shall try to perform our daily work if we first ask God what he will have us to do! The kingdom of Christ will come 'on earth as it is in heaven' when men and women pray to know, and endeavor to do, the will of God."

* * * *

"Our infinite obligations to God do not fill our hearts half as much as a petty uneasiness of our own, nor His infinite perfection as much as our smallest wants."—Hannah More.

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Charlotte District, Central Church, Monroe, July 21-24.
Shelby District, Dallas, July 28-31.
Statesville District, Catawba, July 21-24.
Morganton District, Forest City, July 28-31.
Greensboro District, Walnut St., Greensboro, July 6-8.
Franklin District, Franklin, July 28-31.
Winston District, Burkhead, July 14-17.
Mount Airy District, Boon, Aug. 4-7.
Asheville District, Weaverville, July 7-10.
Salisbury District, Salisbury, July 28-31.

ROB THEIR MEMBERS?

Pastors rob their members of a great blessing if they do not put into their hands our great missionary magazine, "Go Forward."

A. D. Betts.

Statesville District Notice.

Will the members of the Statesville District Conference, that are reasonably sure they will attend, please notify me at once whether they will come on train or in buggy? This information will be a great help to the Committee on Entertainment. We will also be glad for editors, schoolmen and other visitors who are coming to notify us without delay.

Very truly,
Jno. M. Price.

Greensboro District Notice.

The Greensboro District Conference will meet with Walnut Street Church, Greensboro, July 6-8. The Conference will open at 9 o'clock Wednesday morning. It is earnestly desired that every delegate and pastor be in his place at the opening session. Let every recording steward be present with quarterly conference record. Every local preacher should be on hand with a written report of his work during the past year. Each pastor can do much toward securing a full attendance from his respective charge. Come in the spirit of prayer and expecting a good conference and we will have it.

W. R. Ware.

From Troutman Circuit.

The Troutman Correspondent of the Landmark, writing under date of June 14, says:

Children's Day xeercises, at Wesley Chapel Church Saturday 11th, were interesting. Rev. J. J. Edwards led the introductory exercises and we had an entertaining address from Rev. H. W. Jeffcoat, in addition to the exercises by the children which were well done. The church was attractively decorated with daisies roses and other flowers. At noon the large baskets were brought out and the contents spread on the big table where all enjoyed them. The afternoon was spent in picnic style and the day was an enjoyable one.

The friends of Mr. Tom Goodman were greatly shocked Sabbath afternoon by the news of his death. He had been in declining health for some time but his death was a surprise. He leaves a wife four sons and four daughters, a sister and brother. He was a devoted husband, father and friend, a worker in the church, superintendent of the Sunday school and a leader in all church work. His remains were laid to rest Monday afternoon at Wesley Chapel Cemetery, the funeral being conducted by his pastor, Rev. J. J. Edwards. A large crowd was present.

A Keswick Conference in Chicago.

Two of the speakers at the Keswick Bible Conference in England—Rev. J. Stuart Holden, of Portman Square, London, and Pastor D. J. Findlay, of St. George's Cross, Glasgow, have been secured by the Moody Bible Institute of Chicago for the last week in July, 1910.

In connection with the Dean of the Institute, Dr. James M. Gray, these brethren will conduct a conference for prayer and the deepning of the Spiritual life from Monday to Friday, inclusive, July 26-29. There will probably be three public sessions a day as well as occasional opportunities for private interviews.

The Institute is not planning for a crowd of people, but thus hopes to be of service to pastors, evangelists, returned missionaries, the logical students and other Christian workers who are seeking a truer knowledge of God in His Word, a rich experience of Christ, and especially power for an overcoming life.

Such as these will be heartily welcomed. There will be no charge connected wth the meeting, and the Institute will try to accomodate as many as apply with board and lodging at a nominal cost. For the latter it will be necessary to apply as early as possible.

Address the Moody Bible Institute,
153-163 Institute Place,
Chicago, Illinois.

N. B.—The Institute has arranged for a full and rich program to cover practically the whole summer, including Dr. C. I. Scofield, President Moorehead; President Summerbell, Prof. G. Fedrick Wright, Marion Lawrance and others. Send for prospectus.

Lewisville Circuit.

The Third Quarterly Meeting for Lewisville charge was held at New Hope the first Saturday and Sunday in June. Rev. T. F. Marr, our efficient Presiding Elder, preached two strong helpful sermons. The financial report showed nearly one hundred dollars more paid on pastor's salary than was paid at this time last year.

New Hope is going to put an iron fence around the graveyard and are talking of otherwise improving their church. Doub's hope they will have their new church ready for dedication by the Fourth Quarterly Meeting. Brookstown is getting out lumber for a nice new church to be built on the beautiful lot where the old church now stands. Concord built a new church last year and hope to be ready to have it dedicated soon. A committee has been appointed to make some repars at the parsonage. So you see we are making some material improvements and I trust Spiritual improvement as well.

We will begin our revival work soon and hope to have great success in our meetings. The Lewisville High School closed a very successful year's work. An election for special school tax was held recently, resulting favorably for the school.

Well, the General Conference is over and the church survives. The legislation as a whole was sane. Some of the perplexing questions that had been agitating the mind of the church were settled others were left for future legislation. The Vanderbilt University matter and the consolidation of the Missionary Boards were the two most important matters before the church. Time, I think, will prove that both have been wisely adjusted. The two offices discussed most before the Conference concrned were the bishops and presiding elders. The bishops were curbed slightly, but the presiding elders remained unmolested as it should be.

In every sense of the word it was a great Conference. Great in the character of the men that composed it and great in the work accomplished.

I esteem it the greatest privilege of my life to have had the opportunity of spending a week visiting this august body and hearing their deliberations. The pleasure of my stay in Asheville was increased by having the privilege of being entertained in that cultured home of Mrs. J. Q. Roison, friends of former days.

J. B. Tabor.

WHO WILL DO LIKEWISE?

The following interesting paragraph was printed in the last issue of the Wesleyan Christian Advocate:

Mrs. Thomas J. Pinson, Sylvester, Ga., has given $2,500 to LaGrange College for a poor girl fund. And this just after having given $5,000 for her local Church. This generous woman wisely becomes her own executor and places her money where she see it is needed. We sincerely wish there were more like her.

Who, within the bounds of the Western North Carolina Conference, will do as much, or half as much, for our own Weaverville College? There are scores of splendid young men and young women who are anxious to go to school but cannot because funds are wanting. A loan fund will solve the problem.

Yours truly,
Olin S. Dean.

WINSTON DISTRICT CONFERENCE.

The District Conference of Winston District will be held in Burkhead Institutional Church, in Winston, July 13-17.

Wednesday, 13th.
8:15 P. M.

Opening Sermon, Rev. J. T. Ratledge.

Thursday, 14th.
Forenoon.

Organization.
Reports from preachers. Sacrement of the Lord's Supper and Consecration Service.

Afternoon.

Business Session—
Addresses on Woman's Work. Committee Meetings.

Evening.

Educational Mass Meeting—
Address, Prof. E. C. Brooks.

Friday, 15th.
Forenoon.

Business Session—
Reports of Committees.
Address on the Children's Home, Rev. G. H. Detwiler, D. D.

Afternoon.

Business Session—
Report of Committee on Laymen's Movement and Financial Systems.
Visit to the Children's Home.

Evening.

Laymen's Mass Meeting—
Address by selected speakers.

Saturday, 16th.
Forenoon.

Business Session—
Election of Delegates to Annual Conference.
Adjournment.

We announce here the following committees:

For license to preach: Rev. M. H. Vestal, Rev. J. B. Tarbor, Rev. B. Margeson. For admission: Rev. A. T. Bell, Rev. P. E. Parker, Rev. J. H. Brendall. For orders: Rev. Parker Holmes, Rev. H. C. Byrum, Rev. J. T. Retledge.

T. F. Marr, Presiding Elder.

NEWS OF THE WORLD

Two new states will claim representation on our flag hereafter. The acts creating the States of Arizona and New Mexico passed the Congress last week and await the President's signature. The former comes in with an area of 113,000 square miles and a population of about 155,000, representing a total estimated wealth of $306,000,000. The latter comes in with an area of 123,000 square miles and a total population of about 227,000, with estimated wealth of $332,000,000. There are now forty-eight states in the Union, fourteen states having been added since the beginning of the civil war.

* * * *

The administration railroad bill as finally agreed upon by the House and Senate, is now ready for the President's signature. Notwithstanding many changes by way of amendment were made, yet the bill as finally passed is regarded as substantially what President Taft desired.

* * * *

After an absence of more than a year, ex-President Roosevelt landed in New York last Saturday and took up his residence at once at his favorite resort, Oyster Bay. It is remarkable that while Mr. Roosevelt spent many months of the time far beyond the confines of civilization, the world never allowed him to get out of sight. He was conspicuously before the public even while engaged in the chase after big game in Africa. Surely no American citizen has ever seemed quite so near to being omnipresent. Nevertheless, Mr. Roosevelt is only a man and in a few years he will have disappeared and the hero-worshipers will have exalted some one else.

MYSTERY UNSOLVED.

Sheriff Jones, of Guilford County, brought one Harper Rayle all the way from the State of Iowa some time ago on the charge of being the guilty party in the mysterious murder of Miss Newman which occurred in this county about one year ago. At the preliminary hearing which was held last week before a magistrate in this city, it developed that there was not sufficient evidence to hold the prisoner and he was released, so the mystery is still unsolved. It is due Sheriff Jones to say that the letter he received from the party who brought the charge against Rayle stated positively that Rayle was the guilty party, making this assertion without qualification. On being brought to court, however, he would not testify as indicated in this letter. There being no other evidence, the prisoner could not be held. Sheriff Jones showed this letter to the editor of the Advocate and the facts are as stated above.

Alas for those who let the golden moment pass—who let the gate of opportunity be shut in their faces, while they wait before it trying to muster favoring conditions, or argument and authority, like an army with banners to escort them through.—S. O. Jewett.

RADIATE KINDNESS

What a lot of sweet, simple things the Spirit produces—love, joy, peace, longsuffering, kindness. Yes, the life of Jesus himself was just a simple, pure, sweet life. Goodness is always simple and without guile. And I feel sure that, were our lives simpler today, we would, old and young, all be happier and better. Sir Humphry Davy was right when he said: "Life is made up, not of great sacrifices or duties, but of little things in which smiles and small obligations, given habitually, are what win and preserve the heart and secure comfort." It is, therefore, good for us to know where these sweet fruits are to be found in all their purity. They are to be found in the Spirit of God.

In the short and simple annals of the poor there is often a world of tender meaning, far more sincere and truthful than many a stately biography or formal epitaph. A gentleman tells us that not long ago he saw a rude, roughly hewn stone above a grave on an eastern Kentucky hillside. It had been placed there before monument makers flourished in that part of Kentucky. There were but two graves in the little unfenced spot, and they were in the center of a sassafras thicket. This old stone, over which the ivy had crept, well-nigh blotting out the inscription, bore these words, which seemed to have been chiseled by a trembling-fingered novice: "Jane Laler, ded Agust 1879. She wus allus kind to evry-buddie." Simple? Yes, but grand for all that.

How much such a life means to the world! There is a plant that grows in the desert, the mimosa it is called, and it is a sensitive plant. No sooner does it hear the distant trample of horses' feet upon the earth than it curls up its trembling leaves. Many people are like that plant, shy, and backward, and nervous, but kindness can always put them at their ease, and bring out whatever good there is in them. Kindness, like the other fruits of the Spirit, is a great power.

Dr. J. R. Miller tells of a workman with a gentle heart, and how he once saved the life of his canary bird. The bird had escaped from its cage into the room, and had flown against the surface of some boiling water. There seemed very little chance of his saving the pretty bird's life, and its suffering was great. But the kind-hearted fellow quickly applied soothing, healing remedies and, with the tenderness of a woman nursed the bird for weeks, until at last he had the joy of seeing it fully restored, and heard once more its sweet songs. Kindness in action.

Then there is another thing about kindness. It produces kindness in the recipient. It comes back to us again. James Buckham, in his story, "Waukewa's Eagle," has preserved a beautiful Indian legend. An Indian boy found a wounded eagle, which he nursed and cared for until it was restored to health. When it was well it flew away again. A year later Waukewa, the Indian boy, was enjoying the sport of spearing the silver-sided salmon on the river. One after another he threw the captured salmon into his canoe. So absorbed was he in the enterprise that he did not notice he had passed the head of the rapids and the canoe was beginning to move much quicker through the water. But suddenly he looked up, caught his paddle, and dipped it wildly into the swirling water. He soon found that he was gaining inch by inch, and he began to creep slowly toward the shore. But suddenly snap went the paddle in the boy's hand, and he was at the mercy of the waters He gave a cry of despairing agony. He tried his best with the broken paddle, but all his efforts were in vain. Downward he was being rapidly swept by the torrent, and already the falls roared in his ears. Suddenly a shadow fell across him as he sat, and lifting his eyes he saw a great eagle hovering over, with dangling legs and outspread wings. Then the eyes of the Indian boy and the eagle met, and now it was the eagle who was master! With a glad cry the Indian boy stood up in his canoe, and the eagle dropped lower. Now the canoe tossed on the great wave which climbs to the cataract's edge, and the boy lifted his hands and caught the legs of the eagle. The next moment he looked down into the awful gulf of waters to its very verge. The canoe was snatched from beneath him, and plunged over the terrible cataract, but he and the struggling eagle were floating outward and downward through the cloud of mist. The roar of the waters was deafening, the blinding spray beat upon him, and the air rushed upward as they fell. But the grand bird struggled on with its burden, ever further from the terrible boiling whirlpool below, until at length with a last tremendous effort the eagle dropped on a sand bar below the whirlpool, and he and the Indian boy lay there a minute breathless and exhausted. Then the eagle slowly lifted himself, and soared away, the boy watching on his knees until it faded away out of sight. And so the eagle returned the boy's kindness.

I have read of a home where a father used to teach his children to sing nearly every day:

"O, say a kind word if you can!
And you can, and you can;
O, say a kind word if you can!
And you can, and you can."

In that home if anyone spoke an unkind word someone would be sure to sing these lines, and so they grew into the habit of speaking kindly nearly all the time. That was a good thing, but it is better and safer and easier to listen to the voice of the Spirit, to live your life at the dictation of God. The fruit of the Spirit is kindness.—From "In God's Orchard."

THE COMFORT OF CHEERFULNESS.

Cheerfulness is an indispensable feature of a desirable home—cheerfulness even when dark clouds are passing over it and sorrow is an occasional visitor. Bright faces are better than sunshine, good temper is a white-winged angel seated on the hearth. Gratitude for all the good things and a happy way of taking the cross things is the sweetest part of religion, while a spirit of discontent, with its gloomy moods, sour faces, and perpetual naggings and complaints, slowly destroys all the best feelings and affections, and make a home as uninviting as the cheerless streets, and sometimes as terrible as a haunted house.

Finally, remember that unless "God build the house, they labor in vain that build it." The wisdom of the wisest mother will fail if it be not the wisdom which cometh from above, and the most careful and unselfish ministry will have disappointing results if it be not directed and sustained by unceasing prayer. The best and happiest homes are always those in which Christ is the unseen head and his peace rules in all hearts.—Rev. J. G. Greenbough.

"I find that doing the will of God leaves me no time for disputing about His plans," said George McDonald. "Do all things without murmuring," said Paul. A murmuring Christian is a constant contradiction. Let God lead the way, and learn to follow without disputing or murmuring.—Selected.

Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

ANNUAL REPORT OF CONFERENCE CORRESPONDING SECRETARY.

Mrs. L. W. Crawford.

Foreword.

As we, the representatives of our Conference Society, have again met in annual session, I am persuaded that the thought uppermost in every mind is, "I'm here on business for my King;" here to gain inspiration from a new vision of the missionary possibilities of the church; here to open mind and heart to the Holy Spirit without whose guidance, thoughts, plans and energies all will be in vain; here to get my very soul burdened afresh with the great work committed to my hands.

Since we last met many things have transpired that should impart added knowledge of the King's business, that should deepen conviction of its supreme importance, and awaken conscience to a fuller sense of personal obligation for carrying it speedily forward. During the year there have been held two missionary gatherings of unparalleled magnitude, the one the counterpart of the other, inasmuch as the Student Volunteer Convention made offer of hundreds of lives, both men and women, for foreign fields, and the National Congress of the Laymen's Missionary Movement at Chicago came forward as a great supporting host; not only making large gifts of money, but pleading that men accept missions as the great national idea and endeavor to bring home to the heart and conscience of the nation a vivid and compelling sense of America's responsibility for the evangelization of the world. Very recently a World Sunday School Convention met in the nation's capital with 10,000 accredited delegates, in which the predominant theme was the relation of the Sunday School teacher and the child to the great commission, and the tremendous opportunity and responsibility for both as an evangelizing agency among all the peoples of the whole earth. In this month of June there will be held a World Conference of Christian Statesmen in Edinburgh to outline a veritable science of missions. In considering the Christ they will measure the size of the problem, the need, the material at hand and the supply of forces to cope with the need. In May last, the General Conference of our Church met, and with a view to so marshaling and massing all its forces as to do the largest work with the least possible waste of resources or loss of energy from unnecessary friction or overlapping, resolved upon the unification of all its missionary interests, which (as explained elsewhere) involves some changes in our missionary organization. Truly these are days of stirring religious activity, when men are taking hold of problems with adequate policies in mind.

When the Woman's Foreign Missionary Society was first organized fear was expressed by many good men that the work of the women would seriously cripple the larger work of the church. How groundless were those fears. History is now repeating itself, only it is some good women now, who are questioning what effect all these great movements will have upon women's work. Such fears are equally groundless. The avowed purpose of every forward movement is to strengthen every agency through which the church must discharge its great missionary obligation. Women's work is one of the most far-reaching agencies. They all challenge the W. F. M. Society to take a place in the foremost ranks, that the work for women and girls in foreign lands may develop in proportionate ratio. A rising tide will lift every boat, however small. Let us so relate ourselves to the rising activity that we shall thereby be lifted, both as individuals and as a Conference society, to higher levels of loyal and enthusiastic service.

A Backward Look.

Truly it is with a psalm of thanksgiving that we review the work of the past fiscal year. And what a brave, loyal, beautiful set of women lie back of it all! True, ideals have not all been reached—they would not be worthy the name if they had. Just failures enough to keep us humble! For the first time in our history we have reached our financial aims—a total receipt of $16,000. Surely God stands ready to honor the faith and courageous effort that attempt great things for Him. Were I to ask each faithful worker how so much has been accomplished, I think her answer would be something like this:

"I said, 'What can be done,'
And a Voice said, 'Try,'
I tried, and behold what
God hath wrought."

A Few Statistics.

The statistical tables, printed in our minutes, are quite full, but I would call attention to a few related facts. During the year 23 new societies have been organized, 13 adult, 10 young people, and 2 juvenile. According to reports sent in we have a net increase of 488 members. There have been losses as well as gains in membership. Many new societies die in infancy—for lack of good nursing, perhaps.

The Woman's Missionary Advocate has gained last year but few new subscribers, having a total of only 742. Surely all societies do not accurately report on this item. The Woman's Board recommended a campaign to bring the present subscription list of the Advocate, 22,500, up to 30,000, and that of the Young Christian Worker from 13,000 up to 20,000. May not our Conference be counted on to do her part?

While we have no record of the number of mission study classes, the fruits of such study are unusually manifest. We have passed the day of impulse, and women are awaking to the fact that new knowledge of God's commands and the needs of the world are necessary to sustained interest and unflagging zeal. We would most highly commend the new study-book in the United Course of Study, "Western Women in Eastern Lands." The author, Mrs. Helen Barrett Montgomery is herself the very flower of Christian womanhood and her name is a sufficient recommedation of this inspiring book. We would also commend to Senior Light Bearers a book by the same author, "The Finding Out Club." The publications of our own Board are unusally fine, and promise to become still finer. Write to Mrs. J. B. Cobb for catalogue of publications, and then order abundant supplies of leaflets, pamphlets, books, maps, charts, etc. Without these no

(CONTINUED ON ELEVENTH PAGE)

The Epworth League

Editor of League Columns
MISS BLANCHE JOHNSON

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; Vice-President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Rev. G. G. Harley, Asheville, N. C.; Junior Superintendent, Miss John Starr, Greensboro, N. C.

District Secretaries

Asheville, Rev. G. G. Harley, Asheville.
Charlotte, Rev. W. O. Goode, Charlotte.
Franklin, Rev. L. D. Thompson, Andrews.
Greensboro, Miss John Starr, Greensboro.
Morganton, Prof. I. B. McKay, Rutherford College.
Mt. Airy, Rev. Z. Paris, North Wilkesboro.
Statesville, T. E. Lothery, Davidson.
Salisbury, Rev. E. M. Avitt, Jackson Hill.
Shelby, Rev. J. F. Armstrong, Bessemer City.
Waynesville, Rev. C. S. Kirkpatrick, Brevard.
Winston, Prof. H. A. Hayes, Winston-Salem.

CONSTITUTION AND BY-LAWS OF THE WESTERN N. C. LEAGUE CONFERENCE.

CONSTITUTION.

ARTICLE I

Name.

It shall be called the "Western North Carolina League Conference of the Methodist Episcopal Church, South."

ARTICLE II

Object.

It shall be the object of this organization to promote the growth of the Epworth Leagues in the bounds of our Conference by securing the organization of Epworth Leagues wherever practicable; to improve, by consultation, the character of the work done in the four departments; to develop trained leaders for every department of Church work; to make the Epworth League a blessing to all young people; and by inspirational addresses at annual gatherings to fire our young people with a consuming zeal for the cause of Christ.

ARTICLE III

Membership.

The membership of the Conference shall be, all presiding elders and pastors; one delegate for every fifteen members of Senior Leagues and one in fifteen for Junior Leagues, provided that each League and each pastoral charge shall be entitled to one delegate; the officers as herein provided in Article IV shall be members ex officio.

ARTICLE IV

Officers.

The officers shall be: President, Vice-President, Secretary, Treasurer, Junior Superintendent, Editor of the League Columns in the Advocate and a Secretary for each Presiding Elder's District.

ARTICLE V

Duty of President.

It shall be the duty of the President to preside at the annual meetings, to see that the Constitution of the Conference is carried out and to have general oversight of the work during the year, and from time to time, to receive and make reports of the work of the Conference.

ARTICLE VI

Of Vice-President.

It shall be the duty of the Vice-President to take the place of the President in his absence, and to assist the President when called on.

ARTICLE VII

Of Secretary.

It shall be the duty of the Secretary to keep a permanent record of the business of the Conference and to conduct the correspondence of the Conference.

ARTICLE VIII

Of District Secretaries.

It shall be the duty of District Secretaries to superintend the work of their various districts; to get annual reports from the chapters and to make annual reports to the President of the Conference.

ARTICLE IX

Of Treasurer.

It shall be the duty of the Treasurer to collect and hold in safe deposit the revenues of the Conference; to pay out same only on the order of the President and Secretary, and to make an annual report to the Conference.

ARTICLE X

Of Junior Superintendent.

It shall be the duty of the Junior Superintendent to have general supervision of the Junior work throughout the Conference.

ARTICLE XI

Of League Editor.

It shall be the duty of the League Editor to conduct from week to week the editing of matter for publication in the League Columns of the North Carolina Christian Advocate.

ARTICLE XII

Executive Committee.

The President, together with the Vice-President, Secretary, Treasurer, Junior Superintendent and League Editor shall constitute an Executive Committee. They shall prepare and publish a program for the annual meeting. They shall fill any vacancies in the Conference offices not provided for in Article IV of this Constitution, and in case of emergency they shall have power to change the time and place of holding the annual meeting.

ARTICLE XIII

Place of Meeting.

The Executive Committee shall choose the place of holding the annual meetings.

ARTICLE XIV

Time of Meeting.

The Executive Committee shall appoint the time for beginning the annual meeting.

ARTICLE XV

Revenues.

The revenues of the Conference shall be raised; First, by each Senior League paying to the Conference Treasurer an amount equal to ten cents a member; second, each Junior League shall pay an amount equal to two cents a member; third, the Executive Committee shall have authority to supplement this fund by such worthy means as they may deem proper.

ARTICLE XVI

Change of Constitution.

This Constitution may be changed by a two-thirds vote of the members present and voting at any annual meeting.

ARTICLE XVII

Auditing Committee.

The Conference shall elect annually an Auditing Committee of three who shall audit the accounts of the Treasurer and make reports to the Conference.

ARTICLE XVIII

Specials.

Any special fund placed in the hands of the Treasurer shall be kept separate from all other funds, and applied only to the purpose for which it was raised.

BY-LAWS.

1. The Conference shall meet once a year as provided in the Constitution.

2. The officers shall be elected annually.

3. The order of business at the annual meeting shall be the program prepared by the Executive Committee.

4. Four members of the Executive Committee shall constitute a quorum,



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Our Little Folks

THE LITTLE TRAINED NURSE.

Little Mary came running into the house where her mother was knitting.

"O, mama," she exclaimed, "I wish I was an angel so I would be good and have a nice time."

"Well, dear," said her mother, "you may be good now if you will try."

"O, please tell me how?"

"Well, you can go out and be kind to every body and all things, and I will make you a cap and an apron like the trained nurses wear. You can start out in the morning and I will make your cap and apron now."

The next morning her mother went up to Mary's room with the cap and apron. But Mary was asleep yet, so she put the things on the chair beside the bed. When Mary awoke she put the things on and ran down stairs to eat breakfast. After breakfast she went out to try to be good that day. First she came to a little bird that had fallen out of a tree. She put it back. Next she saw an old man carrying a heavy basket. She took it and carried it for him. And she found a little child on the street crying. It was lost. She took it home to its mother who was so glad the child was found. This little girl went home that night and told her mother that she was so happy because she had been good to others.

Essie Ritchie.

KINGLY KINDNESS.

"What a big sigh for a little boy!" exclaimed mother, as James came in and threw off his pasteboard crown and the crimson shawl that had served for robes of state while he ruled from his throne in the apple-tree. "Are your subjects planning a revolution?"

"Oh, I'm tired of playing king," answered Jamie. "Percy threw a handful of pebbles, and aimed them straight at my crown, because I would not make him a knight."

"You are tired now," said mother. "Suppose you curl up here and drop affairs of state while you hear the story of a real little king."

"Tell it!" exclaimed Jimmie, eagerly.

"Well, this baby ruler," began mother, "we will call him King Carl, was walking one morning through a path in the palace grounds that was not so closely guarded as most of the enclosure that formed his playground. Suddenly a stone, not a handful of pebbles, Jamie, but a sharp, ugly stone crashed through a myrtle hedge and fell at the little king's feet.

"The call of the governess brought the palace guards to the scene, and a quick search revealed the culprit."

"Was it a conspirator?" interrupted Jamie, in an awed tone.

"A very small one," continued his mother, "a boy no older than King Carl himself, but the guards would have seized him if the little ruler had not interfered. Going up to his enemy, he asked him, in a friendly way, what his name was, and gently persuaded him to tell why he had thrown the stone.

"The tiny conspirator could not understand King Carl's kindness, for he had been taught to hate all the members of the royal family; but trying to keep back the tears, he explained that his father, once a laborer in the palace gardens, had been discharged through no fault of his own.

"During the long months of idleness and want that followed, the man had grown more discouraged each day, and he talked bitterly against those who held the power to deprive him of his living.

"At last, so weak from hunger that everything looked wrong and strange to him, the little boy made up his mind that the surest way to help his father was to punish the king.

"King Carl did not banish the offender, Jamie. The two boys quickly became good friends, and when the laborer's son went home he carried a basket of good things to his brothers and sisters. The next day the father went back to work for the king, and after that he taught his children to be loyal subjects."

"Is that a true story?" asked Jamie, slowly.

"Yes," replied his mother. "It is the true story of a king who did not forget that 'There is nothing so Kingly as kindness.'"

Jamie was thoughtful for a moment. Then he put on his cap, instead of his crown, and started for the door. "I'm going to show Percy my harmonica!" he called to his mother.—Christine Gleason.

SINGING UNDER DIFFICULTIES.

A little seven-year-old boy fell into one of the deep excavations for the New York subway one day, and was taken, bruised and suffering, to the nearest hospital. When the doctor began to examine his injuries little James drew a deep breath. "I wish I could sing," he said, looking up at the big doctor. "I think I'd feel weller then."

"All right, you can sing," said the doctor; and James began. So brave and sweet was the childish voice that after the first verse there was a round of applause from the listeners. As the doctor went on with his examination the boy winced a little, but struck up his singing again. The nurse and attendants, hearing the sweet, clear soprano, gathered from all parts of the building, until he had an audience of nearly a hundred. Through all the pain of the examination the child never lost the tune; and everybody rejoiced when the doctor announced: "Well, I guess you're all right, little man; I can't find any broken bones."

"I guess it was the singin' that fixed me," said James. "I always sing when I feel bad," he added simply.

Then he was taken home, not knowing in the least what a courageous lesson he had taught every one wiahin the sound of his voice—and to many beyond it, for a newspaper reporter told the story in one of the big dailies next day. Many a reader felt the inspiration of that boyish sentence: "I always sing when I feel bad."—Selected.

HE KNEW WHAT HE WANTED.

Little Charles, aged four, is very fond of chicken and when he saw the chicken pie brought in for dinner said: "Please, papa, I want some chicken, but not any of the coop."—The Delineator.

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I enclose 50 cents instamps for a box of Tetterine. I have poison oak on me again, and that is all that ever has cured it. Please hurry it on to

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

CONFERENCE OFFICERS.

President, Mrs. T. F. Marr, Winston-Salem; First Vice-President, Mrs. D. B. Coltrane, Concord; Second Vice-President, Miss Cora L. Earp, Mt. Airy; Third Vice-President, Mrs. J. W. Clay, Hickory; Recording Secretary, Mrs. Plato T. Durham, Concord; Corresponding Secretary, Mrs. F. H. E. Ross, Greensboro; Treasurer, Mrs. R. L. Hoke, Canton; Conference Editor and Press Superintendent, Mrs. W. L. Nicholson, Charlotte; Conference Superintendent of Supplies, Mrs. J. L. Woltz, Copeland.

District Secretaries.

Asheville District, Mrs. H. A. Dunham, Asheville; Charlotte District, Mrs. M. C. Sims, Charlotte; Franklin District, Mrs. M. L. Knight, Andrews; Salisbury District, Miss Ida May King, Concord; Shelby District, Mrs. James W. Atkins, Gastonia; Statesville District, Mrs. J. F. England, Lenoir; Waynesville District, Mrs. M. J. Branner, Waynesville; Winston District, Mrs. Duke Hay, Winston; Mt. Airy District, Miss Viola Cooper, Dobson.

MRS. MARR AT BREVARD.

Our Conference president, Mrs. T. F. Marr, leaves this week for her summer home at Brevard, N. C. All will please take note of this change in her address. May she have a pleasant summer and many opportunities for service in her chosen field of activities.

MRS. BRANNER AT WAYNESVILLE DISTRICT CONFERENCE.

At the recent session of the Waynesville District Conference held at Canton, our Home Mission work was presented by Mrs. M. J. Branner. This is of course sufficient evidence that it was well done. In speaking of her the Canton Vindicator says:

"Mrs. Branner, who always commands the closest attention, spoke on 'Woman's Work.' One of God's choicest jewels she is always welcome at the conferences."

NEW AUXILIARY AT MADISON.

From Mrs. Marr we have received the report of a new Home Mission auxiliary at Madison, N. C. The following officers were elected:

President, Mrs. Frank McGehee.

First Vice-President, Mrs. Nat Pickett.

Second Vice-President, Mrs. ——— McAnally.

Third Vice-President, Mrs. Lee Ellis.

Corresponding Secretary, Mrs. J. M. Vaughn.

Recording Secreary, Mrs. J. M. Vaughn.

Treasurer, Mrs. R. M. Cardwell.

Local Treasurer, Rev. L. W. Collins.

Agent for "Our Homes," Mrs. Frank McGehee.

We always welcome the accession of new forces to our Home Mission ranks, and to none do we give more cordial greeting than these elect women of Madison, of whom many good reports have frequently come to us.

All Conference officers will please note the above list of auxiliary officials.

He who reigns within himself and rules passions, desires, and fears is more than a king.—Milton.

LETTER FROM MRS. MacDONELL.

(We hope the following letter from Mrs. R. W. MacDonell will be read by every woman within our bounds.)

I am sure you are much concerned as to the readjustment of our missionary interests since the General Conference adjourned. The merging of the three Boards created the Board of Missions with men and women vested with equal responsibility. At the call of General Conference on May 18th the Executive Officers of the Woman's Board of Home Missions and the Woman's Board of Foreign Missions met in Asheville, N. C., and elected the following representatives on the Board of Missions: Members, Miss Belle H. Bennett, Richmond, Ky., Miss M. L. Gibson, Kansas City, Mo., Mrs. L. P. Smith, Henrietta, Texas, Mrs. W. F. Barnum, Fort Worth, Texas, Mrs. L. G. Johnson, Gainesville, Ga., Mrs. H. R. Steele, Nashville, Tenn., Mrs. E. B. Chappell, Nashville, Tenn., Miss Daisy Davies, Atlanta, Ga., Miss Mary Moore, Athens, Ala., Mrs. Lee Britt, Norfolk, Va. Secretaries: Home Mission Department, Mrs. R. W. MacDonell, Nashville, Tenn.; Foreign Mission Department, Mrs. J. B. Cobb, Nashville, Tenn.; Educational Department, Miss Mabel Head, Nashville, Tenn.; Editorial Department, Mrs. A. L. Marshall, Nashville, Tenn. The Treasurer has not yet been selected.

To administer the woman's part of the work the Woman's Missionary Council was created, which is composed of the corresponding secretaries of the Conference Home and Foreign Missionary Societies, the necessary officers and the fifteen women who have membership on the Board of Missions. The officers of the Woman's Missionary Council who were chosen at Asheville are: Pres., Miss Belle H. Bennett; Vice-President, Mrs. Ed Grubs, Winchester, Ky.; Vice-President, Mrs. J. W. Perry, Morristown, Tenn.; Vice-President, Mrs. J. L. Nelson, Nashville, Tennessee; Vice-President, Mrs. H. N. McTyeire, Nashville, Tenn.; Cor. Sec. of Home Department, Mrs. R. W. MacDonell; Cor. Sec. of the Foreign Department, Mrs. J. B. Cobb; Recording Secretaries, Mrs. F. S. Narker, Nashville, Tenn., Mrs. Frank Siler, Atlanta, Ga.

There will be no change in methods of work, collections or administration before the late fall. Indeed no changes in auxiliaries, district or Conference societies are contemplated in the plan given by the late General Conference. The same officers, dues, and other collections and the same departments of work obtain as have obtained in the past. If two auxiliaries in a church wish to unite, the plan authorizes such a course. There must be a distinct home and foreign department if such a union is made and the funds for each kept separate and remitted to the different Conference Treasurers. There is no change in the local work of the auxiliaries.

The automony of our City Mission Board is unchanged, and the Deaconess and City Mission work will continue in connection with the Woman's Home Mission Department. The department of Supplies with Mrs. J. H. Yarborough, also remains untouched. Both of the papers, Our Homes and The Woman's Missionary Advocate, will be continued this fiscal year.

The changes made by merging the missionary forces are found at the top rather than at the foundation of our work. The Woman's Missionary Council supercedes the two Woman's Boards. While composed of both Conference Corresponding Secretaries much of the detail work done by both Boards will be done by the Council. It will apportion the money raised by the two departments to the enterprises under the specific direction of each. The Council will select and recommend the deaconess and missionaries to the Board of Missions for acceptance and appointment. Parsonage building has been transferred to the Board of Church Extension. Parsonage applications which have been on the calendar or grants which have been promised will hold good until they are redeemed. The Conference half of dues which heretofore has been used for building parsonages will now be available for home mission enterprises within the Conference bounds. The use of this money will be subject to the endorsement of the Woman's Missionary Council. It furnishes a fund for better equipment of work already established and for enterprising work where the limited income of the Society heretofore has made it impossible.

These new plans for our missionary work have the advantage of presenting a solid missionary force to the world. They eliminate the dividing lines of home and foreign missions and furnish opportunity of concerted action between the men and women of the church in the mission fields. It also lessens the chance for friction both at home and abroad. Since the autonomy of our auxiliaries, district and Conference societies remains unchanged, and our women are given opportunity of apportioning the funds they raise, and also of selection and nomination for appointment of workers, the responsibility of our women is not decreased, but rather enlarged and our development will be larger and rounder.

The success of the plan depends upon the zeal with which we join forces, and with the white fields awaiting our coming no home mission woman can fail to throw her best self into the work. Let us make 1910-'11 the very best in our history as an earnest of what the quadrennium will become. Counting upon your hearty co-operation in this new venture as your past sympathy and work will warrant, I am,

Yours in the Kingdom of Christ,
Mrs. R. W. MacDonell.

If you see a fault in others, think of two of your own, and do not add a third one by your hasty judgment. —Flanner.

We, children of a larger growth, never know what God is and may be to our spirits till we have gone down with him into the valley of the shadow, and there, in the thick darkness, felt the stay of his presence and the comfort of his love.—C. Beard.

Security The large capital and conservative management of this ban afford absolute security for all money entrusted to its care.

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entirely removes the discomfort of cooking. Apply a match and immediately the stove is ready. Instantly an intense heat is projected upwards against the pot, pan, kettle or boiler, and yet there is **no surrounding heat — no smell — no smoke.**



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The New Perfection Oil Cook-Stove is wonderful for year-round use, but especially in summer. Its heat operates upward to pan, pot, or kettle, but not beyond or around. It is useless for heating a room.

It has a Cabinet Top with shelf for keeping plates and food hot.

It has long turquoise-blue enamel chimneys. The nickel finish, with the bright blue of the chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

Every dealer everywhere; if not at yours, write for Descriptive Circular to the nearest agency of the

Standard Oil Company
(Incorporated)

Woman's F. M. Society

(CONTINUED FROM SEVENTH PAGE)

society can be up-to-date in methods and efficiency. The Superintendent of Literature has been most faithful in sending out to the District Secretaries the leaflets, bulletins, and minutes designed for free distribution.

Our Young People.

We rejoice in the acquisition of many recruits to the ranks of our young people. They now number 1113, and added to the Conference treasury $2,337.64. Even the Margaret Foster Society took a forward step and gave, in addition to $750 for the support of Miss Daisy Pyle, $100 to the Young J. Allen Memorial. Mrs. Cole, the Superintendent of Young People, has diligently tried to get in close touch with each society, though many have given her no response. She has doubtless large plans for the new year and we beg for her a most hearty co-operation. The Young J. Allen Memorial is again committed to the young people of Southern Methodism. May we not expect $2000 on this Memorial from our young people this year?

We sorrow that there has been no offering of life for the foreign field, so far. Shall we not make it a special object of prayer that we may have five new missionaries from our ranks this year?

Our Light Bearers.

The Light Bearers have again gone forward financially, though there has been small increase in numbers. To the Conference pledge they have added $1139.97, thus giving substantial help to the Irene Toland School in Matanzas, Cuba. This is due to the strong leadership of Mrs. J. H. Weaver. How we covet every child in our Church for training in the great work of saving the world? Have you a Light Bearer Band in your Church? Is your child a member?

District Meetings.

Truly, the price of a good District Secretary is above rubies. To these faithful leaders is the success of our work mainly due. Nine of these held a district meeting, and through these meetings the enthusiasm of the Annual Meeting was largely conserved, and its plans carried out. We urge that one be held on every district in a larger scale this year, and at as early a date as possible. Who will take the banner from Greensboro District this new year?

Finances.

The faith of our treasurer even did not measure up to the financial aims of the year, and she has admitted herself to have been a "doubting Thomas." It is therefore with great joy and a new accession of faith, that she reports those aims attained. An increase of $1787.38 is evidence that we have added to faith—Courage. That we have not only prayed for the mountain to be removed, but have gone to it with pick and shovel. honors a faith like this? It is encouraging that another society has reached the point of supporting a missionary—Centenary, Winston. We rejoice, too, in every member of the Circle of Thirty. May no member ever withdraw and may the second Circle, which lacks seven shares of being completed, be fully rounded this year. To the Birthday Circle 130 new members were added, but it still is only half filled. The fund for retired missionaris was not fully understood, hence only a small contribution was made. The small sum of five cents is asked from each member each year for a purpose that must appeal to every heart. The fine results of the use of the Conference Expense Fund justify us in asking that no one will henceforth forget it. The subject of "Specials" is so big that it has been put on our Round Table for a full discussion, led by Mrs. R. R. Alley.

Thank God for every cheerful giver! May He so add His blessing to every one, that none shall give less, and many much more, in the new year for the extension of His Kingdom!

A Forward Look.

Great as has been our success we regret it has not been greater. That our achievments have not been equal to our opportunities we must all admit. As was said in the beginning, we are living in the triumphant era of the marching hosts of God. The Christian forces of the world are stirred to intense activity. Women, who are the chief movers in this great cause, must keep pace. Shall we be found wantng in this hour of supreme and inspiring opportunity and solemn responsibility? Napoleon once said, the time to advance is after a great victory." Success is a tonic. We have had a year of blessed service. Shall we not buckle our armor a little closer and go forth to more valient warfare? May God baptize us afresh with the spirit of aggressiveness.

Aims for Advancement.

The fundamental need in all our work is that the spiritual life of the individual be developed. Back of the need of workers, back of the need of money is the need of women who will live for the cause; women whose zeal will not be spasmodic, but who will be in dead earnest every day of the year—women who will give of themselves as well as of their substance. If Christ gets hold of our lives and touches them with His love of the world, and sends us into the new year with a burning zeal for His cause, nothing will be impossible of accomplishment. In the last analysis, the one thing asked of us is that we give ourselves. This is the necessary condition of all true service and all genuine giving. Let us take as our text, "Not yours, but you," and our first aim—a consecrated personality. Such consecration gives power in prayer. It has been truly said that the best thing we can do for missions is to live so close to Christ that we may pray and He shall answer, "Be it unto thee even as thou wilt."

"How much can I do for my Savior
How much for my fellow man
With Jesus within to enable
I can do more than I can."

Another aim should be the doubling of our membership. Every one must see in this the best possible means of permanent advancement. Every woman gained is a living force for the Master, and in addition to her consecrated self, will bring a dollar into the treasury. The membership campaign undertaken in such a half-hearted way last year should be energetically renewed. We are familiar with the fact that scarcely one in twelve of the women and children in our Church are enlisted in our work. Many of them are simply indifferent and do not mean to be selfish or disobedient, but need to be aroused to a sense of duty. Personal, persistent, tactful effort is needed. A street car conductor when asked why he came to join a men's Bible class, replied "I had forty-two personal invitations. I had to go or die." A little parody might read,

Tell me not mournful members
That new members can't be won,
'Tis the canvasser that slumbers,
Wake her up and 't will be done.

Would that every one of us might be seized with an undiscouragable determination to be a successful mssionary promoter. The Korean Christians who are daring to work and pray for a million souls for Christ this year in that country are a rebuke to the littleness of the efforts, prayers and faith of Christians of this favored land.

And what shall be our financial aims? Not only do we need a large number of small gifts, but a small number of large gifts. At the Board meeting we were impressed that there is urgent need in all our foreign fields for large gifts. These needs should be kept permanently and persistently before the women of the Church, and with each mention of them let there go up believing prayer that some one will give to that object. Oh for women who will give as many of the laymen are doing, in four figures! If we cannot give in thousands, in what we do give we should bear in mind that the question is not how much I can give to God of my own, but how much can I use for myself of what He has entrusted to me.

In view of the pressing need, of all the possibilities before us, and the infinite resources on which we may rely, let us celebrate this our twentieth anniversary with a doubled membership and a total receipt of $20,000, and adopt as our slogan:

We are coming, we are coming,
Ten thousand members strong,
And twenty thousand dollars
Shall be our rally song.

A billion heathen waiting
The way of life to know
And every woman working
The word of life to sow.
(Tune, Greenland's Icy Mountains.)

Salisbury District Meeting.

The Woman's Foreign Missionary Society of Salisbury District, will hold its Annual District Meeting at Norwood on Thursday and Friday, June 30th, and July 1st. We want to have the president and a delegate from every auxiliary and Young People's Society, and the lady manager and a delegate from each Light Bearer Band on the District. Sessions will be held Thursday afternoon and evening and Friday morning. Returning train leaves Norwood at 4:00 p. m.

Please act promptly in electing delegates as the time is very short. Send names to Mrs. J. F. Shinn Norwood, N. C., and also to me at Salisbury.

Mrs. D. A. Beaver,
District Secretary.

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Miss E. C. WEIMAR, Principal,
Staunton, Va.

The Sunday School Lesson

SECOND QUARTER—LESSON XIII
JUNE 26th 1910.

Parable of the Tares.
Matt. 13 : 24-30, 36-43.

Golden Text—Then shall the righteous shine forth as the sun in the Kingdom of their Father.—Matt. 13: 43.

The Problem of Evil in the Church.

Is Jesus speaking in this parable of evil among men in general? Or is He speaking of evil among those who profess to be Christians? The whole interpretation of the parable must be influenced by the answers to these questions. We quote from the distinguished New Testament scholar, Professor Alexander Bruce, who says, in the Parabolic Teaching of Christ (page 47): "It is impossible for any unbiased mind to refuse acquiesence in the opinion so well expressed by Lightfoot, that the wheat and the tares signify not simply good and bad men, but good and bad Christians—both distinct from other men as wheat grain is distinct from all other seeds, but distinct from each other as genuine is distinct from bastard wheat."

The problem, then, is the problem of evil within the Church. As the gospel is preached all over the world, as the Church becomes a vast and powerful organization, there will not only be many classes and many types of people in it, but there will also be many degrees of earnestness and there will be men and women who are not in earnest at all.

As a matter of fact we know that the Church had not extended beyond Jerusalem before there was the direst evil within its very fold. And the apostolic Church is all the while being warned against evil within as well as the encroachments of evil from without. When a man remembers that the Church is God's representative in the world, beautifully called the bride of Christ, he cannot be complacent about any evil which soils the life of this most sacred institution among men. If the challenge of the demand for perfection ought to be felt anywhere it is in the Christian Church. And if a deep sense of shame and humiliation over moral failure ought to be felt by any men it is by those who as members of Christ's Church represent Him before the world. The matter of evil within the Church cannot be regarded with complacency or indifference.

The Right of Church Discipline.

Jesus does not mean in this parable to abridge the legitimate use of Church discipline. He does not mean that the Church is to have wide-open doors for the unrepentant sinner. He does not mean that it is to patiently shelter the man of notoriously evil life. For the sake of its very mission in the world the Chrch must maintain its right to exercise the prerogatives of a righteous discipline. When men come to feel that every sort of person is welcomed in the Church, without any moral demand at all, the day of the Church's power is gone.

It is probable that in most cases this discipline ought to be of a vital rather than of a legal character. The atmosphere of a church may be so morally electric that it is a constant rebuke to a man of evil life. The preaching may be characterized by such ethical impact and such dynamic demand for righteousness that the man who is holding dark practices close to his life will feel as if he must either give up his evil ways or give up the Church. The faithful Church is not a comfortable place for an unrepentant sinner. This pressure of the intensity of the moral earnestness of the Church's life is itself the greatest sort of discipline.

But there come times when discipline of a legal character is necessary. Such situations must not be avoided with weak sentimentality, they must be faced with real Christian courage. The Church is the abode of love. But there are times when love must carry a sword in its hand. Jesus had no intention of taking from the Church the right of discipline in what He said in the parable of the tares.

The Limitations of Discipline.

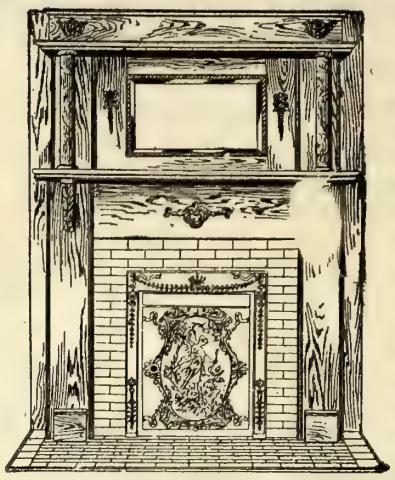
While all this is true, there are definite limitations to wholesome Church discipline. The man who is an abandon of passion for a perfect Church and sets himself to uproot at once every defective growth in the Church will defeat the very purpose which inspires him. There are defects which are the result of environment and inadequate training. Who shall tell in every case where these end and the defects springing from evil intentions begin? There are many suspicious and vague accusations without proof of evil deeds. If men busied themselves tracing every suspicion to its lair, all their time would be taken up in being detectives for the Church, and in this preoccupation with evil many would lose their own grasp upon the verities of the Christian life. There are multitudinous entanglements of life with life. Who shall move through all these with justice and adequacy? In a vast organization like the Church a great moral passion is the very price of the nobility of its life and the effectiveness of its service, but complete and final discipline is impossible in this world. To attempt it would be to wreck the Church. The parable is a warning against that injudicious type of discipline which would transform the Church into a society of detectives mutually spying upon each other's conduct, which would develop Pharisees rather than Christians, and which would trample down many a tender growth of true Christian life.

The Time of Judgment.

There is no moral carelessness about the teaching of Jesus. He sternly warns the disciples that the time of reckoning is to come. Perfect justice cannot be meted out here, even in the Church, but the day is coming when with perfect knowledge and perfect righteousness the judgment will be made. Tares may succeed in growing in the garden of the Lord in this world. There will be no tares in the garden of the Lord in the world to come. The patience of God does not mean the indifference of God. The final fate of tares is to be gathered into bundles and burned. The final fate of evil men is a destiny which corresponds to the evil of their lives. And surely no life is more deeply evil than the life of the man who in spite of all the light which falls upon him in the garden of the Lord deliberately grows up a weed in the midst of wheat.

For at one point the truth goes beyond the parable. In nature wheat cannot help being wheat and tares cannot help being tares. Among men, however, it is a matter of choice. Some men choose to be wheat, and some men choose to be tares. So it comes about that there is another reason for careful dealing with the tares not mentioned in the parable. The tares may be changed into wheat. It is possible that the moral demand of the Church and the work of the Holy Spirit may make such a summons that men within the Church whose lives were careless or secretly evil are brought to repentenance and the new life. The glory of Christianity is its power to change tares into wheat but these human tares must be willing to be changed; and if they remain perversely unmoved, at last the time of revealing will come. They will stand forth in their true nature, and they will find the destiny which corresponds to their evil lives. It is no final protection to tares that in this world they have succeeded in growing in the garden of the Lord.

It is a difficult parable which we have been studying. But if we remember that it in no way abrogates the right of wise Church discipline, that it is a warning against an injudicious attempt to mete out matters of destiny now, and that it sternly recognizes the ultimate penalty of evil lives, we shall not be led astray.



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But they do more than this—they save half the time. Shave half a Tablet and half a bar of soap together in a gallon of boiling water. Add this to the washboiler full of warm water, put in the white clothes, and in 15 minutes take them out and rinse them. You will find them clean and pure and white—without bluing. Simple, isn't it? No scrubbing, no rubbing.

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By Planting the Oat and Wheat Land in Legumes.

At no previous time in the history of Southern agriculture has there been such a general and intense interest in the growing of legumes. This is chiefly due to a better knowledge of agriculture and two important characteristics possessed by this class of plants: First, they gather nitrogen, the most expensive plant food deficient in our soils, from the air and, second, they are among the most valuable and nutritious of all our forage plants.

It seems to me these two facts have not been fully appreciated or there would be five times the legumes grown that have ever yet been produced in this country. Our soils are extremely low in humus content and nearly all of them lack nitrogen to to an equal extent. Here is a class of plants that supply humus, and nitrogen gathered from the air, to our soils; and at the same time furnish forage rich in those food elements necessary for the growing of young animals, the production of milk, and the feeding of our work stock. After all that has been said about the importance of growing more legumes it may appear to some entirely needless to repeat the admonition to plant the oat and wheat stubble to some legume but the high price of seed, the pressure of other work, and the inclination to do as little as convenient, which is always present in the human make-up, will, we fear, result in many an oat and wheat stubble field being left to grow up in weeds instead of being sowed to cow peas or soy beans.

Why You Can Afford to Buy Peas to Sow.

Is the price of cowpeas so high that any farmer can not afford to buy them? There are two reasons why this is not true. First, one-half bushel of cowpeas, costing $1.50, will plant one acre in drills 30 inches apart, and this acre of average land will produce 8 to 10 bushels of peas, probably, and a ton of hay almost certainly. In case only the ton of hay is secured, it will be secured at a cost of not to exceed $6 or $8 at the outside figure, and will contain $10 worth of fertilizer; while the stubble and roots will also contain plant food worth $2 or $3 additional. If all this be left on the ground to be plowed under as soon as mature, or to be pastured, the cost of producing the crop will not exceed $5 per acre, including cost of seed and all labor. If the crop be plowed under there will be at least a profit of 100 per cent in the value of the nitrogen added to the soil. In addition, the beneficial effects upon the mechanical condition of the soil, from the plowing in of needed organic or vegetable matter, will largely increase the yield of the succeeding crop, independent of the benefit to be derived from the nitrogen added.

When it May Pay to Plow Under a Crop.

As a general rule we do not approve of any crop that is suitable for feeding being plowed under; but on many Southern soils of medium or low productive capacity, due to lack of humus, an investment of $6 or $8 per acre for vegetable matter to plow under, will frequently pay handsome profits in increased yields of succeeding crops. In such case it should be looked upon as an investment of a more or less permanent nature and not as a general farm practice to be followed every year.

While at the Tennessee Experiment Station recently I saw them plowing under a tremendously heavy crop of green barley and vetch, and while may be some doubt of the wisdom of plowing under that amount of feed on land sufficiently fertile to produce two tons or better of barley and vetch hay per acre, there is no doubt of the improvement which such a practice would make in the crop yield on practically all our Southern soils. It will never pay to take five or ten years' time, growing medium to light crops during the first half of the period, to improve our soils. The total crop production for the period may be much increased by plowing under at the start a crop of peas or other humus-forming material, thereby doubling the yields for the remaining years of the period.

Have Your Own Peas to Plant Next Year.

Another reason you can pay even $3 a bushel for cowpeas, rather than fail to plant every acre possible, is that if seed are high we should pro the high price. Peas are a farm produce them and reap the benefit of duct and every farmer should rejoice at their high value and seek to profit thereby. Cowpeas are the most popular summer legume in the South and everything considered, probably justly so; but there is another which may also be planted after oats and wheat which deserves more attention than it has yet received. The seed of this legume is also high-priced, but it yields about double the seed usually produced by cowpeas; from a third to a half of a bushel will plant an acre in 30-inch rows; and the yield of hay will be about as great as from cowpeas. We refer, of course, to soy beans, the seed of which are this year only from 50c. to $1 a bushel lower in price than are cowpeas, and as stated the yield of seed is usually twice as great.

Put Lagumes on Every Available Acre.

With these two summer legumes, both of which readily mature after a crop of small grain; there is absolutely no need of any scarcity of feed or of a single acre of poor soil in the whole South. At the Tennessee Experiment Station a rotation of barley and peas, and barley and soy beans, the crops fed to steers and the manure returned to the land, has made the soil immensely rich; while at the same time growing crops which produced around 500 pounds to 700 pounds of gain on beef cattle per acre. We hope that no reader of the Progressive Farmer and Gazette will listen to or be influenced by the do-nothing argument that it will not pay to sow every acre of oat and wheat stubble to cowpeas or soy beans, because of the high price of seed. When hogs are high in price, every Southern farmer takes more interest in producing his own meat supply; why not apply the same principle to the growing of cowpeas and soy beans and at the same time increase the fertility of the soil and reap a profit, either through the selling of seed at a high price or by letting the hogs gather them and selling the hogs at a profit.

It will pay to buy cowpeas and soy bean seed at from $2.50 to $3.00 a bushel, to sow after oats and wheat, if for no other purpose than to grow a crop to plow under to supply humus to our impoverished soils.





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SILVER PASTE **Qckwork** Silver Paste keeps silver looking brand new. No acid—nothing to injure. Good for gold, cut glass, etc. Insist on Qckwork—the time saver.

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CHURCH & SCHOOL
Catalog Free.
AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN.
Special discount to readers of this publication

Our Dead.

ESOLUTIONS OF SYMPATHY.

Whereas God, in His all wise power, His ever enduring love and tender mercy, has taken from the home of Mr. and Mrs. Early Kearns, little Gladys, sweet, though tender plant, being thus early plucked by the Chief Gardener and transplanted to the "Eden of Love," to bloom in immortal perfection and beauty with Him who said, "Suffer little children to come unto me," therefore, be it

Resolved, that we, the members of the Woman's Home Mission Society, of South Main St. Methodist Church, express our deepest and heart-felt sympathy to the bereaved family, commending them to God, and trusting He may sustain them under this heavy affliction.

Resolved, further, that these resolutions shall be entered upon the minutes of our society, and a copy be sent to the family, and that they shall be published in The Daily Enterprise and also in the Christian Advocate. Committee.

Lemly—Little Bert Ruth, daughter of Mr. and Mrs. I. T. Lemly, was born May 16, 1901, and departed this life June 6, 1910. Ruth was a good girl. She will be greatly missed in the Sunday school and by her friends in the community. She leaves father and mother and several brothers and sisters to mourn their loss. May God's grace sustain them in their great sorrow.

T. E. Weaver.

Hughes—Mary Rebecca Hughes was born at Greers, S. C., Oct. 3, 1834 and died at her home near Webster, N. C., May 18, 1910, aged 75 years, 7 months, and 15 days. She was married to Geo. A. Hughes Sept. 11, 1868, and to this union were born five children. Rev. W. I. Hughes, of the Western North Carolina Conference; Angie and C. G., with the husband, survive her. In early life she was converted and identified herself with the M. E. Church, South, in which she was a faithful member until the day of her death. As one has well said, her home was open to the Christian ministry and a frind to any in need. Gentle in nature and charitable in her feelings toward others, she was held in high esteem by all who knew her. When the time of her departue came she seemed to get a glimps of the eternal world, and to see and converse with her son and daughter who had preceded her. Translated to the Heavenly Mansions, she awaits the coming of husband and children to a reunion from which no precious ties will ever be broken. Our sympathies go out to the grief-stricken family and especially to the afflicted husband whose walk now in life's way will be so lonely; but we know God's grace is sufficient for him.

May God comfort all those who sorrow and may their present loss and grief draw them closer to the Heavenly Home.

J. A. Peeler.

Allen—C. A. Allen wos born Nov. 14, 1844. Died May 26, 1910. Was married first to Miss Mary Robinson, who died several years ago. There are three children living from their marriage: Mrs. Clara Martin, Will H. and Author L. Allen. February 12, 1893 he was married to Miss Rachel Edwards who survives him, also one child, Bertha, from their marriage.

Brother Allen was raised a Presbyterian in belief. But he got into a community where there was no church of that faith and decided to join the Methodist church. For twenty one years or more he was a faithful member, gladly giving his life for the Master. While formerly in Gastonia he was superintendent of West End Sunday school for three years, also at the Ozark for three years. He was kind in his home and loved by all. Not only did he raise his own children but cared for poor orphan children which shows the trend of the man's nature. His daily life was good, for he walked with God.

Brother Allen was a member of Franklin Avenue Church at his death having moved back to Gastonia during the last winter. We invoke the blessings of God upon his faithful wife and children, also those that looked upon him as a father and pray that they be ready also when the Son of Man comes.

J. C. Harman, Pastor.

Jones—Mrs. Linnie C. Jones slipped away from us and went to Heaven to answer roll call on April 10, 1910. She was a noble Christian woman, well worthy of imitation and all loved her who knew her. She had three children. Two sons and one daughter, reached young womanhood.

Mrs. Jones being such a devoted mother, she could scarcely live through the ordeal. Then her husband died, and she felt bereft indeed! But she leaned hard on her dear loving Savior, who comforted her stricken heart. No mother had more loving sons than "Eddie" and "Reid". It was beautiful to see the tender, loving care they bestowed on her during her sickness, sitting by her bed, stroking her pretty hair, and patting her hands, trying to get another smile or a simple word of recognition.

After nature gave way, her spirit lingered over those dear boys, loth to leave them in their loneliness. God will bless them in so honoring their mother.

The Ladies' Aid Society will miss her loving counsel and beautiful life and mourn her loss.

In loving memory.

Mrs. John T. Cramer,
Mrs. Frank S. Lambeth,
Miss Corinna Shelly.

THREE LITTLE RULES.

Three little rules we all should keep,
To make life happy and bright:
Smile in the morning, smile at noon,
And keep on smiling at night!

—The Young Evangelist.

If I walk through the Valley of the Shadow of Death, I shall find in it a divine companionship. There is no promise of guidance around the valley, nor of a bridge to cross the valley; nor is there any promise of a consoling Presence to those who sit down in the valley of self-indulgent grief. The promise is only to him who keeps on with life's journey. And the promise is not of a handkerchief to wipe away his tears, nor of sunshine to dispel the darkness, nor of an anaesthetic to deaden the pain, but of a rod and staff to enable him to go on with the journey.—Lyman Abbott.

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Quarterly Meetings

ASHEVILLE DISTRICT
D. Atkins, Presiding Elder, Weaverville, North Carolina.

Third Round

Henderson Circuit, Edneyville, June 25-26
Biltmore, Mt. Pleasant, West Chapel, July 2-3
Elk Mountain ..... July 3
Weaverville ..... July 11-12
Burnsville Circuit, Concord.... July 16-17
Burnsville ..... July 17-18
Bad Creek, Deyton's Bend.. July 20-21
Mars Hill, Laurel..... July 23-24
Fairview, Bethany..... July 30-31
Hot Springs, Point Rock.....August 4
Marshall, Jewel Hill.....August 5-6
Central ..... August 6
Bethel ..... August 6
Haywood Street.....August 13
North Asheville ..... August 13
Riverside..... August 13
District Conference at Weaverville, July 7-10

CHARLOTTE DISTRICT
W. K. Boyer, Presiding Elder.

Third Round

Morven, Long Pine.....June 25-26
Waxhaw, Pleasant Grove.....July 2-3
Matthews, Bethel .....July 9-10
Weddington, Hebron .....July 9-10
Polkton, Hopewell .....July 16-17
Prospect, Prospect .....July 22
North Monroe and Icemorlee, Center, July 23-24
Ansonville, Cedar Hill.....July 30-31
Lilesville, Olivet.....Aug. 6-7
Wadesboro .....Aug. 7
Mount Zion .....Aug. 13-14
Calvary .....Aug. 14
Unionville .....Aug. 20-21

FRANKLIN DISTRICT
J. E. Gay, Presiding Elder, Franklin, N. C.

Third Round

Bryson and Whittier, at Olivet, June 25-26
Andrews Station.....July 2-3
Robbinsville .....July 3-4
Murphy Circuit, Bogle's Chapel, July 9-10
Hayesville Circuit, Hayesville, July 10-11
Hiawassee Circuit, at Rogers, July 16-17
Murphy Station.....July 17-18
Webster Circuit, Webster.....July 23-24
Dillsboro and Sylva, Dillsboro, July 24-25

GREENSBORO DISTRICT
W. R. Ware, Presiding Elder.

Third Round

Ramseur and Franklinville, Ramseur, June 25-26
Liberty .....June 26-27
Randleman and Naomi .....July 2-3
Asheboro Circuit, Worthville.....July 2-3
Walnut St., Greensboro, Dist. Con., July 6-8
Pleasant Garden Circuit, Bethlehem, July 9
East Greensboro Circuit, Gibsonville, July 10-11
Denton Circuit, Clarkesbury....July 16-17
Wentworth Circuit .....July 23-24
Reidsville .....July 24-25
West Greensboro Circuit, Groom's, July 30-31
Randolph Circuit, Ebenezer, July 31-Aug. 1
Ruffin Circuit .....Aug. 6-7

The District Conference will convene July 6-8 at Walnut Street Church, Greensboro. The opening sermon will be preached Tuesday night, July 5th, by Rev. R. L. Melton. The Conference will begin its first session Wednesday, 9 a. m., and adjourn Friday in time for all who desire to do so to leave on the afternoon trains.

MORGANTON DISTRICT
R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Third Round

North Catawba .....June 25-26
Marion, at night.....June 25-26
Rutherfordton, at Gilead.....July 2-3
Elk Park .....July 9-10
Spruce Pine .....July 12
Bakersville .....July 16-17
Green River, at Lebanon.....July 23-24
Forest City at Forest City....July 30-31
Broad River at Kistler's.....Aug. 6-7
Cliffside, at Hollis.....Aug. 13-14
Henrietta and Caroleen, at Henrietta, Aug. 20-21
District Conference at Forest City, July 28 to 31.

MOUNT AIRY DISTRICT
R. M. Taylor, Presiding Elder

Third Round

East Bend, Mt. Pleasant .....June 25-26
Yadkinville, Yadkinville .....June 26-27
Laurel Spring, Chestnut Hill....July 2-3
Sparta, Potato Creek.....July 3-4
Hilton, Baldwin's .....July 9-10
Jefferson, Bethany .....July 16-17
Creston, Big Laurel .....July 23-24
Watauga, Valle Crucis.....July 30-31
Boone, Boone .....Aug. 6-7

District Conference will convene at Boone, on Thursday, August 4, and continue over Sunday. The editors of the Advocate, representatives of our schools, and any others who may have official business will be entertained free, and are cordially invited.

SALISBURY DISTRICT
J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Third Round

Gold Hill, Wesley Chapel.....June 25-26
Salem .....June 26-27
Cottonville Circuit, Cottonville....July 2-3
Norwood .....July 3-4
Kannapolis, Shiloh .....July 9-10
China Grove, Landis.....July 10-11
Woodleaf, Gay's Chapel .....July 16-17
First Church, at night.....July 17-18
Linwood Circuit, Macedonia....July 23-24
Lexington, at night.....July 24-25
Mt. Pleasant, Center Grove.....Aug. 6-7
Concord Circuit, Boger.....Aug. 7-8
Bethel, Big Lick, at Bethel.....Aug. 13-14
Central .....Aug. 17
Jackson Hill, at New Hope....Aug. 20-21
New London, Palmerville.....Aug. 27-28

SHELBY DISTRICT
Jas. R. Scroggs, Presiding Elder, Shelby, North Carolina.

Third Round.

Lowesville, Salem .....June 25-26
Lowell, Ebenezer.....July 2-3
McAdenville, McAdenville.....July 3
Shelby Circuit, Sharon.....July 9-10
Shelby, Lafayette St..... July 10
Belwood, Lawndale.....July 15-16
Polkville, Casar.....July 16-17
Mt. Holly, Moore's Church....July 23-24
Stanly Creek, Dallas.....July 30-31
Lincoln Circuit, High Shoals.... July 31

STATESVILLE DISTRICT
E. L. Bain, Presiding Elder, Statesville, North Carolina.

Third Round

Caldwell, at Collier's.....June 25-26
Granite .....June 26-27
Hickory .....July 3-4
Hickory, at Houck's .....July 2-3
West Statesville, at Marvin.....July 9-10
Broad Street .....July 16-17
Race Street .....July 17-18
Catawba, at Concord.....July 19-20
Rock Spring, at Camp Ground..Aug. 13-14

WAYNESVILLE DISTRICT
W. H. Willis, Presiding Elder.

Third Round

Bethel, Pisgah .....June 25-26
Leicester, Teague .....July 2-3
Sulphur Springs, Asbury.....July 9-10
West Asheville .....July 16-17
Spring Creek, Spring Creek....July 23-24
Haywood, Finchers .....July 30-31
Brevard Ct., East Fork.....Aug. 6-7
Brevard Station .....Aug. 7-8
Mills River, Averys Creek....Aug. 13-14

WINSTON DISTRICT
T. F. Marr, Presiding Elder, Winston-Salem, North Carolina.

Third Round

Davidson .....June 25-26
Kernersville, Vernon.....June 26-27
North Thomasville, Mt. Pleasant..July 2-3
Thomasville .....July 3-4
Cooleemee .....July 7
Davie, Concord.....July 9-10
Mocksville .....July 10-11
Burkhead .....July 15
Southside .....July 16
Centenary .....July 17
District Conference, Burkhead, Winston-Salem, July 14-17

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Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed — NO. 62
Chester.....Lv.	7 55 a m	1 15 p m	-----
Yorkville.....	8 42	2 40	-----
Gastonia	9 30	4 30	-----
Gastonia	-----	-----	-----
Lincolnton....	10 26	6 46	-----
Newton	11 05	7 40	-----
Hickory.....	11 55	8 35	-----
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	-----	5 35
Edgemont....Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	-----	7 15 a m
Mortimer	12 13	-----	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory	2 52	8 40	-----
Newton	3 20	9 30	-----
Lincolnton....	3 57	10 18	-----
Gastonia	4 50	11 40	-----
Gastonia	-----	-----	-----
Yorkville	5 39	1 45	-----
Chester.....A .	6 25	3 20 p m	-----

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"You must never pay attention to unkind gossip!"

"But how can I help it? The last time I tried a tune, Mr. Rabbit put his hands up to his head, and said: 'Oh, what a dreadful noise!'"

"Well, I'm sure he needn't talk; he can't sing; he doesn't know one note from the next. Not sing, indeed! Your voice is very strong now, and will improve fast if you only practice enough!"

And so Miss Peacock, being an obedient child, sang at all hours, and with all her might, and everybody within hearing said: "Oh, dear me!" —Emma A. Lente.

Nurse—"Sure ma'am, the twins have been making a fuss all day, ma'am." Mrs. Olive Branch—"What about?" Nurse—" It's because they can't have a birthday apiece, like the Smith children next door. They think they have been cheated."—Indianapolis Journal.

There is scarcely any noble part of knowledge worthy of the mind of man, but from Scripture it may have some direction and light.—Richard Hooker.

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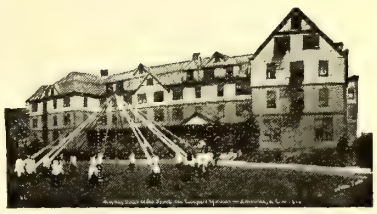
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We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

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They only can bear others' burdens who quietly and firmly bear their own. The principle of service involves the possession of strength. To stoop in pity one must first stand erect. Each one who bears his own burden has added to him the further blessing that he may bear others' burdens too.—F. G. Peabody.

A man's right to hold up his head among his fellows and feel that he is a man cannot be made to rest upon his own record; it must rest upon the fact that by the grace of God he has a new purpose within his breast, that he has new sentiments to govern his life, that he is, in short, a new creature, another man, made such by the Son of God.—Western Methodist.

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THE WONNING OF BRIDGET MALONEY.

"Thank you, Bridget," said Mrs. Williams, as the new girl slammed the tray on the table before her.

A faint glimmer of surprise came into the sullen face.

"Huh?" she interrogated.

"I said, 'Thank you;' it was kind of you to climb those long stairs," responded Mrs. Williams, pleasantly.

"'Its a new broom that sweeps clean,' but it won't last," muttered Bridget, in her own domain.

But when day after day passed, and she never failed to receive the same perfect politeness from her employer, her wonder increased.

Bridget was used to commands, but not to requests. She was accustomed to a curt, supercilious, "That will do," but not to a kindly, "Thank you, Bridget," and she insensibly softened at the change.

Mrs. Williams treated her servants like human beings, not like machines. And while she ever maintained that nice reserve which forbade familiarity, yet she scrupulously respected the rights of others.

"Sure, one would be a haythen to be sassy to Mrs. Williams," said Bridget, after a month's stay in her new home. "She has a way of making ye feel so polite and pleased with yerself that yez want to please her, and I'll stay with her as long as me name is Bridget Maloney."—E. M. C., in Mother's Magazine.

THE WAY TO FORGIVE.

A little brown-eyed maid no taller than the dinner-table came to her mother with her apron wet down the front.

"Agnes, Agnes!" exclaimed the vexed mother, "you have been to the water-cooler again, when I told you not to go. I shall be obliged to punish you this time."

"No, mudder," said the trembling little voice, "you'll have to 'scuse me this time, 'cause Lilă was so thirsty she cried for a drink, and nobody was there to give it to her but me."

"Well, daughter, as it was for Lila's sake you did it, I will excuse you this time, but you must not turn the spigot again, no matter who cries. Will you remember?"

The little one promised, her face all sunshine again, and the mother took her off for a dry apron. But that was only a small part of the mischief, and in the worry and fatigue of mopping up the water that had run over the pantry floor and collected dangerously near the flour-barrel, the mother's temper gave way. "I declare, Agnes!" she said; "you are too much bother for anything! Why can't you learn to let things alone?"

Hearing no sound she looked up, and saw disappointment on the little face. "Why, mudder," said the baby, "I thought you said you would 'scuse me. I don't call this 'scusing me!"—Selected.

LEGEND OF THE DANDELION.

Once upon a time, in a tiny, green camp by the roadside, lived a soldier all alone. He had traveled a long way from a dark, underground country, and meant to see something of the world. The first thing that he saw was a broad field, full of waving banners, and he thought what a beautiful place he had discovered, and pitched his tent among the green grasses.

Soon the raindrop elves saw how tired and dusty he was from his journey, and they soothed him with their musical stories, and gave him a refreshing shower bath. Through the clouds came the sunbeam fairies, bringing him a beautiful uniform of green and gold, and a quiver of golden arrows. Then the soldier was very happy, and smiled out at passers-by, and cheered many a weary traveler with a glimpse of his sunny face. By and by spring went away over the hilltops, the birds had finished their nesting, and the butterflies came to herald summer. Then the soldier began to feel tired, and knew he was growing old. His gray uniform had faded, and the golden arrows had turned to silver, and the wind brownies shot them far away. So the old soldier crept down among the grasses, and his green camp was left vacant. But everywhere his silver arrows fell there blossomed bright, golden flowers, and the little children loved them and called them dandelions.—Kindergarten News.

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.

7:10 a. m.—No. 8, daily from Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:45 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

3:45 p.m.—No. 132, daily for Sanford.

4:55 p. m.—No. 131, daily for Mount Airy.

6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing r om sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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North Carolina Christian Advocate

H. M. BLAIR, Editor
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IN THE EARLY DAYS OF HIS MINISTRY

NORTH CAROLINA CHRISTIAN ADVOCATE

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JOHN WESLEY AS A PATRIOT.

For love and loyalty to his country no man ever exceeded John Wesley, the founder of Methodism. It is interesting at this time to recall his attitude toward the American Colonies, when, in 1775, it became apparent that the patriots of America would fight for their liberty. In the fall of that year,, hoping that he might help to pacificate matters, he wrote his "Calm Address to the American Colonies." Of course it raised a storm. Nevertheless, no one can doubt the patriotic purpose of Mr. Wesley in writing it. As proof of this, and showing his high purpose as well as the statesmanlike foresight of the man, we have only to read his bold letter to Lord North, the Premier, a copy of which he sent also to Dartmouth, the Colonial Secretary. In this letter he endeavored to dissuade them also from war. This was in June, prior to the letter addressed to the American Colonies. The following quotation will convince the reader that he did not regard the American revolutionists as other than the high-minded patriots that they were:

"But waiving this, waiving all considerations of right and wrong, I ask, is it common sense to use force toward the Americans? A letter now before me, which I received yesterday says, 'Four hundred of the regulars and forty of the militia were killed in the late skirmish.' What a disproportion is this. And this is the first essay of raw men against regular troops. You see, my lord, whatever has been affirmed these men will not be frightened; and it seems they will not be conquered so easily as was at first imagined. * * * They are as strong men as you; they are as valliant as you, if not abundantly more valliant, for they are one and all enthusiasts—enthusiasts for liberty. They are calm, deliberate enthusiasts, and we know how this principle breathes into softer souls stern love of war, and thirst of vengeance, and contempt of death. We know that men animated with this spirit, will leap into fire, or rush into a cannon's mouth.

"But they are divided among themselves." So you are informed by various letters and memorials. So, doubt not, was poor Rehoboam informed concerning the ten tribes. So, nearer our own times, was Philip informed concerning the people of the Netherlands. No, my lord, they are terribly united, The bulk of the people are so united that to speak a word in favor of the present English measures would almost endanger a man's life. Those who informed me of this * * * are no sycophants; they say nothing to curry favor; they have nothing to gain or lose by me * * *

"These men think, one and all, be it right or wrong, that they are contending pro aris et focis; for their wives, children and liberty. What an advantage have they herein over many that fight only for pay! None of whom care a straw for the cause wherein they are engaged, most of whom strongly disapprove of it. Have they not another considerable advantage? Is there occasion to recruit the troops? Their supplies are at hand, and all round about them. Ours are three thousand miles off! Are we then able to conquer the Americans, suppose they are left to themselves! Suppose all our negihbors should stand stock-still, and leave us and them to fight it out! But we are not sure of this."

In the light of succeeding history one might well conclude that the world would have been better off if Wesley, instead of Lord North, had been Premier. Bishop McTyeire, commenting on this letter, in his History of Methodism, says: "This long and powerful letter reads like a history, rather than a prophecy of the event. If there had been an ocean cable in that day, Lord North would hardly have consigned Wesley's letter to the official pigeon-hole before a dispatch reached him giving details of the battle of Bunker Hill."

Writing to the missionaries in America in March of the same year, Mr. Wesley said: "It is your part to be peace-makers; to be loving and tender to all." Continuing, he endeavored to dissuade them from allying themselves with either party to the strife, thus showing that he was far in advance of many Christians of our time who think they can reconcile the strife of warfare, even, with the spirit of Christianity.

The fourth of July, calling once more for a study of the patriots of 1776, we believe no purer or far-seeing one is to be found than John Wesley, although he was himself a loyal subject of King George III. He was not only broad enough in Christian love, but wise and far-seeing enough to hope for a solution of the problems of 1776 that would maintain the self-respect of the nation and at the same time prevent the bloodshed and ruin incident to war. The world will yet learn to appreciate the statesmanship of Wesley rather than to follow the narrow and precipitate leadership of men like Lord North.

THE CHURCH A UNIT IN DIVERSITY.

The recent World Missionary Conference held at Edinburgh, Scotland, gave, through the report of the Committee on Cooperation, a very sensible outline of policy for a closer union of the various denominations. We have never sympathized with that class of enthusiasts who would, at one stroke, undertake to destroy all distinction of doctrinal belief or polity. Such advocates of union are likely to prove mere zealots who possess little or nothing of the real spirit of unity.

We are pleased to give the following quotation from the report of the Conference committee as sent out by the Associated Press:

"The facts contained in the preceding chapters of our report show that throughout the mission field there is an earnest and growing desire for closer fellowship and for the healing of the broken unity of the church of Christ. We desire to express our wholehearted agreement with those who took part in the great conference at Shanghai, in holding that the ideal object of missionary work is to plant in every non-Christian nation one united church of Christ.

"We may be permitted, however, to indicate in a general way what these two points of view are, and how they effect the consideration of the problem of unity.

"Those who take the one view lay the chief emphasis on the things that are common to all Christians. The transcending significance of the faith which is common to all seems to them the fundamental and determining fact in the situation.

"Those who take this view incline towards the formation of a type of federation of Christian churches, in which the federated bodies would retain full liberty to hold and practice their own systems of doctrine and polity, but in which each would recognize the ministry, ordinances, and discipline of the others, and members might be freely transferred from the one to the other. Further, they would contend that only by this plan is it in any way possible to secure the unity that is desired. Complete uniformity in the lines of thought and activity is regarded as an impossible ideal. We shall never get every one to agree regarding any elaborate statement of doctrine or any one form of church polity. If we wait for this we must wait forever. The unity towards which we must strive must be one which allows the largest possible room for diversity. All that we can hope to do is to recognize the essential unity underlying the differences of western Christendom, and to unite in free intercommunion the churches planted by the different Christian bodies, reserving to each section the right to adhere to its own form of doctrine and polity.

"The other view, to which reference has been made, lays emphasis on the duty of the church in the west to transmit to the church newly planted in the mission field as rich and full and complete an interpretation of Christianity as possible.

"In the meantime there is much that we can do of a practical kind to prepare a way for the larger unity that is to come. It is the bounden duty of all missionary workers and organizations to observe to the utmost degree possible the principles of comity and Christian courtesy.

"The delimitation of territory, as we have seen, can be carried out only under certain limitations, and cannot provide an unlimate solution of the problems of the mision field. But for the present it has been found to work well, and might be considerably extended in many fields. It is very desirable that missions working in the same area should agree on a common plan to secure the most effective occupation of the field and to avoid overlapping and waste. The right of a particular body to follow up and to minister to its own members may require to be recognized, if the district into which they migrate is occupied by a body whose understanding of Christianity differs in material respects from that of the church with which the new-comers have been connected.

"It also seems to be a first principle of missionary comity that no society should begin work in a district already effectively occupied by another mission, without in the first instance consulting the mission already at work and attempting to reach an understanding with it.

"The practices of accepting without inquiry agents previously employed by another mission, and of deliberately tempting workers to leave a mission by the offer of a higher salary, are inconsistent with the spirit of Christian courtesy, and are a hindrance to the work of Christ. Further, while the right of a convert to pass from one Christian body to another as a result of an honest change of conviction must be recognized, any attempt to proselytize among the Christians of another denomination is fatal to effective and harmonious work.

"Whether we have regard to the union and federation of native churches, or to the reaching of agreements between different missions, or to the working of schemes of coperative effort, we believe that the real problem to be faced is a moral one. Schemes of co-operation sometimes break down, because the basis on which they are attempted is an impossible one; but more often the failure lies in ourselves. If the movement towards unity in the mission field is to gather strength and volume, the supreme need is not for schemes of union, but, as has been well said, for apostles of unity. Men are needed with sufficient largeness of mind and breadth of sympathy to understand the point of view of those with whom they co-operate. Most of all, men are needed who have seen, and who can lead others to see, the vision of unity; men who know that love is the fulfilling of the law, and who have a living faith that God is able to do exceeding abundantly above all that we ask or think."

REV R. G. BARRETT DEAD.

Rev. R. G. Barrett, one of our Superanuated preachers and for many years one of the most prominent members of our Conference, died at his home in Statesville, on Thursday, June 23rd. He had been in declining health for many months and his death was not unexpected.

Robert G. Barrett was admitted on trial in the North Carolina Conference at the session held in Greensboro in November, 1856. Rev. A. D. Betts, of Greensboro, is now the only surviving member of this class. He served faithfully in the regular itinerant work till 1905 when he was placed on the Superannuated list. During the year 1874 he was appointed presiding elder of the Shelby District, to fill the unexpired term of Rev. Dr. L. S. Burkhead, who had been relieved of the district in order to fill a vacancy at Edenton Street church, Raleigh. He continued in the presiding elder's relation for seven years, serving on the Shelby, Fayetteville, Salisbury and Statesville Districts.

Thus it will be seen that Brother Barrett served continuously in the itinerancy for a term of forty-nine years, and these were years full of faithful labor. Few men are permitted to make such a record of honorable and useful service.

Elsewhere we are printing a full memoir of this useful man, prepared by his pastor, Rev. O. I. Hinson.

EDITORIAL NOTES.

Rev. Silas McBee, Vice Chairman of the World Missionary Conference at Edinburgh, and editor of the Churchman, New York, is a native of North Carolina, and was reared at Lincolnton.

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Miss Mary Helm, for many years the faithful and efficient editor of Our Homes, has retired and will live again at her old home in Kentuckey. Miss Helm has not only succeeded in making for the Woman's Home Mission Society a good paper, but under her management the paper has been a pronounced success financially. The good wishes of thousands of friends will go with Miss Helm wherever she may go.

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The appropriations made by the present Congress it is said will exceed that by any former congress by at least $36,000,000, the total amount being about $1,044,000,000. This amount is so great that no ordinary person comprehends the vastness of the sum. While the amount may be somewhat

extravagent, it must be remembered that this is a great country, now in rapid process of development. In fact, these annual appropriations afford a very good opportunity of forming some adequate notion of the vastness of our domain and the progress we are making.

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It is a matter of deep regret that the Woman's Missionary Advocate comes no more with the familiar name of Mrs. F. A. Butler at the mast-head. Mrs. Butler has been in charge of the editorial work of this publication from the time it was established some thirty years ago and has put into the work the strength of a consecrated life. She is the daughter of a Methodist preacher (Rev. Dr. Stringfield) who was for some years engaged in editorial work for the church. We wish for good sister Butler a quiet and restful evening of life and an abundant entrance into the reward of the faithful.

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The papers give reports of shootings and stab bings in various places which seem to indicate an epidemic of crime in the country. It makes a good man heart-sick to read the record of crime from day to day. While we do not believe the world is growing worse in the aggregate, it is evident that dopes, drugs, liquor and other things which affect the nerves of men and women are perhaps more in evidence now than ever before among civilized people. There is also an evident tendency to disregard the value and sacredness of human life. The pulpit might render valuable service by giving emphasis to the importance of a greater regard for human life.

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Under the head, Men Ruining Themselves, the editor of the Presbyterian Standard writes briefly but much to the point on a somewhat neglected theme as follows: "We see men crippling their influence and weakening their moral character for the entire remainder of their days by the inconsiderate use of words. The sad havoc is wrought often in less than a minute. In so short a time irrevocable ruin is wrought. The offender is to a woeful degree a wreck of his former self. There is no escape from the fate. Like Noah, his life is lost. The blast of ill temper, the ruinous speech, the destructive act goes into ineffacable history, and imperious law affixes as a sanction the stain of degeneration, decrease of reputation, loss of power for service. The sight of the man has coupled with it evermore the vision of the irremediable and destructive word or act by which he is doomed to suffer. No wonder the Savior's warning to us all to ' "watch and pray," and James in his unfolding of practical godliness and its great power for service, is heard ringing the changes on the significance of our words."

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The Postal Savings bill passed the Senate on Wednesday of last week, the Senate concurring in the House amendments. Thus the bill took the last legislative step and went to the president for his signature. This is one of the measures included in the administrative schedule and is said to be another victory for president Taft. There was not unanimity among Republicans, and the Democrats were very strongly opposed to the measure. The bill, as it goes to the President, provides for the designation of postoffices as postal savings depository offices. The opening of such depositories is left to the discretion of the secretary of the treasury and the attorney-general. The board is given complete control of the depositories and of their funds.

In these depositories any person over ten years of age may make deposit of funds amounting to $1 or multiples of that amount. Passbooks will be issued to depositors and interest allowed at the rate of 2 per cent per annum. No person is to be permitted to deposit more than $100 in any month nor to be allowed to have exceeding $500 to his credit at any time. The withdrawel of funds is to be permitted at any time.

The postal savings funds, thus accumulated, are to be placed in state and national banks in the communities in which the deposits are made, and the banks are to be required to pay 2¼ per cent. interest. Five per cent. of the total deposits is to be held by the treasurer of the United States as a reserve to guarantee the payment of depositors.

GREENSBORO DISTRICT NOTICE.

For satisfactory reasons the place of meeting of the Greensboro District Conference has been changed from Walnut Street to Spring Garden St. Church, the date remaining the same, July 6-8.

W. R. Ware, P. E.

NOTES AND PERSONALS.

—Rev. J. S. Hiatt, of Winston, was in Danbury assisting in revival services last week.

—The Salisbury District Woman's Foreign Missionary Conference meets at Norwood this week.

—Rev. J. P. Rodgers, Field Agent of the Children's Home, was in the city last week looking after his work.

—Rev. F. L. Townsend, of Lincolnton, visited friends in Concord recently, preaching at Forest Hill church on the third Sunday morning and night.

—Mrs. Winnie Smith Freeman, a life-long and faithful member of the Methodist Church, died, after years of great suffering, at her home in Albemarle, last week.

—We regret to learn that Rev. Geo. D. Hermann, of Gastonia has been quite sick for some two weeks, but are glad to know that he is able to resume his work again.

—Mr. John J. Garrett, long a prominent citizen of the state and a devout member of the Methodist church died at his home in Concord on Saturday, June 18th. He was in his eighty-first year.

—The town of Mount Gilead in Montgomery county is said to be growing rapidly. Among other large building enterprises, the Methodists have plans and specifications for a $10,000 church.

—The Taylorsville Scout says: "Children's day was celebrated at the Methodist church last Sunday by the children of the Sunday school. They showed careful training by Mrs. S. T. Crowson.

—Mr. J. D. Bivens, the bright and versatile editor of the Stanley Enterprise, it is announced, will be married, June 30th, to Miss Sara W. Staples, daughter of Mr. and Mrs. John G. Staples, of Reidsville.

—Rev. A. L. Betts, traveling representative of the Biblical Recorder, was a pleasant visitor in our office on Thursday of last week. Brother Betts has his residence in Winston-Salem but spends most of his time on the wing.

—Dr. Eugene Graham Click, of Elkin, was married to Miss Lillian Gwynn, of Rockingham county, on Thursday, June 23rd. The ceremony took place at the home of the bride's parents, Mr. and Mrs. J. P. Gwynn, near Reidsville.

—Rev. Calvin Plyler, who for some years was a traveling preacher in the North Carolina Conference and for many years a local preacher residing in Salisbury, died in Charlotte on Monday, the 20th of June. He was eighty years old.

—We regret to learn that Capt. M. E. Blalock, of Norwood, is seriously ill. It seems that he has suffered for years with a fractured leg and that the trouble has failed to yield to treatment. His present illness is due to this chronic trouble.

—Rev. D. M. Litaker, the pastor of Centenary Church of this city, who preached the annual sermon for the Railway Conductors of this Division on the second Sunday in this month has just received from the Conductors a very fine silver mounted silk umbrella as a token of appreciation.

Of the Children's Day exercises at Mount Pleasant on the third Sunday, the Concord Times says: "The programme was an excellent one and was carried out by the children to the smallest details in a way that reflected great credit upon themselves and those who had the work in charge. The exercise was enjoyed very much."

—Many readers of the Advocate will learn with deep regret of the death of Rev. R. A. Willis, of the North Carolina Conference, which occurred at the home of his son at Littleton, on Sunday, June 12th. Brother Willis was at one time Presiding elder of the Statesville District and for many years a prominent membr of the North Carolina Conference.

—Mr. Fred H. Hyatt, a native of Anson county, this state, but for many years a prominent insurance man, of Columbia, S. C., is a candidate for the nomination for Governor on the Democratic ticket. The old students of Rutherford College in the seventies will recall Mr. Hyatt as one of the "clever boys." Mr. Hyatt is worthy and capable and we should be very much pleased to see him nominated.

—Sunday, July 10th, the congregation of Broad Street Methodist church will celebrate the first anniversary of their entrance into their handsome new house of worship. Special services will mark the event. Rev. H. K. Boyer, of Charlotte, a former pastor of the congregation, will preach at both morning and evening services and there will be special music by the choir.—Statesville Landmark.

—The readers of the Advocate will be interested to learn that Miss Nina Troy, daughter of the late Rev. R. P. Troy, and grand-daughter of the late Mrs. F. M. Bumpass, familiarly and affectionately known as "Aunt Bumpass," has offered herself as a missionary and that she will go to the Scarritt Bible and Training School next year. Miss Troy is a member of West Market Street Church, Greensboro.

—We have received the first issue of the Dixie Methodist, a neat sixteen-page monthly, published at Mount Airy, by Rev. D. Vance Price. Of course we need not tell many of our readers who know Brother Price, that this publication is sprightly. Vance Price, like his distinguished father, the Rev. R. N. Price, D. D., of the Holston Conference, is not given to dealing in dull platitudes, nor does he know how to get astride the fence on any question. The price of the paper is fifty cents.

—It has been announced in the papers that the Methodist Assembly grounds, or Chautanqua, will be located near Waynesville. The people of Waynesville and vicinity have offered the sum of $85,000 as an inducement to the Committee to decide on that place. One thousand acres of land is set apart some two miles from Waynesville, near Tuscola, comprising foot-hills of the Junaluska subrange of the Balsam mountains. The plan of development includes a lake, trolly system, boulevard, large auditorium, etc.

—Mr. T. W. Smith, Jr., son of Rev. T. W. Smith, of this city, who is the representative of the American Tobacco Company in Stockholm, Sweden, was one of a large number of guests at the banquet given in honor of ex-President Roosevelt on his recent visit to Stockholm. When Mr. Smith was introduced to the guest of honor he received this greeting from the ex-President: "As we say down South, I am glad to see you, Mr. Smith, especially as you are from Trinity College, the best college in the South."—Concord Times.

—A special correspondent of the daily press writing from Lenoir says: "The following new faculty is announced for next term of Davenport College: James B. Craven, president, history and psychology; Miss Edith Radford, mathematics; Miss Edna Holtzclaw, Latin, French and German; Miss Mary Tapp, English; to be supplied, science; Miss Elizabeth Norwood, preparatory department; T. Willard Birmingham, director of music; Mrs. S. C. Hebron, piano music; Mrs. M. L. Winfield, vocal music; Miss Emma Carr, art; Mr. Birmingham, expression; Mrs. James B. Craven, lady principal. The outlook for the coming session under the new management is promising.

—The Mount Airy correspondent of the Raleigh News and Observer says: "A monument is to be erected over the grave of the late Rev. W. B. Maness, Pine Ridge, N. C., a member of the North Carolina Conference, M. E. Church South, who died some twenty-six years ago. His wife is dead and his children are now scattered in different parts of Texas and Oklahoma. Any preacher of the Methodist, or any one else desiring to do so, can send a contribution which will be used in erecting a suitable monument over the last resting place of this good man. Money forwarded to T. J. Lowry, Mt. Airy, N. C., will go into the fund for this purpose. Send not later than July 15th.

NEWS NOTES.

A recent set of statistics credited the Thomasville factories with shipping 1,840,320 chairs during the month of May.

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The little two-year-old son of Rev. and Mrs. J. O. Ervin, of Lenoir, fell from a second story window last week, but fortunately without injury. We congratulate Brother and Sister Ervin on this almost miraculous escape of the little boy from injury.

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Salisbury is preparing to have a memorable celebration of the Fourth. Senator Overman is scheduled for an address, the city will be lavishly decorated, and practically all Rowan county will be present, not to mention visitors from beyond its bounds.

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The Washington correspondent of the Charlotte Observer, June 23, says: Representative Thomas, for the committee on the library, has reported favorably a bill entitled "An Act For the Erection of a Statue of Major General Nathaniel Greene Upon the Guilford Battleground in North Carolina." The sum of $30.000 is provided, this being $5,000 more than the original bill called for, so that the monument will "commemorate the battle of Guilford Court House" and be "in the memory of General Greene and other officers."

NOTES ON THE REVIVALS OF 1857 AND 1859

By the Rev. George W. Ridout

Both were extraordinary in their beginnings. Both were born of mighty prayer and both had as human leaders men from the ranks—humble, prayerful laymen. Finney, writing of the 1857 work, said: "This revival had some very peculiarly interesting features. It was carried on to a large extent through lay influence, so much as almost to throw the ministers into the shade." 1857 was the year of the dreadful panic in the United States. In October it struck and swept from Wall Street, New York, through the country, carrying with it disaster and despair, distress and destitution. Great fortunes were lost and great firms went under with a crash. Men's hearts failed them for fear. In New York a pious layman and missionary worker, Jeremiah C. Lamphier, had it laid upon his heart to start the Fulton Street noon-day prayer meeting. It was attended the first week by himself only, the next week by six persons, the next week by twenty, the next by forty. It eventually was crowded. Merchants, capitalists, clerks, workingmen attended—all classes of men. Boston had held such a meeting long before, and that now was crowded. Chicago and other cities took up these noon meetings and the wave of prayer rolled on till the country was enveloped in prayer. A gentleman arose in the Boston meeting and said: "I am from Omaha, in Nebraska. On my journey East I have found a continuous prayer meeting all the way. We call it two thousand miles from Omaha to Boston, and here was a prayer meeting about two thousand miles in extent." Finney, who gives this in his autobiography, further said: "A Divine influence seemed to prevade the whole land. * * * There was such a general confidence in the prevalence of prayer that the people very extensively seemed to prefer meetings for prayr to meetings for preaching. The general impression seemed to be, 'We had had instruction until we were hardened; it is time for us to pray.' The answers to prayer were constant. * * * It was evident that in answer to prayer the windows of heaven were opened and the Spirit of God poured out like a flood."

There was no apparent organized effort behind the 1857 revival, nor did it appear to spring from within the churches. There was no evangelistic machinery engaged in its bringing about, nor did the clergy invite it by any extraordinary measures, but when it came the churches and the ministers received it with open arms and warm hearts, and multitudes joined the various churches. It was said that for a period of six to eight weeks, when the revival was at its height, it was estimated that fifty thousand were converted weekly throughout the country, while during the whole period of the revival some five hundred thousand sought religion.

The revival of 1859 is known as the Irish revival. It had its beginnings in a very quiet and unpretentious manner. In the Life of Trust, by George Miller, we have a short account of the simple way in which this great revival took its start. In 1856 a young Irishman, James McQuilkin, was converted, and later, through reading the narrative, published by Muller, was led to see the power of faith and prayer. He said to himself: "See what Mr. Muller obtains simply by prayer. Then I may obtain blessing by prayer." He was joined by another young man in earnest prayer and soon by two others. These met together, in the autumn of 1859, in a small school house near the village of Kells, in the parish of Connor, every Friday evening. Their prayers were answered in the conversion of a young farmhand on January 1, 1858. Then a few other conversions followed. After continuing a year in prayer and labor, McQuilkin, with two of his comrades, were invited down to Ahoghill to tell of their conversion and the work of the Lord in their souls. Meetings were conducted by them in the Presbyterian church. Souls were converted. The converts went to other places, carrying the fire, and then it struck Ulster and Belfast, where it became a mighty flame, kindling the city and country around. Muller, commenting on this, wrote: "Such was the beginning of the mighty work of the Holy Spirit which had led to the conversion of tens of thousands. It is almost needless to add that in no degree the honor is due to the instruments, but to the Holy Spirit alone. Yet these facts are stated in order that it may be seen what delight God has in answering abundantly the believing prayers of His children."

One who passed through this great revival wrote: "When the great outpouring came, worldly men were silent with an indefinite fear and Christians found themselves borne onward in the current, with scarce time for any feeling but the overpowering conviction that a great revival had come at last. Careless men were bowed in unaffected earnestness and sobbed like children. Drunkards and boasting blasphemers were awed into solemnity and silence. Sabbath-school children and their teachers became seekers of Christ together, and languid believers were stirred up to unusual exertion. Ministers who had often toiled in heartfelt sorrow suddenly found themselves beset by inquiries and wholly unequal to the demands which were made."

The Irish revival broke out in the summer time, when the evenings were long and the nights short. This afforded splendid opportunity for open-air gatherings. The church could not hold the crowds, so they took to the open. One of the most remarkable of these open-air gatherings occurred at Coleraine, on the evening of June 7. The crowds gathered at the market-place, called the "Fair Hill." The speak wers to be a couple of converts from a town near by. They proceeded to tell how the Lord saved them, but their voices could be heard by only those right near them. It was suggested that the crowd separate into several companies and the preachers preach to them. This was done, and as the speakers proceeded a peculiar cry arose from out a dense group, then a similar cry came from different sections until the whole assemblage became awe-struck and many were prostrated upon the ground. Cries such as, "O, my sins, my sins! Lord Jesus, have mercy upon my poor soul," were heard, and many were the slain of the Lord. The next evening so many were the stricken ones that as the night wore on permission was had to shelter them over night in the new town hall. Referring to the Ulster revival, the Rev. William Wallace, a Wesleyan minister who shared in its labors and joys, wrote: "The gracious influence visited place after place in a very remarkable manner, each town and neighborhood seemingly taken in a regular course. * * * I have seen strong men prostrated as if with stricken with a ball. I have seen as many as fifty in a state of prostration at once. I saw at least sixty persons who professed to find peace with God at one meeting. I found subjects of this awakening to comprise all ages and to some extent all ranks, except that so far as my experience goes few of the upper or even middle classes became subjects of bodily prostration. I judge that not less than one hundred thousand persons in Ulster were brought under gracious influence during the time."

An Irish friend of ours, visiting Ireland last year, went to some of the towns where the revival was most powerful. He was shown the place in one town where the minister who had experienced converting grace for the first time during the revival had brought out all his old sermons and burned them in the open. The revival had brought to him a new life, a new experience and a new message.

The lessons of the revivals of 1857 and 1859 are very simple yet in our day how much we need to learn them. Possibly the most potent is this: Our highest hope for a widespread revival of religion is not to be found in organized human activity or method. The old-time revivals compel us to think that there is no new way. A genuine revival consists of the outpouring of the Spirit, and this may be only expected in the old way of prayer and humiliation—prayer and supplication, prayer and intercession; prayer—believing prayer, persisted in, persevered in by those whose hearts are burdened for Zion and breaking to see the salvation of God.—N. Y. Christian Advocate.

CHRISTIANITY AND CITIZENSHIP

One of the significant and hopeful signs of the times is the awakening interest on the part of the Churches in the great social, moral, and political problems of the age. Other worldliness is not now the distinctive feature of the aim and effort of he organized Chrisian forces of the time. "To serve the present age" has come to be realized as no less the duty of every servant of Jesus Christ than to make his "calling and election sure" to another and higher state. The life that now is has claims upon all who have come under the enlightening and energizing influence of Divine grace; and inasmuch as that life finds its highest expression in the organized and corporate life of the community or State, it has come to be recognized that one of the supreme responsibilities of the Christian is to bring his religion to bear upon it so as to make it at once purer, stronger, and therefore diviner. We opine that it is by the growth and finally by the prevalence of this spirit that the kingdoms of this world are to become the kingdoms of our God and of His Christ.

That the Christian man is bound to bring the influence of his personality and conduct to bear from the enlarged scope that those movements are from he enlarged scope that those movements are constantly taking, and the widening area over which the State's functions are extending. The State no longer restricts itself to warding off dangers which interfere with the individual's right to act as a free man: it seeks to create influences and conditions which will enrich his life and make it more serviceable to the commonwealth. It has completely abandoned the laissez faire conception of government, partly because it finds that unrestricted liberty has resulted in new perils to the well-being of society which only a national authority can avert or minimize, and partly because of a heightened consciousness of social responsibility." If the State cannot be said to exist to make men good, it exists to create the conditions and influence which make it easier for them to become good and which give them the opportunity of acquiring a noble and dignified character. It has passed into an aphorism that the object of all legislation should be to make it hard to do wrong and easy to do right. From this it follows that the State must continue to extend its authority in fresh directions, and in directions which touch the social well-being, the educational progress, and the moral advancement of all its constituent parts. And all this creates a new and added responsibility upon the part of the Christian citizens of the State.—The Methodist (Sidney, Australia).

OBSERVING NATIONAL HOLIDAYS RELIGIOUSLY.

The ideal use of national holidays includes, besides a reasonable amount of diversion, something in the way of a religious service, though it may be in some cases brief, and an intelligent while interesting setting forth, by the masters of assemblies, of the ideals and duty of the highest patriotism. Now that the bounds of the United States have broadened out to territories across the sea it becomes more than ever the duty of the partiot to reflect upon his responsibilities as a citizen of a larger world and a sharer in a more splendid national destiny. The fathers dealt with the difficult problems of their day in a manly and earnest fashion. Upon us have come the weight of more difficult problems, complicated by all sorts of racial, economic, sectional, and social considerations. Here in America we deal with many nations in one, and how to make the many nations into an organic unity, which shall consist of a composite representing the best and not the worst qualities of the component elements, is a question sufficiently serious and urgent to sober the mind and stimulate the best energies of every intelligent and true-hearted American.

Let us make sure that the fountains of patriotism are constantly renewed, lest the supply of that precious sentiment run out when most the country needs its blessing. Next to religion, patriotism (of the right sort) is the noblest passion that can sway the breast. The churches, Sunday schools, and Christian colleges, and the secular schools in all their grades, are the natural nurseries of enlightened public spirit. Happy is that nation whose people are swayed like one man with the noblest sentiments of civic pride and devotion, where religion inspires and chastens patriotism, and new occasions for public devotion call forth perpetually fresh exhibitions of personal and corporate sacrifice.—New York Observer.

LEADING OR DRIVING.

Several men were driving their hogs to market. There is not anything in the animal line that has stronger will-power than a hog when he sets his head. All things went well till a high wooden bridge was to cross. When the leaders came near the bridge, one of the drivers began to crack his whip and shout. The other began to belabor the the trailing hogs with a stick and joined in the shouting. It was not very long till the trailers decided not to cross the bridge till they got to it, and the leaders concluded not to cross it after they had reached it. The result was that the swine turned in the other direction and paid no attention to would-be-drivers, or anything else. They put their heads down, stiffened their necks, and started on a run; and unfortunate it was for the man who got in one's way.

Two other men were driving another lot of hogs. They came to the same bridge. They did not yell, crack the whip, or thrash the swine. One of them went on ahead with a little shelled corn, which he scattered on the approach to the bridge and beyond. He had, also, a bundle of straw, with which he covered the first few planks of the bridge. Some of the hogs were interested in the shelled corn and got in the middle of the bridge before they knew it. Others had been accustomed to sleeping in straw at home and also were half way across the bridge. Thinking, perhaps, that it was not farther across than back, the leaders proceeded without any special objections. Naturally, the others followed the lead, for hogs are a good deal like many other animals, even men.

There are some persons who oppose getting hogs across a bridge in this sort of style. They feel their own superiority and believe in making it known. They call a little coaxing compromising with the hog, and think such conciliatory measures are altogether out of place, showing a special weakness in the man. They have laid down courses of procedure and they think any variation from that is a sacrifice of principle. In reality, when a farmer undertakes to drive a hog by force and noise, rather than do a little coaxing, he shows his lack of common sense, and the whole matter ends by his getting angry and losing a good part of his religion.

A man driver does not succeed any better than the hog driver. In fact, part of the nature of a man looks just like a part of the nature of a hog. To undertake to drive some men, in fact, most any man, is a failure from the start. Whenever any kind of an overseer in politics or in church begins to crack his whip around another man's back, and to tell him he must do this and must not do that, he is showing just as little judgment as the man who tries to force a hog across a bridge. Of course a man will not be driven, and the would-be-driver ends in anger or in humiliation. Most anybody gets to one of these two destinations when he manifests so little common sense. But one says he is not going to do any coaxing; he is going to lay down the law and thrash around till he compels every man to toe the mark. The end of it is he gets nobody along the mark, and he himself gets clear out of sight of the mark.

Not only is this the way it happens, but maybe it never was intended for a man to be a driver. If men in general become like dumb and driven cattle, and lose their characteristics of independence, that very fact but contributes to the tyranny of the man who drives. He undertakes to drive because he likes it. It feels good to him just like a dainty morsel to the organs of taste. If people were content to be driven, the driver would become such a tyrant that it would be impossible to live with him in any peace. When the Lord placed in man a spirit of independence, He put within his breast an objection to slavery and domination. He intends for these to be kept alive. No one should be asserting his independence every day in the year. That is as bad as a servile slavery, or a domineering tyranny.

Seeing that men have been made as they are leaders in all phases of work would recognize the best way to succeed in their work. Jesus Christ honored men's human nature, instead of doing all He could to condemn it. There is no compromising of principles in leading men forward. It is but showing a Christian spirit, an honorable disposition, and a mind which is capable of something more than selfishness. The man who drives himself and leads other people is better all around, and all through, and up and down, than the man who constantly is leading himself and cracking his whip at others.—Religious Telescope.

WHO KILLED HIM?

The boys that fell on him killed him. The crowd that went to see the game helped to kill him. Every woman that cheered during the game helped to kill him. Those college presidents that encouraged the game helped to kill him. There would be very little of the football game if no one went to see it. It is a sin for me to risk my life for fun. It is a sin for me to look at others risking their lives for fun. May God comfort that Richmond mother.

A. D. Betts.

Love Him, and keep him for thy friend, who, when all go away, will not forsake thee, nor suffer thee to perish at the last.—Thomas a Kempis.

Our Children's Home Department

Edited by Supt. H. A. Hayes

"Hearts grow fit for Heaven,
Moulded by childish hands."

The strong skilful men are the gentlest to women and children; and it's pretty to see them carrying the little babies as if they were no heavier than little birds. And the babies always seem to like the strong men best.—George Eliot.

INCOMING MAIL.

Prompt Response.

Reidsville, N. C., June 22, 1910.

Dear Mr. Hayes:—I read the little paper you sent Mama from the Home. I see your children want some Bibles. I want to give three Bibles and Mama will give three. I am at work since school is out. I miss you at the school here.

Your pupil,
Walter Irvin, Jr.

Couldn't Wait.

Elkin, N. C., June 22, 1910.

Prof. Hayes, Superintendent Our Home,
Winston-Salem, N. C.

Dear Sir and Brother:—Enclosed find one dollar which place to the credit of Elkin Sunday School, fifth Sunday collection. This was handed to me by a member of the school who happened to be absent on the fifth Sunday and he said that he couldn't wait until next fifth Sunday but wanted it to go to the children now.

Yours truly,
J. S. Bell, Sup't.

Money and Love and Prayers.

Morganton, N. C., May 31, 1910.

Mr. H. A. Hayes,

Dear Brother:—Inclosed please find $2.14, the fifth Sunday collection of Oak Forest Sunday School. It is not much but our Sunday School is small and our people poor, but with this offering we send a heart full of love and fervent prayers for you and the little ones that the Lord may bless and prosper you in every good word and work.

With best wishes, I am your Brother in Christ,
W. K. Houck, for the school.

Correction.

In the Advocate of June 16th acknowledgements were made of collections from Morganton Station, when they should have been from Table Rock Circuit, as follows:

Oak Hill Sunday School $5.00
Ladies Aid Society, Oak Hill 6.00

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPERINTENDENT, FOR WEEK ENDING JUNE 22, 1910.

Elkin Sunday School, $1.00; Mt. Olivet Sunday School, Kannapolis, $7.93; Crews Sunday School, Kernersville, $3.00; Providence Sunday School, Carolneen, $1.80; Sharon Sunday School, Winston-Salem, Route 2, $1.60; Concord Sunday School, Lewisville, $1.00; Friendship Sunday School, Newton, $1.50; Main Street Sunday School, Gastonia, $5.28; Mt. Carmel Sunday School, Concord, $5.18; Fairview Sunday School, Trinity, $1.40; Asheboro Sunday School, $5.89; Hayesville Sunday School, $2.33; Myers Chapel Sunday School, Hayesville, $2.05; Oak Forest Sunday School, Hayesville, $1.05; West Salem Sunday School, Cleveland, $1.40; Advance Sunday School, $5.00; Patterson, H. O. Steele, $1.00; Ansonville Sunday School, $1.62; Arney's Chapel Sunday School, Morganton, $1.75; C. A. Wall, Campbell, $2.03; Nebo Sunday Schol, $.42; Mt. Zion Sunday School, Clyde, $4.00; North Wilkesboro Sunday School, $5.97; Bethlehem Sunday School, Advance, $2.42; Fountain Hill Sunday School, Polkton, $1.50; Cedar Hill Sunday School, Ansonville, $3.50; Moon's Grove Sunday School, Hendersonville, $1.64; Franklinville Sunday School, $9.81; Snow Creek Sunday School, Ledger, $1.20; Lee's Chapel Sunday School, Greensboro, $1.17; Union Sunday School, Franklin, $1.29; Washington Street Sunday School, High Point, $11.96; Matthews Sunday School, $2.32; New Hebron Sunday School, Mt. Airy, $1.75; Wesley Chapel Sunday School, Matthews, $2.00; Total, $104.76; Previously reported, $1001.00; Total reported for 5th Sunday in May, 1105.76.

Cash.

Pleasant Grove Church, Forest City, $1.01; Lilesville Church, $10.00; Matthews Charge, $5.00; J. S. L. Orr, North Charlotte, $10.00; Snow Creek Church, Olin, $2.94; Mrs. T. F. Leak, Winston-Salem, $1.00; Miss Flora Richardson, Greensboro, $1.00; Philathea S. S. Class,Central Church, Asheville, $2.00; Total, $32.95.

Supplies Received.

Mrs. Otho Jones, New London, one dress; W. H. M. Society, West Market Street, Greensboro, one box clothing; Barber Printery, Winston-Salem, lot of printed cards for Brother Rodgers.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING JUNE 18, 1910.

Subscribed.

Salisbury: W. I. Maynard, $12.00; J. R. Maynard, $20.00; Miss Mary C. Shaver, R. F. D. No. 8, $1.00; Mrs. Ada B. Link, 827 South Railroad St., $6.00; R. L. Lowery, R. F. D. No. 2, $5.00; J. C. Hutchinson, $10.00; E. A. Goodman, $10.00; A. E. Davis, $15.00; G. T. Kluttz, $25.00; Mr. and Mrs. J. E. Dorton, $25.00; L. C. Ridenhour, $20.00; Jas. Plummer, $20.00; J. W. Webb, $100.00; Lenoir: Rev. J. B. Craven, $25.00; Charlotte: Rev. J. A. Baldwin, $10.00; Mocksville: Miss Ivie Nail, $3.00; Elkin: Cash, $.50; Total, $307.50.

Cash.

W. I. Maynard, $1.00.

Paid on Former Subscriptions.

G. H. Myers, Winston-Salem, $1.00; O. M. Bundy, Jamestown, $3.00; Miss Alie Lowery, Kernersville, $5.00; Dr. W. A. White, Hickory, $10.00; L. A. Bristol, Morganton, $10.00; Mrs. A. H. Wilson, Morganton, $2.50; J. H. Plonk, Newton, $5.00; Rev. G. T. Rowe, Charlotte, $25.00; Henry E. Noble, Charlotte, $5.00; Miss Murl Pickard, Charlotte, $2.50; Walter Brem, Charlotte, $12.50; Miss Annie Hawthorne, Asheville, $5.00; W. W. McDowell, Asheville, $5.00; J. C. Orr, Asheville, $6.25; J. H. Weaver, Asheville, $10.00; J. Robt. Long, Bryson City, $4.00; Mrs. E. T. Burton, Greensboro, $1.00; W. J. Groome, Greensboro, R. F. D., $5.00; Total, $117.25.

LETTER FROM BISHOP FITZGERALD

A North Carolina Doctor of Divinity reminded me a few days ago of the fact that some years ago I had been elected "Chaplain for life of the North Carolina Press Association." I remembered the sacred pleasure I felt in this event at the time it took place. Something of the same feeling is in my soul as I pen this note. My supreme object in writing is to magnify the grace of God, which has kept me all these years. There is no speck of cloud in my spiritual sky. Not because I am worthy, the mercy of God, which never fails in His dealings the mercy of God, which never fails in his dealings with me. The faith that is the substance of things hoped for, and the evidence of things no seen, has inwrought within me the love that passeth knowledge. I bear this witness in the name of my Master, whose grace is sufficient. I realize the need of that patience which I have tried to preach to others for fifty-odd years. To you, Dr. Blair, and your readers, I make the request: When it goes well with you, remember, in the secret place.

Your brother in sacred bonds,
O. P. Fitzgerald.

Nashville, June 16, 1910.

LITTLE GLEANINGS.

"Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by thy thoughts. Dye it, then, with a continuous series of such thoughts as these; for instance, that where a man can live, there he can live well."—Marcus Aurelius Antoninus.

* * * *

A kind heart, a pleasant face, a cheery manner—with these alone for your stock-in-trade, untold possibilities lie before you. The home, the workshop, the schoolroom, the street car, the sick chamber, the abode of poverty—these are but a few of the many avenues where your humble gifts may find scope for action.—Helen M. Richardson.

* * * *

Above all things do not worry, or you will lose your sleep, impair your health, and in the long run injure your cause. Remember that work will not hurt you, whereas worry will. It is not physical labor that kills men; it is anxiety of mind. Beecher said correctly: "Work is healthy; you can hardly put more on a man than he can bear. But worry is rust upon the blade. It is not movement that destroys the machinery, but friction.—The Standard.

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Charlotte District, Central Church, Monroe, July 21-24.
Shelby District, Dallas, July 28-31.
Statesville District, Catawba, July 21-24.
Morganton District, Forest City, July 28-31.
Greensboro District, Walnut St., Greensboro, July 6-8.
Franklin District, Franklin, July 28-31.
Winston District, Burkhead, July 14-17.
Mount Airy District, Boon, Aug. 4-7.
Asheville District, Weaverville, July 7-10.
Salisbury District, Salisbury, July 28-31.

A. & M. College.

In the development of North Carolina's industries, the North Carolina College of Agriculture and Mechanic Arts is taking a foremost part. Its students are giving their lives to improving our farming, our trucking, our dairying and stock-raising. They are rapidly making their way into our factories, our electric power-houses, and our shops. They are helping to build our roads, our bridges, and our railroads. Indeed, they are just the men needed at this stage in the State's growth. We are glad to note that more young men than ever before are seeking, through this well-equipped institution, a place in our industrial progress. We call attention to the ad which will appear in next week's issue.

Mt. Airy District Notice.

All visiting brethren, connectional men, school representatives, newspaper men, etc., who expect to attend the Mount Airy District Conference, to be held at Boone, August 4-7, will please notify Rev. T. E. Weaver, Boone, N. C., as soon as possible, so entertainment can be provided. Also notify me at North Wilkesboro, as to the days you can be present, so provision can be made in the program. Come brethren. You will all be welcome. Let us have all our work represented in the district conference.

Boone is a great place for an outing in summer, and we will have a great time, we hope.

R. M. Taylor.

Danbury Circuit.

We have just closed a meeting at Danbury in which Rev. J. S. Hiatt, of Forsyth circuit did the preaching. We trust much good was done. He has endeared himself to all of us by his faithful, earnest preaching.

D. A. Binkley.

West Greensboro.

We have just closed our second protracted meeting. We held our first one at Pomona and was very much hindered by the rain and had just got fairly started when we closed to give way to the Baptists who began a meeting according to previous announcement. But notwithstanding the rain and short duration of the meeting, we had a good meeting, resulting in four professions besides much other good.

We next held an eight days' meeting at Oakdale and from the beginning God was present in his power to save. There were four professions the first night of the meeting. There were about twenty-two professions, and eighteen accessions to our church, besides much other good that was done. Among the converts there were several parents and grand-parents; one in his seventieth year.

We expect to protract at Friendship from the second Sunday in July, at Groomes from the fourth Sunday in July, at Jamestown from the fifth Sunday night in July, and at Muir's Chapel from the third Sunday in August. We are praying for and expecting gracious meetings at all of these points. We again ask all of the Advocate family to pray to this end.

W. L. Dawson.

Danbury.

We will have a campmeeting near Vade-Mecum Springs July 20-30. We want this to be an old-time Methodist campmeeting. Everybody is invited to come. Good board can be obtained at reduced rates at the Vade-Mecum hotel by those who want to board. Cottages can be had either furnished or unfurnished at reasonable rates by those who want to board themselves.

We have the assurance of the proprietor of the hotel that he will do all that he can to make it pleasant for all who may come. All who come will have access to the fine mineral waters of Vade-Mecum Springs. The nearest station is Rural Hall, about thirteen miles away. The place is in easy reach of Moore's and Piedmont Springs also.

Please write the undersigned at Danbury early if you want a cottage, or let us know if you are coming and if you will want a cottage furnished or unfurnished. We are expecting five or six preachers to be present.

D. A. Binkley.

Danbury, N. C.

Race Street, Statesville.

We began our meeting the fourth Sunday in May with two very helpful sermons by Rev. B. F. Hargett, of North Wilkesboro. On Monday Rev. R. M. Courtney came to our assistance and his gospel messages found their way to the hearts of the people. During the whole ten days while he was with us, preaching two sermons a day, not a single sorry sermon did he preach. Every one was brimful of truth and interest.

The Lord honored his word and fulfilled his promise that it should not return unto him void. The membership of the church was lifted on higher ground, and ten candidates were received into the church.

O I. Hinson.

Centenary, Greensboro.

While no special effort had been made, the Sunday school at Centenary church of this city on last Sunday was the largest that ever assembled in the present commodious building. Not only were the nine class rooms well filled, but the two auditoriums were pretty well crowded with classes. In addition to flourishing Baraca and Philathea classes, a new Wesley Class has just been organized starting with eighteen men who had not been in Sunday school, many of them official members of the church. This class is enthusiastic and starts with bright prospects.

All departments of Centenary church are enjoying an era of unusual prosperity. A number of splendid new members have been received lately, more than $5,000 was raised for all purposes the first half of this year, and the new pipe organ bought from the Estey Company is to be ready for use by the first of August. This organ is an exact duplicate of the best organ in the city of Asheville, and will no doubt be one of the best in the state.

Tent Meeting.

The tent meetings that have been in progress for the past week at Glenwood Park, near the Piedmont car line, are being attended by large crowds and are still increasing in interest and power.

Rev. P. C. Battle, who is leading these meetings made the effort of his life last night, as he preached a powerful sermon from the text: "Son, remember," St. Luke 16:25, to the largest crowd that has yet attended, who gave the best attention to all that was said.

The large number that sought the Lord by making requests for prayer evidenced the great power and force of the sermon.

These meetings are stirring the entire community and the indications are that a great ingathering of souls to the Lord will be the result of these meetings.

Asheville District Conference Notice.

Our District Conference will meet as noted in the Directory. Let all delegates who intend to come by private conveyance notify me at once. Those coming by trolly Wednesday afternoon will be met at the station; later the Committee on Entertainment may be found at the church. All representatives of connectional organs and institutions are cordially invited to be present.

Bring overshoes, as streets are being graded.

W. Edgar Poovey.

Weaverville, N. C.

Charlotte District Conference.

Will be held at Monroe, N. C., July 21-24. Representatives of colleges, schools, Advocate, Laymen's Movement and Missionary Societies are cordially invited to be with us. Kindly forward name and date of expected arrival so arrangements for entertainment may be made in ample time. Should any of the members, elect and ex-offico, find that they cannot attend it will aid the Committee of Arrangements if the fact should be made known, and the names of all alternates should be forwarded. Let all come to remain over Sunday if possible.

Very truly,

H. F. Chreitzberg.

East Spencer—Pounding.

On Monday night, June 20, while the pastor was in revival meeting at North Main Church, and unaware of what was transpiring at home, a number of the parishioners and friends of the East Spencer congregation marched in upon his helpless and defenseless wife and children and proceeded to administer a heavy and severe, though very agreeable and altogether satisfactory and very acceptable pounding, leaving our larder abundantly replenished with the good things of life. We have no words in our limited vocabulary adequate to express our profound gratitude to these magnanimously considerate friends. May their "tribe increase," and their "shadow never grow less." The Lord bless them temporally and spiritually is the prayer of your humble servant.

G. A. B. Holderby.

Marriage at Spencer.

Married, on Wednesday, June 22, 1910, at the home of the bride's parents, Mr. and Mrs. P. E. Sowers, in East Spencer, N. C., Miss Pearl A. Sowers to Mr. Cronnie Griffin, of Middlesex, N. C. The ceremony was performed by the writer. May their happiness never grow less.

G. A. B. Holderby.

FROM THE MT. AIRY DISTRICT.

It takes a good while to get the "lay of the land" on such a charge as the Mount Airy District. At least, it has taken me a good while here. Although I was born in the bounds of the district, and spent thirty years of my life here, there was much of the territory I never saw before. And the part with which I was supposed to be familiar has changed so much in twenty-five years that it was a new field to me. It is certainly a great field, in many respects. It is great in territorial extent, no other district in the Conference approaching it in size. It is also great in possibilities. It is great in material resources, mostly undeveloped. I could devote a whole letter to the description of the beauty and fertility of the soil, and the intelligence and thrift of the people of the three mountain counties, Ashe, Alleghany and Watauga. The "poor mountain white" is scarce there. If he ever lived there he has either moved away, or "got rich," for it is the wealthiest part of the state that I have seen. Most of the wealth however, is in the hands of other churches, and no church.

The district is really a very difficult field to work. It has two ends, widely separated in distance and character. It has been nearly 23 years since the creation of the Mount Airy District, in 1887, at the Fayetville Conference. No home has ever been provided for the presiding elder, the chief reason being that nobody has ever believed the district would remain in its present awkward shape. It is impossible to unify the district. The people of the two ends are not homogeneous. They have nothing in common. There are no social or commercial relations existing between the eastern and the western end of the district. The district is so long that the presiding elder is kept away from home most of the time, and scarcely has time at home to attend to his correspondence. After the expiration of the term of the present incumbent the bishop ought to send a bachelor preacher to the district. One who "knows it all" and does not need to study, as he will have no time for that very important exercise. But there must be a change in the boundary of the district. It cannot be developed this way as it should. It is like cultivating a hundred acres with one mule, and a very common mule at that, in this instance.

No district evangelist has been employed. No man has been found who could do the work on the income in sight, without running too much risk. Much of the income of last year for that purpose was withdrawn this year, leaving the financial end of it too slim to be depended on for the support of a man.

But we are moving on, and hope to have a good report at conference. Some good meetings have been held, and many others are in contemplation. The preachers are all hard at work, most of them are satisfied with their lot, although it is rather hard with some of them.

No district parsonage has been secured, and will not be this year. There is so much talk of a change of district boundaries that we will wait till the meeting of the Annual Conference and see what is done about it. This boundary question must be settled soon, for the good of the cause.

R. M. Taylor.

North Wilkesboro, N. C.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

THE WESTERN NORTH CAROLINA CONFERENCE BROTHERHOOD.

Assessment No. 1. Rev. J. N. Huggins; called at Conference, Nov., 1909. Eighty-nine members have paid $3.00 each, making a total of $267.00. This amount I forwarded to Mrs. J. N. Huggins, Springfield, Mo., and her receipt is on file. H. F. Chreitzberg,
Secretary and Treasurer.
Monroe, N. C., June 22, 1910.

OUR WASHINGTON LETTER.

The second session of the sixty-first Congress came to a close at 11 o'clock Saturday night until the first Monday in December. In many respects it was rather an unusually sensational one, due largely to the fact that so many investigating committees have been probing into the frauds and graft committed in public affairs,—even at the closing hours of this session the blind and elequent Senator Gore of Oklahoma startled his colleagues by accusations of bribery and fraud in various Indian cases of his own state involving millions of dollars. Of the 36,000 bills introduced during the past session many were enacted into law, but very many more will never again be heard of. Again other new states have been added to the original thirteen—Arizona and New Mexico—and hereafter our national ensign will contain forty-eight stars.

Regardless of the large deficit the appropriations for the forthcoming year as usual reached the billion dollar mark.

The great majority of the solons have left for their respective states, and President Taft and his cabinet members are preparing for an early summer vacation. Washington weather is all that could be desired now but the 100 degrees of heat of last week caused many to plan for an early outing.

Senator Overman was appointed on the Senate Committee to attend the Mexican Centennial Exposition this summer.

The various organizations of our Southern Methodist churches here had numerous excursions and picnics to the great delight of the many who participated in these enjoyable occasions. W. F. Tomlihson.

The Hillside.

THAT BREVARD COLLECTION.

Brethren of the Western N. C. Conference:

I have waited patiently to hear from you in regard to Brevard Day. You remember Conference authorized a collection taken the first Sunday in March. In February I sent you every one a reminder and yet so few have responded. Our school is growing and we have more need for our collections being larger this year than ever before. Brother, you must rally to this and take the collection or this work will be sadly crippled and who can be responsible for retarding this work for our Master's little ones. Please plan for it and take it in such a way that the people will be interested and will give. Yours in His name,

Mrs. F. H. E. Ross.

TO THE FRIENDS OF BREVARD INSTITUTE.

My dear Brother and Sister:

I want this to be a personal letter to each one of you. I have not time to write each one an individual letter and yet I do beg you to take this as such.

Many times I have written you just this way and you have read, pondered and helped. It seems to me that the need is greater this year than ever before.

Last year the Board of Home Missions appropriated $5,000.00 to buy some adjoining property on which are two cottages that can be used for dormitory purposes. Listen to what Prof. Trowbridge writes me in a letter received yesterday: "We will need beds, complete with pillows, etc., dresses, wash stands, bedroom toilet sets, and small tables for the fifteen rooms in the new cottages. Besides the beds referred to above, we will need 20 new mattresses. I will send you a list of kitchen things needed either in this letter or after a few days."

The kitchen list was not in the letter but we must plan for it too.

You know it will take money to do all this and we must look to **you who read this to help.** Let us not retard the growth of this school by failing to meet this demand.

My letter to the Conference Brethren is for the collection that is needed for repairs in the building, plumbing and heating, but this appeal to you, brother, sister, is to finish these rooms. I am going to get wholesale prices and will assure you I will get these things for the least possible amount. Some of you friends can send me a check without missing it at all because our Father has entrusted you with much, expecting you to help His little ones. Some of the rest of us will have to plan and pray much to see how we can help this cause for we must help.

You know all this must be done during the summer, before school opens in the fall so we must put our plans into execution and get ready for the opening in September.

I will report it through the Advocate. This will be kept separate from Brevard Day collections as that is for one purpose, as stated before, and this for the furnishings.

Please be prompt and let us hear from you at an early date.

Yours in the interest of His cause,
Mrs. F. H. E. Ross.
Treasurer Brevard Institute.

MEDICAL STUDENTS GET HOSPITAL EXPERIENCE.

An incident of unusual interest to physicians and medical students is the consolidation of two of the South's leading medical colleges,—the University of Nashville, established in 1850, and the University of Tennessee (1876) at Nashville, Tenn. The object of the union is to give to the medical fraternity an institution at which they may obtain practical hospital experience in medicine and surgery. The catalogue of the combined school is now ready for distribution. It shows that twelve laboratory courses are afforded to each student, in addition to the regular lecture and class room work. The advanced students (third and fourth years) spend about three hours each day for two sessions in the hospital wards and dispensary under the direction of the professors, examining the patients, making diagnoses, assisting in treatment and operations, and watching the progress of cases. In addition each Senior student (fourth year, must serve a term as interne in the hospital, occupying a room provided for him by the institution and working under the direction of the House Surgeon. In this way the student gains a familiarity with the hospital methods, which is of incalculable value to him in ofter years.

Students and parents desiring catalogue and full information as to expenses and the educational requirements necessary for entrance to a medical college, may obtain same by addressing E. F. Turner, Registrar, 632 Second Avenue South, Nashville, Tenn.

Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

OFFICERS OF WOMAN'S FOREIGN MISSIONARY SOCIETY.

President, Mrs. L. H. Robertson, Greensboro; First Vice-President, Mrs. J. E. Ray, Asheville; Second Vice President, Mrs. R. R. Alley, Greensboro; Corresponding Secretary, Mrs. L. W. Crawford, Winston-Salem; Recording Secretary, Miss Lizzie Perkins, Greensboro; Treasurer, Mrs. P. N. Peacock, Salisbury; Superintendent of Light Bearers, Mrs. G. G. Harley, Asheville; Superintendent of Young People, Mrs. A. E. Cole, Charlotte; Superintendent of Literature, Mrs. R. J. Sifford, Gastonia.

District Secretaries.

Asheville District, Mrs. W. R. Harris, Asheville; Charlotte District, Mrs. W. W. Hagood, Charlotte; Franklin District, Mrs. W. E. Abernethy, Murphy; Greensboro District, Mrs. Blanche Carr, Greensboro; Morganton District, Mrs. W. F. Womble, Morganton; Mt. Airy District, Mrs. J. E. Albright, Mt. Airy; Salisbury District, Mrs. D. A. Beaver, Salisbury; Shelby District, Mrs. B. E. Morris, Gastonia; Statesville District, Mrs. Statesville; Waynesville District, Miss Ada Butterick, Asheville; Winston District, Mrs. Frank Martin, Winston.

AFTER FOUR YEARS.

I count myself happy and fortunate to have been present at the recent session of the Woman's Foreign Missionary Society of Western N. C. Conference. The gracious president, Mrs. Robertson, gave me a home-like welcome, the conference, 178 strong, granted me all the privileges, save voting. This nowise disturbed me since I did not champion the memorial.

After four years absence I "sat over against the treasury" and took stock The history could be written in two words—advancement and conquest—which meant an investment of prayer, consecration, thought, time and dollars, yielding rich results here and adding to the heavenly income.

The Corresponding Secretary in her report embodied valuable information from the Woman's Board Meeting and was packed full of helpful suggestions and plans for spiritual uplift and aggressive conflict.

The treasurer's report rang to the clear joyful note of $16,000 and the conference Corresponding Secretary gave out the bugle call for 1911 which sounded the note of $20,000.

Admission to the bread of life holds a commission, "Give ye them to eat."

"To lie by the river of life and see it run to waste,
To eat of the tree of heaven, while the nations go unfed,
To taste the full salvation—the only one to taste,
To live while the rest are lost—better far be dead."

The faithful district secretaries gave evidence of stirring their districts upside down in the membership campaign and the methods of auxiliary work brought from many seemingly timid representatives wise, thoughtful suggestions as to enlisting and holding the uninterested, training of leaders and developing the grace of giving.

The Superintendent of Literature had sown bounteously and wisely to impress this fact: "Know and you will learn, know and you will pray, know and you will give."

Of course many new faces greeted me—young, alert—in the forefront of the line. What a long line of fine possibilities stretch before them. The young lives hold the keynote of missions, they have the vision. The expenditure, the outlay of years of thought, culture, progress combine to fit them for the work.

Those were present known and worked with and held dear years ago, then some were missing whose lives filled with power and bearing the stamp of Christ's image had moved up against mine, leaving an abiding impress.

Miss Pescud, our missionary in Brazil, was present adding interest and information. We moved up in mind and soul closer to the land in which she labors.

No more seeking open doors, indeed the multiplicity of "open doors' fill us with awe and alarm, the responsibility weighs so heavily on our souls. 900,000 Southern Methodist women, only 98,000 enrolled as members of the Woman's Foreign Missionary Society, a lamentable and deplorable fact. 98,000 women working to save 20,000,000 in China, 2,000,000 in Korea, 7,000,000 in Japan, 5,000,000 in Brazil, 5,000,000 in Mexico, 1,000,000 in Cuba, all of which have been allotted to us to evangelize. "Why stand ye here idle all the day." "Be swift to hear Him O, my soul; Be jubilant my feet."

Mrs. W. H. Leith.
Charlotte, N. C.

A "Knowing" Farmer.

If you have ever visited the Stock Exchange in some big city, you surely must have been impressed, amongst other things, by the constant ringing of hundreds of telephones. And there's a reason.

It's because the prosperous, successful speculator, the man "who knows," never does things by "guess-work."

When this man goes to his broker's office and asks the price of cotton or wheat or of any railroad stock, the broker doesn't say: "I guess it's about so much—or I'll run around to the "exchange" and find out.

Upon information gotten over the wire is based the customer's determination to buy, sell or hold, and the orders are quickly telephoned by the broker to his representative on the floor of the exchange, for execution.

Are you, Mr. Farmer, a man "who knows" or do you depend on guess-work? When you have a lot of cotton, do you take it to market on the day that you "guess" the price is right, or on the day you "know" it to be high? The only way for you to "know" is to "'phone." On receipt of a postal, the Southern Bell Telephone & Telegraph Co., 19 South Pryor St., Atlanta, Ga., will mail you their free booklet which will convince you that the cost of a telephone on the farm will be less per year than will be your extra profit on one single shipment, when you join the farmers "who know"—the farmers who telephone for market quotations.

"TOBACCO" IN OUR DISCIPLINE.

That word was never printed in our discipline. It will be in a few days. Since Wesley's day all Methodist preachers and members have solemnly promised to abstain from "spirituous liquors except in cases of necessity," and to avoid all needless self indulgence. I am glad we have lived to see this day. A. D. Betts.

The Epworth League

Editor of League Columns
MISS BLANCHE JOHNSON

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; Vice-President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Rev. G. G. Harley, Asheville, N. C.; Junior Superintendent, Miss John Starr, Greensboro, N. C.

District Secretaries

Asheville, Rev. G. G. Harley, Asheville.
Charlotte, Rev. W. O. Goode, Charlotte.
Franklin, Rev. L. D. Thompson, Andrews.
Greensboro, Miss John Starr, Greensboro.
Morganton, Prof. I. B. McKay, Rutherford College.
Mt. Airy, Rev. Z. Paris, North Wilkesboro.
Statesville, T. E. Lothery, Davidson.
Salisbury, Rev. E. M. Avitt, Jackson Hill.
Shelby, Rev. J. F. Armstrong, Bessemer City.
Waynesville, Rev. C. S. Kirkpatrick, Brevard.
Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Previously reported	$ 50.00
West Market St., Greensboro..	75.00
Total subscribed to date....	$125.00

* * * *

The Epworth Era reports a large number of Chapters chartered by the Central Office during the month of May.

* * * *

New officers were installed at Walnut Street Church, Proximity, Epworth League Sunday evening and the occasion was made quite enjoyable by a musical program and a talk by Judge Eure, President of the Greensboro City Epworth League Union.

* * * *

The Leaguers of West Market Street Church, Greensboro, have responded to the call for funds for the Epworth League Dormitory for the Children's Home at Winston-Salem. The members of this League had already planned considerable work for this year and the seventy-five dollars subscribed on the Dormitory Fund comes as an extra, and will be raised by free-will offerings.

* * * *

Flower Mission work should receive a large share of attention in every League. One of our most successful Leagues does considerable work along this line, and with each bouquet, or growing plant, a card is sent. This card bears the name of the League and the following verse, "Fear thou not, for I am with thee; be thou not dismayed, for I am thy God: I will strengthen thee; yea, will help thee; yea I will uphold thee with the right hand of my righteousness."—Isaiah XLI, 10. On the opposite side of the card is a quotation from Nixon Waterman, reading:

"A Rose to the Living."

"A rose to the living is more
Than sumptuous wreaths to the dead;
In filling life's infinite store,
A rose to the living is more,
If graciously given before
The hungering spirit has fled—
A rose to the living is more
Than sumptuous wreaths to the dead."

THE HOLSTON EPWORTH LEAGUE CONFERENCE

The Editor enjoyed the privilege of addending a four days' session of the Annual Holston Epworth League Conference, which convened in Marion, Va., on June 14th. This little city is an ideal location for entertaining such a gathering. The everlasting hills by which it is surrounded help to create an atmosphere that uplifts and inspires and, added to the friendly welcome accorded the delegates and visitors and the delightful hospitality of the Christian homes made it possible for each one to enjoy to the fullest extent, the many good things in store for all who attended this Conference.

* * * *

Mr. H. G. Price, now entering upon his twentieth year as a Conference officer, and third year as President, with his crops of efficient officers reported an excellent year's work, showing a total of one hundred and ninety chapters, an increase of forty-six chapters during the year, which was only the key note to the progress made along all lines.

The spiritual tone was kept at high pitch day by day. Well attended prayermeetings at six a. m., Mission Study Institutes led by Dr. I. P. Martin, Junior Work Institutes led by Mrs. J. S. Johnson, of Knoxville, the initiatory work of the Junior League exemplified by Mr. Walter Neal and nine members of his Junior League at Chattanooga, at which time two of Marion's bright little girls took the pledge and were instructed in the work of the departments by the several officers, the open institutes conducted by our new General Secretary, Dr. F. S. Parker, in which every phase of League work and the duties of each officer were explained in the most comprehensive manner, and their group meetings for special instruction all of which were calculated to greatly increase interest and added efficiency in their particular lines, combined to make this Conference of invaluable assistance to experienced Leaguers, as well as to those just starting in the work.

* * * *

The presence of Miss Ellen Gainey, Deaconness; Miss Blanche Webb, a Holston Leaguer now in training at Scarritt for Foreign Mission work, and Mr. Hugh Kelso, who volunteered for active work in the ministry on the occasion of the consecration service at this conference, went to prove how real and earnest is the work of these young people.

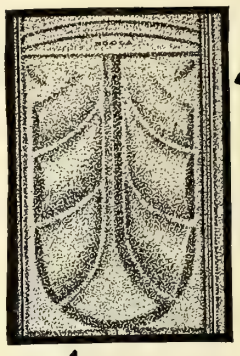
* * * *

The address by Dr. W. S. Neighbors on the subject of Child Training in the Church—the Junior League, Dr. Eugene Blake, on the work of Hiawasee College; Mr. R. H. Puckett on "Opportunity for Service"; Rev. Geo. R. Stewart, in his inimitable lecture, "Church Chumps"; the annual Conference sermon, by Rev. J. T. Frazier; Rev. I. T. Cameron, the Holston League Missionary, telling of his work and of conditions as they are in the coal fields among the foreigners, and many other earnest speakers and the harmonious business sessions made a feast of good things of great variety; yet all for the purpose of glorifying God and advancing His kingdom by the lives and influence of these young people, working together and "all for Christ."



Best for socials, collations and children's parties. Best for every day use. Pure wholesome and economical. Simple to prepare, does not curdle.
EACH PACKAGE MAKES TWO FULL QUARTS.
BOSTON
CRYSTAL GELATINE
is delicious with fruit. With it as a foundation, you can make more dainty dishes at a small expense than you ever dreamed possible. Try at once.
Ask your dealer. Samples free for dealer's name.
CRYSTAL GELATINE CO.,
121 A Beverly St., BOSTON, MASS.





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NEW CENTURY
METAL SHINGLE

It makes the most ornamental, economical and satisfactory roof in existence for Residences, Churches, Schools and Public Buildings of all kinds.

New Century Metal Shingles are lighter than slate or wood and are very ornamental.

They are not only waterproof, but fireproof as well. This means a ***perpetual saving on fire insurance.***

Write for illustrated Shingle Book No. 25. It will solve the roof problem for you. Copy mailed free to any address.

We Manufacture the Celebrated Cahill Grates—the great coal savers and heat producers. If your dealer doesn't handle Cahill Grates send us his name. We also manufacture all kinds of Cast, Wrought Iron and Sheet Metal Building Material. Write for prices.

OUR SOUTHERN ORNAMENTAL METAL CEILINGS are used extensively in residences, stores, churches and public buildings. They are absolutely fireproof, and will add to the attractiveness of any room. Write for prices and full particulars.

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Heiskell's Medicinal Soap is blended of healing herbs and gums which check any tendency toward rash, eruptions or blotches. It keeps the pores open—the skin velvety.
HEISKELL'S
Medicinal Toilet Soap
is best of all for baby's bath—or your own. Heiskell's Ointment removes blotches, redness and scaly eruptions. Relieves eczema. Ask your druggist for Heiskell's preparations.
JOHNSTON, HOLLOWAY & COMPANY,
531 Commerce St., Philadelphia, Pa.

For Indigestion
Take Horsford's Acid Phosphate
Especially recommended for the relief of nervous dyspepsia, loss of appetite and headache.

Don't stop
Just short
Of the best. It won't take long to raise a few dollars more.
If you have the money; if you're raising it, or only planning—write for helpful suggestions.
ESTEY, Brattleboro, Vt.



"RANGER" BICYCLES
Have *imported roller chains, sprockets* and *pedals; New Departure Coaster Brakes* and *Hubs; Puncture Proof Tires; highest grade equipment* and many advanced features possessed by no other wheels. *Guaranteed 5 yrs.*
FACTORY PRICES direct to you are less than others ask for cheap wheels. Other reliable models from $12 up. A few good second-hand machines $3 to $8.
10 DAYS' FREE TRIAL We ship on approval, *freight prepaid*, anywhere in U.S., *without a cent in advance.* DO NOT BUY a bicycle or a pair of tires from *anyone* at *any price* until you get our big new catalog and *special prices* and *a marvelous new offer.* A postal brings everything. *Write it now.*
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'Tis often said to make a sale
"It's just as good as LUZIANNE"
Let no such argument prevail, to wean you from your time-tried friend,
LUZIANNE COFFEE



THE REILY TAYLOR CO.
NEW ORLEANS, U.S.A.

Our Little Folks

A JULY CELEBRATION.

It was noon of a hot July day in the year 1776. A woman stood in the doorway of a small wooden house set well back from the road. She wore a plain homespun dress, with a white kerchief crossed over her bosom in prim Quaker fashion, and she was anxiously watching the figure of a boy who was making his way in flying leaps along the dusty highway.

"Why art thou in such haste, Benjamin?" asked the woman, as the boy stopped, panting beside her.

"To tell the news, mother," he replied, between his gasping breaths. "There will be great doings in Boston on the morrow. The Declaration of Independence is to be proclaimed from the State House, Nahum Cushing brought the news by stage this morning."

"And my boy would like to be there?" the moth said, reading the question in his eager, upturned face.

"It would be the proudest moment of my life, mother!"

"Thou shalt go, Benjamin. If it were not for the spinning and the weaving, I should go, too. It will be a glorious day."

The mother's eyes flashed and her cheeks glowed, as she hung the kettle on the crane preparatory for the evening meal.

The next day, at sunrise, Benjamin donned his suit of brown homespun and, while the birds were caroling their morning songs, he kissed his mother good-by, and was soon on hs way to the town of Boston, some twelve miles distant. People traveled by stage-coach and on horseback in those days; but Benjamin had no money to spend nor any horse to ride. He had a pair of willing feet, however, and at ten o'clock he was standing in front of the State House, where, even then, an excited gathering of people told that some unusual event was about to take place.

Men in Continental uniforms were hurrying to and fro, and Benjamin found himself surrounded by more people that he ever before had seen. They took no notice of him, however; their thoughts were occupied with too important a matter for a country lad in homespun to interest them. So Benjamin sought a shady spot in an adjacent field, and, as he was hungry after his long walk, he took from his pocket the luncheon which his mother had given him—plain bread-and-cheese, but how good it tasted!

By the time he had finished eating it, the bell on the Old North meeting house struck eleven. Two whole hours yet remained before the event which he had walked so far to witness, would take place. But there were plenty of things to interest a boy whose whole life had been spent helping his father to plow, and his mother to weave and spin.

The Continental troops were hurrying into the town from all quarters; and, as Benjamin's admiring eyes followed them, he found himself longing for the time when he should be old enough to wear a three-cornered hat and shoulder a musket.

While these thoughts were running through his mind, one of the horsemen in front of him dismounted, and, seeing the boy's admiring eyes fastened upon him, he summoned him with a nod, and asked him to hold the horse while he crossed the street to converse with a friend. Benjamin's heart swelled with pride and joy.

At last the eventful hour drew near. Two regiments were stationed on King Street, formed into three lines. A regiment of artillery, with two pieces of cannon, was on their right. As the clock struck one, the sheriff of the County of Suffolk read the Declaration of Independence. Three deafening shouts rang out on the hot noonday air—shouts in which Benjamin's fresh young voice joined, clear and strong.

As the cannon from the fort belched forth a noisy accompaniment, the heart of the boy leaped in his bosom and his eyes flashed.

"King George owns us no longer!" he ejaculated, so loudly that a citizen who was forcing his way through the throng, turned and looked at the excited boy with a nod of approval.

How long Benjamin would have lingered among those inspiring scenes is uncertain. His heart was afire with patriotic ardor. Home, work, everything, was for the moment forgotten. He only realized the fact that the people were at last free; that the ground on which he stood was free soil; and when at length the crowd began to disperse, he awoke as from a dream to the realization that his part in the day's celebration was not yet at an end—that he still had a twelve-mile walk before him.

As he passed through Cambridge and and Watertown, on his way home, there were signs of unusual hilarity all along the road. It had been a day of great rejoicing in the towns around Boston. No boy returning from a Fourth of July celebration ever walked with a prouder step than did young Benjamin Brewster through the woodland paths that led to his quiet country home.

"It has been a great day, mother," he said, as he threw himself down beside his mother, on the wooden settle in the "keeping room," after his long walk was ended.

"Let us thank God together," the mother made answer.

As they knelt upon the bare, white floor, the moon and the stars shone through the little window, and added their light to the pale flicker of the candle upon the table. It had been a July celebration never to be forgotten by the boy who had journeyed so far to witness it; and long years after, when the Fourth of July had been made a national holiday, Benjamin Brewster, then a gray-haired old man, used to relate to his grandchildren the story of that memorable eighteenth of July, 1776.—Helen M. Richardson.

Tetterine Cures Ringworm.

Wysacking, N. C., June 2, 1908.
Enclosed you will find $1.00 for which please send me at once Tetterine. It is a dead shot on ringworms.
W. S. Dudley.

Tetterine cures Eczema, Tetter, Ringworm, Itching Piles, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from The Shuptrine Co., Savannah, Ga.

The word of God—the truth, the reason, the wisdom, by which men and angels live—abideth forever. That Word is in the ancient books; it is in the modern mind; it is hidden in our hearts; it is as old as eternity; it is as young as the morning.—Charles G. Ames.

The drawing of man toward the mysteries of the unseen world is evidence of the divine in him, and its expression in worship is simply the natural vibration of a spiritual life in response to the touch of that life from which it came and of whose substance it is.—F. A. Hinckley.

THE DURABLE ROOF



CORTRIGHT

This house—one of ten at Newport, R. I., covered in 1886 with *Cortright Metal Shingles*, has a perfect roof today—26 years service in the corrosive salt air. No other roofing could show more endurance. Absolutely weather and fireproof; costs no more than good wood shingles.

Write for dealer's name. If we haven't an agency in your locality, full particulars, samples and prices will be promptly sent to those actually in need of roofing.

CORTRIGHT METAL ROOFING CO.
54 N. 23d street, Philadelphia 134 Van Buren street, Chicago

EAGLE-THISTLE BRAND SODA
IS THE BEST SODA EVER PRODUCED. *IT IS PURE!*
16 OZ. PACKAGE FOR 5¢
ASK YOUR GROCER FOR IT!
EAGLE-THISTLE COOK BOOK SENT FREE ON REQUEST
THE MATHIESON ALKALI WORKS, SALTVILLE, VA.



3 bottles of Johnson's Tonic will put on 10 pounds.

Rev. J. M. McCord, Verbena, Ala., used 3 bottles and wrote: "I feel better and weigq more than I have in 20 years.

C. G. Butler, Argenta, Ark., wrote: "Used 4 bottles and gained 12 pounds and feel 100 per cent better."

Money back when it fails.

The Johnson's Chill & Fever Tonic Co.
Savannah, Georgia.

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308 1-2 South Elm St.
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The Newest Styles of Jewelry

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Clocks that will run, and a large assortment of fine Pocke. Books, Cut Glassware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

SCHIFFMAN JEWELRY CO.
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DRINK
KNAPP'S ROOT BEER

A Delicious Temperance and Refreshing Drink. Contains no drugs or impurities. Nature's own product. One large bottle of EXTRACT will make 64 pints

Cost 25c. per bottle.

Don't pay 5 cents a glass for summer drinks when you can make 8 gallons (128 glasses) of DELICIOUS ROOT BEER for 25 cents.
Root Beer made from KNAPP'S EXTRACT is not only a delightful drink, but contains ROOTS, BARKS and HERBS used for centuries to purify the blood.

KNAPP'S ROOT BEER EXTRACT

Sold since 1839, the kind Grandma made. None so good. None goes so far. Send 25 cents for large bottle by mail.

The Knapp Extract Co., 85 WARREN ST. New York, N. Y

P. P. P.

P. P. P. will purify and vitalize your blood, create a good appetite and give your whole system tone and strength.

A prominent railroad superintendent at Savannah, suffering with Malaria, Dyspepsia, and Rheumatism says: "After taking P. P. P. he never felt so well in his life, and feels as if he could live forever, if he could always get P. P. P."

If you are tired out from over-work and close confinement, take
P. P. P.

If you are feeling badly in the spring and out of sorts, take
P. P. P.

If your digestive organs need toning up, take
P. P. P.

If you suffer with headache, indigestion, debility and weakness, take
P. P. P.

If you suffer with nervous prostration, nerves unstrung and a general let down of the system, take
P. P. P.

For Blood Poison, Rheumatism, Scrofula, Old Sores, Malaria, Chronic Female Complaints, take
P. P. P.

Prickly Ash, Poke Root and Potassium.

The best blood purifier in the world.

F. V. LIPPMAN,
Savannah, - - Georgia.

RHEUMATISM
A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,

Mark H. Jackson, No. 527 James Street, Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.—Pub.

Bowlden BELLS
CHURCH & SCHOOL
Catalog Free.
AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN.
Special discount to readers of this publication.

Woman's H. M. Society

BREVARD REPORT.

Previously reported	$83.11
Watauga Circuit	5.00
Cherryville Circuit	3.56
Brevard	46.06
Albemarle	5.00
Stony Point	2.60
Total	145.33

Respectfully submittted,
Mrs. F. H. E. Ross, Treas.

LETTER FROM MISS BENNETT.

Dear Madam President:

I am sending you a copy of the letter received from Miss Bennett, also one from Mrs. MacDonell. Please read these to your auxiliary and study these points and pray our Father that all may work together in His spirit and for His glory.

The following is Miss Bennett's letter to me as Conference Secretary:

Mrs. F. H. E. Ross.

My Dear Sister:

"The General Conerence closed Saturday night, the Board of Missions organized Monday morning, and I took the next train for home, reaching here Tuesday evening. I leave for Edinburgh, June 1st, but before leaving I want to send you this personal goodbye, and to say out of my heart, "be of good cheer," the Lord still guards and guides us and I believe is leading us, and the church we love, into a larger and greater work than we have yet known.

You have doubtless received the constitution of the United Boards which was mailed you from Asheville. Of course there will be some rough places, and some heart aches before this new plan can be worked out to the satisfaction of all parties. But if it is God's plan, He will give us all needed grace and He will make the rough places smooth and the dark places light.

The special points to which I want to call your attention in the plan are these:

(1) Our Woman's Boards are neither subordinated nor absorbed. We have the same representation in the (General) Board that the laymen have, exactly the same that the preachers have, and counting our four Secretaries, the same number that the Bishops have.

(2) The Woman's Missionary Council takes the place of the Woman's Boards. The two departments, Home and Foreign, will hold a joint meeting next year and we hope always thereafter.

(3) Conference Societies, Districts and Auxiliaries, will remain just as they are. No union except at the top, unless there is a unanimous desire on the part of members of both Soceties.

(4) The women will still have the use of all the money they raise in both the Home and Foreign Departments. All dues and specials will go as directed.

(5) All work and all appropriations for this year will remain as directed by the Boards at Nashville and Clarksville.

(6) The new plan gives the women four secretaries and an assistant treasurer in the Board of Missions. Also ten additional women as members of the Board. The Secretaries, Mrs. J. B. Cobb, Mrs. R. W. MacDonell, Miss Mabel Head and Mrs. A. L. Marshall, are co-ordinate in authority with the men Secretaries. The selection of the Assistant Treasurer was left with the Secretaries.

(7) The Advocate and Our Homes will be continued as in the past, though Miss Helm has resigned her position because of failing health. Her successor has not been chosen.

(8) The Parsonage Department has been united with the Board of Church Extension. An assessment has been put on the Church at large for donations to parsonage building and in addition the $35,000.00 Loan Fund will be turned over for loans. This will do more for parsonages and be more carefully administered than we have ever been able to do it.

(9) The 50 per cent of dues belonging to the Conference Societies still remains subject to their order, either for parsonage buildings or for Home Mission work, wherever the Conference Society votes to use it, subject to the direction of the Woman's Council, just as the parsonage donations have been subject to the Board of Church Extension in the past. All grants made for the current year must be paid, but after that we hope the Conference officers will begin to turn their 50 per cent to the Home Missions they have already projected, as the Board of Church Extension will attend to the parsonages. While there are some things that I would gladly see changed in the United Board, I personally believe the new plan is of the Lord and that He is saying to us, Go forward.

May we not as leaders form a great prayer circle, lifting our hearts to our Father every morning (as we call upon Him for help for the day) humbly asking Him to hold us close in this time of change and re-adjustment, and to lead us into the promised land where He can give us the nations for our inheritance and the uttermost parts of the earth for our possessions? Will you not make this your daily prayer?

Your loving sister and co-laborer,
Miss Belle H. Bennett.

(This communication as well as the one from Mrs. R. W. MacDonell which was published last week should be read by every member and given special consideration at the monthly auxiliary meeting).

NEW SOCIETY AT EAST FLAT ROCK.

My dear Mrs. Nicholson:

On the evening of March 4th a few ladies met at the home of Mrs. G. C. Westall and organized a Woman's Home Mission Society with ten members. Since we organized ten other members have been added to our society.

The society is trying to raise all funds possible to help furnish the Flat Rock Methodist Church, which is being built here. We have raised about fifty-two dollars.

This church was organized a few months ago with just a few members so it is going to be quite a struggle to build the church. However, much enthusiasm is shown and before the summer is over we hope to worship in our new church.

The following officers were elected for the society: Mrs. L. E. Fisher, president; Mrs. T. C. Westall, first vice-president; Mrs. Thos. Keisler, second vice-president; Mrs. J. F. Freeze, secretary; Miss Charity Holbert, treasurer.

Sincerely, Mrs. J. F. Freeze, Sec.
East Flat Rock, N. C.

(From the President we had already learned of the promising start made by this new auxiliary at East Flat Rock. We wish you success even exceeding your hopes and expectations. It was a real disappointment to the Editor not to be able to accept the kind invitation to meet with this faithful band of women just prior to our Annual Meeting in May. We hope to meet with you at some future time and that we may be mutually helpful. You will be sure to succeed under the leadership of your President and all fired with zeal and enthusiasm.—Editor.)

AN HONOR WELL DESERVED.

Mention was made last week in another column of the Advocate of the honor shown North Carolinians at the recent session of the General Conference. While interested in all the women all over the state we naturally feel peculiar pride in the selection of Mrs. F. H. E. Ross as Assistant Treasurer of the Missionary Council. She is eminently qualified for the work and has proven her efficiency and faithfulness in this particular department as well as in other responsible places in the activities of the church to which she has been called.

A KIND INVITATION.

My dear Mrs Nicholson:

Our Mt. Airy District meeting will be held at Pinnacle July 1-5. Each auxiliary in the district will please elect delegates. Those desiring to learn of the work and expecting to organize soon are invited. All intending to attend must send their names to Miss Floyd Kellam, Pinnacle, N. C.

A good attendance is earnestly desired.

We are looking forward to your being with us. Sincerely,
Viola Cooper.

Dobson, N. C., June 9, 1910.

(We acknowledge the kind invitation to be present at this meeting and regret our inability to accept it. Mt. Airy District Home Mission leaders are always on the alert to push their interests of their work. It may be the attitude of those mountain peaks and valleys enables them to reach higher spiritual altitudes. From Pinnacle may they catch still greater visions of Him and His work and do even greater things in the future.)

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Our Dead.

Webb—Mrs. Jennie Clegg Webb was born in Chatham county, N. C., near Pittsboro, Aug. 12, 1844. She was married to Rev. R. S. Webb, of the North Carolina Conference, Dec. 20, 1865, Rev. W. H. Bobbitt officiating. She died near Greensboro, May 10, 1910.

Her sainted husband died Nov. 20, 1901, the day his Annual Conference met in Gastonia. Since his death she has made her home with her daughter, Mrs. Jennie Webb Cannon, near Greensboro, who, with the following children remain to mourn their loss, President William A. Webb, of Central College, Fayette, Mo., Mrs. Addie Webb Johnston and Rufus M. Webb of Iredell County, Prof. A. Shipp Webb and Richard Webb, of Concord, N. C. One child having died in infancy. These rise up and call her memory blessed. Some have wondered at the long successful ministry of her husband but they did not see the quiet, unobtrusive, devoted, sacrificing, inspiring support in all his toils that was helping him in all his efforts. The home was where she made herself felt, and out of that beautiful and often sacrificing home-life have come the results that are blessing the world today. The scholarly children who today are centers of influence, refinement, and uplift to their communities were not equipped without a struggle on the part of their parents. It was hers to make the meager salary of a circuit preacher meet the necessities of the family, and yet have something over for the school expenses. She was not satisfied till each one had the best advantages the best colleges could give. And through them "She, being dead, yet speaketh." She sprang from a noble family and inherited the best there was to come from her strong-mnded, and pure-hearted ancestry.

She was a fine example of the doctrine of heredity. High thinking, high aspirations, supplanted the low and the sordid. She, the gentle, sweet-spirited saint, has gone to be with God and the angels and her companion in toils for forty-five years. She has passed from our sight, but she still lives.

J. Ed Thompson.

Barrett—Rev. Robert Graham Barrett was born in Moore county, N. C., Nov. 1830, and fell asleep in Statesville, N. C., June 22, 1910, being in his eightieth year.

He received his elementary training in the high schools of his native county, and graduated with honors from the State University in the class of 1856. He was honored by the same institution by the conferring of Master of Arts degree in 1870.

He joined the N. C. Conference of the Methodist Episcopal Church, South, at Greensboro in 1856, at which session he was ordained deacon by Bishop John Early, two years later, namely, 1858, he was ordained elder by Bishop H. H. Kavanaugh.

He was married four times; first to Miss Parthenia Robbins, in 1858, to which union were born four children, Mary Warren, James Franklin, William A., and Margaret Barrett.

The second marriage was to Miss Amelia Robbins in 1875, the third to Miss Fidelia Sharpe in 1895, and the fourth to Mrs. Jane Sharpe Rickert in 1902. In 1906 he was called upon to mourn the loss of his last companion.

From 1856, the time when he joined the North Carolina Conference, till the division of the Conference into the North Carolina and the Western North Carolina Conferences, a period of thirty-four years, he served on circuits, stations and in the Presiding Eldership with great acceptability and success. In 1890, when the division of the Conference took place, he cast in his lot with the Western North Carolina Conference, and has served the following charges; Thomasville Station, 1891; Superanuated, 1892; Statesville Station, supernumerary, 1893; Broad River Circuit, 1894; West End, Statesville, 1895, 1896, 1897, 1898; Epworth Concord, 1899; Holmes' Memorial, 1900, 1901, 1902, 1903; West End, Supernumerary, 1904; Superanuate, 1905-1910.

These figures help us to locate the man during his active life, which included nearly fifty years; but they leave a great deal untold. He was made of fine metal, and did not allow his sword to rust, unused. He made a full consecration of his life to the furtherance of the Master's kingdom. As my pastor years ago, I heard him say that he gave the first five dollars that he ever had, and all that he had at the time, to the cause of missions. It was a full surrender that he made when he said to the Lord, "Here am I, send me." Neither did he regret the course of his life. Speaking in the presence of a number of ministers a few months before he died, he said, "If I had my life to live over, I would not change it." Thus he came to the end unafraid.

It could not have been otherwise with him for he was a true man in all the relations of life. He was a loyal husband, a safe counselor and guide to his children, and a wise pastor of the people. With the poor and ignorant he was considerate and sympathetic, with the cultivated he was at home, and he had the happy faculty of holding all in the grasp of his love and confidence.

In his best days, he was a preacher of no mean ability. He stirred great audiences with his own deep convictions of the truths of the gospel. He believed in the power of the gospel to save, and he threw his whole soul into the proclamation of the glad tidings of salvation to a lost world. He was also often scholarly in his presentation of the truth, his mind being thoroughly trained in the ways of logical reasoning. His faith and preaching have inspired hundreds to begin the life which our Master lived. From the mountains to the sea, hungry men and women looked to him for the bread of life. Also, many heavenward-pointing spires in various localities, are witnesses of his faithfulness. Well might he say, "ye are my witnesses." He served well, and to him has been accorded the "well done" of his Master and our Lord.

O. I. Hinson.

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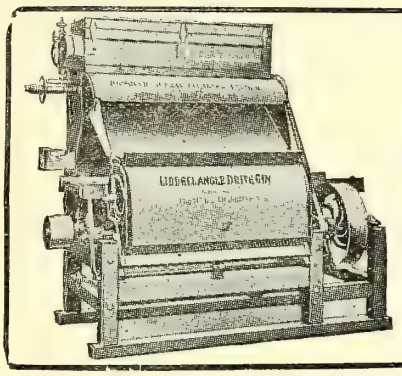
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The Sunday School Lesson

THIRD QUARTER—LESSON I—JULY 3, 1910.

Pictures of the Kingdom.
Matt. 13: 31-33, 44-52.

Golden Text—The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.—Rom. 14: 17.

Teaching Through the Eye.

Jesus is a very resourceful Teacher. He uses rare skill in bringing home to men's minds the truths of His message. Today we find Him giving forth His teaching so that men can make mental pictures which will illustrate the nature of the kingdom of God. It would be hard for His hearers to get a vivid impression of a long abstract discussion, but through their eyes Jesus is leading them to see vividly and unforgetably that which He wishes to impress upon their minds.

There is a most valuable suggestion to those who would bring Christian truth to the men of today in this method of Jesus. A man may forget an idea when a picture would haunt him all his life. Whenever a truth can be given to a man in the form of a vivid picture, it secures a new hold for that truth upon the man's mind. And many an old truth becomes a new power when it is given forth in the form of a fresh and arresting picture. The man who can find a new picture for an old truth is doing that truth a great service. That preaching which resembles a magazine which is all printed matter, with no illustrations, is likely to prove ineffective.

It must be remembered that there are some truths of which you cannot make pictures. And it is nothing against a truth if you cannot paint its portrait. Some men get so accustomed to thinking by means of pictures that they are ready to say a thing cannot be true unless they can see its photograph. When they say they cannot understand a thing they mean they cannot make a picture of it. With all the aid which comes to us by means of mental pictures, we must remember that we can think some things which we cannot get into a picture and there are truths which cannot be expressed in images. Even with this limitation in mind we are astonished at how much deep spritual truth Jesus was able to portray, and it encourages us to go on many a quest for a picture to make the truth more vivid to those to whom we speak.

The Growth of the Kingdom.

From a tiny seed the mustard grows to be a large plant; so from a minute beginning the kingdom of God is to reach large proportions. The word about the birds of the heavens lodging in the "mustard tree" is full of suggestion when we apply it to the kingdom which is to furnish a spiritual home to multitudes.

Jesus expected the kingdom to grow externally. He expected it to reach great proportions. At the very time of its humble beginning He foresaw its great future. Part of the prophecy of the mustard seed has been fulfilled. But the kingdom is yet growing externally. It is going forth to new conquests. In far-off lands it begins like a tiny seed and grows and grows. So over and over again the parable of the mustard seed is realized. When the world is mastered by these forces of Christ, we shall begin to understand what the external growth of the kingdom really means.

But there is another kind of growth. Like leaven put in three measures of meal, which made its vitaality felt all through the meal until all was leavened, the kingdom is a force entering the life and quietly, patiently moving through the life within until the whole life is vitalized and renewed. The very secret of wholesome external growth is this wonderful miracle of internal vitalization. The growth within is fundamental. Without it the external growth is the adequate expression of a mightier transformation.

The picture of the mustard growing without and the leaven growing within represent that fine perspective which always characterized the teaching of Jesus. He did not allow one truth to overshadow another. As we study His teachings we feel again and again how steadily He saw life and how completely.

The Value of the Kingdom.

In two compelling pictures Jesus suggests the value of the kingdom. It is like a treasure which a man found and hid, then joyfully selling all his possession that he may buy the field where the treasure was. It is like a supremely valuable pearl which a pearl dealer desires so much that he sells everything that he may buy it. Citizenship in the kingdom is the greatest thing in the world. It is of such value that a man could afford to make any sacrifice to obtain it.

This emphasis of Jesus upon the value of the kingdom should arouse our serious thought. It is easy to take the gifts of God as a matter of course. And we can even think without due appreciation of that great gift of a place in the kingdom through the grace of Christ. Jesus came to give the kingdom away. But He wanted men to realize the value of the gift. Had it been offered for sale they might well have parted with every possession in order to secure it. Indeed, the reason why it had to be given away was that it was so valuable that no man could afford to buy it.

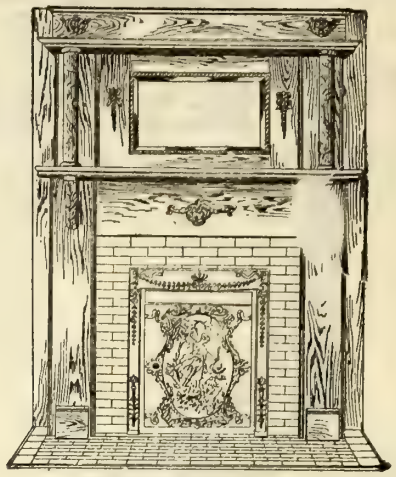
There is a sense in which we do not possess the gift of God unless we appreciate it. If we hold it lightly we do not really have it. As we feel the wonder of the great gift, and in humble awe rejoice that it is offered to us, we are receiving it in a sense which would be quite impossible as long as in a half-flippant way we took it for granted. Jesus was very eager to have His hearers realize the supreme value of the kingdom in which He offered them citizenship, because He knew that this appreciation was one of the conditions of truly receiving the gift.

The Kingdom Here and Hereafter

There is a difference between the kingdom as it is visible here and the kingdom of the hereafter. The kingdom here is like a net cast forth in which all sorts of fishes are found when it is drawn in. In the kingdom of the hereafter all which is evil shall have been cast away. Many a Jew of the time of Jesus who congratulated himself on his high place in the ecclesiastical system of his time was only a part of the fish of every kind the net of his nation's religious life had gathered. Many a man who has obtained place in the Christian Church as the ages have passed along has had cause to pause as he read this parable of how every sort of fish was gathered in the net. The thing Jesus is saying very seriously is this: There is no safety merely in being inside the net. The important thing is the character of what is inside the net. One day there is to come a great separation. The good and evil in the world are to be separated. The good and evil in the Church are to be separated. At that time woe be to the man who has no better source of confidence than the fact that he was in the net.

Turning to His disciples, Jesus asks them if they have understood the teachings He has flashed before them in vivid pictures. Awed and impressed, they reply with a simple affirmation. Yes, they understand. He then commends to them the example of a householder who has treasure of things new and old, ready to bring forth. Let them keep the treasures of His teaching, so that they can bring them forth and apply them to the needs of men.—New York Christian Advocate.

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Mr. W. R. Crise, of Detroit, Mich., writes: "It is without doubt the best ointment for healing wounds I ever saw."

The Farm and Garden

TRUCKERS PROSPEROUS.

Growers of fruit and vegetables in the vicinity of Wilmington are experiencing one of the most prosperous seasons on record. A resume in a recent issue of The Carolina Fruit and Truckers' Journal furnishes some interesting figures. From the region mentioned a total of 425,000 crates of strawberries were shipped during the season just closed, showing a gain of from 20 to 25 per cent over that of 1909. The money value of the strawberry crop will not fall far short of $1,000,000. The fruit and truck growers will probably receive another million for their potatoes, lettuce, green corn, peaches, plums and huckleberries, making a very considerable total of $2,000,000 that will thus be distributed within a radius of one hundred miles from Wilmington as a center.

The growth of the trucking industry along the South Atlantic seaboard has been one of the marvels of recent years and has contributed no small part to the prosperity at present enjoyed by Wilmington and other cities conveniently situated to the the gardens. The industry has been greatly stimulated by the increased use of through refrigerator cars, which bring the northern markets hours closer to the producer, and get his produce to the consumer in most attractive condition. It is probable that the coast counties are better adapted to this particular form of agriculture than any other section of the State, but trucking, especially for local markets, always pays well in other regions. A beginning has been made here in Mecklenburg, and although the enterprise is somewhat young to justify optimistic inferences, it is quite within the range of possibilities that Charlotte will one day be the center of a busy trucking region, with as remunerative results as those now obtained farther east. Diversification of crops is coming rapidly here, as elsewhere in the South, and trucking appears to offer a very feasible avenue for its approach.—Charlotte Observer.

A PLACE FOR EVERYTHING.

Recently I stepped into a farmer's barn and looked about. The harness was thrown on the hall floor in a promiscuous heap. The saddles were over in a corner, and I noticed the mice had been working on them. A curry-comb and brush and three horse blankets lay near by. The hallway seemed to be a general "catch-all." I even noticed a hatchet and saw lying loose, and several halters were stretched across the floor.

The owner of all this material was as slovenly with his farming as with his barn. There was no air of prosperity about his place.

A short time afterward I was in the barn that belonged to this man's neighbor, and it showed a different view. The owner seemed to have a place for everything. In the hallway were the harness, but each hung on its own peg. A box near the stalls contained brush and curry-comb. At one end of the hallway I found a miniature workshop and bench, and every tool was in its place. Horse-covers and halters hung on nails in their corners, and everything about had the appearance of neatness. Needless to say, it was a prosperous, up-to-date farmer who owned this barn. Everything about the place showed the touch of his skilled hand.

You shall know the farmer by his works. Order and system save him time and money. Everything about his barn should have its place, and whenever not in use there it ought to be found.—Ex.

EVERY-DAY SOLDIERS.

On the way home from the old-fashioned Fourth of July picnic six boys and girls dropped in to tell Fred Lee all about it. Fred was laid up with a sprained ankle, so the best his friends could do was to save all they could and tell the crippled lad about it afterward. They were all under fourteen years of age—just the age when eyes and ears and wits are very keen, so Fred heard almost as much as if he had been there.

"Well, I do hope there won't be a war in this country till I'm old enough to go," said Joe Smith with a little sigh. "Grandfather enlisted when he was sixteen, and I guess I could do as well. Mr. Lee, do you think there will be a war soon? I'll be sixteen in three years."

"I hope not," said Mr. Lee sincerely. "My boy, never wish for war."

"I don't wish for war," said dreamy Adeline, "but if it does come I'm going to be a nurse. Just think how fine it would be to save the lives of wounded soldiers."

"It don't seem fair that one set of boys sould have all the chances and the rest not any," growled Ted. "Just look at the way they cheered General Haskins today. That is what makes life worth living. A fellow can't do anything wonderful in time of peace."

The talk ran along for some time, and everyone agreed that the days of hero'sm were over. "Of course," said Fred gloomily, "once in a while someone saves a train from running into a river, or carries a child out of a burning house but such opportunities are rare."

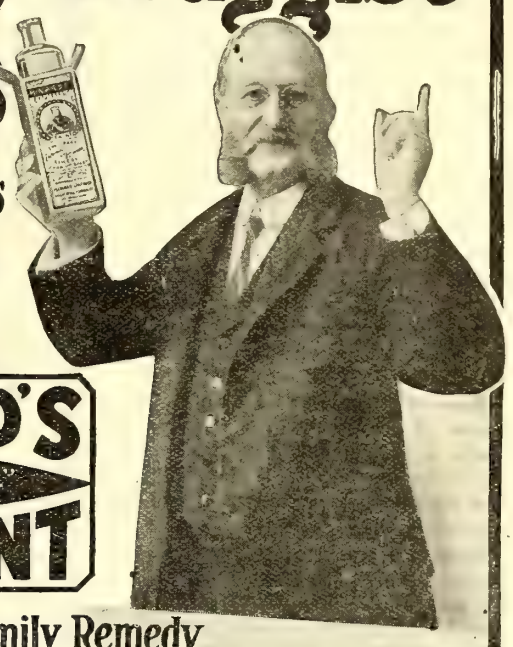
"There are just as great opportunities every day as there ever were," said Mr. Lee, laying aside his paper.

"You boys will have to resist temptations of a great many kinds—to smoke, to go in bad company, to tell untruths and to be unfair, or you will be worth very little to your country. It is true we are at peace with the whole world, but we need soldiers in time of peace just as well as in time of war. Where are we going to stand on the temperance question, and on all other moral questions? Ted says they cheered General Haskins today, and I am glad they paid that tribute to his bravery, but you heard the same people cheer just as loudly when Mr. Gainor spoke on temperance a week ago. And you girls will have to decide whether you will touch the wine-cup and offer it to young men when you go into society. I tell you the world needs soldiers now more than it ever did."

"I have often wondered what St. Paul meant by saying he had fought a good fight when he never was in war," said Jessie thoughtfully. "Maybe he meant by that he had fought it in the battle of life."

"He certainly did mean that very thing," said Mr. Lee, "and I hope you may all be able to say as much for yourselves when you come to the end of life, for then you will obtain a crown of righteousness like unto the one Paul knew was laid up for him in heaven."—Exchange.

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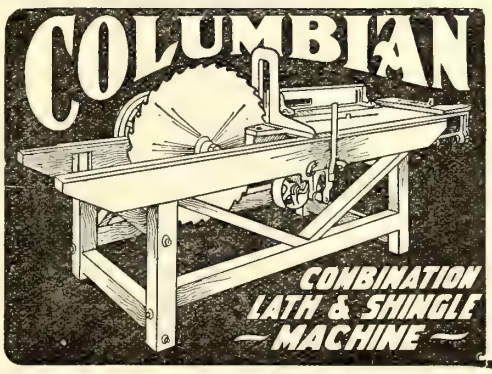
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RESOLUTIONS OF RESPECT.

Adopted by the Mays Chapel Sunday School, June 19, 1910.

Whereas the great and supreme Ruler of the universe has in his infinite wisdom removed from our midst one of our worthy and esteemed young men, Edward Andrew Stallings, and, whereas the long and intimate relation held with him in the faithful discharge of his duties in this Sunday-school makes it eminently fitting that we record our appreciation of him. Therefore resolved,

First, that the cheerfulness and faithfulness which he has exercised in the aid of our organizations by service and contributions, will be held in grateful rememberance.

Resolved, 2nd, that the sudden removal of such a life from our midst leaves a vacancy and shadow that will be deeply realized by all the members and friends and will prove a loss to the community.

Resolved, 3rd, that we extend our sincere sympathy to the bereaved family and relatives, praying that they may be sustained by divine grace in this sad hour.

Resolved, 4th, that these resolutions be spread on our Sunday school record, a copy sent to the bereaved family, and a copy be sent to the North Carolina Christian Advocate, the Newton Enterprise, and to the Catawba County News for publication.

W. B. Murray,
Mrs. Mittie Taylor,
Grace Cline.

Ramsey—Rudolphus M. Ramsey was born Dec. 9, 1830, and departed this life May 7, 1910. Brother Ramsey was converted in early life and joined the M. E. Church, South and remained a faithful and consistent member of the same till death. In 1860 he was married to Miss Fannie Blackburn. To this union were born two children, a son and a daughter. The wife and son preceded him to the grave quite a number of years. Later Bro. Ramsey was married to Miss Rosa Beattie, and to this union were born ten children, six sons and our daughters. This wife and seven children passed over the river to await the father's coming.

M. B. Clegg.

"What you pray for you ought to be willing to pay for."

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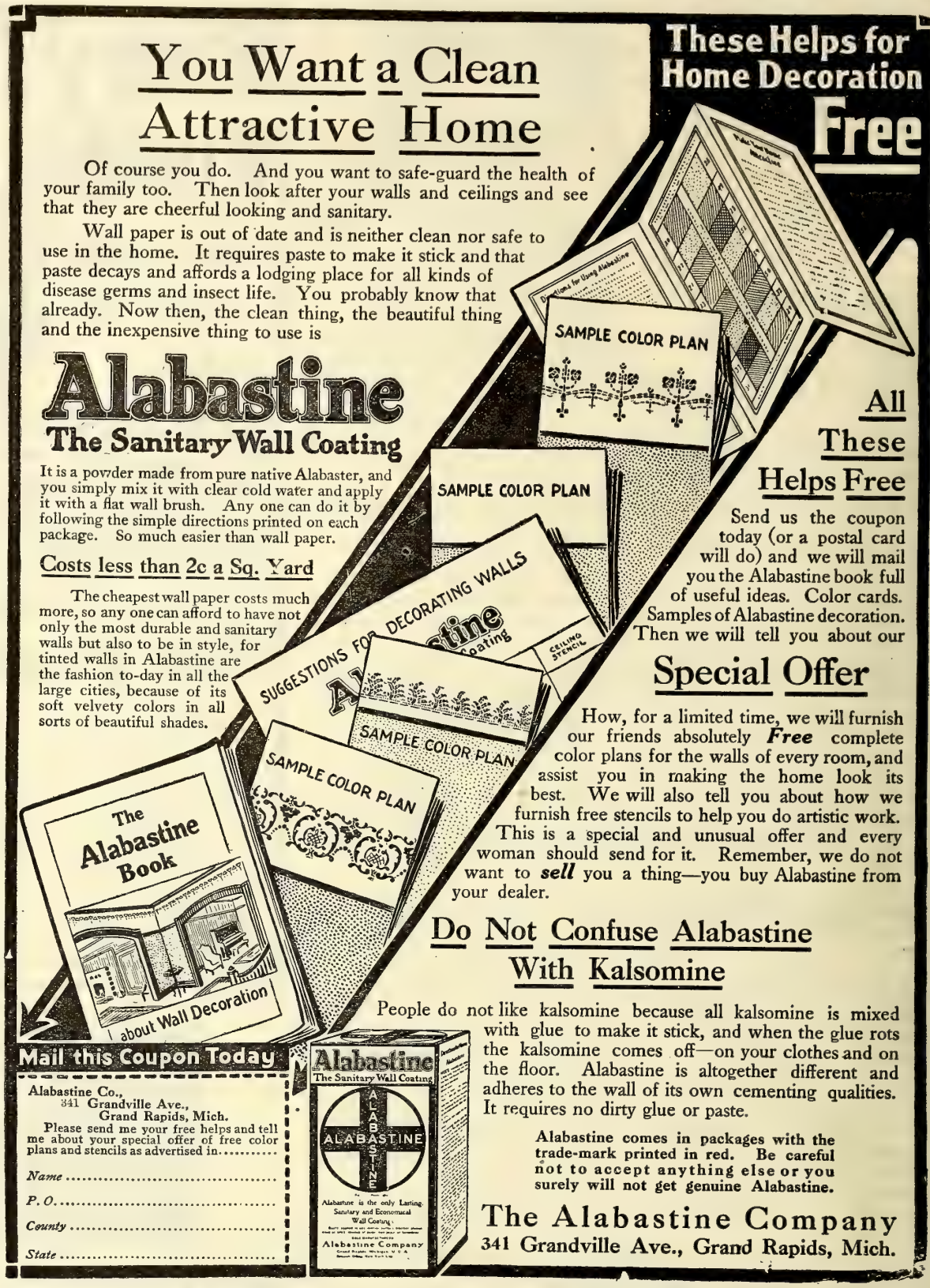
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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:13 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Beaufort.

7:10 a. m.—No. 8, daily from Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:45 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

3:45 p.m.—No. 132, daily for Sanford.

4:55 p. m.—No. 131, daily for Mount Airy.

6:10 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.

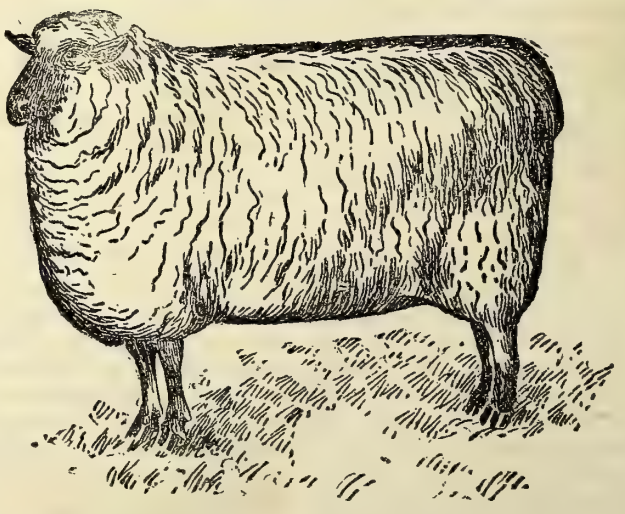
10:20 p. m.—No. 233, daily, for Winston-Salem.

10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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S. H. HARDWICK, P. T. M.
H. F. CARY, G. P. A.
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BROODING-TIMES.

Today mark the young maple leaves, and note their size. Then after a week you will find that the lear has quadrupled in size. In six weeks it will be full-grown. In eight weeks the stem will have reached the limit of its extension for this year. All the rest of the summer will be given up to rest for the purpose of hardening and strengthening. The soul, also, first grows and then rests. That is why Christ, at regular intervals, goes into the desere place, that He may rerfesh His tired power. That is why every moral teacher must be alone for two or three hohurs every day. He must not rest, he must not think, he must simply brood, he must close his eyes and look, he must close his ears and listen. He must wait expectant for the message that will come, and keep coming.—Rev. N. D. Hillis.

What a blessing is a friend with breast so trusty that thou mayest bury all thy secrets in it, whose conscience thou mayest fear less than thine own, who can relieve thy cares by his conversation, thy doubts by his counsels, thy sadness by his good humor, and whose very look gives comfort to thee.—Seneca.

"Character must stand behind and back up everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it."—J. G. Holland.

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The first is that an excess of uric acid in the system, due to faulty action of either the stomach, liver or kidneys, sooner or later will cause one or more of the following diseases, —rheumatism, sciatica, gout, gall stones, urinary calculi, cystitis, diabetes, Bright's disease and catarrh of the stomach.

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Yours truly,
E. S. Crill, M. D.



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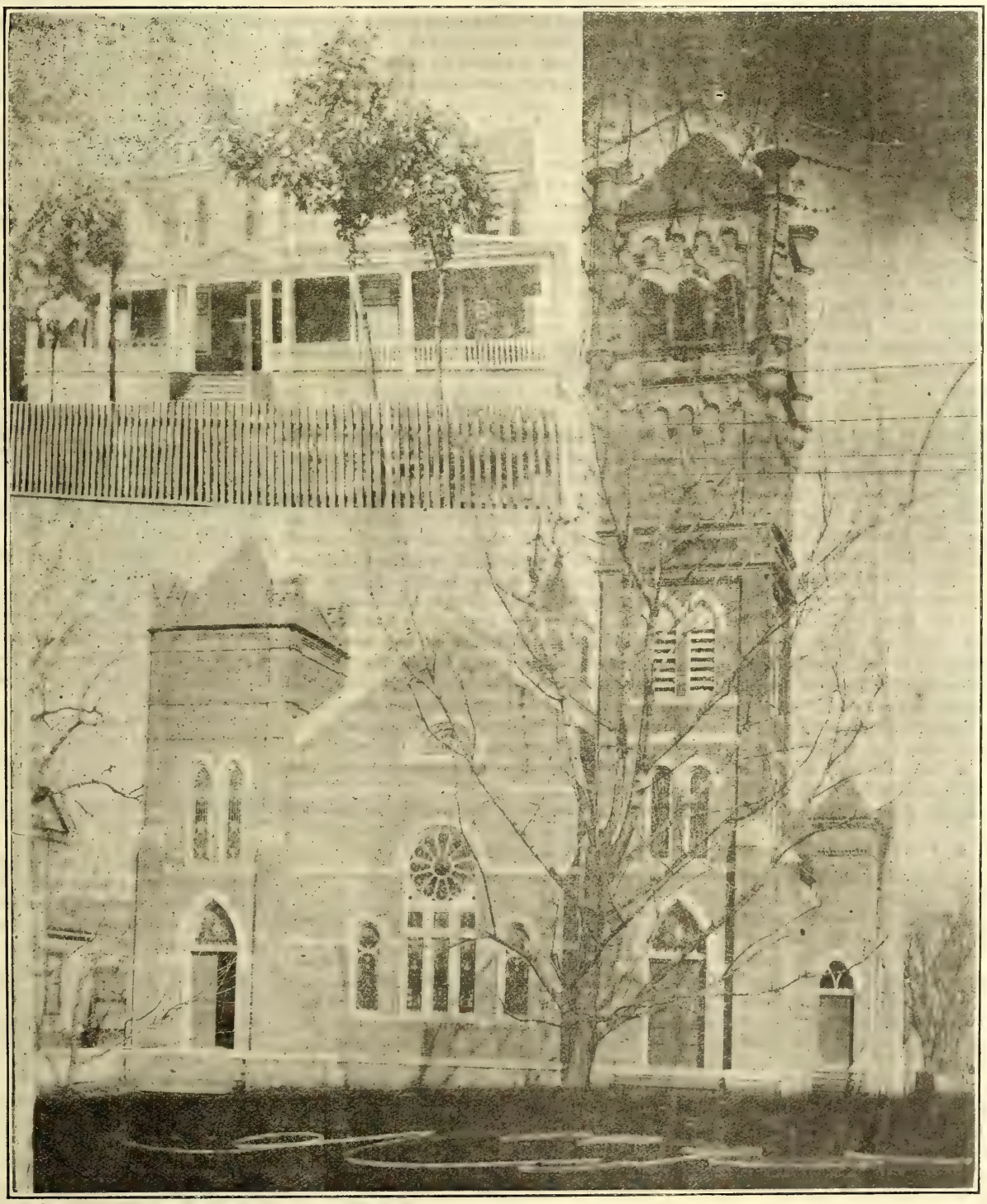
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MAIN STREET CHURCH AND PARSONAGE, REIDSVILLE

NORTH CAROLINA CHRISTIAN ADVOCATE

Published Weekly by the Board of Publication of the Western North Carolina Conference, M. E. Church, South.

Entered according to the Postal Laws and Regulations in the postoffice in Greensboro, N. C., as mail matter of the second class.

EDITORIAL

We take pleasure, in presenting our readers this week a view of our Main Street church and parsonage in Reidsville. The parsonage is new and altogether this congregation now has an equipment among the best in our Conference. Rev. L. T. Mann, the pastor, who is now serving his third year as pastor, has done a fine work, the parsonage having been built during this term. This is one of the very best preachers' homes in North Carolina.

* * * *

Hon. Samuel Douglas McEnry, United States Senator from Louisiana, died on Tuesday morning of last week, at his home in New Orleans. Thus two members of the chief legislative body of the nation have passed away in a single week.

* * * *

General Julian S. Carr, of Durham, was, on last Saturday, nominated for the lower House of the next General Assembly on the Democratic ticket, and has accepted the nomination, although he was in no sense a candidate. It seems to be a case of the office seeking the man.

* * * *

The celebration at the Guilford Battle Ground, near the city of Greensboro, is always an event of unusual local interest. This year the celebration was held on the Battle Ground, as usual, and large crowds were in attendance. Rev. Dr. B. F. Dixon, State Auditor, was the principle speaker and of course there was some genuine oratory for the delectation of the crowds.

* * * *

The Jeffries-Johnson fight at Reno, Nevada, on Monday, was a public disgrace to the nation, not to say to the state of Nevada. The excited crowds gathered in almost every city throughout the country, spending money for reports and gambling on the results, were little less disgraceful than the fight itself. The fact that public morals are so debased as to patronize such a thing is disquieting to all who really love our country and our race.

* * * *

Hon. John W. Daniel, senior Senator from Virginia, and for more than thirty years honored by his state above all others, passed away at Lynchburg, on Wednesday night of last week. Senator Daniel was one of the few Ex-Confederates still in Congress. He began his career in Congress as a member of the House in 1884 and was elected to the Senate in 1887. He was stricken with paralysis last October and has not been able for service since.

* * * *

Major James W. Wilson, known to all North Carolina people as the civil engineer of the Western North Carolina Railroad, for many years a resident of Morganton, died at the home of his daughter, Mrs. Hutchinson, in Charlotte on last Saturday night. He was a man who made friends of all his acquaintances because he was a man of exceptionally attractive and amiable disposition. His engineering feat at Round Knob is a monument to his skill in his chosen profession.

* * * *

It is announced that Mr. R. F. Beasley, editor of the Monroe Journal, has been elected State Chairman of the Anti-Saloon League, to succeed Mr. Clarence Poe who has resigned on account of pressure of work. Mr. Beasley is all right and orthodox on the prohibition question, and we trust he will be able to stir up the forces and see that they do not fall asleep and cause us to lose the ground we have gained. There is work for the League, plenty of it and serious work, if we take good care of the situation.

* * * *

In the sudden death of Chief Justice Melville W. Fuller, of the United States Supreme Court, which occurred at Bar Harbor on last Monday morning, the country loses one of the greatest jurists that has ever served on her bench. Mr. Fuller was appointed to the Supreme Court by President Cleveland and has served in the capacity of Chief Justice for twenty-two years. He goes to his reward without a stain upon his character, and there is no doubt that the court over which he presided never made a record more satisfactory to the country at large than during his term of service.

* * * *

The fight between Jeffries and Johnson, which occurred at Reno, Nevada, on Monday, July 4th, resulting in the triumph of the negro, Johnson, was an almost unparalleled national disgrace. As was feared, race riots have occurred in many places as a result, and the bad effects between the races will be here for years to come. Public taste for sensational sport is degraded beyond our power to characterize, when it is possible for such an exhibition to create such wide-spread interest. No such contests should be permitted anywhere, especially when contestants are white and colored.

* * * *

The death of Rev. Dr. J. C. Clapp, of Newton, which occurred at his home on Friday night of last week, removes from our State one of our most conspicuous and useful men. For many years he was not only the strongest preacher in the Reformed Church in North Carolina but he was an educational leader of no mean ability. As president of Catawba College he did a great work for education in his church and for the State at large, for it should be said to his credit that he was a man broad enough to be felt as a power for good far beyond the limits of his own denomination. He will be greatly missed.

* * * *

Last week Mrs. F. H. E. Ross, Treasurer of Brevard Institute, made the surprising statement that only a few pastors have taken a collection for Brevard Institute, notwithstanding the Conference, by resolution, directed that this should be done on Easter Sunday. It is entirely too common for us to "say and do not." It will be better for us if we will some time get to be hard-headed enough to vote down such a resolution unless we intend to live up to the obligation. Brevard Institute is worthy of the support of all our people and we hope those who have not done so will yet take this collection. She also made an appeal to all the friends to send in contributions for furniture for the new cottages. Let everybody come to her help, as these rooms must be furnished at once.

* * * *

On the fourth page of this issue will be found an interesting communication from Bishop E. R. Hendrix, in which he sets forth the Vanderbilt question from the standpoint of the Board of Trust. As we have intimated the possible loss to the church of Vanderbilt University, and as Bishop Hendrix has been criticized because of his apparent sympathy with those who have seemed determined to alienate the university from the church, we gladly reprint this communication. In all probability Bishop Hoss will make reply to Bishop Hendrix in the current issue of the Nashville Advocate. If so we purpose to let our readers have the reply also. The anomaly of the situation seems to be the fact that both parties to the controversy claim to be acting in behalf of the church and to save the University to the church.

A YEAR OF PLENTY.

A little excursion through the country at this time will convince any one that this year will go down in history as a year of plenty. The wheat and oat harvest are practically over and these crops were never finer. It is rather unusual to find both these crops up to the ideal in the same year. The corn crop is in fine condition and very promising, and while the cotton is small it is free from grass and in good shape so far as tillage is concerned. There is ample time yet for it to catch up and turn out a bumper crop.

The oldest inhabitant perhaps never saw such a fruit crop. Apples, peaches, pears, plums and every variety of orchard products are in abundance, and blackberries and other small fruits which grow spontaneously simply crowd the waste places.

What does this all mean? It means simply that the God of the harvest is rebuking the spirit of complaint and discontent which is so common now—the spirit of ingratitude that so often fills the hearts of the people. It means that this year He will challenge us to bring forth the offering with the glad harvest song. Will we accept the challenge in good faith, or will we allow the very abundance of God's bounty to make our hearts wax gross and our ears dull of hearing? There is danger that the abundance of material blessings may make us prone to forget God.

MEDITATIONS.

The sight of a new and handsomely furnished home arouses in many people a desire, if not to covet, at least to have one like it. But the old homestead, rather than the new, is of most interest to me because there is history connected with the old—an interesting history too of human life if we will but undertake to seek for it. A little while ago I made a visit to an old county seat where dwelt an aged couple, all by themselves. The house was old fashioned and plain but everything about the place bore the appearance of tidiness, indicating that the house wife believed, with Mr. Wesley, that "cleanliness is next to godliness." The old gentleman was born in that old house, as was his father before him, and he had lived there all his life. It was such an interesting place when you considered the relation of these good old people to it, and it was to them the centre around which the planets moved for they were related to all the universe as it was related to that place.

The old father had first beheld the light there and the grounds about the place were the playgrounds of his childhood. Here he had brought his young bride and here the two had struggled and rejoiced and wept together amidst the triumphs and defeats which the years had brought to them.

In the spacious yard which was more pretentious than the house the boxwoods grew to a stalwart height and the cedars, solemn and stately, towered higher still, but the overarching oaks cast a heavy shade over flowers and shrubs and fertilized the rich crop of moss which grew upon the roof. Those mighty oaks had stood for near a century to guard and protect the home and had been silent witnesses to all the varied deeds performed by the long line of those who dwelt beneath their shade. The spring was near by and the spring house, and the wash shed and the orchard and the perfumed clover and the bees and fowls and sheep with lambs skipping to and fro. There were no children there—though there had been long ago. On the wall was the picture of the favorite child, a daughter, whom they had educated and who married and died, the sons had gone away from this place where the ideal life is lived, to find fortune and worldly success in the city. They are prosperous men, active in business and in church life, carrying with them into every duty the sturdy honesty and spirit of self-denial which had been grounded into their characters by the God-fearing old people of whom I write.

While I was there the free deliveryman brought the morning mail. It contained letters from the boys, and how eagerly did the old people read and re-read and talk about the messages the children sent. Let me say to the reader who has left the old folks at home, don't forget them and to write a letter every week for you cannot imagine the joy it gives the aged ones to read a sweet message from the long absent child.

In the evening of life the old folks live only for the children and for heaven.

In a little while this old couple which has dwelt so long in that ancestral home and for more than three score years have been the strength and stay of the little country church near by, will be translated to that other home where beauty and love and sweet association will never cease. Then the old home they leave will no longer be inhabited by their kindred—for the boys have gone to the city and strangers will come in and dwell in the house of their fathers.

* * * *

Since the Civil War such changes have been taking place in every Southern community. An active industrial revolution has changed the whole purpose of our people and there has been a mighty and steady march from the farms to the mills and to the marts of trade. It may be best. It may be the wise plan for the development of a more complex and mightier civilization. But taking the picture of this old home, so long established and which has so well served God's purpose in forming a very high type of character and adding to the preservation in one community of the standards of piety as handed down by the fathers, there is to me something sadly pathetic in the thought that so many homes like unto this one have to be broken up, because the boys are not content with the healthful and manly service of the farm, rush off to the cities and leave only the old people behind with none other to step into their shoes and carry on that same work after they are gone.

Then the city life does not furnish to them the spiritual pabulum which the country with its association with nature gives, neither time for serious meditation on the highest and holiest themes which have occupied the thought of men.

The city life in the very nature of things is filled with manifold superficialities, for the city man is in a large degree shut out from intimate communion with nature—even human nature—but the noise and rush and confusion and sin of the city is constantly seen and heard. There cannot be quiet hours—even for sleep—and it is an epoch in the history of the year for the city man or city child to get into the woods or walk through the daisy-fringed meadows or hear the lullaby of the brook or the melodies of the forests.

It is such as these which fill us with the poetic spirit—which strengthen the imagination and lift our thoughts up toward the heavens. Poets are not born in the city. It was in the wilderness where David caught the divine symphonies and measured them into words that have quickened the heart and strengthened the faith of the saints of every age.

God bless those good old people who sit in their last days in that old home and who when the evening shadows lengthen think most of the sainted daughter whose picture is on the wall and of the manly sons who have left the farm and gone to the city.

* * * *

Paul enjoined Timothy to "endure hardness as a good soldier of Jesus Christ." He did not hold out to him the promise of an easy task but the hardships and perils and pains incident to soldierhood. The Christian contest is against principalities and powers the thought of which carries discouragement to the weak of heart but gives inspiration to the brave soul in hope of the glory and joy which comes to him that overcometh. The great contests which the true soldier enters upon are not fought in the arena under the gaze of the multitude but in out of the way places, silently and unobserved, with none to applaud in the hour of success or to sympathize with and help when the flag goes down in defeat. But God sees and knows and enters full credit for every noble and brave deed and thought. His Spirit gives comfort and inspiration to every true soldier who in loneliness fights the good fight of faith. This is the Christian's reward and it gives him fresh courage for the coming conflicts. I heard the other day a little incident which grows greater to me as I longer contemplate it. A poor man away out in a mountain cave some thirty miles from the rail road had a note in bank which he had struggled hard to meet at maturity. It seemed that the money could not be had, but at the last moment, really just when it was needed, it was available. The day the note fell due he was thirty miles from the bank with no way of covering the distance except afoot. The road was muddy and the day was bitter cold. Late in the evening he reached the bank and paid the note. The banker commended him for his promptness but criticised him for exposing himself to the chilling cold of that rough winter day. In homely language he replied, "I ax the cold no odds." This man possessed true integrity—he wanted to be as good as his word. He wanted to pay his debt the day it was due and was willing to bear the exposure and endure the cold rather than forfeit his promise. He had the spirit of a true soldier, feeling that however perilous the way, no danger should turn him aside from simple duty.

* * * *

This is the quality of character we need day by day in the round of common duty. Not looking for ease or pleasure or applause or honor among men, but the approval of a good conscience in the sight of God. The good soldier shuns the appearance of cowardice and goes so near to danger as to snatch vitcory from defeat. It was this spirit that gave strength to the early Christians when they dared to die on racks and blocks and in cold and dreary dungeons or be crushed under the jaws of lions rather than forsake Him who loved them and gave Himself for them. In these good times we stand in no danger of bloody persecution but need the courage just the same to stand true under temptations just as trying but of another quality. The simple man who said, "I ax the cold no odds" had the spirit of endurance, the love for truth, the faith of a soldier who loved honor more than ease, and possessed the qualities of the early martyr who laid down his life for the truth.

* * * *

A long record for faithfulness in Christian service is better than fame which is fleeting or wealth which perishes with the using. The good old man whose godly walk and holy influence has been a blessing to his neighbors for three generations is revered by those who know him best and is a powerful illustration of the truth that "a good name is rather to be chosen than great riches." Such a man is the Rev. Daniel E. Field, a faithful local preacher of Leaksville, who for sixty years has served and preached to his neighbors in that immediate section. As the superintendent of the Leaksville Sabbath school he has been present on every Sunday for nearly fifty years, except perhaps a half dozen when sickness or absence from home prevented it, and now though four score years of age he is a regular attendant upon all the preaching services and the Wednesday evening prayer meeting too.

The people in those parts love him devoutly and his presence in the town is a benediction to all the community. His good wife entered into rest some months ago and left him sad and lone, to trudge through his few remaining days until the time for a reunion in the heavenly Canaan. He is brave and full of faith with eye firmly fixed upon the prize which is promised to those who are faithful here.

A life like his, so gentle, so sweet in spirit, yet so positive and strong withal, filled with good deeds, the expression of a beautiful faith, is an inspiration to every man who loves goodness. S.

NOTES AND PERSONALS.

—Mr. and Mrs. W M. Cundiff, of Surry county, are spending the summer in Canada and will not return home until September.

—We are glad to learn that Rev. L. A. Falls, of Charlotte, who has been sick for several weeks is rapidly regaining health again.

—Dr. B. F. Dixon, State Auditor, was the chief speaker at a picnic at Rock Springs camp ground in Lincolnton county last Saturday.

—The Woman's Foreign Missionary Society of the Charlotte District held an interesting Conference in Wadesboro July 2-4. Rev. Dr. G. T. Rowe, of Charlotte, made a special address.

—The women of Lenoir are moving for a reform in the matter of large hats at church. On the suggestion of the Woman's Home Mission Society, many are attending the services without hats.

—The North Wilkesboro people are still agitating the matter of a new church and the pastor, Rev. Z. Paris, is hopeful that a great church building enterprise may be undertaken by his people in the near future.

—On account of the continued feebleness of the Rev. L. A. Falls, pastor of Belmont Church Charlotte, presiding elder Boyer has secured Rev. W. C. Jones, of Greensboro, to assist in the work there until Conference.

—The friends of Rev. A. T. Bell, of Leaksville will be glad to know that he has returned from the Richmond hospital much improved. He still has traces of sciatic rheumatism which he hopes soon to be freed from.

—Rev. F. S. Love was married to Miss Cornelia Clegg at the home of the bride, near Pittsboro, N. C., on Wednesday, June 29. Rev. H. K. Boyer performed the ceremony with the assistance of Rev. W. R. Royall of Chapel Hill.

—Mr. J. D. Bivens, editor of the Stanley Enterprise, of Albemarle, was happily married to Miss Sara Staples, daughter of Mr. and Mrs. Jno. G. Staples, of Reidsville on Thursday evening of last week. Congratulations to the happy couple.

—Rev. W. L. Hutchins, of Concord, has been with Rev. F. L. Townsend in a meeting in Lincolnton, which resulted in great good and a considerable addition to the church. He made a fine impression on the people there and his preaching was of a high order.

—Prof. A. Shipp Webb has been elected superintendent of the Concord City schools to succeed Prof. J. D. Lentz, who recently died. Prof. Webb is a son of the late lamented Rev. R. S. Webb, of our Conference and is well qualified for this responsible position.

—It will be good news to many readers of the Advocate that Mr. B. N. Duke, of Durham, has so far recovered as to be able to go with his family to Atlantic City, where he will remain till entirely recovered from the effects of an attack of typhoid fever.

—We are sorry to learn of the death last week of the infant child of Rev. and Mrs. J. D. Gibson, of Mount Airy. The little child was barely three weeks old. The parents are sorely grieved but comforted, nevertheless, because they know it is well with the child.

—Sumner Lambeth, the seventeen-year-old son of Mr. and Mrs. Jno. W. Lambeth, of Thomasville, died at the Whitehead-Stokes sanitorium in Salisbury, on Wednesday of last week. He was a fine young man, just entering upon young manhood. Great sympathy is felt for his parents who are among the best people in the Thomasville charge.

—The Sunday-school at Mt. Airy continues to flourish under the superintendency of Bro. Kochtizky and his corps of teachers. Bro. Kirk has a large class of men which has grown so large that a building near the church has been secured for their class room.

—Mr. Thos. C. Hoyle, one of our rising young lawyers, has formed a co-partnership with Mr. C. G. Wright, for the practice of this profession. The firm will be known as Hoyle and Wright, and they will have offices in the Wright Building, at 108 North Elm Street.

—Miss Mary Lillington Harden, daughter of Mr. and Mrs. J. F. Harden, of Boone, was happily married to Mr. Edgar Shull, of Elizabethton, Tenn., on Wednesday, June 15th. The ceremony took place at the home of the bride's parents at Boone, Rev. T. E. Weaver officiating.

—We are glad to note that Mrs. J. F. Kirk, of Mt. Airy, whose illness has been noted in these columns, has returned home from the hospital, and though still feeble is steadily gaining strength. Their good parishioners in Mt. Airy have been very thoughtful of the pastor, Bro. Kirk and his wife, during her affliction and rejoice to have them back in the parsonage again.

—The Elkin Methodists have one of the prettiest churches in the Conference and have recently built by the side of it a handsome brick parsonage. The property is well situated on quite a commanding site and our church there is in position to take the best care of the interests committed to it. Rev. R. G. Tuttle has the work well in hand and is highly appreciated by his people as a preacher and pastor.

—The State Bar Association at its annual meeting at Wrightsville last week honored itself when it conferred upon Mr. C. W. Tillett, of Charlotte, the honorable position of president of the institution. Mr. Tillett is a lawyer learned in his profession and stands at the forefront in the legal circles of the State. He is also a devout member of Tryon St. church and the teacher of a large Baraca class in his Sunday-school—always present with a well prepared lesson.

—A Gastonia correspondent of the Charlotte Observer says: "Mr. Robert L. Durham, formerly of Gastonia and Charlotte and who last year filled the chair of mathematics at Davenport College, Lenoir, has been elected to a position on the faculty of Centenary College, Cleveland, Tenn., and has accepted. He and his family will move to Cleveland at an early date. This institution belongs to the Holston Conference of the Southern Methodist Church and is a school for girls and young women.

—Some ten years ago, during the pastorate of Rev. H. M. Blair, and at his suggestion, the Shelby church built a chapel near the Shelby cotton mill. A Sunday school was established and preaching services were conducted at stated intervals. The school flourished and the organization was united and cared for by the successive pastors, C. F. Sherrill, R. M. Hoyle, G. D. Herman, and J. R. Scroggs, until last year Bro. Scroggs and his people realized the need of a separate pastoral charge in that section of the town and with the aid of the newly organized congregation built a handsome brick church near the Lilly Mill. A good sized membership has been secured and Rev. W. O. Rudisill is the pastor. The work is in a healthy condition.

—Methodism has made wonderful strides in Wilkes County in the last twenty years. Then she had in that vast territory but one pastoral charge—a widely extended but very weak circuit which paid a hard-worked preacher a little more than a dollar a day, but that weak circuit developed the present Wilkes circuit, which is stronger by far than it ever was before, and has set up Wilkesboro station, which furnishes the pastor, Rev. B. F. Hargett, with a comfortable home and $800.00 salary, and the North Wilkesboro station, with a home for Rev. Z. Paris, the pastor, and a salary of $1,200.00. The three pastoral charges now pay for ministerial support including the allowance for presiding elder about $3,000.00, and the outlook for the future in that field is most encouraging. Wilkes county is developing in every line, and the recent report of the county school superintendent, Mr. Wright, clearly indicates that progress is the watchword. Ten years ago the percentage of illiteracy was 13 per cent, while now it is but 4 per cent, among the children and the enrollment in the schools of the county at the last session, was 77 per cent. There are 151 school libraries in the county, containing a total of 17,730 volumes. The school property was valued at $7000.00 in 1890, and has increased in the past ten years to $55,000.00. This is marvelous growth and there are like signs of improvement in all parts of the state. * *

SHALL THE CHURCH LOSE VANDERBILT UNIVERSITY.

By Bishop E. R. Hendrix.

At the late meeting of the Vanderbilt Board of Trust there was an earnest effort to secure forever all the rights of the Methodist Episcopal Church, South in Vanderbilt University. The meeting was attended by all save two of the Board of Trust, and by two of the recently chosen brethren to serve as representatives of the General Conference. These two were received with great courtesy, were frequently heard and witnessed all the proceedings of the Board. The "right of perpetual succession" given to the Trustees under the charter had always been interpreted by Bishop McTyeire, Chancellor Garland and the able legal counsel of the Board to mean the right of self-perpetuation by the Board of Trust selecting persons to fill vacancies in the Board by a law of its own, the Board gave the right of confirmation of such elections, now to certain Annual Conferences, and later by agreement to the General Conference. Under the interpretation of the laws of 1895 of the State of Tennessee the Vanderbilt Commission held that the right to fill vacancies passed to the General Conference and the late General Conference accordingly sought to exercise that right by selecting three men to fill existing vacancies. On the correct interpretation of the law in question hinges now the whole matter. Recognizing that only the Courts could satisfastorily interpret the statue in question, the General Conference made provision to obtain such interpretation if necessary.

When the members of the Board assembled by request on Saturday morning two days before the annual season, they had the opportunity of knowing the legal opinions of three of the most eminent lawyers in Tennessee on the rights and duties of the Board of Trust, all questioning the constitutionality and applicatibility of the Tennessee law of 1895. One of these had been prepared three years before at the request and cost of Mr. W. K. Vanderbilt, but carefully brought down to date, and the other two at the request of individual Trustees and for their own information and guidance. All three opinions were of the same tenor that only the Board of Trust could fill vacancies. With these opinions by such eminent counsel was read a personal letter from Mr. W. K. Vanderbilt reciting his opinion as to the rights and duties of the Board of Trust and stating that any failure to exercise those rights and duties might be interpreted as a breach of trust. He also, by oral message, expressed a great desire, in view of future benefactions, that the matter be fully settled now. Mr. Samuel Cupples, the next largest living giver to the University expressed himself to the same effect and for the same reason, adding with manifest emotion, "I cannot hope to live much longer and I want this matter settled before my death. How gladly will I meet the necessary expenses in securing a legal settlement of the question."

An able Committee of seven lawyers, all members of the Board, had the matter under consideration for a day and a half and brought in a majority report signed by six and a minority report signed by one, the letter favoring the election by the Board of the three selected by the General Conference. After the fullest discussion the majority report was adopted by nineteen to eight, which report favored the Board filling its own vacancies as usual from the beginning and annulling its own bylaw to give the right of confirmation to the Board of Education. At one time it was hoped that a solution acceptable to all parties might be found in postponing action on electing new trustees until a ruling by the Chancery Court might be had on the rights of the Board. Time was taken during Tuesday to get legal counsel on that new proposition. We were assured by the highest legal authorities that under the practice of Tennessee unless action were actually joined by the parties in controversy the question would be thrown out of court as a mere moot or academic question, and so much valuable time be lost. The Board then filled the vacancies leaving to the claimants any initiative in the courts in the way of "a friendly suit," if possible. All was done in a perfectly brotherly spirit and with the sincere desire expressed by all for a speedy interpretation of the law by a competent court of record. It was deemed impossible to settle a matter of such importance in any other way.

As a Trustee and President of the Board of Trust I gladly offered my resignation at any time if it was deemed best, alike in the interest of the University or the Church. Let us hope for an early settlement and for peace. I was due in Edinburg during the late meeting of the Board of Trust and could easily have yielded to my desire to attend the great World Missionary Conference, but with a supreme desire to save Vanderbilt University to the Church I attended the Board of Trust to help secure a satisfactory and amicable settlement, and this I confidently expect will follow without any breach of trust being possibly alleged against the thirty Trustees composed of Christian laymen and ministers.

The General Conference had only words of approval for the wise action of the Board of Trust in administering on a broad scale the affairs of the great university as far as they could do so under the laws of Tennessee by which they are bound. Let us hope that like wisdom may attend their acts in all the future. The founder of the Vanderbilt University trusted the Church with this great benefaction by placing a veto power in the President which can be interposed against any action of the Board deemed by him unwise or hurtful. So long as one of the bishops of the Methodist Episcopal Church, South, presides over the Board none need question that their action will ever be disloyal to the Church. Not only the Church but the whole South and the entire country are to profit by the future of Vanderbilt University, the most commanding and influential institution in the South.

The Board or Trust of Vanderbilt is unanimous in the opinion that the University belongs to the Methodist Episcopal Church, South, they holding the property in trust for the Church as agreed by the General Conference of 1898 when closer relations were sought with the entire Church. No motion has ever been voted down in the Board of Trust which affirmed the ownersnip by the Methodist Church of the University. When an inopportune resolution claiming Church ownership was recently offered, and the movers failed to comply with the private request to withdraw it because of its untimeliness, it was laid on the table. The Board stands ready at the proper time, both to affirm its conviction of Church ownership and also to re-enact the by-law making it necessary for the Board of Education to confirm all Trustees. Only by a breach of trust could the property ever be alienated from the Church. A failure to assert their right of "perpetual succession" given in the charter might and would be regarded by the founders as such a breach of trust.
—St. Louis Christian Advocate.

GEORGIA LETTER.

Rev. Geo. G. Smith, D. D.

In my last letter I established, I think, clearly, that two thousand years ago there was a Jewish Peasant who claimed to be the only begotten son of God; that there were four different tractates giving a sketch of his life, a summary of his teachings, an account of his death; and a statement that he rose from the dead, ascended into heaven, and that he sent forth his Holy Spirit upon his disciples in Jerusalem shortly after his ascension, and that he continues to send Him to this day. I said in that letter, that these remarkable books were reliable biographies, that the authors could not if they would, have invented the story they told, and would not, if they could. That they exhibited a man who lived as no other man ever lived, spoke as no other man ever spoke, did what no other man ever did, died and rose again as no other man ever did before him, and that to this day those who receive Him as a Saviour receive the gift of the Holy Spirit, as he said they should have. In this letter I propose to show that the man Christ Jesus, who claimed to be the only begotten son of God, lived as no other man ever lived. The story of his life is told by four different writers. There are descrepancies, and variations in the accounts they give, which show the books were independent productions, and yet they perfectly agree when they give a portrayal of the character of Jesus. They show Him in all times of life, and under all circumstances, and everywhere the picture is the same. He is positively perfect. His standard of excellence is the highest, and he reaches it fully, and he alone does. As a child in the temple, He speaks of Himself as God's son. Other children might have been fascinated with the scenes of a great city, but He was only concerned about His Father's house, and yet He was submissive and obedient to his mother, and his reputed father. He was a man of mature years when he appeared before the great reformer, John the Baptist, not to confess any sin, but to take his place with sinning men. He meets the tempte who appeals to His appetites, and His ambition, and He repels him with the word of God. He began to teach, and devoted His life to enlightening ignorance and healing diseases. He met the staid and scholarly Nicodemus in Jerusalem and the poor, impure woman of a despised race in Samaria, and had the same message for both, "God's love to the world, and Himself as a messenger of God." With sublime majesty He called men from fishing boats, from the toll gatherers stall, from the quiet walks of agricultural life, to follow Him, as disciples, and they obeyed. He entered God's house, called it His Father's house, and the intruders who had made it a den of thieves fled before Him like frightened hounds. He meets the scouls and sneers of self-righteous Pharasees and Scribes without a quiver, and fearless of their frowns, denounces their hypocracy. He took little children into His arms and blessed them. He saw the sheep scattered abroad without a shepherd, and sought to bring them to the fold. He fed the hungry multitude and when they would have risen in insurrection and made Him a king, He fled from them. He proclaimed Himself as the Messiah sent from God and yet declared He would be crucified. He rode in triumph into Jerusalem, and yet permitted Himself to be arrested by a handful of soldiers. He answers Pilate's questions, and declares Himself a King, whose kingdom is not of this world, and meets Herod's flippant demand to perform a miracle with dignified silence. He endured suffering of soul so intense that blood stained His brow with the submissive words, "Thy will be done." He bore the sorrow, He hung on the cross, and suffered the agony of apparent desertion, then saying, "Father, into thy hands I commit my spirit," He gave up, of his own will, the spirit He had received. He never for one moment showed any of the weakness of men. For two thousand years men have seen in Him, the matchless man. They have found no fault in Him. Could such a man have been conceived of by any one man, however gifted and pure, much less any four men. As a portrayal the picture is possible; as an imagination it is impossible. Could such a man have, from the beginning to the end, lived a lie? Could he have declared himself the Son of God, and have known all the time he was deceiving the people? Could he who died praying, "Father, forgive them, they know not what they do," have died with a consciousness that he had been uttering blasphemy all his days? Could any men have conceived in the absence of truth that He lived as these biographers say He lived? Accept his own statement, and everything is credible. That God who made this beautiful world loved it with an everlasting love, and had sent His only begotten Son into the world that He might dedeclare Him, and had given His spirit without measure to Him, and that He that had seen the Son had seen the Father, is not incredible, but is what might have been hoped for, if not expected; but if he was God's son, God has witnessed to the fact by enabling Him to teach us as no other ever taught, and to do what no other man ever did, this God has done.

(Note) Those who are familiar with that remarkable book, The Christ of History, will recognize the main feature of this letter in that work. So I think, though I have not used it. The Character of Jesus, by Bushnell, presents in his iminstable way the same truths.

ANOTHER CASE OF DEFECTIVE CONNECTIONALISM.

Rev. R. G. Tuttle.

There has been something said recently in our periodicals and elsewhere about the lack of sympathetic contact between our strong city churches and the smaller and weaker congregations in the same towns or cities. There is another question like unto this, or it might really be called another phase of the same question, on account of the points of similiarity between the two. And this concerns the relation of our town churches or stations to the contiguous country churches. I am sure that the most superficial investigation will reveal the fact that there does not exist that relation of mutual helpfulness that should exist between the station in the larger or smaller town and the circuit, made up of churches that occupy the surrounding territory. Or if this sympathetic relation does exist it is not because our system makes any provision for this need, but because a town pastor, busy with his own affairs, happens to realize that his own church, as the strongest centre of Methodism in the community, owes something of helpfulness to the weaker and more isolated congregations on the circuit or circuits about him. At present about the only organized aid the country church gets from the town or city church is through the small mission appropriation it receives if it happens to be a mission charge, and this comes without bringing with it the helpfulness of the "personal touch." There is general familiarity with

the fact that many country churches have suffered much in the last few years from the loss of members to the town churches. This has been unavoidable, but they have suffered not only from this, but from the fact that these growing town churches have given very little back to them in the way of encouragement and helpful sympathy.

Let us grant that the pastor of the station sometimes feels and manifests this interest in the country churches. What interest does his official board have in the circuit that adjoins the town, and what does it do to strengthen these weaker churches? Let any pastor investigate and he will soon find out. My limited experience is that as far as practical helpfulness is concerned, the average town congregation is hardly conscious of the fact that there are churches "of the same faith and order," to borrow a phrase, in the surrounding township or country. And I do not bring a "railing accusation," for I attribute this fact not so much to indifference on the part of the people as to some defect in the system. Theoretically the town church should be the center of the church life of the country that it immediately touches. The town stands in this relation to the country commercially, politically, and, to some extent, educationally. But at the point where this sympathetic relation needs to be strongest it seems to be weakest; that is, in the church life of the people.

Now, it is not the object of this imperfect paper to suggest a remedy for, but to call attention to, a wrong condition that undoubtedly seems to exist. However, a suggestion as to a remedy may be found in this fact: There has been a time, and in some cases it has been recent, that these churches in the towns were organically connected with the country churches by belonging to the same circuits. They had the same pastors, and their official members belonged to the same quarterly conferences; consequently there were many interests in common. The pastor passing back and forth kept alive the bond of sympathy; the officials in town and country coming together in their quarterly conferences kept in touch with each other and knew of the problems and difficulties with which each had to contend. When the town church was set up as a station, and the country churches made into circuits, more or less weak, this community of interest largely ceased. And I think it is stating nothing but a fact to say that both have suffered from the change, in many ways perhaps, but especially in this; the town church in the narrowing of its interests, the country church by being unhinged from its geographical and administrative center, but more especially in the withdrawal from it of the sympathetic interest of the stronger church.

I think every one will admit that the "palmy day" of the circuit was when it was made up of a strong town church and the contiguous country churches: and I think we will also admit that when the separation took place there began the decline of the circuit.

Now while we recognize that the growing town congregations demanded more constant service it is to be regretted that this more continuous service had to be obtained at the cost of such separation between the town and country congregations. Very probably the old relation will never be restored, but if some one will devise a plan by which a more vital relation may be established between the church in town and the church in the country he will have performed a great service for his church.

Elkin, N. C.

WORLDLY CONFORMITY—DANCING.

An aged and intelligent saint said recently in our presence the existence of dancing parties in a community was the practical telling of the story of a low degree of religious life among its people. Piety and indulgence in this amusement are not coincident in the individual life, the home, the community. In the light of history it is one of the most effective agencies for the destruction of a taste for religion in the young. Few, we are sure, and most probably every participant, carries such a sense in his heart of the wrongness of the indulgence, his wings for service are clipped, his consciousness of weakened power so pronounced, he degenerates to a useless figure in a hive of activity where every one has a work to do that calls for fervency of spirit in the doing of it.

The formal and solemn deliverances of every branch of the Evangelical Church in all the centuries of the Christian era have placed the seal of condemnation upon it. All have agreed through these centuries that it is worldly conformity. That all forms of it, round or square, are wrong because they fall under the catalogue of things that are conformity to the world. Such is the spiritual sense of the church, the pillar and ground of the truth.

The young find it hard oftentimes to see the immoralities that follow on as a consequence with the certainty of fixed natural law. It is a sure producer of vices of different kinds. It is as far different as possible from the dancing of David as a religious ceremony. It kindles fires that call for quenching by vices that work degeneration but the more. We advert to stark facts of human experience and stark facts of human nature.

The evils of the practice in the community, in the church, when traced back, are oftener than not found in the lack of spiritual training in the home. One or two families of lowered spiritual tone among a people constitute, to put it in another way, the fountain of the stream that pollutes the lives and hearts of the young and makes the hearts of pastor and session bleed. Think of it! Here and there is an official of the church who tolerates, or, as is sometimes the case, goes so far as to encourage his children to participate in, or attend such parties! Can any one who has not himself experienced it imagine the burden, the carking care of such a thing upon the heart of the faithful pastor! How great the responsibility for such infidelity to the children, to the church, to God, the parent assumes!

We are directly commanded to 'keep ourselves unspotted from the world,' to 'be separate' from devotees to the world, to abstain from every thing, even things in themselves innocent, if thereby offense is given to the church, to keep our vows to the Lord—one of which is our obligation when we openly confessed Christ and were admitted to membership in His church that we would live in obedience to its commands.

How can a conscientious saint feel seriously inclined to do anything that may probably at least be so wrong in itself and its consequences? Is there not doubt about rightness here? From the first century to this day the church had declared it to be wrong. Its influence we know by observation is evil. Will, we repeat, there be any serious thought of doing it and incurring the risk of so great a wrong?—Presbyterian Standard.

CITIZENSHIP AND PUBLIC HEALTH.

The essential difference between the citizen and the savage is the expression in his daily routine by the former of the principle, "No man liveth unto himself." This biblical axiom is the basis of civilization, because it expresses a relation that law defines and controls. It naturally follows that the clearer our mental perception, the more distinctly will we recognize many and subtile bonds that unite our fortunes or our fates into a web of weal or woe. Knowledge gives acuteness of mental vision, and, therefore, it is knowledge that opens the gates of a higher civilization and gives to him who desires the opportunity to become a better citizen.

The relation of one man's property to another's is easily recognized, and is firmly established upon universally accepted principles of civil law. The relation of one man's life to another's has only within the last half century been established upon principles of natural law. But, as yet, the knowledge of these natural laws has not been widely enough disseminated to produce sufficient public sentiment to weld them into our statutes.

Man's greatest civic obligation is to the public health. This sounds like the exaggeration of an enthusiast. Nevertheless, it rests upon those primary and fundamental principles of law that for over four thousand years have been the basis of civilization. Writ in tables of stone by the Supreme Judge Himself, these legal principles are so comprehensive as to embrace man's every possible relation: His relation to the Court of Heaven; his relation to the court of the home, and his relation to the court of man. But note, and note carefully, that the first of these five rules governing man's relation to man is the law protecting life. First, not by haphazard, but first by Omniscient design, because it is just as fundamental to the last four of these five laws as life is fundamental to chastity, property, reputation, and neighborly comfort. Note further, that "Thou shalt not kill" carries no provisions limiting its application to the 5,000 deaths occurring annually in the United States through willful acts of commission, and excluding the 500,000 deaths annually occurring in our country by an act of passive omission. Every citizen who does not take a serious interest in the public health of his or her community is a partisan to this criminal destruction of life. Like Lady Macbeth dipping her bloody hands in water, we say, "Out! damned spot," but it will not out, for all the real and feigned ignorance and indifference into which we submerge our individual and public consciences.

And now, lastly, how can the conscious citizen—this does not include everybody—discharge this obligation? He can easily inform himself, with a total amount of reading of not over ten hours, of the principal facts which will enable one to take an active and intelligent part in this work. He can be supplied, without cost, with this literature by writing the Secretary of the State Board of Health at Raleigh to place his or her name on the mailing list for the monthly Bulletin. He can read articles on this subject appearing in this paper monthly. He can vote for aldermen, county commissioners, and legislators who are informed in regard to this important problem.

"BACK TO THE FARM."

The peculiar conditions affecting our American life at the present time have conspired to very greatly intensify the desire, always lurking in the average mind, to get away from the excitement, expense and toil of our over-wrought urban life and find a home in the country. And when this secret longing of the nature is confronted with the picture, so artfully drawn by the real estate man of a home in the Sunny South, by the margin of a softly murmuring sea whose ripples are never lashed into storm waves by the rude breath of winter, where the whippoorwill and the mocking bird make music by night and the Zenaida dove chants her love ditty in languerous minor key in the Italian noon-tide, where the Jesamine and Poncettia display their glory and the orange grove now satisfies the senses with the perfume of its blossoms and by and by the purse with its golden fruitage—when a home in a lotus land is thrown upon the screen before the eye of fancy and it is demonstrated(?) that in such a land one may not only find all of peace and rest that the heart desires, but wealth as well, it is not strange that many should hear and heed the syren song, and often long experience in the arts of men and the advice of wiser friends are insufficient to prevent sacrifice and disappointment.

These reflections have been suggested in part, by a tempting advertisement which we promptly rejected, setting forth the great advantages to be secured by purchasing even a few acres in a certain Arcadian locality where with eternal summer overhead and all possible advantages at hand one might escape well nigh all the ills to which flesh is heir. Now this advertisement and others of like character which have applied for space in our columns, may be in large measure true, in the letter, yet the success they suggest is altogether problematical.

We have often been consulted with reference to conditions in Florida—and elsewhere. Not long since a lady showed us a circular inviting persons of small means to join a colony scheme in Northern Florida. The conditions as set forth were most tempting and the rates quite low. Wonderful statements were given of results secured from a few acres of this land and altogether there was no cloud on the horizon thus portrayed. But we said to this lady, what we have often sent to others, "Do not put a dollar in that or any other scheme of like character without very careful thought and the moral strength to lose all your venture without being distressed in mind or circumstances.

As a matter of common prudence, no one should invest in any of these land or colony schemes without personal examination and a careful consideration of all the outlying conditions. In the past twenty-five years we have known millions, many millions, invested in most promising localities which proved an absolute loss. And with the existing mania (for in some quarters it amounts to that) to get to the country, or to invest in land with the intention of going there ultimately, many more millions will be sacrified and generally by those who can ill afford the loss.

We heartily endorse the idea of a return to the country in any case where circumstances permit, for we love the country and deem it the ideal situation for the highest, purest and happiest life. The disabilities which so long have been its blight and bane, have disappeared in a great measure under the wonderful movements of our modern civilization and many of the real advantages of the city may be enjoyed with the most desirable conditions of country life. But after all there is far more difference in individuals than locations and to be happy or successful anywhere, the inner nature must be adjusted to outward conditions. There are many who would be wretched under the glorious skies that overhanging the Riviera, and many who left to themselves would starve upon the most fertile soil of earth.—St. Louis Christian Advocate.

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Charlotte District, Central Church, Monroe, July 21-24.
Shelby District, Dallas, July 28-31.
Statesville District, Catawba, July 21-24.
Morganton District, Forest City, July 28-31.
Greensboro District, Walnut St., Greensboro, July 6-8.
Franklin District, Franklin, July 28-31.
Winston District, Burkhead, July 14-17.
Mount Airy District, Boon, Aug. 4-7.
Asheville District, Weaverville, July 7-10.
Salisbury District, Salisbury, July 28-31.

Fairview Circuit.

On the 30th of July, in connection with our Quarterly Meeting, the new church at Bethany will be dedicated. All former pastors are invited to be present.

At Patty's Chapel we have had a most glorious revival, recently, continuing eleven days, in which there were twenty-two professions and fifteen additions to the church. The preaching was done by Rev. C. S. Kirkpatrick, of Brevard, and the pastor.

Joseph Fry.

Franklin District.

Spruce Pine Circuit.

As I have not made any report in regard to my work on the Spruce Pine circuit this year, I will say we have a good circuit and a good people.

We have just closed a glorious meeting at Pisgah. Forty-one conversions, fifteen additions to the church and about the same number jonied the M. E. Church and the remainder of the converts will go to the Baptist. Bro. Hayes, the pastor of the M. E. Church, came in the second day of the meeting and did some good work. The people say the meeting was the best one at that place in years.

My third Quarterly meeting will be at Grassy Creek July 12. We are looking for Bro. Hoyle, our presiding elder, to be on hand and do some fine preaching as he always does. We like him very much and we think we have the finest preacher that Morganton District has ever had. We are expecting to hold a protracted meeting at all of our appointments before Conference.

J. B. Hyder, P. C.

Salisbury Curcuit.

Many truthful things might be written about this pastoral charge. Some of them complimentary and some otherwise. But, I suppose this is true of every charge in the Conference.

First, perhaps this circuit has the distinction of being the only one in the Conference where the parsonage is owned by one of the congeegations. However, this one is so owned, so that if Shiloh ever becomes a station, and it may, then there will be no dividing of parsonage interest, moreover it is out of debt, the last $35.00 being paid a few weeks ago, and a fire insurance for $1,000 taken out about the same time. The trustees have contracted for a new light system for the Shiloh church, and are taking steps to put a new slate or metal roof on the same.

The Providence congregation is having some difficulty or at least a good deal of delay in getting seats for their most excellent new church. A firm in a North Carolina town who need advertising for their unreliability, sent a man here last summer who took the measure of the building, and a drawing or diagram of how the seats were to be made and placed, and after nearly a year of dallying finally gave up the job, and now the committee has made other arrangements and we are in good hope of having new seats by the protracted meeting in August and September.

Tabor has suffered the loss of two of its stewards, one by removal and one by death. Large drafts are constantly being made on this church and Bethel by so many people moving to Spencer and Salisbury to get employment in shops and factories. If there is not an annual addition of at least 10 per cent to the membership of all our country churches they will soon go down. Oh for a mighty baptism of power, for both evangelistic and pastoral service to fall upon both pastor and people, especially that part of the people known as the officials. Why, sirs, I believe if such a form of power should come on all the officials of this or any other charge as would move them (for the very love of it) to take the Christian Advocate, and hold daily worship in their families, every other good work would follow with the certainty of cause and effect.

J. T. Stover.

Granite Quarry, N. C.

Sunday School Excursion.

The Sunday School of Centenary Methodist Church of Winston-Salem ran an excursion to Durham June 27. They brought a large crowd and spent a most pleasant day. The train was stopped in front of Trinity College and dinner was spread in the beautiful grove of the campus. A committee from Trinity College and from Trinity and Memorial Church Sunday Schools extended many courtesies to the guests. An abundance of lemonade was provided. Beautiul souvenir cards containing a cut of the new building at Trinity College now being erected were prepared for distribution. Tables were provided for spreading a most sumptious dinner, and a number of the citizens of Durham had the pleasure of enjoying participation. Accompanying the excursion were Rev. J. E. Abernethy, pastor of Centenary Church; Rev. W. M. Biles, pastor of Burkhead Methodist Church; Rev. J. P. Rodgers, Agent of the Methodist Orphanage; J. F. Griffith, Superintendent of Centenary Sunday School; Prof. W. C. Jerome, of the Winston-Salem Graded Schools; Mr. J. F. Morris, Mr. Peter Brame, and many other prominent citizens of Winston-Salem. In the afternoon the party spent the time in the city. The train left the Union station at 5:15. The excursion party expressed themselves as having spent a most pleasant day. The citizens of Durham were glad to have these guests.

Delightful Entertainment.

A delightful entetainment was given last evening in the Sunday School room of Tryon Street Methodist Church by the children from the Methodist Children's Home, situated at Winston-Salem. The home belongs to the Western North Carolina Conference and has at its head Prof. H. A. Hayes. The entertainment consisted of a flower play which was artistic in conception and beautiully executed, showing good talent in the children and unusual skill in the director who trained them. A free will contribution of $50.00 was made by the audience which was moved to profound sympathy and admiration for the bright little children, in each of whose lives, as Prof. Hayes puts it, "a tragedy is locked up." However, under the magic touch of love, and the beautiful home atmosphere which Mr. and Mrs. Hayes are creating for these little ones, they are bright and happy, and too much can scarcely be said of Mr. and Mrs. Hayes in the noble and uplifting work they are doing. With Mrs. E. G. Register—the indispensible—to solicit it, Mr. Latta gave the party a trolley ride, Blake's drug store treated them to ice cream, and the Edisonia presented them with tickets to a moving picture performance, all of which the children greatly enjoyed. They returned to Winston last night, making their stay in Charlotte all too short.—Mrs. H. K. Boyer in Charlotte Evening Chronicle, July 2.

Textile Training at A. & M.

The textile industry needs well trained, industrlous and progressive young men. The mill business is one of the largest industries of the South and for an intelligent, well trained young man the opportunities for advancement cannot be excelled. As the South, especially North Carolina, is beginning to make finer and fancier goods, the demand for these men increases.

The Textile Department at the A. and M. College is exceptionally well equipped for instruction in cotton manufacturing, and is doing its share in the work of equipping the young men for these positions. Every machine that is in use in a cotton mill is included in the equipment of this textile school, from the cotton gin and picker to the loom on which the cloth is made. The students are systematically instructed in their work so that they not only receive a theoretical but also a systematic practical training.

THE SCHOOL OF EDUCATION.

The catalogue of the School of Education recently established at Trinity College has just been issued. This school has a strong faculty of fifteen men, and offers courses that will give teachers throughout the state an opportunity to prepare themselves for high school work. The curriculum covers two years, and the courses are so arranged that teachers can take ten hours in academic courses, five hours in high school methods and administration, and three hours in the science of teaching. The Trinity Park School and the Durham City schools offer the very best opportunity for teachers to study high school work.

Hon. J. Y. Joyner, Superintendent of Public Instruction, writing of the School of Education at Trinity College, says:

"I am much pleased and encouraged by this important step of the College in enlarging its School of Education, and in providing such a valuable course of the preparation of teachers in scholarship and professional education. The means for such preparation have been inadequate, especially for the preparation of men, either to the needs of the demands of the public and private schools of the state. I am confident that such a course of study as I find outlined here will add greatly to the service of the College, and will be a distinct and most valuable contribution to the advancement of education in the State."

Special boarding arrangements are being made for both men and women. No charge will be made for tuition.

The starry firmament on high,
And all the glories of the sky,
Yet shine not to thy praise, O Lord,
So brightly as thy written word.

—Sir Robert Grant.

REV. J. J. C. ANDERS.

The following account, by one who knewand loved him, has been furnished me for the N. C. Christian Advocate:

Rev. J. J. C. Anders was born near the present town of Gastonia, N. C., August 14th, 1848. He died almost instantly of heart failure at Damascus, Va., on June 3d, 1910, being 61 years, 9 months, and 19 days old. In his eighteenth year he was "born again," and united with the Methodist Episcopal Church, South, being an official member of the same for many years. He was a steward about 28 years, and a Sunday School superintendent about 20 years. About thirteen years ago he felt called to preach the Gospel, and without delay he became a local preacher in our Church, and magnified his office in this sphere by preaching the word at every opportunity, and with increasing power, until he was called away from earth.

He was a strong believer in the Methodist doctrine of holiness, a devout, prayerful student of God's word, and faithful in his attendance on the public worship of God. He rarely ever missed the mid-week prayer service; and he took great delight in talking about the things that pertain to the Kingdom of God. The worship of God was no empty formality with him.

He was married to Miss Anna Gallant, June 18th, 1874. His wife, to whom he was most devoted and kind, and two children, Mrs. W. T. Pennington of Damascus, Va., and Dr. McG. Anders of Gastonia, N. C., survive him. He reared his children in the fear of God, and the fruits of his labor remain.

His death came as a surprise, although of late he had had several sinking spells, but seemed not to regard them as serious. On June 1st, his son and daughter visited their parents at Solitude. The parents decided to return with them to their daughter's home at Damascus, Va. On the morning of June 3d, they left Solitude, arriving at Damascus in the afternoon. Instead of going direct to his daughter's home (Mrs. Pennington's) Bro. Anders and his son drove four miles into the country on business. On their return, having gotten out of the buggy, and started to the house of his daughter, he suddenly fell to the ground, and died in a few minutes. Surely "in the midst of life we are in death," and the truly wise man is he who is ready at any moment.

He was brought to Gastonia and buried in Oakwood Cemetery, at 10 a. m., June 5th, in the presence of a large number of friends in hope of "the resurrection of the just."

Geo. D. Herman.

Gastonia, N. C.

BOOKS FOR SALE.

I have for sale: Bank's Manual of Christian Doctrine; Swinton's Outline of World's History; Tillett's Personal Salvation; The Apostolic Age; The Cyclopedic Handbook to the Bible; Fletcher's Appeal; Catechism on Church Government. All nearly new. Sent by mail prepaid for 25 per cent less than list price.

Address Rev. R. L. Andrews, Glenville, N. C.

Book on Opium and Whisky Habits.

Dr. B. M. Wooley, of Atlanta, Ga., has published a little booklet entitled "Opium and Whisky Habits and Their Cure." Such a work will not appeal to the public in general, but if you happen to know of anyone who should have it, you can do him an act of kindness by sending the Doctor his name and address and the booklet will be sent with the author's compliments. Address Dr. Wooley. No. 26, H. Victor Sanitarium, Atlanta, Ga.

THE SIN OF EXTRAVAGANCE.

"It may be a folly, but you wouldn't think of calling extravagance a sin?" asked a young man of his minister.

"I don't care to offend you by harsh terms, and if we agree that it is a folly, that is reason enough for wishing to be wiser."

"But it's very easy to spend money when one is with others, and one doesn't like to be called 'tight.'"

"John," said the minister, "I don't propose to argue with you, but I want to tell you two stories, both of them true, recent, and out of my own experience. They will illustrate the reason why, knowing you as well as I do, having baptized you and received you into the church, I cannot view without concern your growing extravagance, and the company into which it leads you, and the interest from which it tends to separate you.

"A few months ago a young man came to this city, and spent his first days here under my own roof. I have known his father for many years, an earnest, faithful man, who has denied himself for that boy, and prayed for him, and done everything that a father ought.

"I chance to remember a word which his father spoke to me a number of years ago, when the boy was a young lad, and was recovering from a sickness that made it seem possible he would need a change of climate. I happen to remember meeting his father, who told me of this, and how he was arranging in his own mind to change his business, to make any sacrifice, to move to the ends of the earth, if necessary, for that boy's sake.

"The boy is not a bad boy. But he had not been in my home an hour before he asked me for the address of a taylor, and when his new suit came,—a suit which I thought he might very well have waited to earn,—it was silk-lined throughout. I do not believe the suit which his father wears as he passes the plate in church every Sunday is silk-lined.

"I knew what the boy was to earn, and could estimate what he could afford, and I knew that he could not buy that suit out of his own earnings.

'I had a letter from his father a few days ago. Shall I read it to you? It is very short. It says:

"My Dear Friend: I hope you will never know how hard it is for me to write to you and say that you must not under any circumstances lend money to my dear boy."

"And those last three words make it the more pathetic.

"The second story, too, is recent. Another boy, from another state, came to this city, and for the first few Sundays attented our church. We tried to interest him in good things; we liked him, and did our best for him. I saw little in him to disturb me, except that he was spending more money than I could think he earned. Recently I received a letter from his father. It is longer, and I will not read it, but will tell you the substance of it. He wrote saying that his son was employed in a business where, with economy, he ought to be able to make a living from the start, and with hope for advancement, but that from the first week he had written home for money. Not only so, but the father had all too good reason to believe that the boy was still leaving bills unpaid. The father wrote to ask me whether he could not arrange with some one connected with the church to receive the boy's money from home week by week, and see that it was applied to the uses for which it was sent. He added that he would be glad to consider himself a contributor to the church during the period of this arrangement.

"I had little hope that any arrangement of this kind would help matters, but I took it as indicating that the boy needed looking after, and I sent at once to look him up. Where do you think we found him? In jail.

"These are not imaginary stories, nor are they a remote past. And I see other young men for whom I am anxious. Wear the coat a little longer, but pay for it out or your own money. Be considered 'tight' if necessary, but live within your means. It is good sense; more than that, it is good religion.

"And now I will answer your question, or rather, you may answer it: Is extravagance merely a folly, or is it also a sin? What do you think?—Selected.

A NEEDED VACATION.

The housemother is the member of the average family who most needs a vacation. It may be that her work is lighter than that of her husband and sons, but it is more exacting and more monotonous. There is no complete relief from its strain, even in sleep. Her hours of supposed relaxation are spent for the most part under the same roof and the same conditions as her hours of toil.

It often happens that the vacation months are to her merely months of heavier work, because other people are taking vacations. There are picnics and excursions for which the children's lunch-baskets must be packed with goodies. If the family live in the country their city relatives often find it "so restful" to spend August on the farm. If they live in the city, Cousins Obadiah, Ann Maria, and Hezekiah can think of no greater pleasure than to go to town and be shown the sights and taken to the parks. So, in many cases, the housemother spends the summer in cooking for guests and equipping excursion parties instead of taking for herself the rest she needs after a year of toil.

The housemother is usually the person least considered in the choice of where the vacation weeks shall be spent, even when the family unite in taking an annual outing. This is not so much through other people's fault as through her own. She is so used to choosing what the rest like that she has fully convinced them it is what she likes—just as they suppose that she greatly prefers the smallest piece of pie, or that she is averse to pie altogether. "Her unselfishness," do you say? Well, it is nice of you to call it that. But in reality it is much more nearly allied to selfishness. It is a habit she has acquired of giving her husband and the children pleasure at the expense of her and their sense of justice, and in the end it is bound to be demoraliging to all concerned. So if she is a wise woman she will speak for herself when the subject of the summer outing is under discussion.

The prime requisite of a housemother's vacation is, that it shall be a complete change from the work of the year. I have known housekeepers who positively reveled in the thought of eating for two weeks at a boarding house table. "The cooking not as good as their own?" Certainly not—if it had been they wouldn't have reveled! The superiority of the home cuisine gave the sauce of triumph to every meal; and when the vacation was over they went home to cook, and cook, and cook, and cook, with new enthusiasm and a new sense of their own powers.

I know a dear woman whose idea of rest is to be where she need not rise at the warning stroke of an alarm clock. The need of early breakfast becomes to her, in eleven months of routine, a positive bugbear, and she considers any escape from it in the light of a vacation. I know another woman to whom the experience of ordering a dinner from a menu card seems like a leaf from the "Arabian Nights"—so unused is she to the enjoyment of a meal without the process of preparation.

Any change is good. The greater the change, the greater the area of body and brain which will be refreshed and recreated. The housemother cannot afford to do without her vacation, for she must give strength and hope and inspiration to her dear ones through all the year.—The Christian Evangelist.

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A WORD ABOUT ROOT BEER.

Root Beer as originally made by old Doctor Peter S. Knapp, way back in 1839, is still being manufactured in the old formula and recipe, by the Knapp Extract Company, 85 Warren Street, New York City, and you will notice, by their advertisement printed in this paper, that Root Beer is a Blood purifier.

There is no better or more economical drink for the home. If you tried once, you will get the habit.

If a man write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he build his home in the wilderness, the world will make a beaten path to his door.—Ralph Waldo Emerson.

The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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DORMITORY FUND.

Subscribed to date $125.00

* * * *

Are you filling a box to send to the Children's Home on Monday after the fifth Sunday in July?

* * * *

What are you doing about the Dormitory Fund? Let us keep the two objects for which we are to work this year, before our Leagues and do our very best.

* * * *

"The Church has in every way reindorsed the Epworth League and provided for its continued usefulness. Let our Chapters all show their appreciation of renewed opportunity by coming up to what is rightly expected of them."

The Junior League.

Statistics show that there are 4067 League Chapters, 1813 of which are Junior Leagues. Every church with enough children to run a Sunday School needs a Junior League to train these children to put in practice the teaching received in the Sunday School.

With the helps offered by the Central Office, in the hands of a consecrated Junior Superintendent who understands and loves children the possibilities of a Junior League are unlimited.

The Devotional Department trains the child for the vital work of the Church, reading and memorizing the Scriptures, Bible drills, sentence prayers, developing musical talent and teaching the children to know and appreciate our beautiful hymns and Sunday School songs, combined with the several study courses, including the Bible, our Church and its benevolences and missions affords a liberal education of the highest order.

The cottage prayer meetings and Bible readings and song services with the poor and sick, in their homes, or in the various public institutions is work that may be well done by the children if they are trained and their efforts are carefully directed.

The work of the Junior Superintendent should be to plan, aid and advise in everything and the results will more than compensate for the time and thought that this work requires.

North Asheville Juniors.

Dear Miss Johnson:

"It is so true that we are all attracted by life in every form. We like live people, live books and live organizations. We North Asheville Leaguers are indeed alive to every call. We hope that our fellow-Leaguers everywhere will find a joy in being alive and if they are dead may they soon awaken and be an inspiration and help to those around them.

"We are trying very hard to put into practice the lessons we learn. We want our lives to shine each day like a beacon light on a hill shedding its radiance to all the valley below.

"Our devotional meetings have been exceptionally good lately. It was emphasized very much at the Annual League Conference to try and give every one something to do as far as possible. We are now laying more stress on this part. There is a sermon in every verse or song said or sung by the little children. So true is it 'That a little child shall lead them.'

"We are progressing in every department. There are willing hands to answer every call. The secret of our success lies in our prayers. This too we have been emphasizing and it is surprising how much stronger we have grown. Now there are so many more who take part in sentence prayers.

The League and Light Bearers go hand in hand. We are thankful to tell you that we have just recently at the Reidsville Annual Missionary meeting, taken the Conference banner for the largest subscription to the 'Young Chrsitian Worker.' We have forty subscribers. We consider this one result of a reading league. Our Junior Superintendent was just this week telling us of a book, 'How to Grow.' We are going to order it at once.

"Then another plan we are just entering upon I will tell you of, if my letter is not already too long. In this beginning of the canning season we have conceived the idea of 'canning some of our pennies, nickles and dimes, rather than spending so many for chewing gum, ice cream, etc. A few afternoons since, a selected number of officers assembled at the home of our Superintendent, Mrs. Harley, with quite an assortment of tin cans which we had collected. We had also in readiness many pictures, mottoes, pointed sayings, etc. After our cans were nicely cleaned, with our paint boxes and mucilage, they were transformed into wonderfully pretty cans. We are to give them out next Sunday for three month's use. We will tell you later of our result and how much of the lesson of 'Laying up treasure' and the giving of the 'tenth' helps.

"We all send the best wishes to all the Leaguers, and for your success as our editor."

Rossie Byron Reed, President.

* * * *

The above report should be a source of inspiration to all our Junior Leaguers. Surely our North Asheville friends are "alive."

There is a world of meaning in the sentence, "The League and Light bearers go hand in hand." Will not some of the other Junior Leaguers let us have a report of the work they are doing?

Higher things remain to be done than have yet been accomplished. God and his universe still wait upon each individual soul, offering opportunity.—Bishop Spalding.

St. Louis Lady Cured of Eczema.

5639 Vernon St., St. Louis, Mo.
I have had Eczema for four years, and have tried everything possible to cure it, without success, until I tried Tetterine. Your medicine has cured me after six months' trial. Miss A. B. King.

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C. G. Butler, Argenta, Ark., wrote: "Used 4 bottles and gained 12 pounds and feel 100 per cent better."

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Our Little Folks

WHAT INSECTS GIVE US.

Before aniline dyes were discovered we had to depend almost entirely upon plants and insects for bright coloring matter for our fabrics. Of these, the tiny cochineal bug, living in Mexico and other warm regions, was the most valuable, as it gave a beautiful scarlet color. The galls which we call "oak apples," but which are really the cradles of insects, were once used a great deal for dyeing.

A cousin to the cochineal bug is the little lac insect, which gives us shellac to make into fine varnishes. The lac insects cover the twigs on which they live with a resinous sort of gum, which is gathered by the people of the Eastern countries, where this insect flourishes. The gum is heated and separated from the twigs and used for coating wonderful works of art, as well as being made into varnishes for fine cabinet work.

A spider spins a silken thread so much finer and stronger than any which man can make that it is used in one part of telescopes all over the world.

When we spread our bread with delicious blossom-flavored honey, we must remember what a deal of work it was for the busy bees to gather nectar from thousands of flowers and transform it into such a dainty sweet for our tables. The bees are some of the cleverest insects in the world. Honey-making is not their only accomplishment, as they are first-class wax manufacturers as well. Do you know what the bees do if a snail or any other unwelcome visitor enters their hives? They first sting him to death, and then seal him up in a little waxen casket, which they build around him. Thus cared for, there is no danger that he will decay and pollute the air of the hive.—Selected.

SHE FOUND THE THIEF.

Last year, a lady who was very fond of flowers had planted some seeds in a certain part of her garden, and had put little sticks into the ground above them, with tiny slips of paper fastened to them, telling the names of the flowers that were to come up there.

To her surprise, these little slips of paper began to disappear—two one day, three the next, and so on.

"Well," she thought, "I never imagined anyone would take the trouble to steal those; and, if they did, I should have thought they would have taken them all—not one or two here and there!"

For a long time she could not find out who was the thief, and then one day, as she stood by a window overlooking the garden, she saw a blackbird coming hopping along. He seized one of the little tickets, and pulled and tugged at it, but it wouldn't come!

So he passed on to the next, and at last pulled it off and flew away with it. Presently he came back and did the same thing again; and later on the lady found out why he had helped himself to her carefully prepared slips! What do you think he was doing with them? Why, carrying them to a tree near by, and using them to help in building his nest there!

A BEAUTIFUL APOLOGY.

Ned and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother while she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said, 'I wish there wasn't another speck of this hateful dirt in all the world!' But then, afterward, I 'pologized."

"I'm glad of that," said his mother. "Did you tell her you were sorry?"

'No, that is not the kind grandmother likes best," said Ned. "I just got another wheelbarrowful, and just said, 'Don't you want some more of this nice dirt, grandmother?' And then we were all right again."—Exchange.

HIS NAME GREW.

Little Luke Hayes could write his name. He brought his slate to show his mother what round, clear letters he could make.

"Would you like to make your name grow, Luke?" said his mother.

"I never saw a name grow," said Luke.

Then his mother took him out into the garden. She gave him a stick with a sharp point and made him write his name in large letters in the middle of a bed of black earth; then his mother sowed mignonette seed along the letters.

"Now," said she, "in a few weeks you will see your name growing tall and sweet."

Luke went away the next day to visit his grandmother, and when he came home again, three weeks later, he ran at once to the garden. There was his name, "Luke Hayes," in pretty green letters, just as he had written it. Luke was delighted, and has never failed to grow his name every year since.—Selected.

INVENTORY JULY 4TH.

Willie lost a finger,
Johnny lost a toe,
Charlie's life was saved
For the cannon would not go.
Jimmy shot an eye out
No pain did any shirk,
But poor old Doctor Sawbones
Is dead from overwork. Ex.

THE STORY OF A TURTLE.

Several years ago a boy who was spending his vacation on a farm near Cincinnati, while hunting in the woods, chanced to find a turtle with the date "1887" carved on its shell.

The boy took it to the cottage where he was staying, and amused himself by carving his initials, and the date ("1900") also, on the turtle's shell. He meant to keep it for a pet, but the turtle, not liking its new home, broke the cord by which it was tied, and made its way back to the woods.

This spring, a few weeks ago, a younger brother of that same boy, who was passing his vacation at the same cottage, found that very same turtle.

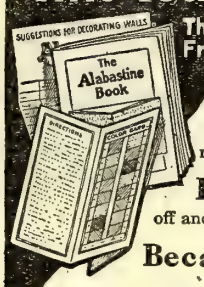
The turtle proved to be just as wise as it was ten years ago; for it made its escape again, and is still at large. —The Nursery.

To sing a song as we go along
(Though with pain the heart's aquiver)
Will lighten the way on the grayest day,
As gifts enrich the giver.

Maitland LeRoy Osborne.



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Because Alabastine is clean, stylish, costs little and is easy to put on.

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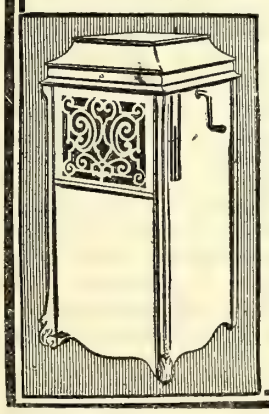
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

The following items taken from the Bulletin for July will be read with peculiar interest by every home mission worker. When the news of Miss Helm's resignation first reached us, dismay filled our hearts. So ably had she performed her work and withal had so endeared herself to the workers all over the connection that many felt there was no one to take her place.

The Home Mission Department of the Board of Missions is indeed most fortunate in her successor. Mrs. J. D. Hammond is no stranger to the workers and is admirably fitted both by gifts and training to the high work to which she has been called. She will maintain the high standard set by Miss Helm in editing "Our Homes" and it will continue to be a joy to the readers as well as a source of valuable information.

Just when workers are being called for at so many new points, it seems peculiarly sad to chronicle the death of Miss Alice Sneider of the Memphis Wesley House, but we can not question His wisdom.

Is there not some young woman in W. N. C. who is ready to offer herself for this place made vacant in the ranks of our home missionaries?

MISS HELM'S RESIGNATION.

The resignation of Miss Helm from the editorship of Our Homes has brought grief and pain to scores of home mission workers all over the South. For thirteen years her rare gifts have given to the Church a paper which has been instructive, inspirational and spiritual, and through it she has helped to shape the home mission policy of the Church. The Woman's Missionary Council declined to consider her resignation at first, but when it was found that her purpose was fixed, resolutions expressing appreciation of her magnificent work were adopted. Many expressions of regret at her retirement have reached the general office. Miss Helm, through her wonderful gifts, became a personal friend to every reader of Our Homes, who will follow her with tenderest love and sympathy back to her old home in Kentucky.

MRS. J. D. HAMMOND, EDITOR OF OUR HOMES.

The Home Mission Department of the Board of Missions is most fortunate in securing the services of Mrs. J. D. Hammond as Editor of Our Homes. Mrs. Hammond is well known to the constituency of the Woman's Home Mission Society by reason of her past service as Vice President. Her name has been associated with the work since the beginning, and her keen insight into the moral and social conditions of our country has made her invaluable to the organization. Under her direction Our Homes will not suffer loss in character or quality, but will go forward as heretofore as a leading force in the church.

A HOME MISSIONARY CALLED HOME.

Notice has just reached the office of the sudden death of Miss Alice Sneider, who was appointed head resident of the Wesley House in Memphis at the recent meeting of the Woman's Board of Home Missions. She had submitted to a surgical operation before going to Memphis in order that she might go to her work in the best physical condition. We have heard nothing of the particulars of her death —only the sad statement that she has been "called away" has reached the office. Miss Sneider was one of the working force at Kingdom House, St. Louis, Mo., for a year previous to her entrance at Scarritt Bible and Training School, Kansas City, Mo. She was greatly beloved by the people she served, as well as by her fellow workers at St. Louis. The year she was at Scarritt Bible and Training School she gave evidence of such gifts of leadership as lead the Principal to nominate her for the responsible position of Head Resident of the Memphis Wesley House when the appointments were being made at the Board meeting. "God buries the workmen, but the work goes on."

WANTED.

There are calls for resident kindergartners at several Wesley Houses. Women with kindergarten training and the missionary spirit are needed for this work. If a woman wants to invest her life where greatest results may be obtained there is no surer or quicker place than in a kindergarten in a Wesley House. Apply to Mrs. R. W. MacDonell, 810 Broadway, Nashville, Tenn., if you want to know more about these openings.

(Not for some time have we seen anything more pertinent or more encouraging than the following editorial from the Southern Christian Advocate. Let every woman read it, thank God, and take courage. Editor.)

EVIDENCES AND FRUITS OF AN AWAKENING CHURCH.

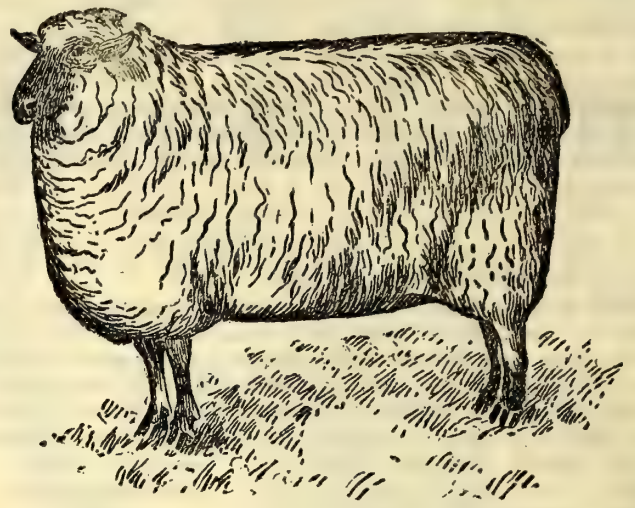
The report of the census bureau on religious organizations for 1906 brings at once great encouragement to the workers for home missions and a call to yet greater effort. During the past few years no fact has been more emphasized both by serious students of religious conditions and by the more pessimistic critics of modern religious tendencies than that the Church and, by inference, what the Church stands for has been steadily losing hold upon our city population. And seeing that the drift of our population has in abnormal disproportion set in toward the city, there has been enough in the foregoing statement to alarm, if not discourage. But from the report above referred to, it is shown that the relative population of Church members in our cities has really grown. For in 1906, taking the statistics of our chief cities, the percentage of Church members for all denominations was 31.9 per cent. as compared with 25.7 in 1890.

The significance of this fact as an evidence of the growth and vitality of the Church should not be overlooked. As indicated above, no argument has been so frequently and positively advanced to prove the decadence of the Church in numbers and vital force as that based upon its apparent failure to "hold" or gain the masses, especially in our cities. From this report, however, it is seen that instead of the assumed loss, there has been actual gain—not merely a gain that could be accounted for by the growth of the population. The fact is that

(CONTINUED ON FIFTEENTH PAGE)

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will buy your wool for cash and sell you blankets in exchange, or manufacture the wool into blankets for you if you will ship it to them. The excellence of their goods and their well-established reputation for fair dealing entitle them to your confidence and patronage.

Security The large capital and conservative management of this ban afford absolute security for all money entrusted to its care.

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EDWARD P. CHILDS, President ASHEVILLE, N. C.

Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE ANNUAL MEETING.

Aftermath.

The annual meeting has come and gone. The presence and inspiring talks of the great leaders who were with us last year were sorely missed, and there was but one messenger from the firing line. Neither were there any missionaries from our own Conference ready to go to the foreign fields as there were then. And yet our hearts were softened and went out very tenderly towards the new life offered to God's service. At the recent Board Meeting a granddaughter of our beloved Mrs. Wightham, was accepted and consecrated for service in Mexico. It seems very fitting that a granddaughter of our own "Aunt "Bumpass" Miss Nina Troy, of Greensboro, should accept the call to distant fields and go this fall to the Nashville Training School for preparation to answer that call in the most effective manner. Surely our love and prayers will ever follow her.

Then, too, in the rush of other business there was not time to hear all the reports brought by the delegates. We missed this source of inspiration. The gist of them will be found in the minutes, and some are so exceptionally fine that they will appear in the columns of the Advocate.

But despite all that we missed it was a good meeting. The 178 representatives were in dead earnest. The shoulder-touch of comrade with comrade was an inspiration. Together we reviewed both triumphs and failures. We thanked God and took courage. We swore new allegiance to the King and greater diligence in the prosecution of His business. With loving, expectant hearts, we tried to tarry in the Mount till we should catch a new vision of world-need and receive the pattern whereby our great leader would have us fashion our lives and service during the new year.

Shall this be the end of it all? Far from it. The real Conference begins when this one ends. As one has well said, "the end of the conquest is the beginning of the enterprise." Back of the leaders must be the hosts and the multitude must adopt the plan at the front. To be effective, the plans of the leaders must become the practice of the last man in the ranks. How to bring this to pass is the question of the hour—one which every delegate must conscientiously face.

The pattern accepted was held up in the last week's Advocate. Here it is:

A consecrated personality.
A larger prayer-life.
A double membership.
A $20,000 offering.

If it looks a bit impossible, it looks so only because we read from the bottom up. Begin right and the rest follows of itself. First give yourself, and put yourself under marching orders. Ask daily, "Lord, what can I do to help thee to-day." "Use me, not in my weak, feeble way, but in thine own strong triumphant way." "Let me lift somebody else out of the kingdom of selfishness into the kingdom of self-denying service." Let me win, not one, but many new workers for the white harvest fields, for may be some one is going to shirk her part." An average of one new for every old member—does it seem so impossible? Not if one really cares—cares enough to pray, to put wits to work, to persist unto victory. A timid worker's experience we may well make our own:

"I said 'What can be done?'
A voice said, 'Try!'
I tried, and behold what
God hath wrought."

Every new worker will bring a small gift—but how about those large gifts so much needed for our larger work? Through Christian education our work is largely done. School buildings of our own and better equipment are necessary. The money for these buildings is in the hands of God's people. How shall it be secured? Some one has said, "Ask God, and tell His people." Here are some of the most immediate and urgent needs, as given by Mrs. Cobb at the Board Meeting: For city of Mexico, $25,000; Normal School in Saltillo, Mexico, $45,000; Young J. Allen Memorial, China, $50,000; Mattie Watts Annex, Brazil, $25,000; buildings in Rio, Brazil, $100,000; Industrial School, Soochaw, China, $4,000. Let us courageously tell and expectantly ask for them.

Down the lines must the message go, from Conference officers to district secretaries, from district secretaries to society officers and through them to the last individual. With the high pitch of utmost confidence let us sing our slogan till the last woman shall catch the triumphant refrain and in her own heart sing,

I am coming, I am coming
With my new members strong.
New gifts and new-found workers
Shall be my rally song.
A billion heathen waiting
The way of life to know,
With heart and brain I'll labor,
The way of life to show.

"All cannot charge or lead the van,
All can be brave and true,
And where the Captain's standard waves,
There's work for all to do.
And work from which thou may'st not flee,
Which must be done and done by thee."

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

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GREENSBORO, N. C.



MR. EUGENE ANDERSON, President
Georgia-Alabama Business College, Macon, Ga.

"I see that the Christian Advocate has been saying some nice things about Mr. Eugene Anderson, President of the Georgia-Alabama Business College at Macon, Ga.", writes Miss Hester Butterworth of Atlanta, Ga. "I am certainly glad to see it. Although I did not take my initial training at his great college, I have felt the value of his assistance in business. I studied elsewhere first, and then I learned what he could do for me. I have recently had a chance to see what a course with him means to anybody who gets it, and he has given me some valuable training, although I was a stenographer two years before I met nim. My experience taught me also that positions are hard to get without a 'pull,' such as one gets through Mr. Anderson's influence. He is interested in all young people, and if one proves her worth, Mr. Anderson's influence is gladly given her, and that is all she needs to insure her success. I value my membership in the Georgia-Alabama Alumni Association above everything in business. I never intend to let my name get off that list as long as I am working as a stenographer."

Mr. Anderson's motto is: "Train a boy or girl, put him to work, and then let him pay his tuition afterwards."

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living.

"I would not be placed back where I was—not for this whole world rolled at my feet."

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You will be greatly pleased with the "new-like" appearance of your hat.

Collar Bands 5c each.

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CHARLOTTE, N. C.

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A person capable of thinking can be taken in by piano concerns offering coupons which they claim are worth from $50 to $150 as a payment on a piano, if purchased from them, is hard to understand.

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Manager.

The Sunday School Lesson

THIRD QUARTER—LESSON II—JULY 10, 1910.

Review.

Golden Text—The words that I have spoken unto you are spirit, and are life. John 6:63.

Vital Ministry.

Jesus was intensely alive. As we have studied His words and His works during the last three months again and again we must have felt the impression of His triumphant vitality. His words are always dripping with living energy. There is never a time when they are the substitute for thought rather than the expression of thought. But it is more than that, His words always have thought behind them. For sometimes thought, though clear, is cold and hard. The words of Jesus are full of heat and light. It is natural to come to them for warmth and it is natural to come to them for illumination. The secret of the dynamic quality of the words of Jesus is that they are the expression of a life of perfect fullness and richness as well as perfect spotlessness. The whole quality of victorious manhood which belonged to the life of Jesus is poured forth into vivid and vital speech. He is always living on the heights to which He summons men. And He is always summonsing men to the heights on which He lives. So His ministry is a ministry in which life and speech are all the while playing into each other and interpreting each other. And the great characteristic of it all is a compelling vitality.

Jesus came not simply to be an example of full and adequate life. He came to give life. So the Christian of today has a right to aspire to be a sharer in the triumphant vitality of his Master and Lord. There have been modern ministries, like that of Phillips Brooks, which have been the expression of a personality which had really caught the contagion of the vitality of Jesus. When the whole personality of a preacher glows with the eager energy which has been given to him by the living Christ, his ministry becomes dynamic in a sense never dreamed of before. It is a great thing when a man's words express clear and adequate and discriminating thought; and when there is added to this the thrill of a great vitality, then they come forth with a momentum and a power which go right into the lives of men.

The Parables.

It was partly because He was so splendidly alive and so loved life that Jesus spoke in parables. The parable was a story in which an abstract truth was made concrete and living. The parable took a homeless truth and gave it a home in some human incident. Jesus loved to take an idea and show how it worked when it was in control of the life of a man. He was eager to take great principles and show how they expressed themselves in human relationships.

Then Jesus used the parable for a judicial purpose. It helped in the process of shifting men which was one of the hard things about his ministry. For Jesus was seriously embarrassed by the number of men who followed Him without any interest at all in His moral purpose, simply because they got excited over His miracles. If a man was not willing to listen to Jesus with his conscience, Jesus wanted nothing to do with that man; but if He could get no moral response, then He wanted to repulse the man. He wanted men to know that they must be in earnest if they were His followers. For their own sakes He wanted them to realize that if they would not be in earnest they could not be His friends.

Now there was something about the very quality of His parables which was unattractive to the superficial and the selfish. If there was even the beginning of moral aspiration or regret over moral failure in the mind of a man, the parables of Jesus appealed to him and drew him on to the place where a new and deeper life was possible. But men of cold-hearted selfishness did not like the parables of Jesus. They were repulsed by them, and He meant them to be.

There must be this judicial element in all preaching. It should be full of human eagerness and winsomness, even as the preaching of Jesus was full of human eagerness and winsomness; but there should also be present that quality of moral decisiveness, and that appeal to the deeper moral and spiritual sympathies which so pervaded parables.

The result of this quality is two-fold: To selfishness and lethargy it is incomprehensible and unattractive. To even the beginning of eagerness after a better life it is full of power to attract and develop, and lead to the sources of the upbuilding of character.

The Claims of Jesus.

In the lesson which we have been studying Jesus has been making great claims. Sometimes they were made directly; sometimes they were assumed in what He said. We have heard Him say that only the Father knows Him, and only He knows the Father. We have heard Him declare that all things have been delivered to Him. We have heard Him call all those who are heavily burdened to Him and promise to give them rest. In the quietest and most assured way we have seen Him claiming for Himself a place which could belong to no other man in all the world.

The first thing to be said about these claims is that when we have really felt the impact of the life of Christ, somehow they do not surprise us. After we have watched His deeds and listened to His words, we have a feeling about Him which quite corresponds to the great things He says about Himself. We feel His uniqueness before He declares His uniqueness.

The second thing is that He makes these great claims not for the sake of Himself but for the sake of men. He knows that only if men realize who He is will He be able to do for them that which they so much need to have done. It is for their own sakes that He would have men put Him in a class which no man can enter.

This is the real reason for the perennial importance of the questions about the person of Christ. It does make a difference who He is. Only the Son of God can be the world's Saviour, and when we think inadequately of Him we are removing Him from the very place where He can do for us that which we need above all other things. When we exalt Him we make it possible for Him to exalt us.

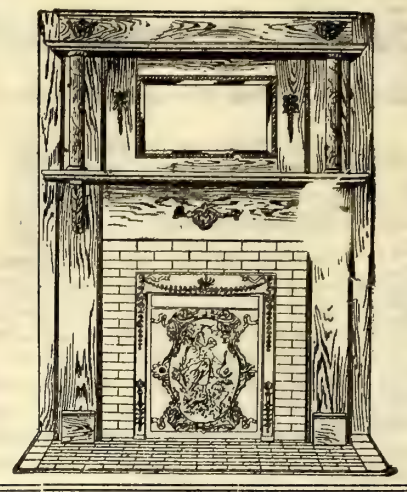
Jesus and John the Baptist.

John the Baptist was the last of the prophets. He had the greatness of the prophets, and he had the limitations of a man who sees one truth so intensely that he sees very little else. John's righteousness was a consuming flame. It burned its way into the consciences of his hearers. It produced a great moral revival. It elevated the thoughts of men until many who otherwise would not have been ready for the teaching of Jesus were able to respond to it. For John the moral imperative took on flesh and blood. He was God's great messenger to his time before Jesus came.

Such words of praise never fell from the lips of Jesus as when He spoke of John and his ministry. He was deeply stirred at the very thought of the unflinching heroism of the great prophet.

Jesus also felt the limitations of John. We shall always need moral heroism; we shall always need a passion for righteousness. But these do not make up the whole of Christianity. They are a preparation for the gospel; they will find a home in the gospel but they are not the gospel.

The least man in whose heart th gospel has whispered its secret o moral love knows a great thing whic the heroic prophet had not learne Righteousness must find its goal i that holy love which keeps all th intensity of its emphasis on moral de mand, but transfigures it until it be comes something greater than it coul ever be alone. John brought a nobl fragment to the Kingdom, but it wa not as a lovely fragment, but in it place in the temple of the gospel tha it was to find its true meaning. Th demand for righteousness is great, bu the demand for righteousness glorifie by love is the greatest thing in all th world.—New York Christian Advocate



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Cautionary Note: Be sure you get this stove—see that the name-plate reads "New Perfection."

The nickel finish, with the turquoise blue of the enameled chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

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(Incorporated)

The Farm and Garden

WHAT FARMERS WANT TO KNOW.

In the following paragraphs, taken from letters written in answer to the inquiries of Progressive Farmer and Gazette readers, possibly you may find an answer to some question that you have been intending to ask:

Sow crimson clover in early September, and if the ground is dry, roll it after sowing. Clover of any sort will not do well on an acid soil. A good time to apply lime will be as soon as the peas are cut. Spread 25 bushels of freshly slacked lime per acre, and harrow in lightly.

You can sow rye at any time from September to Christmas. If you wish to improve the land and sow something in the cotton for a winter cover, you should sow crimson clover, 15 pounds of seed to an acre. If the cotton was well fertilized, you will not need to use any more, but if there was only a little fertilizer put in the furrow for cotton, you had better apply some acid phosphate between the cotton rows broadcast. Sow the clover after corn and cowpeas in September. That is, sow the seed among the peas. Then you will have the best thing for sweet potatoes next spring. Sow the clover seed, too, or rye, after peanut and sweet potatoes. It will probably be rather late for the clover, and rye will answer as a winter cover.

I am rather puzzled to know how the practice of applying a second dressing of fertilizer originated. The only thing that may have a good effect from dressing during the growth of the crop is the readily available nitrate of soda. This simply promotes more rapid growth, and in land where cotton makes a good strong "weed," I do not believe that it pays to use the nitrate.

For alfalfa, I would advise sowing peas, letting them mature and turning them under in early September. Then apply 30 bushels of freshly slacked lime per acre and harrow it in well. Give the peas a dressing of 400 pounds of acid phosphate and on sandy soils 50 pounds of muriate of potash per acre, and it will all be there for the alfalfa. Never sow alfalfa in spring, but always in September. Use 25 pounds of seed per acre.

The planting of the early potatoes that have been kept in cold storage is a perfect success, and will give as good, if not better, seed than the real second crop, and planted in July will make a larger crop and better for table use. I would plant them in a deep furrow and cover very lightly till they grow and then work the earth to them till level and would not hill at all as we do early potatoes, the object being at that season to retain moisture.

The "green brier" is really the tuberous-rooted smilax. The only thing to do is to keep the tops cut off and never allow them to make green leaves and the roots will finally die. I am fighting them in my garden, and this is the only way I know. It is useless to grub them out, for every cut root will sprout, but no plant can long survive if not allowed to make green leaves. Of course I pull out any that I can pull up, but it is seldom that you can pull them. Nothing will overcome them but constant cleaning off of every shoot that gets above ground.

It is believed that the continual application of acid phosphate brings about acid conditions in the soil that are unfavorable to legume crops and many others. Acid phosphate is made by mixing equal weights of sulphuric acid and pulverized rock. The crops take the phosphoric acid and the sulphuric acid is set free and at once unites with the lime in the soil, forming sulphate of lime, or plaster, which does not sweeten the soil as the lime carbonate does, and acid conditions are brought about by the robbing of the soil of lime carbonate. The remedy is, of course, to apply lime to sweeten the soil and bring about conditions favorable to the legumes.—Prof. Massey in Progressive Farmer.

TEACH THE CHILD TO SEE THE BEAUTY OF FARM LIFE.

Here is a word for farm education. We hear so much of the "higher education" and see so much of the veneer of "culture" that we become weary and long for the wholesome, big-hearted contentment that should come from a knowledge of farms and farm life if the boys and girls are taught to get from them all they can give.

Such has been laid upon the drudgery of farm life that nearly every one believes the farmer to be the hardest worker in the world. Could we make the boys and girls understand that whatever is worth having comes from drudgery—and hard drudgery—whether at the plows, in the work shops or at the desks, and that success in any direction means years of toil and study, we might be able to keep them at home.

I never can be done with those who are ambitious for the betterment of their condition so long as the unlovely, uninteresting, monotonous life is theirs.

Why not begin in time to instill into young minds a love for the beautiful things God has given to the country—an insight into the lives of birds, bees and flowers, not from the financial side alone, but from the esthetic as well? Teach the children the harmony of bird music, the beauties of trees and blossoms; how the cunning seed develops into root and branch and leaf and by subtle combinations yields rich fruits for man's relief. The pictures nature paints on mountains, valley and sky. To be a relief, the pictures nature paints on one of a hurrying, tired crowd in a dusty street. To be in the broad cotton fields, the blue sky above and the free, pure air around is better than standing in a narrow passage between shelf and counter measuring cotton by the yard.

It is the false ideas of ease and comfort which tempt our children to towns.

The constant ding-dong of money values into a child's ear makes him grow hard as the dollars he covets.

Let us insist upon a course of study embracing a study of nature in all the various aspects. Create an interest in life—something to keep the mind busy with the real things that make for happiness, and contentment will follow as surely as day follows night—Eva L. Barron, in Progressive Farmer.

Don't neglect the brood sow. A good litter of pigs well raised will be worth as much as a bale of cotton this fall; why not give them some of your attention?

The only good farming is that which builds up the soil.

Produces Strength for Work—
Horsford's Acid Phosphate
It perfects digestion, calms and strengthens the nerves and builds up the general health.



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THE Bell telephone system of America, Mr. Farmer—the greatest system in the world—is at your service. You can have it in your home as soon as you want it. You can talk to your neighbors, your friends in town, to your doctor, or to folks in New York, Chicago or any other Northern or Southern city.

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We would like to tell you about our plan for installing rural telephones. Ask the nearest Bell telephone manager or write to us for descriptive booklet. A postal will do.

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KIDNEYS AND LIVER
but don't go and pack your stomach full of any and every kind of medicines, simply because they temporarily relieve your aches—get

HARRIS LITHIA WATER

and rid yourself of all **Kidney, Liver, Bladder** and **Stomach** troubles, with nature's simple, effective remedy. **Harris Lithia Water** stands without an equal—it cures and keeps you cured. Can be supplied by your druggist.

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Qckwork Silver Paste brings a quick and lasting lustre to silver, gold, cut glass, etc. It can not injure. Adds years of wear to silver.

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Our Dead.

York—Mrs. Mary W. York, late widow of Rev. Brantly York, D. D., and daughter of Samuel Lineberry, of Randolph county, was born in Randolph county, Jone 10, 1819, and died at the home of her son-in-law, Dr. J. W. Clontz, of Alexanders, in Buncomb county, May 18, 1910, at the age of 90 years, 11 months, and 8 days. She was buried by the side of her husband at Rocky Springs, May 19th, the funeral services being conducted by the writer, and at the same time the funeral service of R. Sanford Miller, a member of Rocky Springs Church, who was living at the time of his death, in South Carolina, was conducted, both reaching the church at the same time, and both having died the same day.

She was married to Dr. Brantly York at the age of 17 years and they lived together about 57 years. To them were born eleven children, seven sons and four daughters. Five sons and two daughters are still living. The daughters living are Mrs. W. J. Clontz and Mrs. John E. Rheim. The sons living are, W. C., W. B., N. D., Rev. B. A., and Rev. D. V. She was a member of the Methodist church about 75 years. She was a faithful and devoted wife and mother, which was clearly shown by the way she managed her home and affairs in rearing the large family of children, and caring for a blind husband, and helping him in his literary work, and in many other ways. She had a strong constitution, a strong Christian character, and was a very useful woman, a good neighbor. The children, grand-children and great-grand-children, rise up and call her blessed.

May the Holy Comforter comfort, keep, and bring all the relatives to meet her in glory E. Myers.

Taylorsville, N. C.

Miller—Robert Sanford Miller was born in Iredell county, July 12, 1872, and died in the Charlotte Sanitarium, May 18, 1910, at the age of 37 years, 10 months, and 6 days. He was happily married to Delia Sharpe, daughter of I. N. Sharpe, of Alexander Co., October 21, 1890, with whom he lived happily until his call to come up higher. To them were born seven children, four boys and three girls, all of whom, with the mother, survive him. He lived at Lando, S. C. at the time of his death, but his sickness was of such a nature that he was taken to the Charlotte Sanitarium for treatment. He took sick April 30th, and died May 18th. His wife reached him just a little before his death, and found him so weak that he could not talk much, but he said, "Come and let's go."

He professed religion and joined the M. E. Church, South at Rocky Springs, and was a member of this church at the time of his death, at which place we buried him on May 19, 1910. May the Comforter rest upon the sorrowing wife and children.

E. Myers.

Taylorsville, N. C.

Ardrey—Harrison Church and Sunday school were sadly bereaved by the death of Mrs. Mollie E. Ardrey (nee Howie) which occurred in April, 1910. She was a member of that church for more than 30 years, and in all that time adorned the doctrine of our Lord Jesus in all its duties, teaching the primary Sunday school class during nearly her whole membership, very lovingly, punctually and successfully. She was true in all the relations of life. She was married to Capt. W E. Ardrey, in young womanhood, with five young children, and to them were added five more, teaching them by all a Christian mother's love and example to love her. She was a good daughter, caring for an afflicted mother in old age, and as a neighbor, kind and unselfish. We hope to meet her in the rest of the saints.

A tribute from her fellow-laborers in the Harrison Sunday school.

Mrs. M. J. Bell,
Mrs. Fannie Robinson,
Mrs. Lou Kerr.

Martin—Mrs. Mary Elizabeth Martin (nee Jetton), was born in Lincolnton, N. C., January 14, 1844, died in Granite Falls, N. C., March 20, 1910, at the age of 66 years.

This simple statement only expresses the beginning and termination of earthly life. It cannot tell of the "walk with God," nor of the sweet experience of communion with Him. Sister Martin gave her life to God in 1851, in the days of her youth, and joined the church under the pastorate of that brave and faithful herald of the cross, "Uncle" Ivey. While she lived she remained faithful to her mvows; her life being one of gentle submission to His will, and strong devotion to His church. Though she lived within her home, and shrank from any publicity of life, she won friends on every side by the charms of her gentle and lovable disposition, She was of that old type of Christians, and believed in, and practiced a "daily walk with God," a life which had the effect of an influence for good on all who came in touch with her.

In her home life she left an impress that lives and bears fruit—"though dead she yet speaketh." She leaves a devoted husband, Mr. J. B. Martin, and daughter, Mrs. H. V. Bolick, who miss her cheery smile, comforting words and helpful life; but who live in the confidence that "some sweet day" they shall all be united at the Father's throne. Three brothers and two sisters yet survive her.

W. F. S.

Belton—Mrs. Lethia Belton, of Mt. Airy, N. C., died last Wednesday, June 29, 1910, at the advanced age of 79 years, 3 months and 28 days. She was converted while a girl and joined the Methodist Church in Rockingham County, her former home. She leaves one son and two daughters. For the past eight months she had been a great sufferer, but bore her sufferings with wonderful patience; at the last, however, she seemed to fall asleep and thus passed away. "He giveth his beloved sleep." Jno. F. Kirk.

Individuals and systems of government become perfect, as love is blended with wisdom and justice.—Walter De Voe.



"It's ruined, and I wore it only twice! Simply torn to pieces on that wash-board! Why didn't I use La France undry Tablets."

Dainty laces and lingerie skirts and waists demand care.
Do they get this by being scrubbed to pieces on a wash-board?

La France Laundry Tablets

save the clothes by dissolving the dirt, so that it is only necessary to rinse the garments to have them sweet and clean and snowy white.

Shave half of a Tablet and half a bar of any good soap in a gallon of boiling water, and when it is dissolved, put it in a wash-boiler full of warm water. Put in the clothes, and in 15 minutes take out and rinse. The clothes are clean and white.

5c bar does two washings. All grocers.
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Quarterly Meetings

ASHEVILLE DISTRICT
D. Atkins, Presiding Elder, Weaverville, North Carolina.

Third Round

Weaverville	July 11-12
Burnsville Circuit, Concord	July 16-17
Burnsville	July 17-18
Bad Creek, Dexton's Bend	July 20-21
Mars Hill, Laurel	July 23-24
Fairview, Bethany	July 30-31
Hot Springs, Point Rock	August 4
Marshall, Jewel Hill	August 5-6
Central	August 6
Bethel	August 6
Haywood Street	August 13
North Asheville	August 13
Riverside	August 13
District Conference at Weaverville,	July 7-10

CHARLOTTE DISTRICT
W. K. Boyer, Presiding Elder.

Third Round

Matthews, Bethel	July 9-10
Weddington, Hebron	July 9-10
Polkton, Hopewell	July 16-17
Prospect, Prospect	July 22
North Monroe and Icemorlee, Center,	July 23-24
Ansonville, Cedar Hill	July 30-31
Lilesville, Olivet	Aug. 6-7
Wadesboro	Aug. 7
Mount Zion	Aug. 13-14
Calvary	Aug. 14
Unionville	Aug. 20-21

FRANKLIN DISTRICT
J. E. Gay, Presiding Elder, Franklin, N. C.

Third Round

Murphy Circuit, Bogle's Chapel,	July 9-10
Hayesville Circuit, Hayesville,	July 10-11
Hiawassee Circuit, at Rogers,	July 16-17
Murphy Station	July 17-18
Webster Circuit, Webster	July 23-24
Dillsboro and Sylva, Dillsboro,	July 24-25

The Franklin District Conference will be held at Franklin, July 28-31.

GREENSBORO DISTRICT
W. R. Ware, Presiding Elder.

Third Round

Walnut St., Greensboro, Dist. Con.,	July 6-8
Pleasant Garden Circuit, Bethlehem,	July 9
East Greensboro Circuit, Gibsonville,	July 10-11
Denton Circuit, Clarkesbury	July 16-17
Wentworth Circuit	July 23-24
Reidsville	July 24-25
West Greensboro Circuit, Groom's,	July 30-31
Randolph Circuit, Ebenezer,	July 31-Aug. 1
Ruffin Circuit	Aug. 6-7

The District Conference will convene July 6-8 at Walnut Street Church, Greensboro. The opening sermon will be preached Tuesday night, July 5th, by Rev. R. L. Melton. The Conference will begin its first session Wednesday, 9 a. m., and adjourn Friday in time for all who desire to do so to leave on the afternoon trains.

MORGANTON DISTRICT
R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Third Round

Elk Park	July 9-10
Spruce Pine	July 12
Bakersville	July 16-17
Green River, at Lebanon	July 23-24
Forest City at Forest City	July 30-31
Broad River at Kistler's	Aug. 6-7
Cliffside, at Hollis	Aug. 13-14
Henrietta and Caroleen, at Henrietta,	Aug. 20-21

District Conference at Forest City, July 28 to 31.

MOUNT AIRY DISTRICT
R. M. Taylor, Presiding Elder

Third Round

Hilton, Baldwin's	July 9-10
Jefferson, Bethany	July 16-17
Creston, Big Laurel	July 23-24
Watauga, Valle Crucis	July 30-31
Boone, Boone	Aug. 6-7

District Conference will convene at Boone, on Thursday, August 4, and continue over Sunday. The editors of the Advocate, representatives of our schools, and any others who may have official business will be entertained free, and are cordially invited.

SALISBURY DISTRICT
J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Third Round

Kannapolis, Shiloh	July 9-1
China Grove, Landis	July 10-1
Woodleaf, Gay's Chapel	July 16-1
First Church, at night	July 17-1
Linwood Circuit, Macedonia	July 23-2
Lexington, at night	July 24-2
Mt. Pleasant, Center Grove	Aug. 6-
Concord Circuit, Boger	Aug. 7-
Bethel, Big Lick, at Bethel	Aug. 13-1
Central	Aug. 1
Jackson Hill, at New Hope	Aug. 20-2
New London, Palmerville	Aug. 27-2

SHELBY DISTRICT
Jas. R. Scroggs, Presiding Elder, Shelby, North Carolina.

Third Round.

Shelby Circuit, Sharon	July 9-1
Shelby, Lafayette St	July 1
Belwood, Lawndale	July 15-1
Polkville, Casar	July 16-1
Mt. Holly, Moore's Church	July 23-2
Stanly Creek, Dallas	July 30-3
Lincoln Circuit, High Shoals	July 3

STATESVILLE DISTRICT
E. L. Bain, Presiding Elder, Statesville, North Carolina.

Third Round

West Statesville, at Marvin	July 9-1
Broad Street	July 16-1
Race Street	July 17-1
Catawba, at Concord	July 19-2
Rock Spring, at Camp Ground	Aug. 13-1

WAYNESVILLE DISTRICT
W. H. Willis, Presiding Elder.

Third Round

West Asheville	July 16-
Spring Creek, Spring Creek	July 23-
Haywood, Finchers	July 30-
Brevard Ct., East Fork	Aug. 6
Brevard Station	Aug. 7
Mills River, Averys Creek	Aug. 13-

WINSTON DISTRICT
T. F. Marr, Presiding Elder, Winston Salem, North Carolina.

Third Round

Davie, Concord	July 9-
Mocksville	July 10-
Burkhead	July
Southside	July
Centenary	July
District Conference, Burkhead,	Winston-Salem, July 14-

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Woman's H. M. Society

(CONTINUED FROM PAGE TEN)

those who have been wont to speak with such positiveness of a waning vitality in the Church, have fallen into the fallacy common enough in estimating the progressive influence of principles or the growth of institutions. They look only at what remains to be done. They lose sight of the power and promise, not only actual but potential, in what has been done. They forget also the true element which enters vitallyy into every great problem of human progress and uplift.

Out of the foregoing statistics we draw yet another enheartening conclusion. Since the period covered by these gains, there has been a marked change in the evangelizing spirit and methods of the Church. As wonderful as have been the changes wrought during the past few years by the mind of man in its progressive mastery of the substance and forces of nature far more wonderful have been the changes wrought by and through the spirit in quickening and realizing energies long potential in the organized Church. The methods and uses of the Sunday-school are becoming definitely aggressive, positive instead of formless, passive, negative. In every branch of Church membership there is evidence of new life, new activities, progressive ideas, organizing and striving for definite realization. Children, young people, women, and even the men are begining to talk, think, study, organize with a view to giving and gaining more definite knowledge about their duties and opportunities as Church members, and with a view to doing some definite thing toward the realization of these duties and opportunities. Not only are the several branches of the Church more closely knit together through this community of aims and efforts, but out of this quickening sense of duty, this enlarging activity of service there are emerging a fuller realization of the need for unity; a keener vision of human brotherhood which are bringing the various branches of tfhe Church together into a higher harmony of faith and a more effective co-operation in the service of men and God. Growing out of and contributing to this unity and efficiency of service are the increasing numbers of State, national, interna'onal, and world conventions of Christian workers without discrimination of race or denomination. The pulpit too has descended to the pew and the pew not seldom lifts itself to the work level of the pulpit. Ministers count it not lost time to turn to the uplift and consecration of world affairs the powers which they have consecrated to the preaching of the Gospel, while upon many of our strongest statesmen and secular leaders has fallen the mantle of the ministry. Some of the strongest preachers of righteousness today belong to the ranks of the laity. Indeed in many ways the world seems to be entering into an era of divine presence such as was pictured by the prophet Joel when he said, "And in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Surely with so many indications of moral awakening, of the quickening into activity of spiritual forces and energies, there is no time to predict a decadent Church or a falling off in religious vitality. We are the rather passing through the transition period of the fuller realizations and higher triumphs of the spirit which is Christ's.

Let culture and science go on advancing and the mind progress as it may, it will never go beyond the elevation and moral culture of Christianity as it glistenes and shines forth on the gospel. Take the Bible, book after book, and you will find that this Book of Books has been given us in order that in contrast with it, as with a new world, we may study, enlighten and develop ourselves.—Goethe.

There is no good in praying for anything unless you will also try for it. All the sights and supplications in the world will not bring wisdom to the heart that fills itself with folly every day, or mercy to the soul that sinks itself in sin, or usefulness and labor to the life that wastes itself in vanity and inanity.—Henry van Dyke.

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EDINBURGH AND THE WORLD MISSIONARY CONVENTION

By BISHOP WALTER R. LAMBUTH

On the night of June 13th a most remarkable press of people filled the corridors and central hall of the Royal Scottish Museum in the ancient city of Edinburgh. Exhibition cases on the ground floor had been moved aside, and potted flowers and palms from the City Gardens had been set among the statuary. Into the midst of this marched a brilliant procession. The Lord Provost of Edinburgh, accompanied by his wife and danghters, and the magistrates, the council, and the town clerk, in official robes of white and scarlet, took their places to receive the twelve hundred delegates to a Missionary Conference. Attended by the uniformed bearers of the official sword and mace and the halberdiers, they made a most imposing show. Two by two the visitors filed past them. First came a delegate from Constantinople; after them came men and women from Berlin and Peking, from Tokyo and Christiana, from New York and from Rio de Janeiro, from India, from Russia, from the Transvaal, from Syria, from the countries of the Far East, and from the islands of the Pacific, some in evening dress, and some in their curious native costumes. In addition to the delegates and their hosts and hostesses, who were all personally received, other guests to the number of near five thousand filled the Museum.

What was the meaning of such a civic function? It meant that Edinburgh, always noted for her hospitality, had set herself to extend the heartiest welcome to a Conference which she realized as an event not only of national but of the widest international importance. It is indeed a memorable occasion when 160 Churches and evangelical societies from over the whole world gather themselves into one great body with a single harmonious purpose. What aspect of the missionary movement is more impressive than the fact that the purpose to preach Christ to all the world, in accordance with the divine command, has been able, after so many years of separation, to bring together men and Churches of the most diverse creeds and organizations into one vast council? Here, putting aside all difference and uniting upon the one essential thing, the preaching of the risen Christ, they have set themselves to debate the methods best suited to a harmonious accomplishment of this apostolic aim.

Grim Edinburgh has been in the past the scene of many a religious conflict. She has set in motion movements which have vitally effected the whole world. But surely there has been none so important to Christendom as this assembly in which the Archbishop of Canterbury and the Moderator of the General Assembly of the Church of Scotland, the Bishops of Birmingham and Durham, and the President of the Baptist Union, leaders of the Methodists, Congregationalists, Quakers, and Original Secessionists have all come together to discuss in amity the problems of world evangelization. God's blessing has fallen in fullest measure upon the missionary efforts of the Church. There is no better witness to the fact than the manner in which the common struggle of their missionaries in heathen lands against the common foe has brought the denominations of the Christian world to a realization of the essential unity of their beliefs and hopes and at the same time to a nearer view of the Lord whom they serve.

Edinburgh is in many ways an appropriate place for the Conference. Perhaps in proportion to her size no country has displayed the missionary effectiveness of Scotland. To her fell no small part of the pioneer work of modern missions. Was it not Mungo Park and David Livingstone who opened the way for Christian missions in the Dark Continent? Was it not Mackay of Uganda who made possible the birth of a great Christian State in Africa under the protectorate of Great Britain? Who was more marvelously used of God than John G. Paton in bringing the message of the gospel to the islands of the South Seas? And it was his fellow-worker, Robert Chalmers, also a Scotchman, who by his work and by his personality drew from Robert Louis Stevenson the significant remark; "Those who deblätterate against missions have only one thing to do—to come and see them on the spot." And it was Scotland and Alexander Duff that were primarily responsible for that great chain of colleges in India which stands to-day as one of the great bulwarks of a Christian civilization in the empire.

In a country that has produced such men it is but just to convene a Conference that marks a new epoch in the history of missions. Missions long ago passed the experimental stage. It long ago passed beyond the voices of detractors and objectors. It has proven its right to the central place in the Church of Christ. Furthermore, in the Missionary Conference held in London in 1888, and again in New York in 1900, it demonstrated that the time had come when denominational differences could be laid aside in order to hasten the fulfillment of the commands of Christ. But the present Conference marks an advance over those that have gone before not only in a wider representation and a heartier cooperation between the most diverse bodies such as has not been known in Christendom since the days of the early Church, but also in the distinct purpose for which it has been called. It has not met merely to emphasize the needs of the non-Christian world, nor to awaken enthusiasm by inspirational addresses. Its purpose is more than that. For the first time the problem of missions is to be studied in a scientific way. For eighteen months special commissions have been gathering information concerning the facts and policies of mission work throughout the world from those best equipped to speak by reason of actual experience. From every quarter missionaries and missionary administrators of long experience have been brought together in Edinburgh to discuss the findings of these commissions and to determine upon the most effective, the most fruitful, and the most urgent methods of bringing about the speedy evangelization of the world. The conclusions reached, therefore, will represent the combined experienc of all Protestant missions wrought out in a manner which will insure its harmonious application throughout the varied fields.

Thoroughly characteristic of the spirit of unity which pervades the deliberations was the plea of Rev. G. Bugnion, of the Swiss mission of Portuguese East Africa. In presenting the crying need of that country and the inability of his own mission to cope with the advance of Islam, he begged that other societies would come in, offering them not only the heartiest welcome in their own midst, but promising also the assistance of the Swiss Society in negotiations with the Portuguese government, which has been slow to accord other foreign missions an entrance into the country.

Not less striking is the evidence of the enlarged place which Christian missions is coming to occupy upon the horizon of the civilized governments of the world. Once European governments in particular were inclined to look upon missions as a disturbing element and upon the missionary as a troublesome fanatic. That day has passed. Not only are they beginning to realize that the march of missions is a fact to be reckoned with, but also a powerful ally in furthering the organized peace of the world. In replying to the Provost's speech of welcome, Bishop La Trobe communicated the following message from the German Colonial office: "The German Colonial Office is following the proceedings of the World Missionary Conference with lively interest, and desires that it be crowned with blessings and success. The Colonial Office recognizes with satisfaction and gratitude that the endeavors for the spread of the gospel are followed by the blessings of civilization and culture in all countries. The good wishes of the German Imperial Colonial Office accompany your proceedings."

The message of King George of England to the Conference was in part: "His Majesty views with great gratification the fraternal cooperation of so many Churches and societies in the United States, on the Continent of Europe, and in the British Empire in the work of disseminating the knowledge and principles of Christianity throughout the world. The King appreciates the supreme importance of this work in its bearing upon the cementing of international friendship, the cause of peace, and the well-being of mankind."

It is indeed true. The effect of such a gathering is world-wide. It touches not only the one subject of missions; its influence goes out in every direction, transfusing every phase of life with the renewed vision of a truly Christian civilization. Well might the Archbishop of Canterbury, in the opening address of the Conference say: "Fellow-workers in the Church millitant, the society of Christ on earth, Lord Balfour has reminded you what it is that brings to this hall today an assemblage which, if men be weighed rather than counted, has, I suppose, no parallel in the history either of this or any other land. This Conference is unique, not merely in missionary annals, but in all annals.

Unique it is, and the Archbishop prayed that it might also be unique in fruit when, after an address by Mr. Robert E. Speer on "Christ the Leader of the Missionary Work of the Church," he offered a prayer and pronounced the benediction over such an assembly as no archbishop had ever blessed before. In that first meeting, presided over by Lord Balfour of Burleigh, the Churches of Christendom came together in a spirit of unity such as only God could have made possible. It is a prophecy of what shall yet be done not only in unchristian lands but in our own as well in forwarding the speedy coming of the kingdom of Christ.

At this great gathering the Methodist Episcopal Church, South, is well represented, having in all thirty-three delegates of whom those coming from mission fields are: Drs. H. C. Tucker and C. W. Tarboux, of Brazil; Dr. and Mrs. A. P. Parker, of China; Dr. J. C. C. Newton and Mr. and Mrs. W. K. Matthews, of Japan; the Hon. T. H. Yun, former Minister for Education and Vice Minister for Foreign Affairs, and Rev. W. G. Cram, of Korea; Rev. R. C. Elliott and Miss Ellie Tydings, Miss Lelia Roberts and Miss Esther Case, of Mexico. It will be a significant message of renewed missionary activity, or more studiously formulated policy, and, above all, of a world-wide Christian unity that these representatives will carry back to their work. To-day is a day of great things. It is God that leads.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

The local papers refer to the game played last Saturday between a local team and the "Gibson Girls" as a slippery game. We fear that the expression, slippery game, is only too suggestive. It was no doubt a slippery game in more ways than one. The fact is when womanhood is so debased as to go over the country, bantering the men for a bold exhibition of feminine coarseness, any game played with such an aggregation is a slippery one. We are a little bit ashamed of Greensboro for giving shelter to such a bunch.

* * * *

Governor Patterson, of Tennessee, is making his campaign for reelection on the square issue of opposition to prohibition and of attempted justification of his course in pardoning Cooper, the murderer of Carmack. He shoulders the whole responsibility, and in doing so we cannot see how he can expect to escape responsibility for the murder. Will the people of Tennessee sustain him? We do not believe that they will. The papers announce that Senator Bob Taylor has baulked and refuses to canvass the state in Patterson's behalf. No doubt this is the beginning of the end and many others will follow the example of Senator Taylor.

* * * *

The waywardness of young Ewing Waterson, son of Col. Henry Waterson, of Kentuckey, has caused much newspaper comment. This young man shot and seriously wounded a saloon keeper at Saugerties, New York, a few days ago. It is suggested that the young man had been suffering from "religious melancholia." One of our exchanges very aptly suggests that the outbreak of young Waterson was more likely due to the fact that he had too much of the saloon keeper's goods on the inside. One of the discouraging features of present-day society in America is the manifest degeneracy of the children of prominent and wealthy families. It is sadly true that many parents of one generation work hard to acccumulate wealth only to purchase infamy for their children. These hard-working parents are to blame for most of this themselves, because they turn fools and begin to swing onto the caudle appendage of society and live like princes, just at the period when the children would otherwise learn their own lessons of industry and economy. There is a constant evolution in society. Only the comparatively poor and obscure of one generation seem to have any hope of success in the next.

EMPTY TITLES.

Discussing the tendency to cheapen titles of distinction, the Greensboro Daily News has an editorial in the last Sunday's edition which we would like to give our readers in full, but the lack of space forbids. The following extract, however, will give the reader the gist of this sensible plea for a reform in the matter of indiscriminate use of titles of honor:

"As we understand the matter, the title of honorable should be given to the President, vice-president, cabinet officers, speaker of the house, senators and representatives in Congress and to the judges of the United States and to the governors, lieutenant governors, state officers, presidents of the senate, speakers of the house, and judges of the several states and to no one else. But there is not one man in ten or one newspaper or political chairman in a hundred who sticks to this rule or in fact comes anywhere near sticking to it. The honorables surpass in number even the colonels and the captains.

But if we feel that we just must give a title to a man who has no right to a title, then why not adopt the nomenclature of the old time negro and call him "boss?" There is far more reason in this than in the titles we do use. If we wish to express the idea that a certain man is a person of authority and influence, then there is no particular reason why we should not call him "boss," for that expresses just exactly the idea we wish to express; while to call him colonel would imply military service, or honorable would mean distinguished civil service, ideas that never entered our minds in connection with the man upon whom we wish to bestow the title.

We should do one of two things; either drop all titles and stick to the good, old-fashioned Mister, or else we should let titles mean something and convey some definite information. As a republic we profess to repudiate the system of honorary titles in use in England and other European countries, but those countries have at least one advantage over us; a title means just what it professes to mean and heaven help the usurper of a title to which he cannot prove a legal claim.

We are aware of the fact that we are treading upon a good many toes in what we have said, and we admit that custom has given a fairly good excuse if not a justification for a good many unearned titles that are being worn. But we are not hitting at individuals. We are simply attacking a custom which we think is all wrong and which we think should be abandoned both as a matter of ordinary common sense and as an act of simple justice to those who have earned titles that are now rendered almost valueless by the number of unearned titles in common use."

In writing this criticism the editor of the News was very considerate of the feelings of the clergy and their friends who have gone wild with a mania for the doctorate. These days, in America, every preacher who gets out of the woods at all is dubbed doctor, and if he has sense enough to escape the vanity of a sap-head there is nothing he can do but go quietly along and submit to the indignity. Along with the plea of this editor for a return to plain "Mister," we want to join in a plea for a return to plain "Brother," in referring to a preacher, unless we know that we are in the presence of one who is really entitled to the distinction implied in the doctorate. It would no doubt puncture the vanity of some of the little doctors if the public were to be made aware of the process by which these dignitaries had attained to their distinction. But these small men who climb up some other way rather than entering by the door to distinction, are not half so much to blame as a lot of silly folks who have decided that their pastor, no matter what his rating may be, just must be dubbed doctor. Let everybody take a new start and substitute brother for doctor. It sounds better and always fits.

MORAL SENTIMENT ASSERTED.

The almost universal revolt against the reproduction of the recent prize fight at Reno in moving pictures is encouraging. We should thank God for the existence of a moral sentiment in the country that will call a halt when it is proposed to deluge the whole country with the slime and filth of such a brutal performance.

This noted prize fight, with all of its demoralizing effects, followed by an organized movement to perpetuate its influence as a corrupter of public morals, suggests a national law prohibiting such a thing anywhere within the bounds of the United States. If our country has the right to bar the mails against anything tending to corrupt the morals of the country we see no reason why there should not be power to prohibit the prize fight. If upon no other ground, this should be justified upon the ground that the public peace and safety are endangered, as is witnessed by the riots which occurred in all parts of the country as the result of this fight.

There is also another suggestion to which we feel public attention should be called. The prize fight is the culmination of an organized system of gambling which is permeating our country and utilizing all forms of sport in order to ply the business of the professional blackleg. The fact is the vital breath of American sport is the gambling opportunity which it affords. We regret to pen the words, but a sense of public duty compels us to say that there would hardly be another game of league base-ball if it were not for the professional gamblers who make merchandise of the occasion. The result is that thousands of church people all over the land are furnishing the sinews of war for the support of as base a set of men as ever gambled on the turf or in the cock-pit. It is strange indeed that people of good standing should lend themselves to the patronage and support of a system that is doing more to destroy public morals than all other gambling schemes combined. Men behind these schemes pose as benefactors when in fact they are riding the unwary and taking their money, which is the price of public morals instead of a consideration for innocent sport. The prize fight is only the other end of a system of sport, beginning with the base-ball league, the whole of which is pre-empted by the gambler and thug. Why do some Christian people lend themselves to the support of such a system?

PUBLISHER'S NOTICE.

The summer months are particularly trying on the publishers of the Advocate. A good many statements have been sent out to those indebted, in fact to all of them. It will be a great favor if all will strain a point if necessary and send us the amount due. Let subscribers also send in their renewals.

ANNUAL REPORT BOARD OF MISSIONS, 1910.

The Annual Report of the Board of Missions is just from the press. This book has 265 pages and contains a full report from each mission field and the latest missionary facts of interest touching every department of work, also a quadrennial review of our missionary operations, the Treasurer's report and report of departmental policies and work. This book will be sent free upon application (send 7 cents for postage). Forward your name and address with postage to Board of Missions, M. E. Church, South, 810 Broadway, Nashville, Tenn.

NOTES AND PERSONALS.

—Rev. D. H. Comann has just closed a very successful meeting at Morganton.

—Rev. J. D. Rankin, of the Statesville circuit, will preach a sermon to children at Cool Springs on the first Sunday in August in the afternoon.

—We were glad to greet quite a number of the brethren, preachers and laymen, in the Advocate office during the session of the Greensboro District Conference.

—Rev. Marvin Culbreth, of the North Carolina Conference, has been appointed Assistant Secretary of the Epworth League and assistant editor of the Epworth Era.

—Prof. J. A. Livingston, of Brevard Institute, spent a few days in Greensboro and vicinity after the adjournment of the District Conference, and was a pleasant caller at the Advocate office.

—We regret that a daughter of Rev. D. Vance Price, of Mount Airy was badly shocked by lightning on Monday, July 4th. We are glad to learn, however, that she has entirely recovered from the effects of the shock.

—On Wednesday evening, July 6th, Mr. Ralph Scroggs, of Washington, D. C., was united in marriage to Miss Edith Talley, of Statesville, Rev. J. R. Scroggs, of Shelby, performing the ceremony at the home of the bride.

—In an unusually severe storm which visited Weaverville on Wednesday of last week the steeple of the Methodist Church was struck by lightning. We are glad to learn, however, that the damage to the building was only slight.

—Miss Clara Dunreath Starrett, of Mooresville, was married to Mr. John Pressley Cavin, of the same place, on Wednesday evening of last week. Rev. R. M. Courtney performed the ceremony which took place at the home of the bride.

—Mrs. S. B. Turrentine and little son, Walter, spent a few days last week with friends in Greensboro. They stopped over returning from Chatham county, where they had been to attend the funeral of Mr. Atwater, uncle of Mrs. Turrentine.

—We regret to learn that Mrs. Hornbuckle, wife of Rev. J. P. Hornbuckle, of the Ruffin Circuit, is quite ill at her home in Reidsville. On account of her condition Brother Hornbuckle had to return home the first day of the District Conference. We sincerely trust that she may be spared and restored to health.

—Dr. James L. Mann, for thirteen years superintendent of the public schools of Florence, S. C., has been elected Superintendent of the city schools of Greensboro, to succeed Prof. W. H. Swift, who resigned to go into the profession of law. Dr. Mann is a graduate of Emory College, Oxford, Ga., and comes highly recommended.

—We were delighted to have a call on Thursday from our old friend, Mr. M. O. Sherrill, State Librarian, of Raleigh. He was in the city visiting his daughter, Mrs. S. L. Alderman and his son, Mr.

E. G. Sherrill. Brother Sherrill takes as much interest in the affairs of the church as any minister, and never allows his heart to get away from the Western North Carolina Conference.

—A pretty wedding took place on Wednesday evening of last week in the College Chapel at Guilford College when Prof. O. V. Woosley, of Asheboro, was happily married to Miss Florence Robertson, of Guilford College. The ceremony was performed by Rev. Albert Peele, of the Friend's Church, assisted by Rev. J. E. Woosley, father of the bridegroom. After their return from a trip to northern cities, Mr. and Mrs. Woosley will be at home at Asheboro, where Mr. Woosley is superintendent of the Graded School.

—Many friends and relatives of ex-Congressman John W. Atwater, of Chatham County, were shocked to hear of his death, which occurred suddenly on Monday, July 4th. He dropped dead while plowing in his field. He was 70 years old and no doubt undertook work too vigorous for a man of his age. Mr. Atwater was a prominent man in his section of the state, having twice been elected to the State Senate, and once to Congress. He was a loyal and faithful Methodist, always the preacher's friend, and served the church for a long period as an official member.

—Great sympathy is felt for the family and relatives of Mr. J. R. Pearce, of this city, on account of the sad death of Brother Pearce which occurred at Broad Oaks Sanitarium, at Morganton, on Wednesday of last week. Brother Pearce had been in declining health for several years and for quite awhile was confined to his home. Some two or three weeks ago he was carried to Morganton for treatment, but there was no improvement till the end came on Wednesday. Brother Pearce was one of the oldest and best known citizens of Greensboro, and had been a member of West Market Street Church for many years.

—Rev. L. T. Mann, pastor of Main Street Church, Reidsville, closed a meeting in his church on Thrusday night of last week that had been in progress some three weeks or more. The meeting was conducted by Rev. Raymond Browning of the North Carolina Conference. As a result of the meeting, fifteen persons were received into the church last Sunday morning and as many more have given their names who will be received later. Brother Mann speaks in high praise of the preaching of Brother Browning and says that the meeting has accomplished great good in particulars that cannot be measured by mere statistics.

GREENSBORO DISTRICT CONFERENCE.

The Greensboro District Conference met at Spring Garden Street Church, this city, on Wednesday, July 6th, and continued in session till Friday following, adjourning on Friday at 12 o'clock.

Rev. W. R. Ware, the presiding elder, presided, and Rev. O. P. Ader, pastor of South Main Street Church, High Point, served as Secretary, with Mr. A. H. Nance, of Walnut Street Church, as assistant secretary.

All the pastors of the District were in attendance during the Conference, and there was a good attendance of laymen. Notwithstanding the fact that the Fifth District Congressional Convention was in session in the city at the same time, held here by a dead lock till aftter the Conference adjourned, political excitement seemed to have little effect upon the attendance. No doubt a few delegates were kept away on account of this, yet the interest was sustained throughout and there were fairly good congregations, especially at the preaching hours.

Brother Ware had each report tabulated on the black-board as it was given, and at the close of reports on a given topic, the Conference was enlivened by spirited discussions. This method took the Conference out of the route of dull and desultory methods and proved a time-saver, even though at times it seemed to savor a little of school-room methods. We commend Brother Ware, especially, for not allowing the regular preaching services, morning and evening, to be set aside for other matters.

The reports from the various charges indicate that the church is making steady progress. The discussion on the spiritual state of the church, especially, showed that there is much concern for the success of the word in saving souls and in building up believers.

There were fewer visitors than usual. Prof. Aldridge represented Trinity College and Prof. Livingston spoke for Brevard. Rev. W. M. Curtis, of Greensboro, spoke for Greensboro Female College and in behalf of Christian education generally. The Advocate man spoke in behalf of the circulation of the paper, and a goodly number of new subscribers were added to the list.

The preaching was done by Revs. R. L. Melton, L. E. Stacy, S. T. Barber, C. A. Wood and E. K. McLarty, and was of a high order.

The laymen's meeting was held Thursday afternoon, presided over by Mr. Geo. H. Miles and characterized by interesting and spirited discussions.

As is usually the case when the District Conference is held in a city church, the immediate community did not seem to get out of the occasion as much as the country church or the church in the smaller town.

One of the most interesting features of the occasion was the visit of Superintendent Hayes and Mrs. Hayes, of the Children's Home, with a chapter of orphans. The children sang beautifully and touched the hearts of the Congregation as nothing else can. Superintendent Hayes made a telling address.

The Woman's Home Mission Society was represented by Mrs. F. H. E. Ross and the Foreign Missionary Society by Mrs. R. R. Alley and Mrs. Blanch Carr.

Rev. J. W. Long and his congregation gave the conference royal entertainment. The fact is Spring Garden Street church, from a very small beginning, some ten or twelve years ago, has developed into one of our best churches, and under the leadership of Brother Long they are doing a fine work in that part of the city.

Rev. W. R. Ware, the presiding elder, in the second year of his term, has the satisfaction of seeing gratifying indications of progress in all departments of the work. He is untiring in his devotion to the work and eats no idle bread.

In another column the Secretary furnishes a full account of the proceedings.

ASHEVILLE DISTRICT CONFERENCE.

The District Conerence season is upon us, and the Conferences will come quick and fast during this month of July. The Asheville Conference met in the good town of Weaverville on last Thursday, July 7th, and I had been for some time looking forward to the time when I would be there with the brethren. Duties elsewhere, however, prevented my being present on the opening day, but on Friday morning I went out from Asheville on the new electric railroad and found the Conference well under way with Dr. D. Atkins in the chair and Rev. D. J. Miller at the secretary's table. I believe every pastor was present and quite a large lay delegation from all parts of the district. The reports were generally encouraging and the outlook for the year quite hopeful.

The sermon of Rev. John W. Moore, of Hendersonville, on Thursday morning from Romans 12:1 was a new, crisp sermon, from an old text delivered too with earnestness and received by a large congregation as the truth from the heart of the preacher.

In the afternoon interesting speeches were made by Rev. Hounshell of the Korean Mission and Miss Pescud who has spent so many years in the work in Brazil. These missionaries both emphasized the urgent need of the people in these fruitful mission fields and had many incidents to relate throwing light upon the conditions they have to face and the encouragement they have received on account of the victories they have won, and the converts they have snatched from superstition and sin.

On Thursday evening Dr. E. H. Rawlings one of the new Missionary Secretaries spoke on the urgent needs of the Mission Board and the amazing possibilities which lie before the Church if we will all awake fully to the needs of the great world which lieth in wickedness and enter earnestly upon the task of meeting them. The threatening weather kept many of the people from this service and it seemed a pity for he said so much that all should have heard. Dr. Atkins, the presiding elder, was fortunate in securing for the Conference these three—Dr. Rawlings, Bro. Hounshell and Miss Pescud, all specialists in Mission work, to speak at the Conference and the seed they have sowed will surely bring forth abundant fruit.

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One of the very profitable discussions which the Conference took plenty of time to thrash out on Saturday morning was the ways and means to a better support for the ministry. Dr. Detwiler made a fine speech, setting forth the needs of the ministry and the ability of the people to pay better salaries. Rev. W. A. Newell followed this with just such a speech, bristling with original statements, as only Newell can make, and then a general discussion entered into freely by preachers and laymen indicated that all were agreed as to duty and determined to do better things.

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Mrs. H. A. Dunham, of Ashville, representing the Woman's Home Mission Societies spoke on the importance of this work. She made a fine talk and a fine impression. Her statements were so clear and her knowledge of the work so complete that she held the crowd and if more societies are not organized in that District as the result of her appeal I shall be disappointed.

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Alfred Cook Gibbs, James Crawford Beard, Richard Luther Flowers and George Asbury Condrey were licensed to preach.

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George L. Hackney, of Asheville, Prof. O. S. Dean and Dr. C. P. West, of Weaverville, and Dr. W. J. Weaver, of Marshall were elected delegates to the Annual Conference with F. A. Walton and C. P. Rodgers as alternates.

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Rev. W. M. Curtis could not be present to represent Greensboro Female College, but he sent Miss Dozier in his place and she made a good speech for the college and was busy among the people in behalf of that institution.

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Rev. J. B. Craven, the new president of Davenport, was there too and represented that school which has for years had such a generous patronage from that section of the Conference. He says the prospect for the fall term is encouraging and expects to be filled to full capacity next session. I was glad to hear him say that he contemplated establishing a chair of Hygiene in the College. The public health is a subject of increasing interest and the people are beginning to see more and more that cooperation with the doctors in the effort to prevent disease will result in the elimination of those maladies which are the result of filth and ignorance. The chair of Hygiene in a Female College filled by a conscientious physician will reveal to the young women much that they ought to know of things of which they are wholly ignorant and would teach them too what foods are digestible and how to prepare them—how to dress and otherwise take the best care of their bodies. I trust that President Craven will introduce this chair and that other schools will also adopt the plan.

* * * *

It was my privilege to be the guest of Prof. M. A. Yost at this Conference. He is a man of scholarship and Christian grace who has been actively identified with Weaverville College for near a quarter of a century. He is a painstaking and competent teacher and has never forgotten that it is the province of a teacher not only to instruct in the course of study but to aid in the development of the Christian life of the students. During these years Prof. Yost has been actively instrumental in shaping the characters of so many of the young people who came under his influence in the class-room. What a mighty power is the Christian teacher! In seeming retirement he often lives, but sends out a constant stream of blessing to the world in the noble men and women whose characters he had helped to shape. Prof. Yost has for many years been the faithful superintendent of the Weaverville Sabbath school and is regularly in his place at every service.

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Weaverville College is doing a fine work for Western North Carolina. President O. S. Dean, who has been in charge for a year is the right man in the right place and he is enthusiastic in his work.

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The Secretary, Bro. Miller, has promised to send a full report of the Conference for the next issue.

S.

Few men in every age have learned that their best thoughts cannot be held captive in words. Words make our feelings common; and they live the best who keep a kingdom of the mind untouched and unexpressed, that still doth let its riches fall silently, like blossoms of heavy-laden trees, upon the common day. If men could always articulate their feelings, the well of life would soon run dry.—From "The House of Chimham."

FROM OLD VIRGINIA.

Rev. J. M. Rowland.

My visit to Washington some time ago like the old time sermon had four heads. Firstly, I desired to visit some good friends whose doors had long been thrown wide to me. Secondly, a desire to look in on the Baltimore Conference in session in Mt. Vernon. Thirdly, to see how my Uncle Sam kept house. Fourthly, to have the honor and pleasure of marching in the funeral procession of one Joe Cannon, born in North Carolina. Our old state has done great things for the country in the men she has kept at home and the ones she has sent away, but she will have to be good a hundred years to counterbalance for the blunder she made when she let Joseph Gurney Cannon get away from Guilford Battle Ground.

All but fourthly passed off with flying colors. The Speaker wasn't dead as the papers had led me to believe (and caused me to go to the capitol for the funeral) or else like the fisher-boy's worm, which cut in two still wiggled, "he was dead and didn't know it." Or being dead was embalmed by undertaker Rockefeller in Trust Oil spices and kept on cold storage of the meat combines. Anywise the Speaker being dead yet speaketh, and was speaking language not often heard in a Methodist class meeting. It was told in Washington, however, that the Speaker had fallen, and the Sunday before I dropt in and attended a Methodist church evidently thinking where people believed in the possibility of falling from grace, they also believed in the possibility of the fallen being reclaimed, and therefore could help him some. The preacher's sermon was from the text: "The Lord hath need of him." Whether or not the preacher told the Speaker what the Lord intended to do with him when he got his hands on him I did not learn. If he did not he missed a fine climax to his sermon.

Another Divine that Sunday preacher on "If Jesus should visit Washington." I inferred from this that the Lord not only did not live in the Capitol city but was not even in the habit of visiting the folks who did live there. I saw those who surely would not know Him were they to meet Him on Pennsylvania Avenue. But that night in old Mt. Vernon I found Jesus was in Washington. The battle-scarred Methodist preachers from many hills had come, and if Jesus was not there before he had come with them. Great were those tributes to Wesley.

The next day I learned that Jesus was not only in Washington but was in Congress, and in this day in which gold is our national color and the jingling of silver our national music, and the devil so clearly evident in halls of law it is refreshing to know the Lord is there also. I heard brave Morris Sheppard, of Texas, make his great speech on "Old Age." How strange it sounded to hear that great tribute to Wesley with spiritual fire poured into the face of Cannon. If you want to be proud of the manly stand of a Christian congressman in the atmosphere of liquor and lucre, write a postal to Hon. Morris Sheppard, M. C., Washington, D. C., and ask for a copy of his speaches. His speech on "In God We Trust" makes you feel like some exhorter ought to have arisen and called for congressional mourners.

That evening I heard another man on Wesley. It was strange that in Washington I heard more of Wesley than I heard of Washington. There were present on the floor of Congrtss 36 Congressmen out of 380. Oh, well, the day was fine, the waves of the old Patomac were rippling in the sun and the fish were jumping fine. If Uncle Sam would pay me $7,500 a year to fish instead of looking at the face of Joe Cannon, I would have gone too. We will not be unjust and say they all were fishing. In the Senate it was better. Clapp, of Minnesota, was skinning the Railroad Bill, while La Fallette, (Wis.) stood by to hold for him. Dolliver (Ia.) held his knife gleaming in the air while Overman (N. C.) and Borah (Idaho) were rubbing in the salt. Root (N. Y.), Hughes (Cal.) were rubbing soft soap while Elkins (W. Va.) was slinging his white wash brush.

In the Treasury, and the building of printing and engraving it is money, money everywhere and not a cent to spend. Seven hundred men and women were printing paper money. At 4 P. M. everything is checked up and if a stamp is missing the doors close on all until it is found. Some time ago ten dollars failed to turn up. The entire force was locked up for more than twenty-four hours until the bill could be found. It was found in a woman's rat. The rat and the woman were both dealt with and since then the rats have been watched. In this building there are underground vaults which contain two hundred and fifty-five million dollars in silver and gold. Only two people know the combination. The doors open of their own accord at 4 p. m. every day. Should one touch the lock an alarm from delicate electric wires would set alarm gongs going in the office of the Treasurer of the United States, the Capital Police guards of the buildings and a regiment of soldiers, all of whom would be there in a giffy. I did not touch the lock.

I went to the White House. A countryman stalked across the lawn with a pound of butter and a dozen eggs to sell the President. Through a friend I got into the President's dining room but there was nothing on the table. Mrs. Taft came in and did not even ask us to have a seat. It does not seem the mistress of our land would have such bad manners.

Washington is a great city. The money Uncle Sam spends is beyond the grasp of human minds. The magnificence and splendor of the capital beggars description. The power of the Trusts, Steel, Meat, Oil and Liquor, is beyond your imagination. Dr. E. E. Hale when chaplain of the Senate was walking through its halls with a friend and was asked, "Doctor, is this the body you pray for?" A twinkle came in the eye of the old New Englander and he replied, "No, I get up to pray and when I look at them I pray for the country." This is a time when the country needs praying for. The situation at Washington calls for the Church to pray for the country.

Some or our law makers are like a Georgia negro who was being urged by a friend to enlist in the Spanish War. "What I'se gwinter list in de wah fer?" said he. "I'se not mad wid nobody, dem dar Spainyards haint done nothin to me." "You ought to go," said the friend because you love your country." "Shaw," said the negro. "I'se done been livin in town so long I'se got no use fer de country." There are many in the city and in office with the same sentiment. God pity them. They laugh at the country, they prey upon the country, they misrepresent the country, they turn loose upon the country the wolves of greed. But the country will defend itself, the country will win the day. The country is behind Washington. The city cannot live a day without the country. The country is nature's home, "God's great out of doors." Her hills, her principles, won by blood, will outlive the din of cities. God made the country, man made the city, as to who made the best job, judge ye.

As I write this on the Nation's birthday—a beastly negro and a still lower white demon are battling out each other's blood out in Reno, Nev. A depraved populace looks on and cheers, a waiting public, with demoralized taste awaits the news, and this in a Christian country and not in bloody Rome in the middle ages. The glass of death runs out its rum, while Americans revile on the brink of eternity, and this on the nation's birthday. But cheer up! God is not dead. He is behind this country. The day is on the way when He will bare his arm, brush these curses all away, and with his own fingers pick up the trampled strings of liberty and truth, while descending angels strike the chords and the hills resound with the sweet refrain.

"My country tis of thee,
Sweet land of liberty."

Richmond, Va.

IMPORTANCE OF RELIGION IN EDUCATION.

By J. A. Livingston.

The writer has had the privilege during the past year of attending several educational conferences in the South which discussed only those questions which concern the secular schools. And the dominant idea of all these discussions has been that the schools as now conducted are not as practical in their instruction as they should be, and that they are failing to place the proper emphasis upon the moral side of education. It is admitted by all that the chief object of education is to develop character, and to make useful citizens. When measured by this standard much of our modern education is a sad failure.

It is high time that those of us who teach, especially those in the secondary schools, should turn our attention to the question as to what we are going to do about it. It is true that the child should receice moral and religious training in the home, but it is also true that in the majority of homes he does not receive it. And however much the teacher may dislike the task he must supply the need if he does his duty. His chief business is to form and develop character; if he fail here he fails altogether.

The people support the schools and they have a right to demand that the course of study be adapted to the life of the community in which it is located. In other words, that the pupil be taught those things that will really prepare him for life's duties. This does not by any means exclude those subjects which are usually called cultural. By all means keep a part of them at least in the course of study. But do not keep them there to the exclusion of those subjects which are more practical.

Moral education is closely allied to education for efficiency for the moral life is rooted in every serious occupation. U. S. Commissioner of Education, Brown, in his last report says that not only is every subject and every school occupation associated with moral pervasive influences, but they offer also some of the substantial materials of moral character. It is none the less true, he says farther, that one of the most available and necessary means of approach to the subject is that of direct instruction. No subject is worth very much to a child or a man until he has thought about it and studied it.

In making up the course of study it seems that school men have assumed that the moral side to the different subjects of the curricula would be brought out by the teacher. The teacher on the other hand seems to have assumed that the pupil can get education in morals by absorption or some other mysterious means for he devotes no part of the school day to its consideration, nor does he explain to the pupil that the subjects in the school course have any moral value whatever. His principal business is to get knowledge into the student's cranium. He does not show its relation to life, to character, to the soul's destiny, to anything. No wonder then that oftentimes students, even before they leave the school are grossly immoral.

But the greatest mistake our modern educators have made is in assuming that the moral life can be rooted firmly anywhere except in religion. The strongest motive that anyone can have for living a moral life is in his religious convictions. Without religion morality isn't worth much anyway. In our state schools no special religious system or particular creed should be taught, but the pupil should be lead to see that religion is a very real part of life, and that no one can be really successful without religion.

It has taken educators in the public schools years of sad experience to learn this fact. At last they have been compelled to admit that schools owned and controlled by the churches have tbeen everlastingly right in maintaining that the chief emphasis in education should be placed upon religious training. Religious education prepares not only for living our short life on earth in its broadest and fullest sense but also for living throughout eternity. We need not only practical efficiency but also eternal efficiency.

Brevard Institute.

THE WORK IN KOREA.

Those who keep posted on current church history are aware of the fact that the most miraculous chapter in this history is now being written in Korea. What is doing now in Korea is like that which took place in the days of the Apostles. Any member of the church who persistently declines to take and read his church paper and keep himself informed on this wonderful work of grace is rather an object of pity than of scorn.

We take great pleasure in giving herewith a letter from our missionary in Korea, Rev. J. R. Moose, which is kindly furnished us by Brother Fonville, to whom it was written, as will be seen, in acknowledgement of timely and furnished by him and other friends in Greensboro. Here is the letter:

Choon Chun, Korea, May 4, 1910.

Mr. J. F. Fonville, Greensboro, N. C.,

My dear Brother:

Your good letter of Feb. 26, came to hand some time ago but I have been out on my work and have not been able to catch up with my correspondence for which I trust you will pardon me. I can not begin to tell you how much we appreciate your contribution of $200.00 for our girl's school. Last fall one of our lady missionaries contributed $100.00 with which I put up a building and started the school in October. We now have sixteen pupils among which is the daughter of the Gover-

nor of this Province. Your good gift will enable us to make some much needed improvements and enlarge the work. Please thank every one who has had a part in this good work and assure them that their help is appreciated by us. As you say this may be the beginning of a Female College—Lord grant that it may be so—and that it may become to this district what G. F. C. is to North Carolina! At any rate it is the first effort ever made in this part of the world to give girls an education. I shall be sending you a picture of the school soon.

I have to tell you of the departure of our dear brother Ye Duck Su whom your Sunday-school has been supporting. He received his transfer and appointment to the upper Kingdom on the 8th of April. He had not been well for many months but had been going on with his work till the latter part of January, since which time he had been unable to do much preaching. The cause of his going was Bright's disease which the doctor could not control.

He was the first among our native local preachers to be transferred to the upper kingdom and he went out with peace and joy in the Lord. It still holds good that "Our people die well." He assured me during his illness, more than once, that all was well and that he had no fears for the future. I was away on my district when the call came but Mrs. Moose was with him just before the going and she asked him if he wished to leave any message for me, whereupon he answered: "Tell the pastor, 'The Lord is my Shepherd," and he was soon gone with these blessed words upon his lips. Brother Fonville, it is worth all that I have put into Korea during the past eleven years, just to have known and loved this man and to have this message come to me from his dying lips. And what a joy it will be to you and your fellow workers to know that he was true to the end and had great victory when he faced the last enemy.

His family is now left with no income at all and how they are to live I do not know but one thing I do know that they shall not suffer if I can help it. For this month I am paying the wages to the widow and shall continue to do so till I hear from you. It will not take all to support them but if I can provide four or five dollars a month they can do very well. The wife is not strong and is therefore not able to do much towards supporting herself; besides she has two babies, one about two years old and one less than two weeks old, having been born since the father's death. I shall not be able to put another man in this place before our annual meeting which will be in September. With your consent I shall use enough of your contribution to Bro. Ye's salary to support his family till that time. The oldest son is in our Songdo school and has been for two years. He is supported while in school, that is his board is paid, by a friend of mine in Atlanta, Ga. I do not know what that friend will do next year about keeping him though I trust that he will continue this good work.

There is one other boy of nine years in the family and he is in our boy's school here, is very bright and we hope to see him take his father's place in the work when he is old enough, though that will be a long time in the future.

I have watched with much interest the forward movement of the laymen and thank the Lord for the hope that comes of your work.

I was out on one of my circuits last month and during a trip of twenty-one days I baptized ninety-nine people, besides meeting many new believers and hearing much to make my heart glad. The Lord is answering our prayers for the million this year and from all parts of the work we have good reports.

I am sorry to tell you that Mrs. Moose is not well, has been confined to her bed most of the time for two weeks, but is a little better now and will be entirely well before this reaches you I trust.

Now let me thank you and all your fellow workers once more for your continued interest and help in our work, and beg you to be much in prayer that the Lord may use us in just the way that will count most for His glory.

Most cordially yours,

J. Robert Moose.

We do not understand in the least perfection of God's self-surrender until we know that it is absolute. God has given His worlds away and cannot take them back again. He has given to us, His children, real eminent domain over the things He has made.—Samuel R. Calthrop.

Our Children's Home Department

Edited by Supt. H. A. Hayes

REPORT OF J. P. RODGERS FOR WEEK ENDING JUNE 25, 1910.

Pilot Mountain: J. G. Slate, $1.00; P. E. Simmons, $5.00; Mrs. R. C. Butner, $5.00; J. W. McKinney, $5.00; J. W. Kallam, $10.00; Dr. R. E. L. Flippin, $25.00; C. S. Waters, $10.00; S. W. Fulk, $5.00; W. J. Swanson, $10.00; W. T. Boyles, $5.00; W. C. Presnell, $5.00; A. B. Harrell, $5.00; J. S. Needham, $10.00; McK. R. Smith, $1.00; Jesse Lovell, $.50; Mrs. W. H. Reid, $5.00; Miss Kate Swanson, $5.00. Tobaccoville, R. F. D. No. 2: E. W. Fowler, $1.00; D. J. Hooker, $2.00; W. F. Grabs, $1.00; R. G. Goff, $2.00; S. L. Meadows, $6.00; C. J. Shultz, $1.00; John Hauser, $1.00; I. A. Hauser, $1.00; Subscribed, $1.15. Donnaha: C. E. Mason, $2.00; J. F. Goolsby, $5.00; Robt. Ward, $5.00. King: S. T. Kiger, $2.00; W. E. Butner, $5.00; Will R. Kiger, $5.00; S. O. Kennedy, R. F. D. 1, $2.00. Salisbury: P. H. Meroney, $25.00; Mrs. Bettie Norwood, $10.00; Geo. R. Martin, $50.00; C. A. Montgomery, $10.00; R. A. Byrd, S. Fulton St., $5.00; Dr. M. L. Smoot, (Total subscription $100) ,$25.00; A. L. Ross, $5.00; Mrs. Ida Wright, 216 E. Bank St., $1.00; Mrs. C. A. Heilig, E. Bank St., $10.00; Mrs. G. E. Brookshaw, E. Bank St., $2.00; Mrs. M. G. Sprinkle, E. Bank St., $1.00; Mrs. H. J. Baker, E. Bank St., $1.00; Mrs. M. L. Woodrum, $1.00; Mrs. H. R. Miller, 414 S. Lee St., $5.00; W. P. Ayers, S. Lee St., $10.00; Mrs. T. S. Boylin, $5.00; J. W. Link, 825 S. Railroad St., $5.00;. Total $325.65.

Cash.

Mrs. H. J. Baker, $1.00; Mrs. Bettie Norwood, $10.00; J. W. Link, $5.00; Mrs. M. L. Woodrum, $1.00; Miss Kate Swanson, $4.00; J. G. Slate, $1.00; W. C. Presnell, $1.00; Jesse Lovell, $.50; McK. R. Smith, $1.00; Cash, $1.15; S. T. Kiger, $2.00; W. F. Grabs, $1.00; C. E. Mason, $2.00; C. J. Shultz, $1.00; Jno. Hauser, $1.00. Total $32.65.

For Week Ending July 2.

New London: J. L. Culp, $1.00; Prof. A. M. Norton, $2.00; Pearl E. Ridenhour, $1.00; D. G. Pickler, $1.00; J. B. Spence, $1.00; C. V. Ritchie, $5.00; J. M. Mauney, $5.00; Jno. M. Culp, $1.00; J. H. Hearne, $1.00; Mrs. R. L. Underwood, $2.00; J. W. Underwood, $5.00; Mrs. Lizzie Ross, $.00; W. M. Ivey, $5.00; A. J. Napier, $5.00; Mrs. W. C. Kinsland, $1.00; W. N. Lefler, $5.00; G. W. Pickler, $.00; Mrs. M. E. Nash, $.00; RFD 2: A. J. Crowell, $2.00; E. D. Coggins, $.50; L. A. Biles, $5.00; T. S. Spence, $1.00. Salisbury: J. Wheeler Whitlock, $5.00; Mrs. D. F. Fraley, $3.00; C. D. Warlick, $10.00; C. A. Bostian, $5.00; J. E. Sheppard, 126 E. Keer St., $25.00; S. S. Thomas, 118 W. Keer St., $25.00; S. C. Peacock, $5.00; L. R. Putnam, 116 N. Fulton St., $25.00; J. A. Siceloff, R. F. D. 7, $25.00; Mrs. E. H. Miller, $1.00; Mrs. N. B. McCanless, $5.00; Mrs. J. R. Roberts, Station 2, $5.00; J. E. Meyers, Station 2, $25.00; W. T. Forest, Station 2, Henderson St., $5.00; J. A. Brooks, Station 2, Long St., $10.00; W. B. Hill, Station 2, Heiling St., $10.00; H. T. Walker, $25.00; J. M. Morgan, 229 N. Long St., $5.00; S. S. Steele, 447 E. Cemetery St., $5.00; A. R. Shinn, 127 N. Long St., $5.00; W. L. Williams, 511 Park Ave., $5.00; N. C. Hoffner, 531 W. Liberty, $20.00; L. S. Morgan, $5.00; J. E. Ketchie, $10.00. Spencer: H. L. Pipkin, $5.00. Total, $358.25. New London, R. F. D. 2: Mrs. D. R. Morris, $1.00; G. C. Moss, $1.00; J. L. Morris, $1.00; Mr. and Mrs. T. A. Moss, $2.00; Marshall Coggins, $2.00. Whitney: H. E. Ross, $5.00; M. H. Culp, $2.00. Richfield, R. F. D. 2: L. W. Miller, $1.00. Albemarle, R. F. D. 2: A. A. Crowell, $1.00. Palmersville: H. C. Jenkins, $5.00; S. E. Hall, $5.00; D. J. Reeves, $1.00; Mrs. C. A. Reeves, $1.00; D. M. Reeves, $2.00; M. L. Shepherd, $1.00; Mrs. M. E. Cox, $2.50; I. L. Sheets, $.25; Prof. W. F. Bell, $1.00; J. M. Stafford, $1.00; F. E. Reeves, $2.00; G. D. Palmer, $1.00.

Paid on Former Subscriptions.

W. G. Hogan, Morganton, $5.00; S. L. Tuttle, Lenoir, $15.00; J. H. Luther, Greensboro, $1.00; Dr. G. F. Ross, Greensboro, $5.00; Mrs. F. H. E. Ross, Greensboro, $5.00; Isham King, Greensboro, $1.00; Rev. H. M. Blair, Greensboro, $12.50; S. G. Rudd, Greensboro, $2.00; Todd Hill, Greensboro, $1.00; H. B. Slack, Greensboro, $1.00; V. M. Spencer, Greensboro, $1.00; W. R. Hartness, Cooleemee, $10.00; Rev. C. C. Williams, Thomasville, $1.00; W. F. Strange, Charlotte, $12.50; B. F. Waddell, Spencer, $2.00; J. W. Barnhardt' Lexington, $25.00; Mrs. Julia E. Gray, Glenola, $2.50; W. D. Meacham, Asheville, $5.00; J. E. Divelbiss, Asheville, $5.00; S. H. Marshall, Spray, $5.00; Reid Hannah, Asheboro, $2.50; C. E. Robertson, Salisbury, $25.00; E. O. York, Randleman, R. F. D. 2, $10.00; Miss Ella Brown, Randleman, R. F. D. 2, $1.50; A. F. Brown, Randleman, R. F. D. 2, $2.00; Mrs. W. M. Jackson, Asheville, $6.25; A. J. Coosley, Lenoir, $3.00. Total $167.75.

Cash.

Mrs. B. F. Fraley, $3.00; G. D. Palmer, $1.00; F. E. Reeves, $2.00; J. M. Stafford, $1.00; A. A. Crowell, $1.00; I. L. Sheets, $.25; W. F. Bell; Mrs. M. E. Cox, $2.50; M. L. Shepherd, $1.00; H. C. Jenkins, $1.00; D. M. Reeves, $2.00; S. E. Hall, $.50; Marshall Coggins, $2.00; T. A. Moss and wife, $2.00; J. L. Morris, $1.00; G. C. Moss, $1.00; Mrs. D. R. Harris, $1.00; Mrs. C. A. Reeves, $1.00; L. W. Miller, $1.00; T. S. Spence, $1.00; L. A. Biles, $5.00; E. D. Coggins, $.50; D. J. Reeves, $1.00; Dr. J. A. Allen, $25.00; J. B. Spence, $1.00; D. G. Pickler, $1.00; Pearle E. Ridenhour, $1.00; A. M. Norton, $2.00; J. L. Culp, $1.00; J. M. Mauney, $5.00; C. V. Ritchie, $5.00; J. M. Culp, $1.00; J. H. Hearne, $1.00; Mrs. R. L. Underwood, $2.00; Mrs. W. C. Kinsland, $1.00; I. A. Napier, $5.00; W. M. Ivey, $5.00; H. E. Ross, $2.50; M. H. Culp, $2.00; Mrs. M. E. Nash, $5.00; Mrs. E. H. Miller, $1.00; Mrs. Ollie Porter, $1.00; Mrs. N. B. McCanless, $5.00. Total $104.25.

Paid on Former Subscriptions.

Miss Mamie Stone, Greensboro, $1.00; J. R. Swann, Marshall, $5.00; U. L. Robinson, Mt. Airy, $5.00; Mrs. M. E. Nicholson, Mt. Airy, $1.00; J. F. Dye, Greensboro, $3.00; W. C. Brown, Jamestown, $1.50; C. S. Morris, Salisbury, $1.00; W. T. Burke, Salisbury, $1.00; Miss M. L. Hayworth, Salisbury, $5.00; Miss Maggie James, Cooleemee, $1.00; P. O. Grist, Lenoir, $5.00; Dr. A. A. Kent, Lenoir, $5.00; Jno. C. Watson, Charlotte, $6.25; W. O. Burgin, Thomasville, $2.00; N. W. Harrison, Thomasville, $1.00; Rufus L. Gwynn, Lenoir, $10.00; A. G. Foard, Lenoir, $5.00; W. H. Pickard, Randleman, $5.00; R. R. Ray, McAndenville, $12.50; J. D. Norwood, Salisbury, $4.17; O. W. Spencer, Salisbury, $25.00; D. A. Beaver, Salisbury, $10.00; J. A. Courtney, Lenoir, $10.00; E. L. Alston, Greensboro, $3.00; E. J. Stafford, Greensboro, $5.00; A. T. Preyer, Greensboro, $1.00. Total, $134.42.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPERINTENDENT FOR WEEK ENDING JULY 6, 1910.

Marvin Church Sunday School, Stony Point, $1.70; Centenary Sunday School, Mooresville, $1.30; Polkton Sunday School, $5.70; Salem Sunday School, Cullasaja, $4.30; Long Pine Sunday School, Morven, $1.00; Leakesville Sunday School, $7.08; South Main St. Sunday School, Salisbury, $2.15; Pleasant Garden Sunday School, $4.75; Brevard Sunday School, $3.96; Clarke's Chapel Sunday School, Franklin, $2.00; Trinity Sunday School, Charlotte, $8.70; Tomotla Sunday School, $6.50; Cedar Falls Sunday School, $1.52; First Church Sunday School, Salisbury, $17.79; Mt. Pleasant Sunday School, Donnaha, $8.48; Gold Hill Sunday School, $2.57; Cottonville Sunday School, Norwood, $2.90; Liberty Church Sunday School, Canton, $1.50; R. P. Brittain, Stocksville, $2.50; W. P. Haliburton, Connelly Springs, $.80. Total, $87.20. Previously reported, $1105.76; Total Reported for fifth Sunday in May, $1192.96.

Cash.

A friend for Bibles, $3.25; E. A. Crowell, State Hospital, Morganton, $5.00; Mr. Rawley's Bible Class, Centenary, Winston, $50.00; Oak Grove Church, Mocksville, $6.47; Good Hope Church, Advance, $10.40; Centenary Baraca Class, Winston-Salem, $8.33; J. A. Alley, Stoneville, $1.21. Total, $84.66.

THE GREATEST GIVING.

Imperial giving is not measured by the purse but by the heart. Some men have gained a reputation in the world by the magnitude of their gifts. They are commonly spoken of as "great givers." But who says so? The greatest giving upon which we have the Divine mind is that of a woman who gave two mites. It is time that churches especially came to their senses in this matter of estimating gifts. For the great work of the world and the Kingdom is not going to be done by a few huge gifts, such tagged with the giver's name, but by the steady, systematic offerings, out of grateful, humble hearts, from a host of faithful people. It is not in the power of the richest man on earth to pay the bills of organized Christianity for a single year. —W. T. Ellis.

OURS TO FOLLOW.

Be it ours indeed to follow on to know and to do! To give up all selfishness and pettiness and sin—thrust them far from us; and turn our hearts and wills to good. May we not always seek our own selfish pleasure only! For, so, we can never come into real rejoicing of spirit or divine peace of mind. We shall be ever in turmoil. May we know, the rather, that there is a higher law than that of self-pleasing, and that this higher law is self-denial—willing, self-sacrifice for noble ends. Then, in our lives, instead of winds contrary, and wild seas, we shall find turmoil subsiding. The eternal comfort shall whisper, "Peace, be still!" And there shall be a great calm.—James H. West, in "Uplifts of Heart and Will."

"There is no enjoyment equal to making others enjoy themselves, and no strength like that which comes from strengthening others."

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Charlotte District, Central Church, Monroe, July 21-24.
Franklin District, Franklin, July 28-31.
Morganton District, Forest City, July 28-31.
Mount Airy District, Boon, Aug. 4-7.
Salisbury District, Salisbury, July 28-31.
Shelby District, Dallas, July 28-31.
Statesville District, Catawba, July 21-24.
Winston District, Burkhead, July 14-17.

Waynesville District Notice.

The Statesville District Conference will meet at 10:45 o'clock, Thursday morning, July 21, 1910, at Catawba Station. The representatives of the various conference interests are invited to be present. E. L. Bain, P. E.

Statesville District Notice.

The Morganton District Conference will convene in Forest City Thursday, July 28, 9 a. m. Rev. D. S. Richardson will preach Wednesday night. Let all come early and come to work. The Discipline will give you the program. We will not mend the rules, but try to keep them for conscience' sake. We will try to do what is there given as District Conference work. Let every preacher and delegate take a part. The laymen's meeting will not be our first on this district, but we hope it will be the best.

R. M. Hoyle.

Franklin District Notice.

The morning east and west bound trains on the Murphy branch of the Southern R. R. will be met at Dillsboro on Wednesday, July 27th, by Franklin liverymen with nominal charge for transportation of delegates to the Franklin District Conference.

There is also a daily mail hack which will serve to accomodate any who may come at a later date.

Let every preacher, delegate, and visiting brother who expects to come that route notify me in order that we may know how many conveyances to have awaiting your arrival at Dillsboro. M. F. Moores.

Alumni Association Formed.

A Trinity College Alumni Association of Anson County was formed at Wadesboro, Saturday, July 2. Mr. U. B. Blalock, of Wadesboro, was elected President and Mr. W. S. Clark, of Ansonville, Secretary. Rev. M. Bradshaw, of Durham, President of the general Alumni Association, of Trinity College, was present and made an address. Many county alumni associations have been formed during the past few months.

Marriages in Reidsville.

On June 15th, 1910, at the home of the bride's parents, in Reidsville, N. C., Mr. W. W. Jordan, of Smithfield, N. C., and Miss Ann Elizabeth Blackwell, were united in marriage, Rev. L. T. Mann officiating.

By the same, on June 30, 1910, at the residence of the bride's parents in Reidsville, N. C., Mr. J. A. Bivens, of Albemarle, N. C., and Miss Sarah W. Staples were united in marriage.

Death of Mrs. Creasy.

A special from Mount Airy, dated July 9th, says: "'Mrs. Sarah Creasy, the mother of the late Dr. Walter S. Creasy, D. D., who died in a sanitarium in Baltimore several years ago and while he was serving as pastor of the First Methodist church of Winston-Salem, peacefully passed away on the 5th and joined the great majority beyond, suffering much during her last days on earth. The funeral and interment took place in the presence of a large congregation, her grandsons, Albert and William, of Wilmington, being present. Her husband, William O. Creasy, preceded her to the grave several years. At her death she was in her 84th year and was greatly loved by all who were so fortunate as to know her. She was kind and a good neighbor, and will be greatly missed at Summer Rest, by which name her hospitable home was known.

Rev. C. G. Hounshell in Greensboro.

Rev. C. G. Hounshell, missionary to Korea, visited Greensboro and delivered an address at West Market Street Church on Monday evening of this week. The Daily Telegram on Tuesday morning gave the following report:

A noted missionary was heard here last night when Rev. C. G. Hounshell, of Korea, made an address at West Market Street Methodist church under the auspices of the Epworth League of that church.

The exercises were presided over by Rev. E. K. McLarty, who introduced Mr. Hounshell. The address of the missionary was a discussion of the call which summons Christian people to missionary endeavor. Speaking of this call to action, Mr. Hounshell said, "Are we going to meet the call or are we going to throw down the opportunity and leave it unimproved?

"There must be," the speaker said, "a greater outlay of life than anything the church has yet seen if we are to meet the call. Every moment a heathen soul goes into eternity. This is the only opportunity you and I will ever have. Shall we improve it? Mothers, are you praying that God will call your child? What a privilege God is giving the mothers and fathers of today in that they can invest their sons and daughters in this great work!"

Mr. Hounshell had come here from attending the Southern Conference of the Young People's Missionary Movement at Ashville and short talks were also heard from two of the delegates to the conference, Misses Irene Boyles and Nina Troy.

Another address was the one made by Miss Eda Moseley, field secretary of the Methodist Training School at Nashville. With the use of charts she gave an excellent idea of the nature and extent of the work that is being done at the training school.

In the course of his address, Mr. Hounshell said that Greensboro had at the conference the largest and most representative delegation of any city in the South. Those composing the delegation were Mrs. G. W. Whitsett, Mrs. Lula B. Carr, Wilfred Carr, Lee Ralls, Miss Belle Stone, Misses Irene Boyles, Nina Troy, Elizabeth Adams, Johnsie Starr, Annie Davis, Annie Anderson, Martha Dozier.

Notice—A competent teacher of Piano and Voice can be secured by writing promptly to the editor of the Advocate, Greensboro, N. C.

GREENSBORO DISTRICT CONFERENCE

The Greensboro District Conference met in Spring Garden Methodist Church, Greensboro, N. C., July 6-8, Rev. W. R. Ware, presiding. Rev. O. P. Ader was elected secretary, and Bro. A. H. Nance assistant. Sixty-five preachers and delegates responded to the roll call on the first day of the conference. Committees were appointed on quarterly conference records, licensing, admission, ordination, and on public worship.

The subject of Sunday-schools was taken up and discussed with deep interest and enthusiasm. A committee appointed to daft resolutions, presented the following paper:

Resolutions on the Sunday-school.

Whereas the Sunday-school is the most vital in the propagation and sustenance of the church of God, and whereas the Sunday-school of to-day is to be the church of to-morrow, and whereas in this day of co-operation in all secular and social affairs progress is made by the intelligent use of all the forces at their command, and whereas Methodism has always been amongst the foremost agencies in the upbuilding of an intelligent and zealous devotion to the kingdom of God,—Now, therefore, be it resolved that we, the Greensboro District Conference, do commend the Sunday-school interest to all our people as one of the most effective modes of church work, and we do hereby urge all of our membership to participate in the Sunday-school work of their respective churches and to do all in their power by personal visitation and intelligent study to prepare the coming generation for the duties which must fall upon them in the future.

Resolved, second, that we commend the use of the Sunday-school library compiled by Dr. Hamill and to be secured from our Methodist Publishing House at Nashville, Tenn., and we urge the purchase and use of the same in all our schools.

Resolved, third, that we note with pleasure the general use of our literature in all our schools, and we most earnestly admonish those who now use other kinds to adopt our own for their use. We desire to commend the literature now gotten out by our Publishing House and believe it to be the best and as cheap as any good literature procurable. Therefore we urge the use of the same by all our people.

Signed,
C. H. Ireland,
J. W. Long,
J. R. Ross.

Rev. J. P. Hornbuckle was recommended to the Annual Conference for Deacon's orders.

In the afternoon of Wednesday the Epworth Leagues came in for study and discussion. A committee was appointed to prepare resolutions on the league, and they submitted the following:

Whereas, the Epworth League is the Church practicing, as well as studying, the Word of God; and whereas, this is an age in which the church is, as never before, seeking the conversion of our young people; and whereas, the conversion of man or child, who is left in moral and spiritual idleness, is of little worth, if not positively hurtful; and whereas, this is an age of organization and especially of organization of young people in the church for service; and whereas, the Epworth League is the best training school for our Methodist young people in the world to-day—therefore we do resolve, First, that we seriously and sincerely commend the Epworth League to all our preachers and people.

Second, that we believe that every preachers ought to organize his young people into some form of Christian organization—into an Epworth League, if he does not have some better form.

Signed,
O. P. Ader,
W. M. Curtis,
G. H. Miles.

Prof. Hayes, Superintendent of our Orphanage at Winston, being present with Mrs. Hayes and a class of orphans, was introduced and addressed the conference with reference to his work. He called the attention of the conference to the fact that any life or institution needs a definite purpose in life, and an object and aim that appeals to the imagination and gives to the life an inspiration, and that the Epworth League facing this fact and law in life had resolved to lend a helping hand to the orphanage work. They are going to build an Epworth League Cottage for orphans to cost $5,000, which will stand as a perpetual monument, not to the memory of a dead thing, but a living institution in the land—living and loving and laboring for its Lord.

Prof. Hayes presented his class of orphans to the Conference who were much and deeply moved by their sweet songs. A resolution was passed heartily commending Prof. and Mrs. Hayes for their good work. A collection of $9.00 was raised to defray the expenses of the class of orphans in coming to Conference.

Mrs. Ross, Treasurer of the Woman's Home and Foreign missionary society was introduced and addressed the Conference.

Brevard institute was discussed and the district decided again to pay the expenses of two young ladies from the district in this school.

Resolutions were passed by the Conference looking to the establishment of a summer school of two weeks, more or less, for Bible study by pastors and church workers.

Resolutions to Establish a Summer School.

In order to facilitate the study of the Word of God, and in order to bring about a more cordial and intimate relation between our preachers and earnest workers, and believing that we have peculiar advantages for the accomplishment of this purpose; now, therefore, be it resolved, that a committee of seven be appointed as a central committee to see if they can not arrange for a summer school and Bible study class of two weeks, more or less, to be held in Greensboro Female College during June of 1911; second, that this committee be appointed with power to act and that they be empowered to add such other members to the committee from other districts as may desire to participate in the school. Signed,

C. A. Wood,
W. M. Curtis,
C. H. Ireland.

The following were appointed on this committee: Presiding Elder of Greensboro District, Pastor West Market St. M. E. Church, I. F. Craven, G. H. Miles, Wm. Love, W. M. Curtis, J. Ed. Kirkman.

Resolutions of sympathy for Rev. J. P. Hornbuckle were passed and prayers in open Conference were made for him and for sister Hornbuckle, who is critically ill.

The Presiding Elder having secured statistics showing that there are approximately 50,000 unsaved people over

10 years of age in the district, Bro. A. D. Betts led the Conference in an earnest prayer to reach and rescue this great multitude of unsaved souls.

The Committee on the Spiritual state of the Church presented to the Conference the following paper which was adopted:

We, your committee on the spiritual state of the church, have briefly considered the facts as brought out by the reports made by the pastors, and do hereby recommend,—first, that the sacrement of the Lord's Supper be observed once a quarter on the circuits and once each month on the stations.

Second, that special efforts be made by the pastors to get people converted at the regular services; and that more attention be given to revival work.

Third, That the pastors encourage the people to establish family altars and be more diligent in the study of the Bible.

Fourth, That the laymen cooperate with the pastors in bringing the 50,000 or more in our district who are yet unconverted into the Master's kingdom. Signed,

L. E. Stacy,
J. W. Ingle,
F. B. Ricks,
Frank Gurley.

Rev. H. M. Blair was introduced and spoke to the Conference of his work as editor and manager of the Advocate. The following resolution was passed in favor of the Christian Advocate:

Resolved that we have heard with great pleasure the report of Rev. H. M. Blair, the editor of our Conference Organ, the North Carolina Christian Advocate. We rejoice at the degree of prosperity that has attended the efforts of our editor. We desire to commend the paper to our people as one of the best papers published by any conference, and in its editorial matter, mechanical construction, and general makeup it is worthy of the diligent perusal of every one of our membership, and we hereby pledge Bro. Blair our hearty cooperation and patronage and we urge all our people to do the same.

We also ask the preachers on circuits and charges inaccessible to our assistant editor, Bro. W. L. Sherril, to pledge themselves to devote a week to solid work for the Advocate to secure the renewal of all old subscribers and all the new subscriptions possible.

Signed,
C. H. Ireland,
J. Ed. Thompson.

Rev. E. G. Kilgore, having appeared before the Committee on Admission, was recommended to the Conference for readmission.

The Committee on the Spiritual and financial state of the Church presented to the Conference the following paper which was adopted and 5,000 copies were ordered to be printed, and copies to be sent to all our preachers, lay-leaders, and members.

Report of the Committee on Financial State of the Church.

We, your committee on church finances realizing and believing that many of our pastors do not receive ample salaries, recommend that advances be made wherever possible, and that these advances be continued as fast as our people can be educated to meet them and until all our pastors receive salaries sufficient to support themselves and their families without embarrassment.

We recommend strongly the assessment plan, and especially the budget plan—no plan being the poorest course to persue.

We recommend the plan of weekly or monthly payments on pastor's salaries and all collections where it is possible to get even a portion of the membership to adopt this plan. All members should be specially notified promptly of the amount they are expected to contribute to the support of the church. Signed,

G. H. Miles, Chairman,
I. F. Craven, Secretary.

G. H. Miles was elected as lay-leader of the district.

On Thursday afternoon the laymen discussed the Layman's Movement with much zest. Mr. G. H. Miles acted as chairman and addresses were made by J. M. Campbell, Sam Brown, C. H. Ireland, and S. L. Alderman.

Pleasant Garden was selected as the next place to hold the district conference.

The following were elected as delegates to the Annual Conference: Frank Watson, B. E. Jones, A. H. Nance, and C. H. Ireland: alternates, I. F. Craven, P. H. Williamson, C. E. Landreth, M. J. Freeman.

Bro. G. W. Fink was granted license to preach.

Representatives from Trinity College, and from the Woman's Home and Foreign Missionary societies were introduced and addressed the Conference.

Resolutions of thanks to the good people of Spring Garden Church for their very kind and cordial hospitality were passed

The preaching at the District Conference was done by Rev. R. L. Melton, L. E. Stacy, S. T. Barber, C. A. Wood, and E. K. McLarty, and the messages from these messengers sent from God went home to the hearts of the people. In the service held by Bro. McLarty on Thursday night after he had preached from Rom. 8:1-4, on Liberty in Christ, the audience seemed to be filled not with wine wherein is excess, but with the Spirit of God. The service was prolonged, Christians testified spontaneously, and souls who felt as never before the slavery of sin, came forward asking for prayers.

O. P. Ader, Sec.

IMPORTANT ADVANCE IN MEDICAL EDUCATION.

Probably the most important event of the past decade in medical circles is the union of two of the largest and most important Southern medical colleges,—the University of Nashville and the University of Tennessee, at Nashville, Tenn. The former was established away back in 1850, and the latter in 1876. The combined school has nearly 8,000 graduates. The new institution numbers fifty-one teachers in its faculty, offers twelve practical laboratory courses and affords its students practical hospital work of the amount of approximately 1,055 hours for each student.

Students from all parts of America and from foreign countries but especially from the South, are in attendance. Diseases most common to the South are especially emphasized in the course of study, and the advanced students (third and fourth years) spend approximately three hours each day, for two whole sessions, in the hospitals and dispensary examining patients, making diagnoses, watching the effect of treatments and operations. A very attractive feature of the training given the students is that each student must serve a term as interne in the hospital during his last year in college. This hospital training is of inestimable value to the student in after years. It gives him a practical familiarity with diseases, diagnosis and medical and surgical methods of treatment that cannot otherwise be obtained.

Students and parents may obtain catalogue and bulletins giving full information as to expenses and the educational requirements necessary for entrance by addressing E. F. Turner, Registrar, 632 Second Avenue South, Nashville, Tenn.

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The Epworth League

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Charlotte, Rev. W. O. Goode, Charlotte.
Franklin, Rev. L. D. Thompson, Andrews.
Greensboro, Miss John Starr, Greensboro.
Morganton, Prof. I. B. McKay, Rutherford College.
Mt. Airy, Rev. Z. Paris, North Wilkesboro.
Statesville, T. E. Lothery, Davidson.
Salisbury, Rev. E. M. Avitt, Jackson Hill.
Shelby, Rev. J. F. Armstrong, Bessemer City.
Waynesville, Rev. C. S. Kirkpatrick, Brevard.
Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Subscribed to date.....$125.00

Special Objects for 1910-1911.

Funds for building an "Epworth League" dormitory for the Children's Home at Winston-Salem.

A box of supplies for the Children's Home, from the Charity and Help Depatment of every League Chapter on Monday after each fifth Sunday.

We regret that the address of the Editor has been omitted for several weeks. In future it will appear at the head of the League Columns.

* * * *

Please let us have news. We would like to have a report from every League in the Conference. Please write us what you are doing and how you are doing it. In this way you will help and encourage others.

* * * *

The Brevard League has about thirty active members. They gave a "Progressive Lunch" recently and raised money to improve their Chapter rooms. They are now looking forward with much pleasure to a social meeting to be held on the grounds of the Brevard Institute. We wish them much success in all their work.

* * * *

Centenary League, Greensboro, meets once a week in the regular devotional meetings and in addition to this, holds one literary and social and one business and social meeting each month. These meetings are held at the homes of the members and the large attendance proves that it is a very satisfactory arrangement for the summer months.

* * * *

Rev. C. S. Kirkpatrick, who is an enthusiastic Leaguer, and Secretary of fthe Waynesville Dictrict, writes: "There is a good, hopeful League spirit in the Waynesville District, as was abundantly evidenced at the District Conference at Canton." Brother Kirkpatrick adds weight to this statement by reporting the organization of a new League Chapter in his District.

* * * *

We are sorry to note that the League at Canton has disbanded for the present. This is due, in part, to the fact that they have no suitable place to meet at this time. Their new church now in course of erection is provided with a League room and we hope that they will re-organize and be ready for active service when the building is complete.

A NEW CHAPTER.

We are glad to report a new League Chapter at Oak Hill Church, Sulphur Springs Circuit, Waynesville District. The officers are, President, Miss Anna Duckett; First Vice President, Miss Lora Taylor; Second Vice Pres., Mr. Denny Starnes; Third Vice Pres., Miss Metta Goodman; Fourth Vice Pres., Miss Jennie Luther; Secretary, Miss Malissie Starnes; Treasurer, Mr. Jessie Tinsley. Under the nurture of the pastor, Rev. J. W. Campbell, we expect this League to grow to large proportions.

THE SUNDAY SCHOOL AND THE EPWORTH LEAGUE.

We quote the following from the Epworth Era: "The Baltimore Conference Sunday School Board publishes a "Yearbook' which not only gives a very useful directory of presiding elders, pastors and Sunday-school superintendents, but much general and special information of great value.

"The following taken from the section of the Epworth League is worth quoting as a means of correcting a serious misconsception:"

"Many very good people are unable to find a place for the League, alleging that it merely duplicates the work of the Sunday-school, and work that is better done in the school. Wherever this is true, it is due to a misconception of the two organizations.

"The League is designed as a training school for our young people, and this the Sunday-school is not and cannot be. The organized classes, which are of recent origin, are doing for adults what the League ought to have been doing for young people all the years of its organization and what it ought to do now; but they are not touching the thousands of your people in the Intermediate and Senior Departments.

"Much of the failure of the Leagues in those places where it is a failure is the fault of the folks who are in charge of it. They have been brought up through the Sunday-school and being untrained in Christian work themselves, they are following the lines of least resistance, and are using Sunday-school methods and doing Sunday-school work in the League.

"Most of the League workers are also the leaders in the Sunday-school work. This is as it should be. But let these be shown very clearly that, while the League as a duplicate Sunday-school must be a failure, as a League or training school for our young people it is sadly needed, and if it fails to do its intended work, there is no organization to fill its place. As Sunday-school workers let us recognize our ned of the League to train for Christian service the boys and girls whom we are only teaching."

A New Market for Farmers.

It is really surprising what a big outlet some progressive farmers are now-a-days finding in towns of two thousands population and over, for the marketing of their garden products, poultry, fresh eggs, butter, etc.

A number of farmers who have put telephones on their farms at a trivial cost of from 50 cents to $1 per month, are doing a land office business. The housewives 'phone their orders, therefore the produce is sold at standard city prices, before it leaves the farm.

The Southern Bell Telephone and Telegraph Co., 19 South Pryor St., Atlanta, Ga., have issued an interesting booklet, telling the particulars about the cost of rural telephone service. It will be mailed free, to any farmer who may write for it.



"I took dinner down-town to-night, wifie, as it was Monday and I knew you'd be busy with the washing." "Why, dear, I'm sorry you didn't come home to dinner. We had everything you like. I had plenty of time, for I tried La France Laundry Tablets and had all the washing on the line by 11 o'clock this morning."

La France Laundry Tablets

ROB BLUE MONDAY OF ITS TERRORS, THREE WAYS:

1st. They save time,
2nd. They save labor,
3rd. They save the clothes.

These Tablets do not take the place of soap, but they make *any soap* twice as effective. They do this because they are a natural solvent of dirt. They dissolve the dirt in the clothes in about 15 minutes, so that it is only necessary to *rinse it out*. This puts wash-boards in the background and avoids rubbing the life out of the garments. Think what this means in the case of laces and fine white goods.

5c bar does two washings. All grocers.
"Hurts nothing but dirt."

LA FRANCE MANUFACTURING COMPANY

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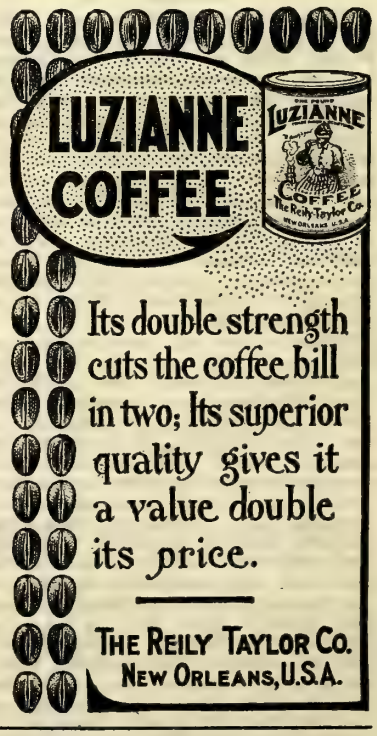
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Write for dealer's name. If we haven't an agency in your locality, full particulars, samples and prices will be promptly sent to those actually in need of roofing.

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NEW ORLEANS, U.S.A.

3 bottles of Johnson's Tonic will put on 10 pounds.

Rev. J. M. McCord, Verbena, Ala., used 3 bottles and wrote: "I feel better and weigq more than I have in 20 years.

C. G. Butler, Argenta, Ark., wrote: "Used 4 bottles and gained 12 pounds and feel 100 per cent better."

Money back when it fails.

The Johnson's Chill & Fever Tonic Co.
Savannah, Georgia.

RHEUMATISM

A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,

Mark H. Jackson, No. 527 James Street, Syracuse, N. Y.
Mr. Jackson is respo... Above statement true.—Pub.



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Our Little Folks

WHY THE AUBREY TWINS WERE NOT INVITED.

Mrs. Brandon was making out the list of girls to be invited to the twins' party. As it was a double birthday, twice the usual number were to help the twins celebrate. Faith and Delight were choosing the guests.

"We must have Clarice Brown and Idell Morgan," said Delight.

"And Paul Francis and his sister, Thekla," added Faith.

"O yes; surely Paul and Thekla," echoed Delight in a loud, clear voice; for Faith was deaf.

This deafness was a great grief to the twins, though they seldom talked about it; and in every possible way did Delight seek to shield her sister from everything that would make Faith feel more keenly the difference between them.

"I suppose you will want the Aubrey twins, Maude and Mabel," said Mrs. Brandon.

"I suppose so," answered Delight with a furtive glance at her sister.

There was a little anxious pucker between Faith's eyebrows. Just then the living room clock rang out the half hour.

"Why, I didn't know it was so late! We'll have to leave this till afternoon," and the mother gathered up her writing materials, while the twins hurried off to school.

On the playground at recess Mabel Aubrey began telling a funny story about her cat.

"You'll have to talk a little louder, so Faith can hear too," said Marcia Cheney softly.

"Oh, she can't hear, anyhow," spoke up the storyteller impatiently.

But the pink that sprang to the cheeks of the little deaf girl showed that she had heard at least the unkind answer.

Delight longed to retort to the careless speech; but she only slipped an arm around her sister's waist and stood still. She was not thinking, however, about the cat story; she could not have told a word of it.

When it was finished, the other Aubrey twin began to tell about her pet poney, and spoke in a much louder tone. In a moment she broke off to shout in Faith's direction: "Can you hear that, Faith?"

"Yes," answered the shy girl, blushing.

Again Delight wanted to speak; but her loving clasp only tightened on Faith's waist.

That afternoon she found a chance for a moment with her mother while Faith was busy elsewhere. "Please take the Aubrey twins off the party list," she said. "If they come, they'll spoil everything for Faith." And she told her about the morning. "I like them well enough, only for that; but they never seem to think anybody has any feelings, and of course Faith does not want to have it flung at her all the time that she is different from the other girls."

So the heedless Maude and Mabel received no invitation to the mutch-talked-of birthday party, and they wondered greatly. They did not even suspect that they had missed the happy afternoon solely on account of their rude tongues.—Emma C. Dowd.

AN ENGINE DRIVER'S STORY.

"Yes, indeed, we have some queer little incidents happen to us," said the engine driver, as he plied his oil can about and under his machine. "A queer thing happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt, either, wouldn't you? Well, I did, and I can almost cry every time I think of it. I was running along one afternoon pretty lively, when I approached a little village where the track cuts through the streets. I slacked up a little, but was still making good speed, when suddenly, about twenty rods ahead of me, a little girl, not more than three years old, toddled onto the track. You can't even imagine my feelings.

"There was no way to save her. It was impossible to stop, or even slacken much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over; and, after reversing and applying the brakes, I shut my eyes. I didn't want to see any more. As we slowed down, my fireman stuck his head out of the cab window to see what I'd stopped for, when he laughed, and shouted to me, 'Jim, look here!' I looked, and there was a big, black Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her.

"My fireman thought it funny and kept on laughing, but I cried like a woman! I just couldn't help it, I had a little girl of my own at home."—Selected.

ASK THE PRICE.

A lesson had been given on the composition of minerals of different kinds, and, after it was finished the schoolmaster put a few questions to the class, to test how far they had followed his teachings.

"Now, children," he said, "can any of you tell me what a diamond is?"

"Carbon," was the prompt reply that issued from every throat in the class.

"Yes," the teacher explained, "a diamond is pure carbon; but you must remember that coal is also carbon. That was taught in our lesson, wasn't it?"

"Yes, sir."

"Well, then, how could you be sure to tell the difference between the two kinds of carbon?"

"Ask the price!" lustily piped a little fellow in the front seat, who will most likely make his mark in business some day.—Christian Register.

A BUTTERFLY'S "UMBRELLA."

He was only a butterfly, one of those beautiful, large, bluish-black ones that we so often see about the garden, but he knew enough to get in out of the wet.

It was during one of the heavy showews that so frequently, in the hot days of midsummer, come suddenly upon us, driving everyone, to the nearest cover. To escape the downpour, which meant great injury, if not destruction, to so delicate a creature, he quickly flew to a near-by Balm Gilead tree, where, alighting on the under side of a large leaf, he clung with wings closely drawn together and hanging straight downward, using the big leaf as an umbrella to shield him from the great drops falling all around. High and dry, here he remained until the shower had passed, and the blue sky and warm sun called him once again to his favorite haunts.—St. Nicholas.

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P. P. P. will purify and vitalize your blood, create a good appetite and give your whole system tone and strength.

A prominent railroad superintendent at Savannah, suffering with Malaria, Dyspepsia, and Rheumatism says: "After taking P. P. P. he never felt so well in his life, and feels as if he could live forever, if he could always get P. P. P."

If you are tired out from over-work and close confinement, take

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Cost 25c. per bottle.

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Root Beer made from KNAPP'S EXTRACT is not only a delightful drink, but contains ROOTS, BARKS and HERBS used for centuries to purify the blood.

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TIRES, Coaster-Brake rear wheels, lamps, repairs and all sundries at *half usual prices.* **Do Not Wait;** *write to-day* for our *special offer.* Mead Cycle Co., Dept. M. 258, Chicago.

Woman's Home Mission Society

"He who began a good work in you will perfect it until the day of Jesus Christ; even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defense and confirmation of the gospel ye all are partakers with me of grace."

"It is God who worketh in you both to will and do work, for his good pleasure." (Philippians.)

"Help me in all the work I do,
To ever be sincere and true,
And know that all I do for you
Must needs be done for others."

Pinnacle, N. C., July 6, 1910.

My dear Mrs. Nicholson:

Our District Meeting closed here Sunday afternoon at five o'clock. I am so thankful that I had the privilege of attending every service. I can say from the depths of my heart that I never enjoyed a meeting so much in my life. We would have been so glad if you could have been with us but I am sure we had your prayers. A number of our good workers could not be with us, of which we were very sorry, but we certainly did have a fine meeting. We had good delegations from Mount Airy, Elkin, Pilot Mountain, Dobson and almost all our auxiliary members attended every service. I know the District Meeting will be a great benediction and uplift to us. It would be such a blessing if we could have such help regularly in our little monthly meetings. One can not speak too highly of Miss Viola Cooper. She knows so well how to carry on the Home Mission work in her district and so do all our officers in other places.

May God bless all our workers every where, especially our new editor, Mrs. Hammond. We will miss Miss Helm, but welcome her successor. With best wishes for all, Eliza Edwards.

(We are so glad to hear this good account from the Mt. Airy District Meeting. We know that is was a blessing to the band at Pinnacle as such meetings always are to the people who entertain them. We hope to have a fuller report from Miss Cooper later.—Editor.)

APPEAL FOR BREVARD.

We hope no one failed to read the appeal made by Mrs. Ross for our Brevard Institute. If any failed to do it, hunt up the paper and read it carefully. We cannot afford to ignore or even lightly consider the claims which this school has upon us. Anything in the line of bed-room or kitchen furnishings is needed and money is always needed, so come to the rescue at once.

SOME QUESTIONS ANSWERED.

Many injuiries concerning the readjustment of the missionary interests have reached the office since the General Conference. Among these are:

1. Does the local work of the Auxiliaries suffer change? The local ministry to the poor, the sick, strangers and also to the care of the parsonage remains as heretofore. It continues as the work of a local committee, of which the First Vice President is chairman; the manner of raising funds for carrying it on is left to the local Auxiliary, as has been the custom in the past. Auxiliaries will please notice this fact, and not suffer any loss of interest or diligence to interfere with the work, or assistance to pastors.

2. Will there be any change in methods of work or collections? There will be no change in methods of work, collections or administration before the late fall. Indeed, no changes in Auxiliaries, Districts or Conference Societies are contemplated in the plan given by the late General Conference. The same officers, dues, and other collections and the same departments of work obtain as have obtained in the past. If two Auxiliaries in a church wish to unite, the plan authorizes such a course. There must be a distinct home and foreign department if such a union is made, and the funds for each kept separate and remitted to the different Conference Treasurers. There is no change in the local work of the Auxiliaries.

3. How do these changes effect our City Mission Boards and other departmens? The autonomy of our City Mission Board is unchanged, and the Deaconess and City Mission work will continue in connection with the Woman's Home Mission Department. The department of supplies, with Mrs. J. H. Yarbrough, also remains untouched. Both of the papers, Our Homes and The Woman's Missionary Advocate will be continued this fiscal year.

A public school principal in Kingston, New York, says: "If each of the 450,000 teachers of the land should save one boy each year from the cigarette habit; if they should band themselves together for one common purpose, what a mighty army would be marshalled for the right!"

WOULD YOU CARE

to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh of the stomach? The Vernal Remedy Company, Buffalo, N. Y., will send you Free and Prepared a small trial bottle of their Vernal Palmettona which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case.

Every reader of the North Carolina Christian Advocate who needs it, may have a small trial bottle of Vernal Palmettona sent Free and Prepaid by writing to Vernal Remedy Co., Buffalo, N. Y. It cures catarrh of the stomach, fatulence, indigestion, constipation of bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and prostate gland it is a wonder worker.

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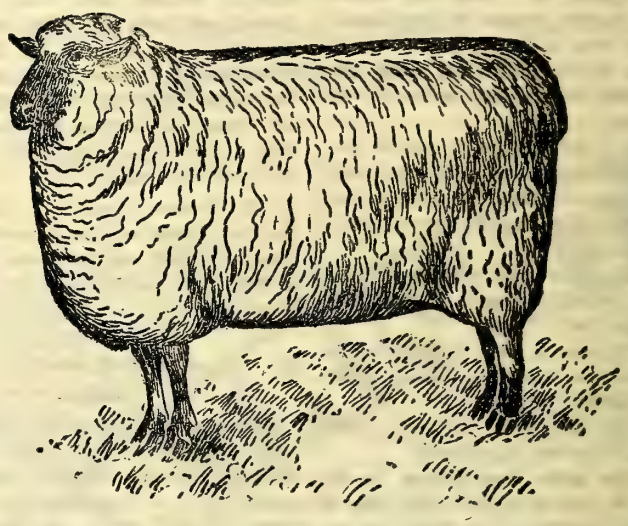
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE REPORT OF THE MARGARET FOSTER MISSIONARY SOCIETY.

When we consider the throng of young life around us, when the possibilities bound up in these young lives are brought to our attention, the question comes to us, "How can we best develop these possibilities, and direct them into such channels as that shall yield the very best and highest and noblest returns as strong useful men and women?"

The answer to this question is the watchword of the twentieth century—"Organization." In all lines of endeavor today—in the great industrial pursuits—in the realm of commerce, the realm of education, the word is "Organization." If then, there is need of organization in all these branches, surely in the great work of training the young life to accomplish its highest and noblest ends we can do no less than to adopt the best and most successful plans that the experience of thousands of successful men in the great world-making, and sustaining movements has shown beyond a doubt to be the very best.

So realizing that the church today has a more serious problem to face than ever before in its history—realizing that twentieth century battles cannot be fought with eighteenth or even nineteenth century weapons, the young people of the church have been organized into bands, each having its own particular work and standard, but each contributing its share to the ultimate and final triumph the church will at last gain over the many problems with which it is called to deal.

Of these societies in our own church, there is none that contain a more loyal, devoted contingency of young women than the Margaret Foster Missionary Society.

Probably the very name itself bringing to our minds a memory as sweet as a fresh perfume-laden breeze from over a lily field, and reminding us of the noble young woman whose name we bear, gives us fresh inspiration to toil onward and upward—ever keeping our colors at the forefront, and never allowing them to drag.

Of the work done this year, the best and most prominent feature has been in the matter of the most excellent programs rendered. Realizing that we must make our work as attractive in its nature, as the work of the opposing force is made attractive in its nature, the program committee exerted all their energies, and truly did not toil in vain. A trip to China, in memory of Young J. Allen,—a visit from ladies representing missionaries from Brazil, Korea, Cuba and China, were too of the most interesting ones given during the year.

Then when the delegates returned from the Young Peoples Missionary Meeting at Montreat, fairly beaming with radience reflected from that conference, and full of the wonderful vision obtained there, they added new zest to the programs and lent their enthusiasm and inspiration all during the year. At most of these meetings special music was a featue, and if nothing else had been done, we feel that from an educational standpoint, at least, we have had a most successful year.

One of our farseeing bishops has said, "Our hope is in the young people." We of the Margaret Fosters' knowing this to be true, and realizing that the stronger our ranks, the more work we could do, began a membership campaign, hoping to draw all the young people of our church to us. By this undertaking, we obtained fourteen new members.

In our society we do not believe in neglecting the social side, so there is the annual Margaret Foster reception, at which time we attempted to give our members, honorary members, and others whom we hoped to interest in our work, a good time. This year our reception took the form of a valentine party. Invitations numbering several hundred and in the shape of red hearts were sent out. On the appointed evening, the funniest music you have ever heard was rendered besides a number of other interesting things. Then near the close of the evening simple refreshments were served. Heart-shaped doughnuts with cheese straws piercing their hearts, were eagerly devoured by the men. The recipe for these doughnuts was obtained from your Reidsville Mrs. Clark, so of course you know they were good. Then came coffee with real whipped cream and loaf sugar, and the Margaret Foster's expenditures amounted to just five dollars. We, you see, know how to economize.

Another commendable feature in our society is that all the members have a part in the work and take an interest in it. This has been largely brought about under the able and inspiring leadership of our enthusiastic president, Miss Nannie Lee Smith. But nothing can be carried to a successful finish without the "sinews of war,' which in our age, take the commonplace name of money.

Besides, no education is complete that does not teach us to give—to give of ourselves, our time and our material substance. How well we have attended to this branch of our education we can show you. For five years we have had in the foreign field a young woman, Miss Daisy Pyles, who looks to us for her maintenance. And so while she has gone on her errands of love, mercy and enlightenment, we of the Margaret Foster's have gladly, yea proudly, sent her $750.00 each year.

There is a story of a man who had determined to slay a fellowman, in order to obtain money. The would be murderer had once been a climber in the Alps and knew their rugged passes and dangerous windings, so he determined that on those ice-covered summits he would commit that murderous act by simply allowing the fated one to slip from one of those dangerous points. Together they started apparently on a pleasure trip, but soon the way became perrilous and the feet of the unskilled climber slipped on the icy ledge and he would have gone downward, but a hand, the hand of the one who had desired to kill, was stretched forth and a life had been saved. But why this unexpected act? The unfortunate one might have fallen and the world would have said, "The Alps has swallowed up another victim." But there in those rugged mountains existed that unwritten law to save life. If the grandeur of those snow-covered peaks could make it impossible to destroy life, should not Christ's life and example and our love for him compel us to do more than save mere life, but force us to save

(CONTINUED ON PAGE FIFTEEN)

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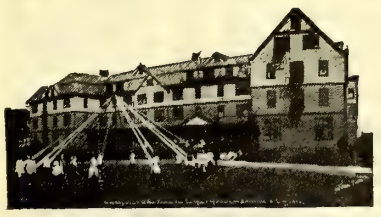
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The Sunday School Lesson

THIRD QUARTER—LESSON III—JULY 17, 1910.

Peter's Confession.
Matt 16:13-28.

Golden Text:—Thou are the Christ, the Son of the living God. Matt. 16:-16.

Our lesson takes us to the autumn in the last half of the third year of Jesus' ministry. He and the disciples had come into the "coasts," or environs, of Caesarea Philippi, a picturesque region twenty-five miles from the storied Sea of Galilee, where so many of the Master's most beautiful teachings were given. It was about six months before the crucifixion, and Jesus led the disciples across the Jordan and up its eastern border into "retreat" in the quiet and restful country at the foot of Mount Lebanon, where he might prepare them for the great crisis at hand, which was to test them as gold is tested.

Jesus' General Question.

"Who do men say that I, the Son of man, am?" The world has had to face that question for eighteen hundred years, and each individual must answer it to his own conscience whether he will or not. There is no one but does homage to Jesus as the perfect man, but that is not enough, according to the lesson. The perfect man claimed more than mere numanity. To the world each individual gives the answer to this question by his life; it is reading your heart-attitude to Jesus as freely as if it were written upon your forehead.

The Answer.

"Some say." Men are seriously and honestly talking about Jesus as never before. This "age of incredulity" has brought the Greatest Thinker and Master Mind into the laboratory of criticism, but the fires of the crucible of investigation have not blackened or harmed his regal quality, and the next age will not be incredulous or faithless. Investigation can not harm truth. "Some say John the Baptist, some say Elijah, and others Jeremiah." Great names these! Yet they were not great enough to title the majesty of Jesus. Doctor Jowett in "The Quiet Hour" says: "I am impressed with the severity of the popular judgment of Christ. Some thought he was John the Baptist, and others Elijah, and others Jeremiah; and these were all severe men, yet Jesus recalled them by his life and teachings. Is it possible that my conception of the Lord may be too soft and too effeminate? Has my Lord no sword? Has he only smiles and caresses; or has he anger and the whip of small cords? Is he only the Comforter, or is he also the Judge?" There is a wise and keen discrimination made by Doctor Jowett, yet there is one point of just criticism. The Baptist and Elijah were severe men, but not Jeremiah. He was a man of tears. The Jews of Christ's day were inclined, some of them, to think of him as the Suffering Servant described in Isaiah 53. In fact, the two greatest human ideals of the Messiah are expressed in this answer. Yet neither of them is sufficient; Jesus not only fulfills but eclipses his prophetic prototypes.

Jesus' Personal Question.

"Who say ye that I am?" The question to the world is one of intellect, the question to the individual is one of heart. It is the individual question that is the important one. Cold intellect alone has never burned away any great wrong. Intellect must be vivified by an emotive energy before it can kindle. The heart of the individual is the torch which can set the world aflame. No one can know Jesus and not answer this question; it will not be ignored.

Peter's Answer.

Had the disciples talked this question over before, and was Peter merely expressing the conclusion of all, as usual? Or did the quick, responsive nature of Peter give him preeminent ability to see new truth? John was the beloved and loving disciple, and if he had not grasped this new conception of Jesus first he later saw its deepest meanings and sweetest possibilities as no other disciple did. Tradition, custom, education had no part in Peter's conclusion. It is not a creed received at second-hand; it did not come from without. His own flesh and blood was against rather than acquiescent in his confession. There is an old saying, "No man is great to his valet," and one who hungered and ate, who became weary and slept, who was the daily companion, was great indeed to impress his followers with his divine nature. It was a "blessed" inward revelation from God.

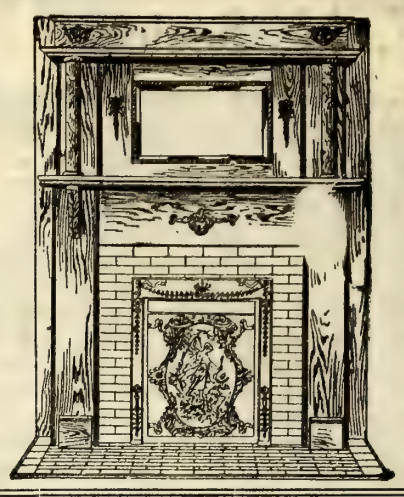
The Rock on Which the Church is Built.

This eighteenth verse is preeminent in Bible literature as a wall of separation between two great churches. The Roman Catholics teach that the "rock" upon which the church was founded was Peter, the man, who was thus designated to be chief among the apostles forever. The Protestant explanation opposed to this explains the "rock" upon which the church is built as being either Christ himself—he being supposed to indicate himself by a gesture when he says "this rock"—or the other equally popular Protestant explanation that the confession, "Thou art the Christ," is the rock upon which the church is to be built. None of these explanations is wholly satisfactory. No Protestant could accept the Catholic view—which is directly opposed to the other Scriptures, where the church is built upon twelve stones, not upon one, Christ being the "chief corner-stone"—but the Protestant view is almost equally unsatisfactory. To make the crisal meaning of a declaration such as this to depend upon a gesture which is not mentioned in the Bible, is to build an argument upon imagination. On the other hand, to build the church upon a confession is opposed to psychology, and is also opposed to the words of Jesus. It is Peter, not Peter's words which is the "rock," as the Greek clearly shows. This writer's view, then, briefly stated, is this: Jesus announces that Peter the confessor is a rock upon which he will build his church; not the only rock, as is seen later, when he includes all the apostles, and later all true Christians; but a rock to be specially honored because the first to appear. Peter was the first to declare from personal experience of Christ's power, that he was the "Son of the Living God." The multitude had called him "Messiah" and the "Christ," and perhaps even "Son of God," on second-hand, external evidence; but Peter here declares his Messiahship and acknowledges his Deity, not because of others' testimoney, or because of any reasoning from the prophets, but because of his personal knowledge that Jesus Christ could save as only Jehovah could do. Jesus affirms that this is the foundation of his future church. It is to be built upon persons who have an inner knowledge of his Divine power to save. Christ built, not on a creed, not on a doctrine abstractly considered; he built his church on men—men who because of an inner experience could have confessors of his Divine nature and power.

The Keys.

This is a rabbinic figure constantly used. When the disciples of the rabbis graduated it is said that each of them was given a key. Certainly these graduates are spoken of in rabbinic literature as having "the keys" by which they could authoritively unlock the teaching of their master to others. The key was a symbol of authority in civic life as well. In days of old when cities were walled with high defenses, the keys of the gates were the token of the ruler's authority. The disciples had the keys with which to admit the world to the teaching of their Master; they had the keys to the great new City of Salvation. Each Christian teacher holds the key to another's knowledge of Christ. In their hands is now intrusted the key to the City of God.—Pittsburg Christian Advocate.

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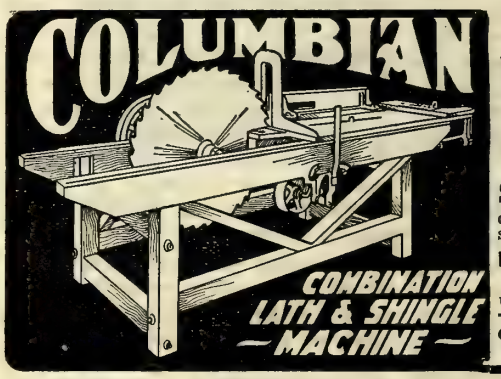
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The Farm and Garden

THE CULTIVATION TO DO NOW.

If the corn fields are free of grass and weeds, do not run the cultivators when the soil is too wet. In a wet spell, when the weeds and grass are getting too large a start, it may pay to run the plows or cultivators when the ground is a little too wet, if necessary to kill these weeds and grass; but if the crops are reasonably clean, keep out of them until the soil is sufficiently dry.

In dry weather keep any crust which may form at the surface well broken by stirring the soil to a depth of two inches. The need for cultivation does not stop until the corn is made, if either grass or dry weather are present. It will do the crop more harm than good to plow it deep at tasseling time, but if there be grass and weeds or if there be a crust on the surface of the ground, it will pay to cultivate shallow as long as the crop is growing or making.

RENOVATING OLD TREES.

The apple trees in many orchards have become what some writers term unthrifty, hide-bound, have stopped bearing and appear unthrifty, so that the branches will grow but very little if at all from year to year and the trees will yield but small crops of inferior fruit.

During the summer months when the new wood is forming it is an excellent plan to rub or peel the old bark from the ground to the first limbs, and a new, smooth and healthy bark will appear and many times this will have so salutary an effect that the old tree will go to bearing.

We have seen trees treated in this manner with very satisfactory results, especially when the trees are not too old or when not injured by removing the old bark.

A number of years ago we made a night pasture for our cows by enclosing one of our orchards with a fence and kept from thirty to forty cows in this orchard nights and fed them soiling crops out of the stable and they kept the old bark well rubbed off from the trees and left a large amount of fertility on the land, and from this orchard we have harvested some of the best crops of apples that we ever grew, and we believe that it has been due entirely to utilizing it for night pasture that brought about the change.

USES THE AXE.

A very prominent poultry man says he never has any disease among his poultry because he made it a practice to keep a good sharp axe always ready and by killing and burning any bird showing symptoms of any other than a simple trouble, and by maintaining strict cleanliness in and around the poultry quarters, he has stamped out disease.

RAIL FENCE PHILOSOPHY.

The owl isn't as smart as the blue jay but because he keeps his mouth shut he has created a reputation for wisdom far beyond his deserts.

The hill ahead always looks steeper than it really is and August weather is generally a little hotter than any we ever experienced.

It's hard work fighting the weeds these days, but they are just as troublesome to our neighbors in the next township.

Alfalfa makes an excellent pasture for hogs. Hogs pastured through the summer on Alfalfa should have a light feeding of corn. For winter feeding alfalfa hay makes rapid gains in hogs. A ration of ¾ corn and ¼ alfalfa is best for fitting hogs for market but in very young hogs the proportion should be reversed.

GOOD EXERCISE.

There is no harm in pigs rooting if they are in a field where rooting will do no harm. Pigs can secure much feed by rooting and the exercise will do them good. Where troublesome roots infest the soil they will often eradicate them if allowed to do so. The fattening hog should not be allowed to root, as the exercise consumes too much feed and energy.

TO FORCE EARLY MOULTING.

To bring about early moulting, confine the fowls in their various quarters about August 1st, and for 10 days only allow them ¼ of their usual rations. During this time they lose flesh and stop laying.

Then liberate and feed them all the corn, oats, peas, sunflower seed and wheat they will eat. This causes a rapid moult and the new feathers start at once. The hens soon recover from the process and begin to lay regularly about October 1st.

The ration for laying hens should not be too heavy but should be varied at frequent intervals. With your grain ration animal food such as ground fresh meat and bones, is essential. Some green food too must be given. Experiments at the New York Station showed that the product of eggs from hens fed on corn meal from 28 to 57 per cent greater than from hens kept on a more nitrogenous ration.

GET RID OF THE "OLD FIELDS."

Like Mr. French I am often pained to see the burning of vegetable matter on the Southern farms. A Northern man who has bought land in eastern North Carolina, wrote to me what to do with broomsedge, as he noticed that the farmers around him are in the habit of burning it off every spring, and he does not think that right. Of course it is not. Even broomsedge will make a fair hay if cut young, but on land that can be cultivated there should be better forage or pasturage than broomsedge. Japan clover will run it out and make a fine pasture, especially on moist land. I have sown Japan clover seed on a rocky hillside that could not be plowed, and it ran out the broomsedge in one season. But there should be no "old fields"' on the farm. Take the advice of Mr. French and get the sedge field into a good rotation, and if it is too steep for that, get Japan clover on it for pasture. There is no better pasture plant for summer.

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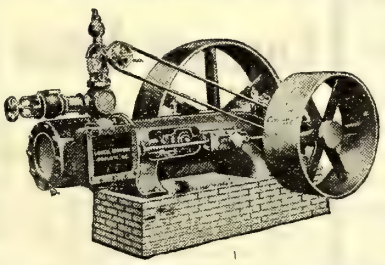
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Our Dead.

Freeman—Andrew Cathmer Freeman was born Nov. 18, 1889, died April 5, 1910, aged 20 years 4 months, 11 days. He professed religion and joined the Methodist church at Maple Springs under the ministry of Rev. P. L. Terrel at the age of nine years, but like many others he drifted away, but was reclaimed on his death bed. On the afternoon of his summons to his future reward he gave testimony of his faith in Christ by assuring all present that he was prepared to go and by entreating his brothers and friends to flee the wrath to come.

In the absence of the pastor, his remains were laid to rest in Maple Springs cemetery by Rev. A. S. Raper. May the loving Saviour bless and comfort the bereaved family and friends till, one by one, they meet him in glory. Peace to his sleeping dust.

His pastor, S. L. McIntosh.

Melton—William Albert Melton was born in Buncombe County, near Asheville, N. C., September 1, 1860, died at Mount Airy, N. C., July 1, 1910. In August 1882, he was married to Miss Julia Cody, and shortly thereafter was converted and joined Balm Grove Methodist Church in Madison County. Only a few months later he was elected steward of his church, and then Sunday School superintendent. He served his church in this double capacity for twelve or fourteen years, until he moved to Mount Airy, where he has been faithful and loyal to his Master and to his church. Brother Melton was ill for only twenty-four hours. From the first he seemed to realize the seriousness of his illness, and expressed his complete trust in the Saviour, and his willingness to go. His body was laid to rest at Salem Church last Sunday morning, the services being conducted by his pastor and his former pastor, Rev. D. Vance Price.

Jno. F. Kirk.

Creasy—Mrs. Sarah Creasy, widow of William Owen Creasy, died at her home in Patrick County, Virginia, July 1, 1910. She was the daughter of Solomon Slusher and wife, Parmelia Reid, born January 5, 1827. Mrs Creasy was therefore in her eighty-fourth year. She had only one child, the late Rev. W. S. Creasy, D. D., who joined the N. C. Conference at Greensboro in 1876, and who for nearly twenty-five years gave himself unreservedly to the ministry of the church, until his death, Aug. 29, 1899. For the last few years of her life, Mrs. Creasy had spent her winters with her grandsons, Wm. M. Creasy and A. H. Creasy at Wilmington, and her summers at the family home, "Summer Rest" in Patrick County, Va. It was here that she passed away. For over fifty years she was a consecrated member of the Methodist Episcopal Church, South. Every one brought into contact with her was ennobled and encouraged to a better life and higher ideals. She is survived by six grand-children, Messrs. W. M. and A. H. Creasy, of Wilmington, N. C., John Creasy, of Augusta, Ga., Mrs. B. J. Overcash, of Charlotte, Mrs. Lawrence Hazard, Savannah, Ga., and Mrs. S. Lee Smith, Atlanta, Ga. Besides these, she leaves fifteen great grand-children, and Mrs. Edith Spar- grand-children, widow of the late Dr. Creasy.

The funeral services were conducted at Mount Airy, and the remains laid to rest by the side of her son in the cemetery north of the town.

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(CONTINUED FROM PAGE ELEVEN)

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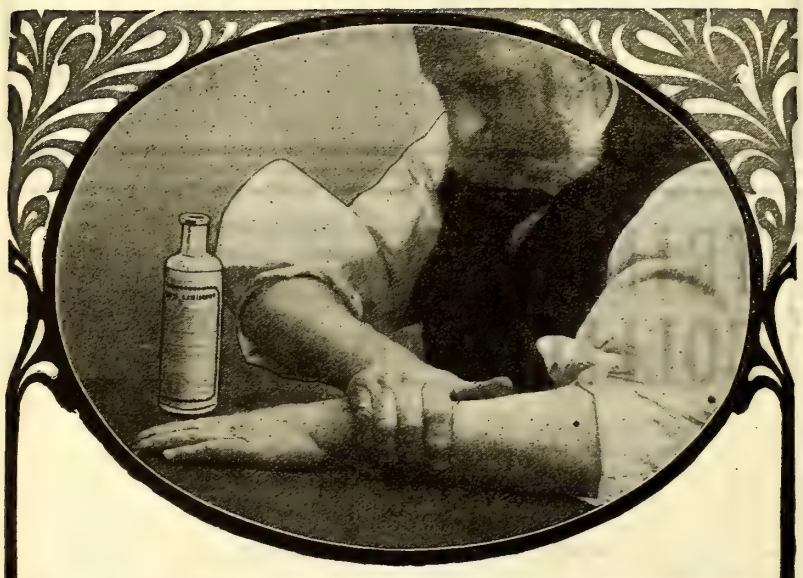
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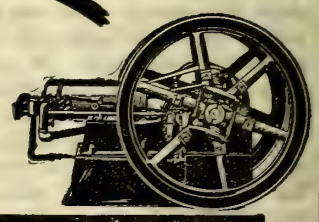
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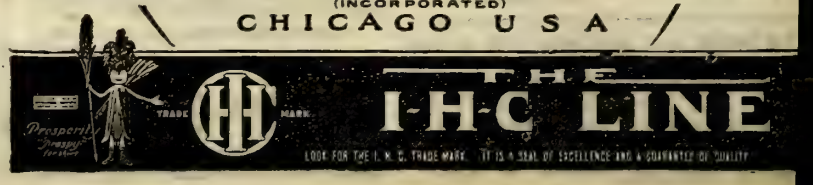
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Reading Room
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The Action of the Vanderbilt Board

By BISHOP E. E. HOSS, President of the Board of Education

The communication of Bishop Hendrix which appeared in the last issue of the Advocate began with the following statement: "At the late meeting of the Vanderbilt Board of Trust there was an earnest effort to secure forever all the rights of the Methodist Episcopal Church, South, in Vanderbilt University." Now, in view of what the Board actually did in the premises, this statement is enough to produce a feeling of wide-eyed wonder. The Bishop speaks in general terms. If he can point out one single measure or scrap or fragment of a measure adopted by the Board that does not look to the denial and rejection of all the Church's rights and claims, I shall be greatly his debtor. As he is a Missourian, he will certainly not object to showing me.

I am compelled to add that the Bishop's account of the proceedings of the recent session of the Board is neither full nor accurate, and I do this without the least thought of assailing his motives or calling in question the sincerity of his purposes. What the Board did may be summed up under three heads:

1. It refused to seat the three trustees elected by the General Conference. This refusal was definite and flat.

2. It repudiated the arrangement by which trustees elected in the interim of General Conferences are required to be confirmed by the Board of Education. I asked Chancellor Kirkland before the Committee on Education at Asheville the following question: "If the right of the Church to confirm trustees depends on the alleged compact of 1898, then the Church, I suppose, had no such right prior to that compact?" And he answered: "I said that the Annual Conferences had this right from the beginning." Now, how a right that had existed from the beginning could be acquired in 1898 is a mystery. It will be seen that the Board of Trust has made the widest possible departure from long-standing usage and regulation by denying a right which, according to the Chancellor's own statement, the Annual Conferences had from the beginning, and which he cannot show was ever bestowed upon them by the Board of Trust.

3. Not content with denying to the Church both the right of election and the right of confirmation, the Board took a long step forward in the same direction by peremptorily tabling the following very moderate and judicious resolutions, signed by Bishop Key and Drs. Bradfield and Dye: "The right of the General Conference of the Methodist Episcopal Church, South, to appoint the trustees of this University being denied by this Board of Trustees, great unrest is likely to follow to the damage of the University and the Church. To allay as much as possible this unrest and to guard as far as possible the interests of the University, this Board hereby declares the trust it holds is a trust for the Methodist Episcopal Church, South, and that Vanderbilt University belongs to said Church."

In the light of all the foregoing facts, I should like to ask what rights—I do not mean privileges or concessions—the Church has now left at Vanderbilt. For myself, though I may be dull of vision, I cannot see anything that even looks like a right. If the Church is to remain there any longer, she must do it on sufferance simply. She has certainly been stripped of every vestige and shadow of authority, and her voice has been treated with absolute contempt. Bishop Hendrix thinks that her interests are sufficiently safeguarded by the fact that the President of the Board of Trust—who now chances to be a bishop—possesses a veto power. But who can tell whether the next President will be as jealous of the Church's welfare as the present one is? There is nothing that requires him to be a bishop or a minister or even a Methodist layman. For aught we know, he may be a member of some other Church or even of no Church. Does not the Bishop ask us to lean on a broken reed?

This was the view of the venerable Senior Bishop A. W. Wilson, himself for many years a notably strong lawyer at the Baltimore bar, who made his final protest against the usurpations of the Board and emphasized it by tendering his resignation, saying at the same time that he did not want to die leaving anybody in doubt as to his position on the whole subject. I am of the opinion that the body of Southern Methodists will be inclined to give more than ordinary weight to his judgment. If there is any man whom more than any other they would be willing to follow blindfolded, it is he.

In taking the course that it has adopted, the Board of Trust has been bold enough to assume the following responsibilities:

1. It has coolly set aside a statute of the State of Tennessee, which reads as follows: "Whenever any educational institution has been established, and is being maintained and patronized by any religious body or denomination, or shall hereafter be so established, maintained, and patronized, the representative governing body of such society or denomination shall have the power and authority, at its option, to elect its board of directors or trustees, or to fill vacancies occurring therein," etc., etc. This statute was held valid by the Supreme Court of the State in 1904 in the case of the Southwestern Presbyterian University et al. vs. the Presbyterian Synods of the State of Tennessee et al.

2. It has expressly and entirely repudiated the report of the Commission appointed by the General Conference of 1906 to consider and determine this whole subject. That Commission was composed of five eminent Methodist lawyers, against whose ability and integrity no man can safely utter a single word. It did not do its work in a corner nor under cover, but openly and above board, inviting the fullest possible information from all sources and going into every aspect of the case with the most conscientious thoroughness. Chancellor Kirkland and many of the trustees—including Mr. G. M. Neely, Mr. Whiteford Cole, Mr. Samuel Cupples, Mr. Allen R. Carter, and others—fully recognized the jurisdiction of the Commission by appearing before it in person and by counsel and making elaborate oral and written arguments on all the issues under review. If they did not recognize its jurisdiction what were they doing there? Did they take it to be a matter of child's play? Will they say that they were simply making game of a Church court, and that they never expected to pay any attention to its decisions? It will not do to reply that this Commission had no legal power to enforce its decrees. That is a fact which everybody is willing to admit. Neither has the Hague Council—the highest tribunal on earth—any such power. But a nation that would go before it and then refuse to abide by its decisions would be utterly discredited in the eyes of the civilized world. Even a gambler who jumps the game when it goes against him loses standing among his fellows.

3. It recklessly cast aside its own resolutions concerning the report of this Commission, passed at its annual session of 1907, in these words and terms:

"And whereas the Commission has concluded its labors and reported the result of its deliberations to the Board of Trust of Vanderbilt University;

"Resolved: 1. That we cordially receive the the same, and direct that it be filed with the records of this Board.

"2. That we hereby express our appreciation of the ability and fidelity with which the members of the Commission have discharged their important duties.

"That, recognizing and rejoicing in the ownership of the Church in the University, and all the responsibilities arising therefrom, we welcome any supervision by the College of Bishops that may aid us in executing the great trust committed to our hands, 'so as to insure the observance of the charter, the conditions of specific gifts, and the statute of the State.'"

When these resolutions were published, they did not seem to me to be as full and definite as they ought to have been, and I brought the matter to the attention of the College of Bishops. Bishop Galloway then and there said with the utmost emphasis: "I wrote those resolutions with my own hand, and I intended them to be a full and frank acceptance of the report of the Commission." I have not the slightest doubt that he was telling the absolute truth. Before the Committee on Education at Asheville Bishop Hendrix referred to the resolutions and mentioned the fact of their having been written by Bishop Galloway as a proof of their utter sincerity. That I may do the Bishop no injustice, I quote his exact words: "When the action of the Commission came before the Board of Trust, it was accepted in good faith by the Board of Trust. The hand of Bishop Galloway drew up that resolution which bound us to accept this action of the Board in the language in which it was communicated to us." Yet in less than one month it was treated by the Board as if it had never had any existence.

4. It cast to the winds the pledges made to the recent General Conference by the President of the Board of Trust and other members of that body. In a letter addressed at that time to Judge E. C. O'Rear, Chairman of the Committee on Education, Bishop Hendrix said: "As you will remember, I wrote a personal letter to the Commissioners nearly four years ago, expressing my thanks for their able work, which I sincerely deemed the end of the controversy, and perhaps would have been but for a wrong interpretation put upon the action of the Board of Trust accepting the report. The Board intended in good faith both to accept and be bound by that report, and will doubtless reassert its position in even stronger language at its next meeting. The only point to be safeguarded is that the Board keep fully within their rights and duties under the laws of Tennessee."

5. It brushed aside with one wave of its hand the whole action of the General Conference itself, making not the least excuse, nor offering the least apology, for so doing. Indeed, the President spoke of this action as being "most unfortunate." The Board was constrained by no civil tribunal. It is not pretended that any court intervened or sought to intervene to hinder it from obeying the directions of the supreme legislative body of the Church. Of its own motion, deliberately, and with

(CONTINUED ON FOURTH PAGE)

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EDITORIAL

The matter of aerial navigation is no longer in dispute so far as the possibility is concerned. The question now is how to construct a machine so as to take care of its freight of human life in case of accident. During the last week no less than a half dozen lives have been lost, including some of the most noted aviators. There is no doubt that every day witnesses great improvement in the construction of airships of every description; but the liability to fatal accident is yet far too great to justify the belief that we are anywhere in sight of a machine of such reliable construction as to threaten serious competition with other modes of transportation.

* * * *

Theodore Roosevelt is one of the few white men who have ever seen a Nandi lion hunt, and his description in the Fiction Number of Scribner's Magazine is the first complete account of one of the most dramatic episodes in his trip, when these wild tribesmen, armed only with their spears and shields killed a ferocious lion. In the same article Mr. Roosevelt describes the journey of 160 miles through Uganda between Victoria and Albert Nyanza Lakes.

* * * *

Rev. Stonewall Anderson, D. D., President of Hendrix College, has been chosen to fill the office of Secretary of Education of the M. E. Church, South, to fill the vacancy caused by the resignation of Rev. J. E. Dickey, D. D., who was elected to that office by the late General Conference at Asheville. Dr. Anderson is a very bright man and we feel sure that no mistake has been made.

* * * *

One of the events of world-wide interest during the past week is the announcement of the text of the Russo-Japanese treaty. It is said that this treaty means that Russia and Japan have established a protectorate over Manchuria and the present and future dealing of the United States with China must be referred to Russia and Japan. The sovereignity of China over Manchuria is ignored. The convention of 1907 between Russia and Japan is cited as proof of the adherence of these two powers to the "open door" policy, but there is no intimation anywhere in the old or new treaties that any demand or request of the United States as to Manchuria is to be complied with either by Russia or Japan. It is also stated that there is in the text itself a scarcely veiled assertion that other nations will be prevented by force from interfering with the exploitation of Manchuria for the especial benefit of Russia and Japan, "open doors" to the contrary notwithstanding.

* * * *

The Pacific Mehodist Advocate, the official organ of our Conferences on the Pacific, comes to us in a new dress and looks as bright as a new shilling. This paper, in common with all departments of our work in the West, has had a hard struggle for existence. Notwithstanding there are five patronizing Conferences, the aggregate membership of these Conferences is only 15,436. The reader can see why it is that the paper has had a hard struggle, also why it is that the Church at large helps to sustain this paper as a mouth-piece for our work in that great section. Brother Vaughan, the editor, deserves credit for the spirit of enterprise he is manifesting in this improvement of the paper. We trust the patronizing Conferences will show their appreciation by a large increase of patronage.

* * * *

The North Carolina Press Association, at its recent annual meeting at Wrightsville, decided to erect a monument to the memory of Bill Nye, the famous humorist, to cost not less than $5,000. A committee was appointed to determine what the character of the monument should be. At their meeting this committee very wisely determined that this memorial should be made a practical expression of benevolence, and accordingly the monument will be erected on the grounds of the Stonewall Jackson Training School, near Concord, in the form of a building for the enlargement of this most important institution. The amount will be raised by popular appeal through the newspapers, and we have no doubt that the public will give a hearty response to the call.

* * * *

We have on our table a copy of the Ritual of the Methodist Episcopal Chuch, South, as revised by the Commission appointed at Birmingham in 1906, and as finally adopted at Asheville in May of the present year. We are frank to say that in our judgement the new is no improvement upon the old. There are in reality few changes, the few made in our judgment simply emasculating beautiful Scriptural forms that some hypercritical people objected to as smacking of Calvanism, or squinting at the Romish doctrine of baptisimal regeneration. If, for instance, the introduction to the baptisimal service savored of baptismal regeneration in the old form, we must say that the new form is possibly equally open to objection because of its veiled renunciation of the doctrine of depravity or original sin. In the face of all this how shall we reply to one who accuses us of straining at a gnat and swallowing a camel.

THE WORK THAT IS FUNDAMENTAL.

It is trite to say that in a multitude of counsel there is wisdom. Like every familliar saying this one is to be kept in mind, and in no calling or profession can we afford to ignore it. We must take counsel together and each one profit by the experience of all the rest. In the practice or pursuit of any profession the individual should strive to be the exponent of the combined wisdom of all the men engaged in the same work. He owes this to himself and to all whom he serves.

This applies to men in the ministry as well as to men of other callings. But while this is true as a general principle it must not be forgotten by every minister that there is one work to which he is called, and that he must not lose himself or lose sight of the one fundamental work in the maze of methods which are presented to him in counsel with fellow-workers. In the presentation of mere methods of doing the work one may stop short of the work itself and when real results are summed up there may be nothing found but the empty result of aimless experimentation.

The preacher's calling is that of proclaiming Christ as the Savior of men. Incidentally, he must show to men their need of Christ because of sin. If he presents the record of truth faithfully, however, he may depend upon the Spirit to accomplish the essential work of conviction for sin because it is the office of the Holy Spirit to "reprove the world of sin, and of righteousness, and of judgment." Let him go forth, therefore, as an Ambassador of Christ, proclaiming a message of hope to a lost world and there wil be no danger of coming back from the task dispirited or empty-handed.

The man who goes to his ministry with the determination to deliver a message to the unsaved and with the aim of bringing the unsaved to Christ, will by the same process edify the believer and banish any strange doctrine that may seem to threaten the peace of the church. The remedy for heresy is a gospel that will lead the sinner to repentance. In fact, there is little hope of keeping the circle of believers in any community free from false doctrines and hurtful scisms unless there is the maintainance of a normal atmosphere in which sinners are converted to God.

The conclusion to which we must come is that, to a ministry projected under the conviction that this one work is fundamental, and baptized with the Spirit of Power, all methods of work are good. The fact is, methods of work are altogether secondary, and no methods can redeem the situation with a man who is fundamentally wrong in his conception of the mission of a preacher of the gospel.

This fundamental misconception has substituted in many places a system of ethical teaching for the presentation of Christ, the wisdom of God and the power of God, and the result is spiritual barrenness and disappointment. May we exhort that, everywhere, preachers and people pray for the Holy Spirit to lead us into a ministry that shall mean larger and better things? There is every reason why we should now join in such a prayer.

"Most people would succeed in small things if they were not troubled with great ambitions."—Longfellow.

WINSTON DISTRICT CONFERENCE.

Dr. Marr was fortunate in getting a date in July not conflicting with any of the many District Conferences scheduled for the month. Out of eleven of these conferences, nine are on the schedule for July, and of course a man who desires to look in on all of these has to hop and skip at a lively rate. The Senior editor felt exceedingly anxious to visit all these conferences this year that he might renew acquaintance with old friends and form new acquaintances among the younger men who are constantly coming into official relation with the church. As the dates are arranged he will have to be content with a mere glimpse of some and cut some three or four out altogether.

The Winston District Conference met this year with Burkhead Institutional Church in the city of Winston, convening on Thursday morning, July 14, Rev. Dr. T. F. Marr, the presiding elder, presiding, and Rev. T. C. Jordan serving as secretary. There was good attendance on the part of preachers and laymen, all the preachers of the District and 75 laymen answering to roll-call, first and last.

The opening sermon was preached on Wednesday night by Rev. J. T. Ratledge. Brother Ratledge gave the Conference a good start by preaching a sound gospel sermon

On thursday the Conference heard reports from the various charges on all the departments of work. These reports were generally encouraging. At 11 o'clock the Sacrament of the Lord's Supper was celebrated, which proved to be a very interesting and helpful service.

In the afternoon of Thursday reports were continued and at 3:30 the Woman's Work was considered. Mrs. Duke Hay spoke of the local work of the Woman's Home Mission Society with special emphasis on the institutional work now under way at Burkhead Church. This church now has a Wesley House in charge of a regular Deaconess, Miss Florence Blackwell. Here a Day Nursery is conducted, also a Sewing School. There are also baths and some work has been done in a Boys Club under the direction of the pastor. So far it seems that the Day Nursery and the Sewing School have been the most satisfactory in results. A reading room and perhaps other features are contemplated in the near future.

Mrs. Sills spoke of the general work of the Home Mission Society and Mrs. Frank Martin spoke of the work of the Woman's Foreign Missionary Society.

At the Thursday evening session, Prof. E. C Brooks, of the faculty of Trinity College, addressed the Educational Mass Meeting held at that hour Professor Brooks made a strong plea for high iedals in education and made a good impression upon the large audience present. It is gratifying to hear the same good report from his work in all parts of the Conference. He is comparatively a new man in the faculty, but from present indications we may expect large things from his work with the institution.

The Friday morning session was given largely to hearing the representatives of educational institutions. Brevard Institute was represented by Prof Livingstone. Rev. J. B. Craven represented Davenport College; Rev. E. K. Creel spoke for Rutherford College, and Rev. H. M. Blair spoke for the Advocate. This brought the Conference up to the special order of the day at 11 o'clock. By resolution it had been agreed to consider the Children's Home at this hour and Supt. and Mrs. Hayes were present with a large class of the orphans who sang beautifully, after which Rev. Dr. G. H. Detwiler delivered a strong address which was a plea for the child and a presentation of the policy of the board in the projection and management of this institution.

In the afternoon Rev. W. M. Curtis spoke for Greensboro Female College and made a plea for a correlated system of schools as an educational policy for North Carolina Methodism. At 4 P. M. the entire Conference was conveyed in automobiles and carriages to the Children's Home, situated about one and a half miles from the city. The visit was a revelation to most of the company as few are really aware of the magnitude of the institution, or have any conception of the magnificent site for a great institution which seems to have come providentially into our hands. Here, in six cottages, neat, comfortable and attractive, we are already caring for about 75 children, and there is room with the minimum of expenditure to develop this property as a Home to an almost indefinite extent. There are nearly 200 acres in all, almost the whole affording a commanding view o

the city. The place is well timbered and well watered and a goodly portion of the land cleared is in a fine state of cultivation. The members of the conference were well pleased with what they saw and heard at the Home.

On Friday evening there was a Laymen's Mass Meeting. Interesting and helpful addresses were made by Mr. Geo. H. Miles, of Greensboro, and Mr. Eugene Gray, of Winston-Salem. Mr. Miles confined himself to a presentation of the subject of tithing and Mr. Gray spoke on The Laymen's Movement in its Relation to the Pastor. These addresses were well received by the large congregation present.

Prof. H. A. Hayes was elected Lay Leader for the District and Mr. R. B. Crawford was elected Assistant Lay Leader. The report of the committee on the Laymen's Movement was a strong paper and is published in another column.

On Saturday morning the Conference heard reports from special committees and elected delegates to the Annual Conference. The following are the delegates: Rev. L. T. Hendren, T. S. Lambeth, H. A. Hayes, and James A. Gray. Alternates, C. W. Rothrock and R. E. Carmichael.

The Conference, after passing reoslutions of thanks to the congregation of Burkhead church, and the citizens of Winston-Salem for their hospitable intertainment, adjourned at 11 o'clock to meet next year with the church at Madison.

The work of the District under Rev. Dr. T. F. Marr, seems to be making good progress, especially in Winston-Salem, where there has been rapid growth recently. All the preachers of the city are doing faithful work and have signs of progress on every hand. The city is growing rapidly and Methodism is keeping pace.

Nearly all the preachers returned to their charges for the Sunday services. The editor remained over and preached on Sunday morning for Rev. W. A. Lambeth and his new congregation at West End, and Rev. J. H. Brendall, of Walnut Cove remained over and preached for Rev. W. M. Robbins and his congregation at Grace church. Rev. W. M. Curtis preached for the West End congregation on Sunday evening. Rev. Dr. T. F. Marr, the presiding elder, preached at Centenary Church on Sunday morning and Rev. J. E. Abernethy, pastor of Centenary, preached at Burkhead Church at the same hour.

NOTES AND PERSONALS.

—Rev. S. T. Barber, of East Greensboro charge, held a meeting at Gibsonville last week.

—Mr. James A. Robinson, for more than twenty years editor of the Durham Sun, has severed his connection with that paper.

—We notice that Rev. Dr. L. L. Nash, of the North Carolina Conference, has been assisting Rev. J. A. Bowles, of Mount Holly, in a meeting at that place.

—Rev. A. L. Stanford, pastor of our church at Lexington, who has not been in the best of health for many months, is spending awhile at Rocky River Springs, Stanley County.

—We note with regret the death of Mr. Robert G. Wells, of Cleveland county, which occurred at his home in that county Wednesday night, July 13th. He was a good man, and loyal and devoted to his church.

—Rev. T. J. Rogers is planning to hold protracted services in his church in Rutherorfdton next week, assisted by the Rev. W. Baxter Davis, of Bostic. Brother Rogers is closing up a very successful quadrennium on this charge.

—We are pleased to note that Hon. R. N. Page has been renominated for Congress in the 7th District. Mr. Page represented the North Carolina Conference as a lay delegate at the recent General Conference, and was one of the most faithful members of the body.

—By an oversight no mention has been made in these columns of the marriage of Rev. M. F. Moores, of Franklin, and Miss Ada Buttrick, of West Asheville, which occurred on Wednesday, June 22nd, at the home of the bride's mother. The marriage was a quiet affair. The bride is a daughter of the late Mr. James Butterick, and a sister to Miss Terrie Butterick, who has, for some time been engaged in Missionary work in Mexico. The bridegroom is pastor of our church in Franklin. The Advocate joins a host of friends in wishing this happy couple a long and useful life.

—It is announced in the papers that Mr. J. S. Stanbury, of Watauga County, father of Rev. W. A. Stanburry, of the North Carolina Conference, has found petroleum in his well. At first he thought some one had poured kerosene oil in the well, but is now convinced that he has "struck oil." So may it be, for Brother Stanbury is worthy of striking any good thing that may be under or above ground.

—Plans have been decided upon and pledges secured for the new church at Morven. Our people there under the wise leadership of Rev. J. J. Barker, the pastor, are moving forward and are going to build a beautiful and modern brick church on one of the most desirable lots in the town.

—Mr. P. M. Colbert, who has been Secretary of the Y. M. C. A., of Winston-Salem for quite a while, has tendered his resignation and will go to Wilmington, Del. to accept a similar position. The Twin-City Ministerial Association in their meeting on July 12, passed resolutions of regret.

—Rev. and Mrs. J. H. Bennett, of Spokane, Washington, are visiting friends in this state. Last week they spent with Mrs. Bennett's parents in Lincolnton, and Bro. Bennett was expected to fill Bro. Townsend's pulpit there last Sunday. He is in love with the West and thinks there are great possibilities for the church in that section.

—The Mehodists of Forest City are preparing for the Morganton District Conference which will meet there July 28-31. The church is being recovered and otherwise improved for the occasion and a large attendance is expected. Our people are discussing the question of a new building and we shall not be surprised to hear of a handsome brick church there in the next year or two.

—We have learned with deep regret of the death of Mr. S. Haywood Bobbitt, of Wilkes County, which occurred near Moravian Falls, on Wednesday, June 29th. Brother Bobbitt was a brother of the late Rev. William H. Bobbitt, D. D., well known and beloved by many readers of the Advocate, also of Rev. J. B. Bobbitt, D. D., a former editor of this paper. The present editor was for a number of years, intimately acquainted with the deceased and found him a devoted servant of God and a faithful official in the church. May the Lord greatly comfort the bereaved ones left behind.

—Rev. A. C. Swafford, the popular pastor at Cliffside, is preparing to erect a commodious church at that place. Our people have for years used the school building for a preaching place and need the church in that growing town. A good lot has been secured and the success of the enterprise is assured. We are glad to hear that Mrs. Swafford, who has been seriously sick for some weeks, is very much improved.

—We are sorry to record the death of Mr. Morrow Russell, son of Mr. J. A. Russell, of Charlotte. He was just 16 years old and died July 7th, of fever contracted on a recent trip to the sea shore. Morrow was a fine young man, a member of Tryon St. Church, faithful and true to all the obligations which rest upon the Christian. He had many friends who loved him for his manly and noble traits. A large congregation attended the funeral services at Tryon St. Church and the floral offerings were numerous and beautiful. May great grace be granted to the sorrowing family.

—Mrs. Hornbuckle, wife of Rev. J. P. Hornbuckle, of the Ruffin circuit, whose illness was noted in the last issue of the Advocate, died at the parsonage in Reidsville, on Wednesday morning of last week. The body was carried to Concord, their former home, for burial, Rev. W. R. Ware, presiding elder of Greensboro District, conducting the funeral on Thursday. Brother Hornbuckle will have the sympathy of the readers of the Advocate. May great comfort be his in this hour of grief and sorrow.

—On Wednesday, June 28th, Miss Connie Butterick, of West Asheville, was married to Mr. George Ballance, of Greensboro. The marriage occurred at the home of the bride's mother in West Asheville. The groom is a young business man, of Greensboro, and they will make their home in this city.

—Greensboro Female College has recently added several new members to its faculty.. Mr. D. L. Clark, of Allen, Ky., has been elected to the Chair of English; Miss Martha R Jones to the Chair of Science; Miss Carlotta Perle Mitchell, a graduate of the Curry School of Expression of Boston, will be the Director of Expression and Physical Culture; and Miss Susie Huffines, of Indianapolis, Ind., has been added to the Music Department as instructor in piano. These have all had thorough training for their special departments, and they will be a great addition to the already strong faculty of this worthy institution. The advertisement of the college appears in this issue.

—Rev. R. L. Davis, of the State Anti-Saloon League, is diligent in season and out of season. Last Thursday he spoke to the teachers at the Union Mills Institute, and at Ruthfordton Friday night. Sunday he spoke at Henrietta and at Cliffside at night. He realizes that eternal vigilance is the price of liberty and that if we maintain our present temperance prestige we must see that law is enforced and that furthur legislation must be enacted as it may be needed to strengthen existing law.

—Many readers of the Advocate will learn with deep regret of the death of Mr. Kope Elias, of Governor's Island, Swain county, which occurred at that place on Monday afternoon. Mr. Elias suffered a stroke of paralysis at the home of his son, Dr. Lewis M. Elias, of Biltmore, last October, from which he never fully recovered. Since that time he has been a great sufferer. Mr. Elias was a prominent figure in Western North Carolina, being a lawyer of ability and a leader in the Democratic party in that section. The interment was at Franklin, where he had resided for many years of his life.

WINSTON DISTRICT NOTES.

At the Winston District Conference an unusually interesting and helpful discussion took place in connection with the report on Sunday schools. This report was prepared and read by Mr. T. L. Rawley, who has the reputation of being, not only one of the most enthusiastic, but one of the most spiritual minded teachers in the Centenary Sunday school. At the conclusion of the discussion, on motion, Mr. Rawley was unanimously chosen Sunday School Secretary for the Winston District. His work will be to assist in the organization of the Sunday school work of the District and to arrange for the holding of Sunday school institutes.

* * * *

The West End congregation, under the leadership of their pastor, Rev. W. A. Lambeth, have secured an eligible lot and have employed an architect to draw up the plans and specifications for their new church. They are worshipping at present in the auditorium of the graded school building. There is already a fine congregation, including a membership of nearly three hundred, and a Sunday school of more than two hundred and fifty. Mr. R. B. Crawford, one of the most capable and enthusiastic Sunday school men, is the superintendent of the Sunday school and he is supported by a fine corps of teachers. This church, situated as it is in one of the finest residence sections of the city, is destined to be one of the best appointments and will be a great power for good in that section of the city.

* * * *

Burkhead Institutional Church is the only experiment of this kind in our Conference and one can see at a glance that we have here one of the finest opportunities to do a great work. With the rapid growth of the city in that direction the church proves to be fortunately located and the new building, together with the Wesley House, situated beside the church, makes an admirable plant for the institutional work which they have undertaken. Rev. W. M. Biles, the pastor, is serving his second year and realizes that he has an immense task upon his hands, but is planning for larger things which must be undertaken in order to accomplish the work for which this movement has been organized. We congratulate Brother Biles on the wonderful growth of the work under his pastorate and on the magnificent opportunity which he has for larger things.

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Rev. J. E. Abernethy is serving the third year as pastor of Centenary Church. He has a great congregation to preach to. It is a remarkable fact that the going away of some two hundred and fifty members to organize the West End congregation, and the organizing of the Sunday school at that place has hardly caused a preceptible diminution of the congregation or Sunday school at the mother Church. The fact is it has already been demonstrated that this movement is a blessing in every way. The city has never grown so rapidly as in recent years, and the churches are of course reaping the result in large increase in congregations, Sunday schools and membership.

* * * *

Rev. W. M. Robbins is serving the fourth year as pastor of Grace Church. The church has taken on new life and the Sunday school has outgown the capacity of the building. They will have to enlarge. This section of the city now has the car service, and the population is increasing rapidly. It will not be long till Grace will be one of the strong stations. Brother Robbins is to be congratulated on the healthy growth of this congregation under his ministry.

THE ACTION OF THE VANDERBILT BOARD.

(CONTINUED FROM FIRST PAGE)

a full knowledge of what it was doing, it set itself in this attitude of defiance and resistance.

Bishop Hendrix's explanations will not hold water. He gives it out as his judgment that "the right of perpetual succession" guaranteed in the charter of the University bestows upon the Board the right to name its own successors. If he can find any lawyer, great or small, who is unaware that this "right of perpetual succession" does no more than provide for the perpetuity of the Board, without in the least prescribing how that perpetuity shall be effected, he ought to put him on exhibition.

But the Bishop adds that the Board was guided by the opinion of "three of the most eminent lawyers in Tennessee." Can he tell us just why he should throw overboard the opinion of five eminent Methodist lawyers who sat as a court under the direction of the General Conference, heard arguments, read briefs, and delivered a judgment pro forma—can he tell us, I say, why he should throw overboard their opinion and take in its place the ex parte and solicited opinion of retained counsel who heard no arguments and read no briefs, and who furnished him just what he wanted them to furnish him—namely, a good excuse for a line of conduct that was already predetermined?

In this connection I will quote a brief extract from a letter of Col. N. E. Harris, of Georgia, one of the rejected General Conference trustees, who stands at the head of the bar in his State. He says: "I said to the Board that ordinarily a statute is sufficient to justify a claim or give direction to a line of conduct. This is so with banks, manufacturing interests, and even railroads. I was very much surprised to find that a different rule applied in the Vanderbilt Board. I tried to show the Board that the three lawyers who had given an opinion to the Board were merely retained counsel; that their opinions were merely ex parte arguments, and were to be followed only so far as they were supported by authority. I tried to get the gentlemen composing the legal committee to cite any authority showing that the statute of the State of Tennessee did not apply to Vanderbilt University, but they declined to do so. . . . I see not the shadow of an excuse in the shape of law, precedent, or contract to justify the Board in the position that it took, and I remarked openly that if the case were tried in Georgia, where we know the courts, I would not give five cents to be insured; and I think that Tennessee courts ought to be just as true and correct."

I would suggest to Bishop Hendrix the propriety of considering these weighty words were it not for the fact that Colonel Harris, like Mr. Chief Justice O'Rear and his able associates on the Commission, is only a Methodist. All presumptions, of course, are against the unpurchased judgments of such men as compared with the ex parte opinions of hired counsel who are not Methodists and who naturally have no special regard for Methodism.

The Bishop and his colleagues in the Board were very careful to avoid what they regarded the risk of doing one unlawful thing, but they were very bold to take a greater risk—namely, the disregarding not only of the instructions of the General Conference of the Church, but also of a specific statute of the State which has already been upheld by the Supreme Court. Being a little perplexed, they resolutely and bravely cast every doubt against the Church and not one in its favor.

The reference to Mr. Vanderbilt's letter is unfortunate. That letter shows on its face that it was written on a one-sided and biased representation of the case. When Mr. Vanderbilt knows all the facts—as in due time he will know them—I am sure that he will weigh them at their true value. Before leaving this point I must beg Bishop Hendrix to point out the particular paragraph in Mr. Vanderbilt's letter containing anything about "a breach of trust."

The Bishop says: "Recognizing that only the courts could satisfactorily interpret the statute in question, the General Conference made provision to obtain such interpretation if necessary." Yes, if necessary; and the action of the Bishop and his eighteen colleagues has made it necessary. He seems to contemplate very coolly the prospect of the expense, the agitation, the ill feeling that such a proceeding will involve. But I am sure that he will not keenly relish the experience of being a defendant in a suit begun and carried on by the Church for the maintenance of its rights. He dreads the thought of "a breach of trust," but he may as well bear in mind that there is such a thing as breach of trust against the Church. I did not bring this expression into the discussion. His intimation that the nine trustees who differed from him, the whole College of Bishops who disagree with him, the General Board of Education that stands up against him, and the General Conference that laid down a policy which he refuses to accept are all guilty of suggesting the propriety of a breach of trust is, to put it mildly, rather chilly. If the courts should decide matters in the Church's favor, then where is the breach of trust to be found? The Bishop has taken a pretty grave risk, and he must at least be credited with the courage of his convictions. The substance of his whole argument is this: The Tennessee statute for regulating the appointment of trustees for denominational schools is unconstitutional, the Supreme Court to the contrary notwithstanding; the report of the Vanderbilt Commission is in error at vital points; the whole College of Bishops, myself alone excepted, fail to comprehend the situation; and the General Conference has made a "most unfortunate" blunder. How different his view is from that of the early trustees may be seen from the following extracts taken from an address issued to the Church by them in 1873, only a few months after they had obtained the charter. Speaking of the Memphis Convention by which the University was projected, they said:

"The plans outlined by that body were larger in their scope than any that had before been presented to Southern Methodism. As the public mind, in and out of the Church, became familiar with these plans, their largeness and liberality created favor rather than mistrust, as some had feared. The caution which characterized preliminary measures, instead of checking a rising zeal, inspired confidence. By conversation and in friendly discussions the objections and misapprehensions inevitable upon the first draft and presentation of such a scheme were removed; so that by the meeting of the Annual Conference to which it was referred entire unanimity was secured among those whose co-operation had mainly been relied on—viz., the Tennessee, Memphis, North Mississippi, Arkansas, White River, and Little Rock Conferences.

"These six Conferences form a compact territory, containing a numerous, vigorous, and homogeneous population and about 130,000 Church members, who are served by more than 1,800 traveling and local preachers. It is a region central to Southern Methodism and unsurpassed in material resources and products and in all the conditions requisite for the location and maintenance of such an institution as that contemplated.

"Such a combination for this cause has never before been effected in our history. We accept this hearty and unanimous concurrence, after the matter has been carefully canvassed, as a happy omen—as an earnest of God's favor, without whose blessing nothing can prosper, in whose hands are the hearts of all men, and for whose kingdom and glory we, with our brethren elsewhere, are laboring.

"Not until the meeting of the Board of Trust, just concluded, have we considered our organization finished. The six cooperating Conferences have agreed to the purpose and plans submitted, have accepted the charter obtained, and have nominated each four members for the incorporation. The Board has been adjusted to these nominations, and now, with an equal representation, is prepared to act as their organ in carrying out the most liberal designs."

P. S.—The article of Bishop Hendrix, as I read it, did not contain any of the next to the last paragraph. That paragraph, unless I utterly failed to note it at the time, has since been inserted. This fact will explain some otherwise inexplicable comments in my reply. I desire to add that the Bishop does not help things by his later thoughts. What guarantee can he give for the assertion that the Board of Trust unanimously holds the University to belong to the Church? That is just what the Board refused to say for itself, and we have learned by sad experience that he has no authority to speak for it. There will be different opinions as to whether the resolution affirming that fact was "untimely." If there ever was a time when some such a declaration needed to be made, that was the time. Still more, if the Bradfield resolution was "untimely" two weeks ago, how can the Bishop's declaration be timely now? And yet, further, what is the value of the right of confirmatio if the Board of Trust can take the pouts and ca cel it at any time? If the Bishop supposes that such utterances as he has made he can allay th whirlwind of feeling that has been raised in th Church by the action of his Board, then he is muc mistaken. No individual pledges or promises wi be taken as having even the slightest value. Afte Asheville that ought to be evident to everybody.—Christian Advocate.

ANNOUNCEMENT.

Nashville, Tenn., July 15, 191

To My Brethren, Ministers, and Laymen:

The Executive Committee in their wisdom deem ing a change proper, I will, on August 1, 1910, retir as Secretary of the Laymen's Missionary Movemen and resume the practice of law in Savannah, Ga.

Please accept my thanks for the generous assi tance and large opportunity for service you hav so freely offered me. My only regret is that I hav not been able to do more and more efficient work.

Rev. C. F. Reid, who has had a large and varie experience both in the mission fields and in th United States, will be my successor.

He was an active worker and speaker in the grea Educational Campaign waged by the Laymen's Mis sionary Movement, and attended a large number o the conventions.

I bespeak for him the same hearty co-operatio you have given to me in his efforts to enlist all ou men in doing their share in evangelizing in ou generation the forty million of earth's non-Chris tian people for whom we have assumed responsi bility. Please address all writings for the Secretar to him at 810 Broadway, Nashville, Tenn.

As ever yours for service,

W. B. Stubbs.

MILLINERY VS. MISSIONS.

By Rev. D. H. Tuttle.

Think of this evil—$80,000,000 for millinery, vs $7,500,000 for Missions by Americans. Pride is prom inent, vaunteth itself,i is puffed up. This is per haps the most popular sin of women. Many, man women spend much more, many times more fo millinery than missions. How is it in your case, m sister?

There are some who do give more for Mission but most church women spend more for millinery Pride surrenders slowly to humility. Our Fathe in heaven advises concerning the adorning of Chris tian women when he says: "Whose adorning, let i not be outward adorning of plaiting the hair, an of wearing of gold, or of putting on of apparel But let it be the hidden man of the heart, in tha which is not corruptible, even the ornament of meek and quiet spirit, which is in the sight of Go of great price." I Peter, 3:3-4.

The Psalmist says, "The King's daughter is al glorious within," "not outward," and the ornamen of "great price" with God, is, "a meek and quie spirit."

Will you give any heed whatever to God's will i this matter? Rom. 8:9 with Philip. 2:5. This i my prayer: More money for the inward adornmen of heathen women made daughters of our King and less money for "outward" adornment of Amer ican womanhood. For every dollar in millinery va ue 16 and two thirds testaments can be put i circulation for the salvation of the heathen.

Too much money in millinery is hurting Christ cause in many home churches:

(1) By the big hat hindrrance to hearing the Gos pel. "He that hath ears to hear let him hear" ar words of our Lord that must not be treated lightly The preacher and the hearers have a right to se each other. No woman has a right to wear a ha in church that disturbs others in the enjoyment o God's worship. To do so is a grievous sin. To g to church to make a show of millinery is sin.

(2) Many poor people who dress plainly are kep from church because of the contrast between them selves and the wealthier class. Pride pushes th poor from our pews. Let us turn from this si also. See Gen. Rule No. 10, Discipline M. E Church, South.

When we are faithfully and earnestly trying to d our best with life, keeping heart amid discourage ments, looking ever for the bright sky behind th cloud, we are making souls fit for advancement i the Father's realm of service.—George A. Thayer.

Our Children's Home Department

Edited by Supt. H. A. Hayes

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPERINTENDENT, FOR WEEK ENDING JULY 14, 1910.

Moore's Chapel, Charlotte, $8.75; East Spencer, North Main Sunday School, $1.15; Waxhaw Sunday School, Monroe, $1.10; Sylva SundaySchool, $2.45; Dallas Sunday School, $5.05; Wesley's Chapel Sunday School, Newton, $.35; Johnathan Circuit, Catalooche, $3.45; Stony Hill Sunday School, Albemarle, $10.03; Union Sunday School, Lewisville, $1.67; Delwood Sunday School, $2.00; Mt. Lebanon Sunday School, Asheboro, $5.75; Rocky Ridge Sunday School, Concord, $4.50; Kadesh Sunday School, Winston-Salem, $1.50; Naomi Sunday School, Randleman, $3.59. Total, $56.98. Previously reported, $1196. Total reported for fifth Sunday in May, $1249.94.

Cash.

West Greensboro Charge, $1.00; Pleasant Garden Circuit, $14.25; Mrs. J. W. Schoolfield, Greensboro, $2.00; North Monroe Church, $3.88; Mrs. W. H. Lilly, West Depot St., Concord, $1.00; E. S. Gray, Winston-Salem, $25.00; Mrs. J. P. Rodgers, Winston-Salem, $10.00; J. S. L. Orr, North Charlotte, $10.00; Concord Circuit, Mocksville, $1.00; Mt. Olivet Church, Lexington, $1.00. Total, $68.73.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING JULY 9, 1910.

Subscribed.

Charlotte, R. F. D. 5: J. A. Prim, $1.00. Charlottle, R. F. D. 6: J. A. Godfrey, $1.00; Mrs. Harriett Neisler, $1.00; Mrs. J. W. Carr, $1.00; W. C. Sofley, $1.00; Luther McClure, $1.00; cash, $.10; Mrs. Martha Simpson, $.15; cash, $.50; S. P. Godfrey, $1.00; Frank Christenbury, $1.00; W. A. Kelly, $1.00; Jno. W. Simpson, $1.00; H. F. Pettus, $1.00; J. M. Gray, $3.00; J. W. Carr, $5.00; F. E. Carr, $1.00; T. M. Carr, $5.00; Mrs. Flora Elliott, $1.00; "Baby Ethel," $25.00; W. M. Severs, $15.00; H. F. Severs, $10.00; Capt. H. C. Severs, $1.00; H. D. Duckworth, $10.00. Charlotte, R. F. D. 7: Ned Wardin, $1.00; H. M. Armstrong, $1.00; A. M. Wilkinson, $1.00; R. L. Harkey, $1.00; J. W. McQuay, $.25; Mrs. Jas. Wardin, $5.00; Miss Annie Wardin, $1.00. Charlotte, R. F. D. 29: J. M. Elliott, $1.00; G. R. Todd, $1.00; R. S. McClure, $2.00; Mrs. Jane Abernethy, $.25; W. C. Wilson, $1.00; Mrs. L. T. Simpson, $1.00; W. A. Taylor, $5.00; J. W. Simpson, $1.00; E. E. Simpson, $2.00; J. A. Lawing, $1.00; R. F. Simpson, $1.00; R. L. Simpson, $1.00; R. L. McClure, $1.00; M. M. Johnson, $1.00; Miss Myrtle McClure, $1.00; Miss Annie McClure, $1.00. Derita, R. F. D. 13: M. L. Beatty, $1.00; Mrs. L. E. Beatty, $.50; D. J. Cox, $1.00; Mrs. D. J. Cox, $1.00. Salisbury: J. F. Henderlite, 808 N. Railroad St., $12.00; C. H. Miller, N. Main St., $5.00; W. A. Smith, 511 E. Henderson St., $15.00; Senator Lee S. Overman, $300.00. Salisbury, R. F. D. 7: E. L. McClammy, $10.00; H. A. Ellis, $5.00. Concord: Miss Josie Hill, $25.00. Spencer: M. N. Hoyle, $15.00. Mooresville: W. S. Safrit,, $5.00. Sumpter, S. C.: H. N. Foster, $5.00. Paw Creek: G. A. Todd, $1.00. Total, $524.75.

Cash

Miss Josie Hill, $5.00; Mrs. L. E. Beatty, $.50; M. L. Beatty, $1.00; Mrs. Jane Abernethy, $.25; R. S. McClure, $2.00; G. R. Todd, $1.00; J. M. Elliott, $1.00; Mrs. Jas. Wardin, $1.00; J. W. McQuay, $.25; R. L. Harkey, $1.00; A. M. Wilkinson, $1.00; H. M. Armstrong, $1.00; Ned Wardin, $1.00; H. D. Duckworth, $10.00; Capt. H. C. Severs, $1.00; J. W. Carr, $2.00; Mrs. S. P. Godfrey, $1.00; cash, $.50; Mrs. Martha Simpson, $.15; cash $.10; Luther McClure, $1.00; W. C. Softley, $1.00; Mrs. J. W. Carr, $1.00; Mrs. Harriet Neisler, $1.00; J. A. Godfrey, $1.00; G. A. Todd, $1.00. Total, $36.75.

Paid on Former Subscriptions.

Dr. L. W. Elias, Biltmore, $12.50; W. B. Fisher, Andrews, $1.00; J. C. Cowen, Rutherfordton, $5.00; W. R. Jones, Walkertown, $2.00; J. B. Blades, Greensboro, $50.00; S. A. Ashe, Whittier, $1.00; A. H. Ragan, Thomasville, $2.00; C. H. Newby, Thomasville, $1.00; J. A. Green, Thomasville, $5.00; J. H. Smith, Jamestown, $5.00; Mrs. Jack Coburn, Bryson City, $15.00; J. Thomas, Spencer, $25.00; S. C. Peacock, Salisbury, $5.00; A. J. Gemayel, Spencer, $10.00; Mrs. G. W. Ivey, Lenoir, $5.00; Dr. W. P. Ivey, Lenoir, $12.50; Mrs. S. L. Sherrill, Mt. Mourne, $25.00; H. W. Courtney, Lenoir, $5.00; J. T. Council, Thomasville, $5.00; Rev. an Mrs J. P. Rodgers, Winston-Salem, $5.00; I. G. Ledwell, Salisbury, $3.00; Chas. L. Abernethy, Catawba, $5.00; Zed Griffith, Thomasville, $1.00: H. Lee Lazenby, Salisbury, $5.00; Jr. Baraca Class, Ramsuer, by, Salisbury, $5.00; Jr. Baraca Class, Ramsuer, $3.00; A. S. Porter, Andrews, $5.00; C. P. Rogers, East Flat Rock, $10.00; T. G. Pickelsimer, Bryson City, $3.12; L. E. Teague, Thomasville, $1.00; Jas. E. Lambeth, Thomasville, $10.00; E. C. Kirkman, Elkin, $2.50; Mrs. J. D. Owen Spencer, $1.00; Mrs. S. S. Moore, Spencer, $6.50; J. P. Chevier, Spencer, $10.00; G. W. Potts, Advance, $5.00; G. H. C. Shutt, Advance, $5.00; K. J. A. Ljung, Greensboro, $3.00; W. H. Tudor, Thomasville, $3.00; W. E. Johnson, Greensboro, $2.00; A. T. Eagle, Salisbury, $5.00; J. C. Smith, Shelby, $25.00. Total, $321.12.

GEORGIA LETTER.

By Geo. G. Smith, D. D.

In a previous letter I have said that the astounding claim that Jesus, the Carpenter, of Nazareth, made to being the only begotten son of God, required him to live as no other man ever lived, and to teach as no other man ever taught, to do what no other man ever did, and to rise from the dead as no other man ever rose. It is the purpose of this letter to show that he taught as no other man ever taught. What He taught has been recorded, not by any means all, but enough to establish the truth of the claim, that He taught as no other man ever did. Each one of His four biographers, give what He said and each single book would establish this fact, although in each is found something which is missing in the others. He said He was divinely taught, and that what he said was to be received as a final word. He was the infallible teacher if His word is to be received as true. He spoke as never man spake. He spoke with authority, He did not argue, as did the Greek and Roman philosophers. He left men no choice as to the accepting or rejecting His teachings. He spoke as one who knew, and while He demanded there should be no question as to the reception of His teachings, as I will show in my next letter, that He pointed to His works as a proof that He was not speaking as a man, but as a Divine Man. To reject His word, was to reject Him. To give in a brief letter any full statement of all His teachings would be impossible, but a brief summary will establish, the fact that He spake as never man spake.

Men of all ages and of all peoples have asked about God, and the answers have been as many as the nations. Jesus came to a people who believed in Jehovah, the one God of whom Moses and the Prophets had written, but the God he declared was not alone the God the Jews adored. He was that God, but He was more. He was the Universal Father. He loved the world, not the Jewish world alone. He said God had sent Him to reveal to man the depth of His love. Jew and Samaritan, and Greek, and Roman were alike objects of love. More has been written in one chapter on Theism to prove God was than He spoke in all his ministry. He did not try to prove that God existed. He entered into no learned discussions about what God was obliged by His nature to do. Many an obscure preacher has said dogmatically more about decrees and free will and the hidden things of God, than Jesus ever declared. The substance of it all, was God is a spirit, who is not confined to Gerazim or Mt. Zion, but is every where. God is a Father, not of Jews only, but of all men.

God loves all men and has sent His son, not to condemn, but to save.

He said of Himself that He was the only begotten son of God, as He was the son of the Virgin Mary. He never for a moment kept hidden His claim to Divinity. He was in perfect unison with God. He had been with God before Abraham was, He had come from God, He went to God. He did always the things which pleased God. He was to give His life a ransom for many. He saught not the glory of men; if He was not Divine He was the veriest lunatic, or the greatest blasphemer the world ever saw. He said He would rise from the dead, and He would ascend into Heaven, and He would send the Holy Spirit to testify of Him.

He made no effort to explain His teachings concerning Himself. He knew they sounded strangely, but He said "See my works". It is useless for men to try to conceive of a human being, who will fill the description tat Jesus gives of Himself. No man ever made such claim for himself except an insane man, who was at once rejected as insane, that this Prophet of Galilee made for Himself. Many said "it is a hard saying," who can bear it, and went away and multitudes since that day have done the same thing. At the present time in Christian churches, and in Christian pulpits are hundreds who are willing to reject the teacher as Divine unless they can explain away His incomprehensible utterances concerning Himself. To the Greeks they are still foolishness, to the Jews they are still a stumbling block. Many because they cannot comprehend the mystery of the incarnation reject it, and the fact that it is in the book they are obliged to admit, so they reject the book, but are willing to receive any other part of it, but that which claims a Divine Christ.

"If a man die shall he live again"? This question is one of the oldest in the world. Jesus answers by saying "if a man believes in Him he will never die." He rejects at once the materialism which makes immortality depend on bodily resurrection.

Does God care for us? Against everything which speaks otherwise, He says the hairs of our head are numbered, and that the God who feeds the sparrows will surely feed us, and He who clothes the lillies will surely clothe us.

He finds the true secret of man's sinfulness in a corrupt heart, and finds a remedy for it in the birth of the Spirit from Heaven. He opens the door of access to God, when we close the door to the world, and enter into the closet to pray to His Father. He finds the happy, the blessed life in meekness, humility, mercifulness, hungering after goodness. He finds all law fulfilled in love, and gives a code from which there is no appeal. Love to man as man is to rule the life. Enemies are to be forgiven and prayed for, and reconciled. Husbands are to love and cling to their wives and not to seek except under extreme circumstances separation. No fire is to be called down on heretics, no sinner to be passed by as hopeless. The returning prodigal is to be received and salvation is to come unto the house of the extortionate Publican.

These are some of His matchless teachings. They were the words of one who was reared in an obscure village among a dispised people. They were the words of one who had been taught in no school of Philosophy and at the feet of no Gamaliel. They were just such words as the world needed. They found this full statement in the promise of the Comforter who should come and abide with us forever whom He would send, who should guide, teach, comfort and strengthen. He was Himself to go away not as Elijah did in a chariot of fire, not as Moses did in the mountain alone with God, but He was to be crucified after He had been mocked and scourged. Surely never man taught like this man and never teaching demanded such authentication as this. The world has never yet reached the moral height which they point to, and no religion has ever found a theism so satisfactory or an ethical code so perfect or such provision for the craving of the human heart. This authentication was made and was of the fullest kind.

AN APPEAL FROM BISHOP HOSS.

About two years ago I asked the church for four thousand dollars with which to complete paying for two much needed houses of worship in Brazil. In one way or another, I have secured about $3000.00 of that amount. The balance of $1100.00 principal and interest, is now due and pressing. My word is pledged for it, and I must either get it or forfeit. Will the friends of missions throughout the Church help me? Any contribution, great or small, will be most thankfully received. As I am about to start for the Orient, all checks or money orders should be made payable to Mr. J. D. Hamilton, Treas., Nashville, Tenn. E. E. Hoss.

It is beautiful to see that faith is the source and foundation of all hope and comfort and earnestness and diligence in earthly as well as heavenly things. —James Hinton.

* * * *

I cannot contentedly frame a prayer for myself in particular without a catalogue for my friends, nor request a happiness wherein my sociable disposition doth not desire the fellowship of my neighbor. —Sir Thomas Browne.

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Charlotte District, Central Church, Monroe, July 21-24.
Franklin District, Franklin, July 28-31.
Morganton District, Forest City, July 28-31.
Mount Airy District, Boon, Aug. 4-7.
Salisbury District, Salisbury, July 28-31.
Shelby District, Dallas, July 28-31.
Statesville District, Catawba, July 21-24.

To the Members of the Shelby District Conference.

Dallas is now making preparations to entertain the District Conference. The latch string is being placed on the outside and everything possible will be done to make your stay pleasant.

We anticipate no trouble in finding a home for every preacher and delegate. Our motto is, "A home for every delegate and a delegate for every home that asks for one." In order that we may accomplish this we will be glad, in case you cannot come, if you will so notify C. C. Cornwell or J. C. Puett, so that your place may be filled by another.

Those who intend to come by private conveyance will please write to the above named brethren so arrangements may be made for the care of the horses.

We are expecting a full delegation and praying for a great conference.

Yours fraternally, B. Wilson.

Important Notice.

Will every pastor in the Shelby District kindly furnish me the following information on his arrival at Dallas for District Conference?

1. How many Leagues in your charge?
2. How many members?
3. How many organized or reorganized since Annual Conference?
4. Have you a young peoples' society of any kind?

(if so give number of members.)

5. What is your candid opinion of the Epworth League?

My fellow-laborers in the gospel, please give this matter attention and greatly oblige. Yours sincerely,

J. Frank Armstrong, Dist. Sec.

Salisbury District Notice.

The Salisbury District Conference will meet in the First Methodist Church, in Salisbury, Thursday, July 28th, at 9 a. m. Prof. and Mrs. Hayes, with a class of children from the Children's Home will give a concert in the church on Wednesday night, July 27. We hope to have a full delegation from every charge.

We are anxious to give the Laymen's Movement the right of way. Brother J. F. Shinn is the District leader, and has charge of that interest.

We hope the laymen will thoroughly organize their work. Let us have large results from the laymen in closing up the year's work.

It seems to me that the Laymen's Movement is a divine providence to meet the demands of the present time. General conditions, social, political, moral and religious require that the strong doctrines of the gospel should be preached with emphasis. In order to do this preachers must have time to study. But preachers cannot attend to the secular interests of the church and be prepared to preach as existing conditions demand.

We are drifting away from the spiritual idea of a divine church and are trying to run the church as an organization. We can in a large measure forget God and still run an organization and call it a church. We may flatter ourselves that it is a church. There may be no deep conviction of the truth of God's word.

We are too much inclined to think that numerical and financial growth in the church is an evidence of its success. It is not. Worldly organizations making no religious pretensions whatever have the same growth.

The church to be true to God and carry out His purpose must wield a controlling influence over individual and public life. People must be converted and regenerated.

The trend of the present time is fearful. The late prize figth created as wide spread interest as a presidential election. This piece of bestial brutality is only an index to the present state of public morality. Jesus came and taught the lesson of life and love and kindness. What must Christ think of those members of the church who gave their influence in support of that sinful fight. We are moving on toward national degradation unless God arrrests and reverses the present moral gravity.

But God's plan is to save the world by the preaching of the gospel. Preachers must be free to study and preach the great doctrines of Christianity. But how can they do so when they are handicapped by being subordinated to run an organization? Laymen must come to the rescue and look after the material interests of the church. I appeal to the laymen of Salisbury District. Please get together and organize your work at our District Conference and set the preachers free to preach. J. C. Rowe.

Salisbury, N. C.

Our Washingtoon Letter.

Another Fourth of July has passed into history with its usual patriotic services and also its usual casualities. But for the many racial encounters due to the disgraceful Anglo-African fight at Reno, the Capital City would have enjoyed a safe and sane Fourth. The great majortiy of the state and municipal authorities are to be commended in prohibiting moving picture companies from giving further publicity to such uncivilized acts as exhibited by Jeffries and Johnson—a white man and a burley negro. Had the city of Reno been blotted from the map on July 4th,last, civilization would have received a distinct uplift.

For several days Washington has been quite hot—the murcury frequently registering up to and over the 100 mark. Rain and much cooler weather is predicted to-night.

Our Bishop John C. Kilgo, accompanied by a party of young ladies from the fair Southland, spent several days visiting this city last week.

Rev. J. H. Bennett who has had charge of a church on the Pacific coast passed through Washington last week for Haywood county, his former home, for a month's vacation with his family and numerous friends.

The loss by death of Senators Daniel, of Virginia, and McEnery, of Louisiana, and Congressman Brownlow, of Tennessee, since the adjournment of Congress, is to be very much regretted. They were influential statesmen. W. F. Tomlinson.

The Hillside,

REPORT OF COMMITTEE ON THE LAYMEN'S MOVEMENT, OF WINSTON DISTRICT CONFERENCE.

We, your committee on the Laymen's Movement and financial systems, submit the following report:

We believe that the most notable event in the marvelous age in which we live is what is known as the Laymen's Movement. During an unmeasured past the Christian layman has not recognized his privileges and obligations as a member of the Church of Christ. His attitude has been passive rather than active. In his personal and private life the layman has been expected to conform to the ethics of Christianity; but the spiritual activities of the church and even the larger part of its financial affairs have been delegated to the ministry. The first decade of the twentieth century has brought about a great awakening in this matter. Men have caught a vision of the glories of the world-wide evangelism. The thought has thrilled the heart of the Christian world. Tremendous enthusiasm has been developed. Lives and fortunes and sacred honor have been pledged to carry the Gospel to the heathen world. And Christian laymen of every calling in life have enlisted in this movement. Multiplied thousands of them are ready for service. Their hearts are aflame; their tongues are unloosed; their wealth is on the altar.

This is the nick of time for Christian leadership. Enthusiasm must be maintained. Energy must be properly directed. Workers must be instructed, trained and organized for service. Me must conserve and use the resources now available.

But how? The gravity of this problem is appalling. Opportunity means responsibility. We must plan wisely. And what we do we must do quickly. Already there are signs of ebb in the flood tide of enthusiasm in this movement.

One truth is clear. Our laymen must be organized for service; it is not enough to hear and to give. We must work as well as pray. We must send the Gospel to the heathen, we must take it to the unsaved at our very doors. Our laymen, we repeat, must be organized for service. And this service must include all the varied activities of the church, spiritual and financial. There is dire need for workers. Thousands of men, women and children in this Winston district are not only unsaved, but actually never attend any religious service. They need missionaries as badly as if they were in the uttermost parts of the earth. What is true in this district is true all over our land, and conditions are even worse in many sections of the United States. Our Master taught that it is not enough to provide places of worship where men may come if they will but that we are to go out into the highways and hedges and compel them to come in.

Every Sabbath day there are thousands of Methodist churches that stand closed and unoccupied—except perhaps for a short Sunday School service—while the people are famishing for the Word.

Our pastors are greatly overburdened with the manifold labors that the church is in the world to do. They must visit the sick and those who are well, bury the dead, comfort the distressed, counsel the doubting, and strengthen the weak. They must be the active leaders of the Sunday Schools, Leagues and other church societies. They must prepare and deliver from two to three sermons each week. And with all this their work has just begun. They must not only preach the Word, they must also serve the tables. Upon them devolves the burden of going about over their charges to collect the money for carrying on the work of the church.

In all these labors the pastors ought to have the co-operation and active help of the laymen. We ought to be organized for service, subject to the call of the pastors, ready to go when they say go and come when they say come, to conduct religious services, to see to it that a service shall be held in every Methodist church every Sabbath day. We laymen ought to assume all the financial obligations of the church and relieve our pastors of this responsibility.

While we laymen are undertaking to provide for those church obligations that have been acknowledged and assumed we ought also to consider other obligations that have not been acknowledged and assumed. If the assessments for missions are not what we ought to pay, let us increase the assessments. And so with all the other financial obligations of the church. But let all the departments of the church work be considered and provided for in due proportion.

In this connection we wish to stress the fact that our preachers are shamefully underpaid. Their salaries have always been inadequate. But with the rapidly increasing cost of living, and little if any increase in salaries, the condition of the preacher with a family has become both embarrassing and painful. When a man is called to preach and consecrates himself to this service, common honesty in the church, to say nothing of religion, demands that a support be provided for him and his family.

Here again we have work for the laymen's movement to undertake. The laymen of the church ought to study this matter as a plain business proposition and provide for it as any other business obligation.

In all these phases of church work there is large demand for the activities of the laymen's movement. The work needs the laymen and the laymen need the work.

Therefore, be it resolved.

First, That the organization of the Laymen's Movement should be extended and systematized so that it may train and prepare our laymen for service in all the departments of church work.

Second, That the laymen stand ready at the call of the pastors to conduct religious services when and where necessary, and that provision be made for every Methodist congregation to have opportunity to attend religious service every Sabbath day.

Third, That the laymen assume all responsibility for all the financial obligations of the church and collect all the conference assessments and benevolences.

Fourth, That the laymen undertake and conscientiously study all the financial obligations of the church, and provide for such increase in contributions as may be necessary to carry on the work of the church with efficiency and success, providing for all departments of the work in due proportion.

Fifth, That we believe that at this time the most urgent financial obligation to the church is to provide adequate support of the ministry, and we recommend that no pastor's salary should be less than seven hundred dollars a year.

Sixth, That we, as laymen, should recognize in the district conference our best opportunity to study and

work out the problems of our church work, and that we should be faithful in attending this conference and avail ourselves of the special advantages that it affords.

Seventh, That we recommend that the organization of the Laymen's Movement in the Winston district be as follows:

H. A. Hayes, district lay leader.

R. B. Crawford, assistant district lay leader.

R. E. Carmichael, E. E. Gray,, J. F. Hanes,, A. D. Ivie, Chas. F. Lambeth, C. F. Lowe, district committee.

That the lay leader and the assistant lay leader for the district shall be members and the district lay leader shall be ex-officio chairman of the district committee; that C. F. Lowe be elected treasurer of the district committee. That a fund of fifty dollars for carrying on the work of the Laymen's Movement in the district be apportioned to the different charges on the basis of the pastor's salary, this fund to be collected by the lay leaders in those charges and deposited with the treasurer of the district committee.

Eighth, That we as laymen pledge ourselves to do all in our power to carry out the provisions of these resolutions, urging our brethren all over the district to give us hearty co-operation and help, and humbly praying our Heavenly Father to bless us in our efforts to establish the Kingdom of our Christ in the hearts and lives of men everywhere.

C. C. Flynn,
W. A. Branson,
C. F. Lowe,
H. A. Hayes,
Committee.

ASHEVILLE DISTRICT CONFERENCE.

The Asheville District Conference met in the beautiful little town of Weaverville, July 7, 1910, with Dr. D. Atkins, P. E., in the chair.

Dr. Atkins' presidency was highly satisfacory. The program which was arranged by the presiding elder was good in the range of subjects which were brought before the conference and in the masterly way they were treated.

Rev. C. G. Hounshell and Mrs. M. T. Prescott, missionaries of the Methodist Episcopal Church, South, spoke in the interest of missions.

Dr. E. H. Rawlings, one of the Missionary Secretaries spoke of the great need of an awakening of the church on the subject of missions.

Rev. J. B. Cravin, President of Davenport College, Prof. C. H. Trowridge, President of Brevard Institution, Prof. O. S. Dean, President of Weaverville College, and Miss Dozier, of Greensboro Female College, represented the educational interests of the church.

Miss Smith Head, of the Wesley Home, in Louisville, Ky., and Miss Bass Head, of the Wesley Home, in Danville, Va., spoke on the deaconess work. Rev. W L. Sherrill, assistant editor of the North Carolina Christian Advocate, represented the paper. A lot of fine, helpful visitors these were. They made every one who came to the conference feel that he was better for having gone.

The preachers of this District, with the exception of this scribe, are a fine lot of men, and even in his case he is better by the associations of these men of God.

The conference recommended J. C. Baird, C. R. Allison, Elmer Simpson, and L. H. Griffith to the Annual Conference for admission, and licensed A. C. Gibbs, J. C. Baird, R. L. Flowers and G. A. Condery to preach.

These are all men of promise. The next District Conference goes to North Asheville. D. J. Miller, Sec.

THE "GEORGIA CYCLONE" AND JOHN'S HAT.

Recently, the people of Salisbury were highly instructed and entertained by a lecture of wit, humor, pathos, and sound common-sense, delivered by the "Georgia Cyclone"—a layman evangelist, editor, poet and "Booze Fighter"—an unusual type.

Perhaps many have heard of "Earnest Willie," the invalid boy, who lay flat on his back for seven long years, and during the time was the earnest, youthful editor of the paper then called The Sunny South. He is the same who held his audience spellbound in Meroney's Theatre the early part of the present month.

His subject was John's Hat. His theme, Citizenship. Of course every one was anxious to know what was under John's hat. It proved to be a full fledged citizen with patriotic heart, informed head and a pure and fearless life. All of these characters were illustrated with wholesome fun that kept the audience in great good humor. But in the midst of the fun the speaker continued to drop golden nuggets of truth, declaring that no man can be a well-rounded citizen without being straight on the liquor question. He explained that he was not preaching politics but principles, and urged citizens to vote for no man who is not sound on this question. He plead with all Christians, especially stewards, deacons and pastors, to take an active, aggressive interest in this matter, that the good work already done in our State may be pushed forward, that we may never go backward; and made clear the necessity of sending men to the Legislature who will lift and not beat down the great cause of saving humanity from the grime and misery of the whiskey traffic.

Should any one need help along this line, send for Will D. Upshaw, Editor of The Golden Age, Atlanta, Ga.

Brother Upshaw was physically weak, not having yet recovered from a broken leg received in a railroad wreck in Mississippi; and was greatly fatigued from holding evangelistic services twice a day for two weeks in the First Baptist Church in Salisbury, yet his lecture grew in enthusiasm, and the people listened for one and one-half hours with bated breath to this great man as he leaned on his crutches and planted brains and character under John's hat.

Do your boys need a wholesome companion, who has climbed the most rugged hills of difficulty? Let them communicate with "Earnest Willie."

Mrs. B. W. Hatcher
W. C. T. U. Press Reporter.

BOOKS FOR SALE.

Rev. W. R. Ware, presiding elder of the Greensboro District, has on hand the following books, second-hand but in good condition, which were donated by a friend for the benefit of the District Parsonage: Watson's Institutes, Wesley's Sermons, and Porter's Intellectual Science. Any one needing such books will do well to correspond with Rev. W. R. Ware, Greensboro, N. C.

To live is a privilege and an opportunity measured by the sincerety of one's desire to know the will of God and lend one's self to the advancement of his kingdom.—Charles Cuthbert Hall.

THE COMFORT OF HIS PRESENCE.

We always need Christ with us, but when evening draws on we need his presence in a special way. It is growing dark, and in the shadows we need his protection. Night makes for us a sense of loneliness, and we need his companionship. Night has its dangers, and Christ's presence gives us a feeling of safety. Life is full of evenings in which this prayer is fitting. There are evenings when the skies grow dark, and if we do not have Christ to come in and abide with us we shall be uncomforted, while his presence fills our hearts with light. To all of us will come at last the evening of death. It will be very still about the house. The breathing will become shorter and quicker—the end will be near. Then we shall need Christ. If he does not come in to abide with us it will be unutterably dark for us. We shall need him to light us through the valley of shadows. Our prayer should be, "Abide with us, for it is toward evening." Then his coming will bring light and joy.—J. R. Miller, D. D.

Wanted.—A young preacher for a nice little station in Oklahoma, in a town of some 2000. Only an active worker, at least a fair preacher, need apply. Can use him until the 9th of November and longer if he succeeds. Forty or fifty dollars until Conference. An opportunity for right man. Wanted at once. Send recommendations. L. L. Johnson,
Duncan, Oklahoma.

WRITE FOR THIS LOOKLET TODAY.

If you value your health you will be more than interested in reading a little booklet which is being distributed free, by mail, by the Harris Lithia Springs Co., Harris Springs, S. C. It contains letters from eighteen of the most prominent and successful physicians in the South, including the Editor of our leading Southern Medical Journal and the President of one of our oldest and most honored Medical Colleges.

The free booklet gives the experiences of these physicians and others in the use of Harris Lithia Water for the cure of those diseases that are related to uric acid viz—rheumatism, sciatica, gout, gall stones, urinary calculi, cystitis, diabetes, Bright's disease, and catarrh of the stomach. Uric acid is a powerful poison but is readily dissolved from the tissues and eliminated through the kidneys and skin by Harris Lithia Water.

Augusta, Ga.

Harris Lithia Springs Co., Harris Springs, S. C.

For the past seven years I have prescribed Harris Lithia Water with the most satisfactory and gratifying results in the treatment of the following diseases and disorders; Acute and Chronic Nephritis, Renal Calculi, Uric Acid Diathesis, Acute and Chronic Gastritis and Disorders in Pregnacy.

In my judgment there is no alkaline water to equal Harris Lithia Water.

Yours sincerely,
A. C. WADE, M. D.

The most original book in the world is the Bible. This old collection of the ejaculations of love and dread, of the supreme desires and contritions of man, proceeding out of the region of the grand and eternal, seems * * the alphabet of the nations. * * The elevation of this book may be measured by observing how certainly all elevations of thought clothes itself in the words and forms of thought of this book.—R. W. Emerson.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.



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Entrance examinations at each county seat on the 14th of July.

D. H. HILL, President,
West Raleigh, N. C.

The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; Vice-President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Rev. G. G. Harley, Asheville, N. C.; Junior Superintendent, Miss John Starr, Greensboro, N. C.

District Secretaries

Asheville, Rev. G. G. Harley, Asheville.
Charlotte, Rev. W. O. Goode, Charlotte.
Franklin, Rev. L. D. Thompson, Andrews.
Greensboro, Miss John Starr, Greensboro.
Morganton, Prof. I. B. McKay, Rutherford College.
Mt. Airy, Rev. Z. Paris, North Wilkesboro.
Statesville, T. E. Lothery, Davidson.
Salisbury, Rev. E. M. Avitt, Jackson Hill.
Shelby, Rev. J. F. Armstrong, Bessemer City.
Waynesville, Rev. C. S. Kirkpatrick, Brevard.
Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Subscribed to date.....$125.00

Special Objects for 1910-1911.

Funds for building an "Epworth League" dormitory for the Children's Home at Winston-Salem.

A box of supplies for the Children's Home, from the Charity and Help Department of every League Chapter on Monday after each fifth Sunday.

* * * *

The Davidson Senior League has just raised $5.00 for new song books.

* * * *

The Holston League Conference had in attendance at its Annual meeting 225 delegates, the South Carolina Conference 200 and the Florida Conference about 200.

* * * *

The pastor, writing of the Leagues at Bessemer City says: "Our Senior and Junior Leagues here are doing some good work. The Seniors have had some fine literary meetings."

* * * *

About two hours will be devoted to League work at the Statesville District Conference. The following speakers will be heard: Profs. H. A. Hayes, and A. C. Kerley, Revs. O. I. Hinson, C. M. Pickens and T. B. Johnson.

* * * *

The Conference President, Rev. R. E. Atkinson, hopes to spend some time during the summer and fall months visiting the Leagues of the Conference. We are sure that all Leaguers will be delighted to read this announcement. Brother Atkinson's presence will mean much to every League that he visits.

* * * *

Davidson Senior League.

Seven months ago the Davidson Senior League had a membership of twenty-eight. Three months ago about ten Juniors were promoted to the Senior League and three weeks ago nine more Juniors were promoted to the Senior League, making an enrollment of forty seven. Two months ago the League was divided into two parts, white and old gold. These sides canvassed for new members, the side that was beaten to entertain the successful side. The old gold succeeded in securing the largest number of new members, a total of twenty-eight, and the white twenty-five. The white gave the old gold a royal time, plus cake and ice cream and the League now numbers one hundred and two members.

* * * *

Rev. C. G. Hounshell of Korea addressed the League of West Market Street, Greensboro, on Monday evening, to the delight of an appreciative audience who remembered Mr. Hounshell's presence at the Laymen's Convention held in January. His talk was interesting and at the close a most earnest appeal was made for workers in the mission fields. There is great rejoicing in this League, over the fact that two members will go to the Nashville Training school this year to prepare for special work. Miss Moseley was present and presented the various features of the training school in a most comprehensive manner. The exhibit of charts and literature was very instructive and the meeting one that will long be remembered.

* * * *

Hendersonville League.

"We feel like our Epworth League has been a blessing to us in many ways and can't see how we got along without it. We have been organized eight months and now have sixty-one members. The attendance is very good. We have been doing some special work. Last week we went to see a poor old woman who has been an invalid for thirteen years. We carried her about ten dollars worth of provisions. She appreciated it and seemed very happy. I am sure it did our hearts good. We have just elected new officers and are ready for work. I always look forward with interest to the League columns in the Advocate."

This report from a member of the Hendersonville League is an excellent one. We seldom find a League so recently organized that is doing so much. May they continue to grow in numbers and in good deeds.

* * * *

An Inquiry.

After reading in the Era the little poem, "Epworth League Flower," I wish to ask this question, Is the violet our universal League flower or may each individual League choose its own flower?"

An interested N. Asheville Junior Leaguer.

The violet has been chosen as the floral emblem of the Epworth League, but we know of no objection to a Chapter "adopting" another flower if they wish to do so, provided they do not forget that the violet has been officially chosen for our entire organization. The editor has in mind a chapter that adopted the rose several years ago, but not long since, while the violets were in bloom, the flower committee of the Charity and Help Department took charge of the program one evening and there were violets everywhere and after the reports of the work of the committee there were readings and recitations on the violet and the program was a splendid success.

* * * *

Our readers will be glad to know that the Assistant Secretary recently elected by the General Epworth League Board is the Rev. James Marvin Culbreth of this State and a member of the North Carolina Conference. He is a son of the Rev. Bernise Culbreth, for many years a member of this Conference and is in every way fitted for the important duties upon which he is entering. Dr. F. S. Parker says of him: "The Editor seizes the opportunity, before Mr. Culbreth's active work upon the Era begins, to express his warm appreciation of the brother in whose association and coworking he anticipates so great help and pleasure, and to commend him most unqualifiedly to our Leaguers throughout the church and to our pastors. His youth will make him a congenial friend to our young people and his pastoral experience will also make him a valuable adviser of pastors whose young people's work presents difficult problems. He is a winning platform speaker and a gifted preacher."

* * * *

It was the first time Johnny had ever heard a guinea-hen. "O ma!" he shouted, "come and hear this chicken a-windin' itself up!"

WHAT COWPEA HAY IS WORTH.

A ton of cowpea hay has a fertilizer value of about $12, and is equal to 1,600 pounds of wheat bran for feeding purposes; but if we estimate its feeding value at $8 per ton, tenh when cowpea hay is fed, and the manure saved with reasonable care, we get a total from one ton as follows: manure value $9.00; feed value, $8.00. Total, $17.00.

These values are all reasonable and within the bounds of practical operations, but can not be obtained unless we feed better live stock, give that live stock better care, and save the manure as its value justifies.

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Write for dealer's name. If we haven't an agency in your locality, full particulars, samples and prices will be promptly sent to those actually in need of roofing.
CORTRIGHT METAL ROOFING CO.,
54 N. 23rd Street, Phila. 132 Van Buren St., Chicago.



It's lovely, my dear; but I don't see how you can afford so many new dresses on the salary John is making."
"Why, Mamma, I got this dress two years ago! I use La France Laundry Tablets in washing all my fine clothes, and they *never* seem to wear out."
La France Laundry Tablets
make laces, white goods—any washable fabrics—*last twice as long.* And leave them white as snow.
But they do more than this—they save half the time. Shave half a Tablet and half a bar of soap together in a gallon of boiling water. Add this to the washboiler full of warm water, put in the white clothes, and in 15 minutes take them out and rinse them. You will find them clean and pure and white—without bluing. Simple, isn't it? No scrubbing, no rubbing.
5c bar does two washings. All grocers.
"Hurts nothing but dirt,"
LA FRANCE MANUFACTURING CO.
Philadelphia, Pa.

Real French Drip Coffee can not be made unless the coffee itself is prepared, blended and roasted according to the famous French method. Use
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For French Drip Coffee


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for 250 Students. Established 1884. Prepares for College, Business, Teaching, or for Life. Health, Character and Scholarship. Wide patronage. **Very reasonable rates.** Each student receives personal attention. School highly endorsed. (Location is near Greensboro, N. C.) For Beautiful Catalogue, Views, etc., address the President,
W. T. WHITSETT, Ph. D.,
Whitsett, North Carolina

Our Little Folks

THREE YOUNG HOUSEKEEPERS.

Josephine, Ilga, and Ansel were going to stay home and get dinner while mother went across the city to Aunt Julia's to spend the day.

"Keep watch of the meat kettle," mother told them. "Be sure not to let it boil out."

"Of course we shan't" promise, Ilga.

"I shall not forget if the girls do," boasted Ansel. "The teacher says I have the best memory of anybody in the class."

Mother smiled. "Housekeeping is a little different from books," she said.

"Lots easier," laughed Ansel. "Bet I could keep house and not half try."

"Don't be too sure of yourself," said mother. And then with a few more directions she was gone.

Josephine pared the potatoes, Ansel scraped the parsnips, while Ilga set the dining table. As they finished the letter carrier brought the mail.

"St. Nicholas! St. Nicholas!" cried Ilga, rushing back from the door.

"I'm going to have it first!" And Ansel caught the magazine from his sister, and ran into the sitting room.

"O, you naughty boy!" laughed Ilga.

"I want to read it, too!" exclaimed Josephine, following Ilga into the other room.

Ansel was already deep in the continued story.

"Hold it so we can see," begged Ilga; and, looking over Ansel's shoulders, the girls joined in the reading.

The month's installment of the story came to an exciting end, and then Ansel turned to the St. Nicholas League. They laughed over the pictures, poems, letters, and stories by the League members; and it took a long time to go over the many pages.

Sniff, sniff, went Josephine's nose. "I smell something burning," she said.

"That meat!" cried Ilga; and she dashed away, followed by her brother and sister.

There was a soft haze of smoke in the kitchen.

"O, it is burned!" mourned Josephine, snatching off the cover.

Ansel seized the dipper, drew some water from the faucet, and poured it into the kettle. There was a hissing, a cracking, and a volume of steam.

"O dear!" cried Ilga.

"I'm afraid it's spoiled," groaned Josephine.

"We ought not to have read so long," said Ilga, almost tearfully.

"O, it will be all right!" Ansel declared.

"That kettle's leaking!" screamed Josephine.

It was. A little stream was running over the stove to the floor. The kettle was put into the sink and the beef transferred to a spider. Ilga tasted.

"Horrid!" she said, with a wry face.

The others tried it, shaking their heads.

They had to give father only vegetables and bread and butter and oranges for dinner.

"Never pour cold water into a hot kettle again," father told them. "It is sure to crack it."

"I guess housekeeping isn't so easy as you thought," said Ilga to her brother the next morning.

"A housekeeper needs to keep her mind on her work," mother remarked quietly.

Ansel meekly carried the broken kettle out to the ash barrel. He said nothing, but he was thinking hard. He boasted no more of his wonderful memory.—Emma C. Dowd.

HOW TO BE USEFUL.

Almost every little boy and girl would like to be of some use in this world, but sometimes it is hard to know what to do in order to be useful.

What is needed most of all, I think, is a pair of quick eyes to see what is needed. If a boy, or girl has quick eyes and willing hands they will find every so many ways of being useful, at home, in school, and wherever they may happen to be.

The boy who has quick eyes will see when papa wants a book from the library, and will offer to go and get it without waiting to be asked. He will see when mamma wants something from the store, and will offer to run such an errand before he goes off to play ball.

The girl who has quick eyes will see when grandma wants her needle threaded, and will do it so promptly, and yet so quietly, that grandma will feel as if fairy fingers were helping her to sew. The girl with quick eyes will see when baby is restless and will gently care for its wants, and thus often help mamma.

The boy or girl with quick eyes will see when teacher is tired, and will be so still and attentive in the class room that she will feel that her scholars are actually helping her to teach.—Apples of Gold.

POLITENESS PAYS.

An elderly lady, passing down a busy street in New Haven, was overtaken by a sudden shower. She was some distance from any acquaintance, and had no umbrella. She was deliberating what to do, when a pleasant voice beside her said, "Will you take my umbrella, madam?" The speaker was a boy, perhaps ten years old.

"Thank you," said the lady; "I am afraid you will get wet."

"Never mind me, ma'am; I am but a boy, and you are a lady."

"But perhaps you will accompany me to a friend's, and then I shall not find it necessary to rob you."

The boy did so, and received the thanks of the lady, and departed.

Two years rolled away, the lady often related the circumstance, and often wondered what had become of her friend, but little thinking ever to see him again. In the dull season of the year this boy was thrown out of employment, and the circumstance coming to the knowledge of this lady, she gave him a good home till March, when she introduced him to a good situation. Verily, kindness seldom goes unrequieted, even in this world.—Selected.

Little Emma, having been initiated by an aunt into the mysteries of subtraction, and having satisfactorily answered several simple questions, was asked, "If you were to go out with three half-pence and spend them all, what would you come home with?" Unhesitatingly and promptly came the answer, "Candy."

Lady Uses Tetterine for Eczema.

Edgar Springs, Mo., July 15, 1908.

The Eczema on my face usually appears in the spring and your salve always helps it. I use no other preparation but Tetterine and find it superior to any on the market. Respectfully,

Elsie M. Judvine.

Tetterine cures Eczema, Tetter, Itching Piles, Ringworm, and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.

3 bottles of Johnson's Tonic will put on 10 pounds.

Rev. J. M. McCord, Verbena, Ala., used 3 bottles and wrote: "I feel better and weigh more than I have in 20 years.

C. G. Butler, Argenta, Ark., wrote: "Used 4 bottles and gained 12 pounds and feel 100 per cent better."

Money back when it fails.

The Johnson's Chill & Fever Tonic Co.

Savannah, Georgia.

PANAMA HATS

Cleaned and Blocked

$1.00

We can also furnish new sweat and ribbon bands at 25 cts. each.

All hats are handled by experts and receive the greatest care.

We also handle "plain straws" and "soft felts."

All orders receive prompt and careful attention.

You will be greatly pleased with the "new-like" appearance of your hat.

Collar Bands 5c each.

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

WHERE CHANGES ARE MADE.

The changes made by merging the missionary forces are found at the top rather than at the foundations of the work. We no longer have three Missionary Boards in the Church, but one Board of Missions with two departments (home and foreign), and with men and women managers and officers.

The woman's part of the work will be administered by the Woman's Missionary Council, which is composed of the Corresponding Secretaries of the Conference Woman's Foreign Mission Societies and the Woman's Home Mission Societies, a President, four Vice Presidents, a Corresponding Secretary, each for Home and Foreign Departments, two Recording Secretaries and the Assistant Treasurer and the Woman Managers of the Board of Missions. This Council supersedes the two Woman's Boards in that it will do much of the detail work done by both Boards in the past. It will apportion the money raised by the two departments to the enterprises under the specific direction of each. The Council will select and recommend the deaconesses and missionaries to the Board of Missions for acceptance and appointment. The nine Secretaries of the Board of Missions will hold a monthly Conference, and previous to the annual meeting of the Council will review the whole work and make recommendations for the enlargement or strengthening of the work. These recommendations will be submitted to two committees (for home and foreign work) at the meeting of the Council, where the details of enlargement and appropriation will be worked out.

WHAT GAIN IS THERE FROM THE CHANGE?

These new plans for our missionary work have the advantage of presenting a solid missionary force to the world. They eleminate the dividing lines of home and foreign missions and furnish opportunity of concerted action between the men and women of the church in the mission fields. It also lessens the chance for friction both at home and abroad. Since the autonomy of our Auxiliaries, District and Conference Societies remain unchanged, and our women are given opportunity of apportioning the funds they raise, and also of selection and nomination for appointment of workers the responsibility of our women is not decreased, but rather enlarged and our development will be larger and rounder.

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BREVARD REPORT.

I have received the following for the furnishings in Brevard Institute since my appeal in the Advocate: Cash, $4.00; Mrs. J. S. S., 100.00; Cash $1.00. Total, $105.00.

Please send in your offerings for this work. We need to be prompt. The things must be put in building by September 1st.

Remember "the King's business requireth haste." Very truly,

Mrs. F. H. E. Ross, Treas.

Greensboro, N. C. July 18, 1910.

FINE'S CREEK AUXILIARY.

The W. H. M. Society of Fine's Creek, held its third meeting in the Methodist Church, Tuesday, July 7th, The next meeting will be held Aug. 4th. A heavy rain prevented the coming of several members, also some who contemplated going. At this meeting 16 members were enrolled. When this society was first organized in May, only 8 joined. You can see the roll slowly, but surely, grows. But the growth is not as large as it should be.

The afternoon was given to the necessary business of the society. Encouraging reports were given by the members present. The afternoon was a time of mental and spiritual refreshment, given to the reading of bright and encouraging pieces which were handed out by our president, Mrs. C. E. Stedman.

Recently Mrs. M. J. Branner from Waynesville, paid our society a visit. She kindly offered to give the society a short address on home mission work. The interesting remarks she made has done much to awaken interest in the society on the part of those who heard her. The poetic beauty of her address will long live in the lives of our memory. The society never fails to look after the benevolent work of the Church. It looks closely after the needy ones of the community.

A local committee has been appointed to co-operate with the first Vice-President, and this committee is doing good work, collecting money to furnish the parsonage at this place. $25.20 has already been collected by this committee. A number of things has been given, which are valued at $32.40. Total, $57.60.

Nellie Graham, Press Supt.

(We are sure all our readers will be interested in hearing from this newly organized auxiliary at Fine's Creek in Waynesville District. Mrs. Branner, Mrs. Stedman and Miss Graham may justly feel pride in the splendid record made already.—Editor.)

The Late Henry W. Grady and the Constitution.

Every Southerner knows the high standing of the Atlanta Constitution, the leading paper in the South. And the late editor of it, Henry W. Grady, was one of the South's noblest sons. Mr. Grady was renowned for his frankness in stating facts and he was just as severe in condemning that which was wrong as he was in praising what was right. As a resident of Atlanta he naturally heard of the work being done in that city by Dr. Woolley for the cure of persons addicted to the use of whiskey and opium. Mr. Grady investigated and when he had satisfied himself that Dr. Woolley's cure was a genuine one, he came out in an article in the Constitution and said so. Dr. Woolley's Book on "Opium and Whiskey Habits and their Cure," contains this endorsement. If you address Dr. Woolley, No. 26 I The Victor Sanitarium, Atlanta, Ga., you may have a copy free.

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By an outgoing missionary.

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And in our path are rallied
The mighty hosts of wrong?
More potent is the power
We summon to our aid;
The love of Christ constraineth us!
We shall not be dismayed.

The love of Christ constraineth us;
What tho' the way be drear,
And the luring voice of pleasure
Is sounding in our ear?
Rest waits the journey's ending,
Joy comes to crown the day;
The love of Christ constraineth us!
And brightens all our way.

The love of Christ constraineth us;
We dare not make delay
When countless feet are passing
Along sin's broad highway.
The waiting harvests whiten,
Pain calls, and want, and woe;
The love of Christ constraineth us,
And in his name we go!
For Love of Christ we go!

—Helping Hand.

NOTICE.

All communications to the Conference Corresponding Secretary should be addressed to Winston-Salem, N. C., until further notification.

REQUEST.

At the recent annual meeting request was made that each society and each individual supporting a scholarship or a Bible Woman would give to the Corresponding Secretary the following definite information: Name of pupil or Bible Woman; English name; by whom supported; Post Office address of supporter; in what mission country and school located; when money was last sent; when scholarship or Bible Woman was last heard from. There has been but one response to this request. We make it again in all earnestness, and beg that the information desired be furnished without delay.

MEMBERSHIP CAMPAIGN.

Let us ever bear in mind that the great object on which we are to concentrate our efforts this year is to double our membership. We call it a "Campaign" because we want the effort to be characterized by unfailing enthusiasm and unquenchable zeal. Is the campaign really "on" in your society? Have your officers carefully and prayerfully planned it? Have you caught the spirit, and enlisted as one of the "invincibles," determined that your new member shall be won?

At a recent missionary meeting, when this campaign was under discussion two pertinent questions were asked: First, are there women, young people and children enough in this church from which to draw as many new members as we now have? Second: Is it possible to win them? The unhesitating answer was—Yes. This is doubtless the situation in every church. If it can be done, it should be done. If it is not done, it will be because somebody does not care; somebody sits complacently at home, unwilling to exert herself to visit and solicit; somebody is dismayed at the first response; somebody does not really pray. Is that somebody you?

When our Christian Chinese women were urged to add one member each, during the year, not one thought it worth while to add less than five. The native Korean church has passed a resolution declaring that during the current year they will endeavor to increase the number of converts to one million. And how are they going about it? At the Annual Conference and at the various Bible classes they are planning house to house evangelistic work and pledging, each one, days of work. In some places text leaflets on seven different colors are used. The workers go out by twos. What an example to us are these poverty-stricken Koreans, in their eagerness to win souls for Christ.

Let us unite, all of us, in this glorious campaign for new workers and new givers, nor rest content with less than the realization of our slogan:

We are coming, we are coming,
Ten thousand members strong.

A MODEL REPORT.

Last week we gave the excellent report of the Margaret Foster Society, read by Miss Maie Hendrix at the Annual Meeting. This week we give another model report from a wide-awake society from which we expect great things this new year.

REPORT OF MORGANTON W. F. M. S.

Morganton Station has a Woman's Foreign Missionary Society, with a roll call of thirty-five and an average attendance of about eighteen. We have nine life members and fourteen subscribers to the Advocate.

We raised last year for dues, $32.70; Conference Expense Fund, $5.00; Retirement Fund, $1.05; Circle of thirty, $90.00. Total, $128.75.

This year instead of following the program in the Advocate, we appointed a program committee, which appointed a leader for each month who was assigned a topic for discussion, and left to her own discretion in the manner of presenting her subject. This has resulted, not only in an original and interesting meeting for the society, but still better it has led to a great deal of inteligent reading and preparation by at least twelve of our number.

So delightful have we found these meetings that I am tempted to give you a few of the topics. One meeting was devoted to a bird's eye view of our Mission fields, assigning each country to an individual who used her own judgment in its presentation. Usually we had a personal letter from our missionaries in the fields under discussion; this was particularly interesting and easy for us, as we have from our own missionaries in China, Korea, Brazil and Cuba, and their families frequently send for our perusal nice chatty home letters, that are intensely interesting. We had photographs of them, their homes, schools, churches, native helpers, etc., with an occasional letter from one of their pupils, and any little clippings, or items of interest that would give the "personal touch" to the day.

(CONTINUED ON PAGE FIFTEEN)



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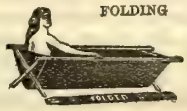
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The Sunday School Lesson

THIRD QUARTER—LESSON IV—JULY 24, 1910.

The Transfiguration.
Matt. 17: 1-8, 14-20.

Golden Text—This is my beloved son, in whom I am well pleased; hear ye him. Matt. 17:5.

Jesus's Need of the Transfiguration.

Jesus had passed through many hard experiences. Harder experiences were yet to come. He did not find living among men an easy thing. And as the days of His life drew to an end the clouds pressed more darkly about Him. Enthusiasm which was superficial had disheartened Him, misunderstanding of what He was endeavoring to do pained Him and downright hostility had set itself in the face of His work. Soon His foes were to compass His death. We may reverently say that He deeply needed encouragement and understanding and sympathy.

It was at such a time that on the mountain He was transfigured in the presence of three of His disciples. A glory not of earth radiated from Him. Law and prophecy in the persons of the great lawgiver Moses and the mighty prophet Elijah brought sympathy and encouragement to Him. It was as though Israel's past came to recognize in Him its fulfillment and its goal. The Israel of today might spurn Him, but lawgiver and prophet acknowledged Him as Master and Lord.

But more than Israel's past brought encouragement and sympathy. The voice of God Himself swept across the mountain height, proclaiming Jesus His beloved Son, in whom He was well pleased. It was the Father's authentication of the ministry of the Son. So Jesus stood regal, acknowledged and glorified before the wondering disciples who had climbed the mountain with Him.

Luke tells us that Moses and Elijah talked with Jesus of His death which He was about to achieve in Jerusalem. Seen by the men who looked upon it, His death would seem the depth of ignominy. Seen in the large perspective of this glorified hour, His death was a great achievement. The experience of Calvary thus shared in the wonder of the transfiguration on the mountain top. The shining figures saw beforehand the cross all glowing with light.

How much of inspiration and encouragement this hour brought to Jesus we may reverently surmise. From earth's misunderstanding He had turned to heaven's comprehending sympathy, from earth's hatret He had turned to heaven's love. When He ascended the mountain the thought of the cross lay like a dark shadow upon His heart. As He descended from the heights He still carried the thought of the cross, now all shining with light. The heart of the experience to Jesus was the transfiguration of the cross.

The Disciples' Need of the Transfiguration.

The time was soon to come when calamity after calamity would overtake Jesus. The faith of the disciples would be severely tested. They would be tempted to believe that they had been mistaken in accepting Him as their Master. His life was going out in ignominy and shame. It seemed that their hopes had been misplaced, that they had given their allegiance to one who could not justify it. At such a time it must have been a steadying force that three of His disciples had shared with Him the experience on the mountain top.

In many ways Jesus tried to prepare His disciples for the time when they would see Him snatched away and slain. And one of the ways was the sharing of the great hour of transfiguration with the three disciples who were especially near to Him in so many of His human experiences.

Then in later days, after the resurrection and after Pentecost, the memory of the transfiguration had a ministry to perform. In many a dark and discouraged hour that bright and shining face, with the glory of heaven upon it, must have brought a message of hope, a stimulus to new endeavor to the three who had climbed the mountain with Jesus. And when they thought of heaven and the joy that was set before them, they must have called to mind the face of the Master bathed with light. Many hunman experiences must have had new meaning because of the memory of that shining face.

Our Need of the Transfiguration.

In one the transfiguration of Jesus was a unique event. The figures from the past, the voice of the Father, the supernatural light—all of these were the testimony to the Son of God or heaven's approval of His work.

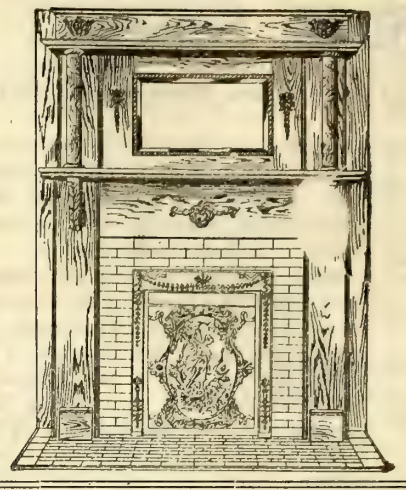
But the spiritual side of the transfiguration, the glorifying of the tragic experience as the light of heaven fell upon it, is by no means without parallel in human lives. The way of duty has seemed hard and cruel. The song has died on our lips and the light has faded from our eyes. We have plodded drearily along without inspiration and without gladness. Then there has come an hour when the meaning of it all has shone clearly before us. We have seen the sunlight falling on the hard task. Perhaps, as it was with Jesus, the hour of prayer has become the hour of transfiguration. As we have seen the meaning of our lives in that hour of lofty vision all the heart-ache has disappeared. All the scene of dreary hardship has vanished. The very peace and joy of heaven have glowed in our hearts. The light has come back to our eyes. The song has leaped from our lips. And deep in our hearts the sense of God's acceptance of our service and His approval of our sacrifice has been the sweetest thing of all.

It is a wonderful thing that the plodding lowlands of life are for the Christian relieved by these heights of vision. They are his mountains of transfiguration and they give him new hope and new courage for all the years which are to come. From among all other days that day stands out when a man sees his cross all shining with heavenly light.

After the Transfiguration, What?

It seems as if Peter would have liked life to be a continual transfiguration. He was ready to build booths, detain the heavenly visitors and settle down to the enjoyment of it all. It did not occur to him that the experience of transfiguration was a preparation for the performance of stern duty, for the continuance of human service. At that very moment, far below in the valley, there was need for the ministry of Jesus. To the valley Jesus led His three disciples, and there He performed a miracle of healing which was the veritable gift of life to an epileptic boy and brought untold joy to his father's heart.

After the hour of ecstasy must always come the hour of human service. From the mount of transfiguration men must always descend to the valley of human need. For after all the valley needs nothing so much as the ministry of the shining face. And when the light of the heights is brought to the valley, the lowlands themselves are transfigured. It is a great thing to climb away to the heights. It is also a great thing to come back to the valley, carrying all the treasures of great experience that it may be shared with those who are in the valley below. The way to lose the blessing which has come on some mountain of lofty experience is to try to keep it in selfish isolation all for oneself. The way to keep it as a continually inspiring and ennobling influence is to pour out the love which it has inspired as a glad gift of service upon those who have never climbed to mountain heights. Many people are willing to have the joy of the hour of transfiguration. Too few people have a deep sense of the responsibility which comes to a man who has stood upon an illuminated mount. The man who has the need of the valley on his heart as he stands on the heights will be able to carry the mountain glory in his heart when he returns to the valley.—New York Christian Advocate.



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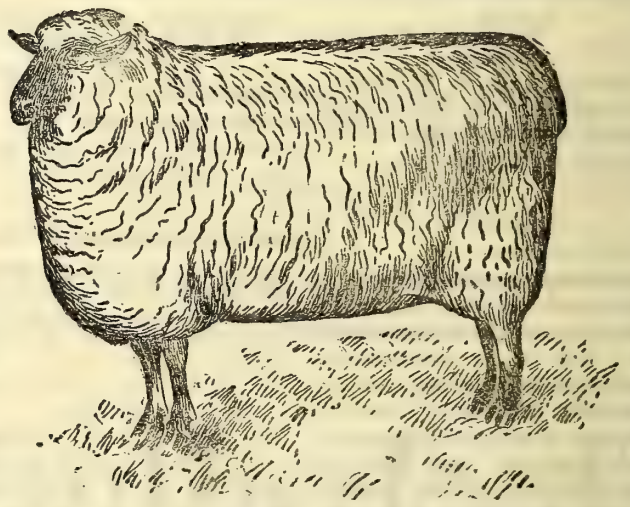
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The Farm and Garden

FARM AND GARDEN WORK FOR JULY.

Where cowpeas are to be grown for seed, sowing in July is better than earlier sowing, as the plants make less vine and more seed. I hope that all of our readers will determine that they will have seed to sow next season and will not be deterred by high prices.

Crimson clover seed have reached the highest price they have ever sold at, and I think that the chances are that they will not be as high at seeding time as now. Here the price now is $10 a bushel for the home-grown seed. With this price there will be large importations from Europe, and I believe that before September there will be a drop in price. Hence, I would not advise the buying of the seed now, for they can not go higher.

But do not fail to sow the clover because of the high price. Even at $10 a bushel it is cheaper than 2—8—2 fertilizer, for a crop of crimson clover will give you more ammonia than a ton of 2—8—2 and give humus-making material that will permanently improve the land. You can not afford to break up a good rotation of crops because of high prices of peas and clover seed. You will lose money by failing to sow them.

Much corn will be laid by in July. Do not do it with a turning plow, banking up earth to the corn and cutting the feeding roots. Shallow and level cultivation will give far better crops, and corn cultivated in this way will stand up in a wind storm that will blow down that banked up and the roots weakened.

If you did not use fertilizer enough on your cotton at the start, you can still apply a dressing. Where the color is pale and the growth weak, nitrate of soda alongside the rows, 100 pounds to the acre, will cause a far more rapid growth, and if there is plenty of phosphoric acid and potash at the start, the increased vigor will make more cotton. But as a rule, I believe that all the phosphoric acid and potash needed should be applied before planting, for it will stay by you till the crops calls for it.

If you have no other place for the manure that should be hauled out to prevent wasting, spread it down between the cotton rows. It will help the crop and give you a stand of crimson clover that you should sow between the rows at first picking.

Clean cultivation during the earlier weeks will find your peanuts now in good shape for blooming and fruiting. Mine are already laid-by, but with the Spanish nuts, one can still get through the rows shallowly. I am growing the running Jumbo nuts merely for home use.

Now is the time to make cuttings of the sweet potato vines for planting. Sweet potatoes grown from July cuttings will keep beter in winter than those grown from the spring plants. Make the cuttings about ten inches long and put the whole in the ridges but the tip. Do this after a good rain and they will all grow.

To make small potatoes for bedding next spring make cuttings about a yard long and coil the cutting around your hand and plant the coil with only the tip showing, and every joint will make a bunch of little potatoes that will keep well and be better for bedding than the little ones culled from the crop.

Rutabaga turnips should be sown early in the month on well fertilized beds and well cultivated. August will be early enough for other turnips. But one of the best winter turnips—a turnip that can be left in the ground all winter and pulled as wanted—is the Long White French or Sugar turnip. It should be sown in early July, and is the best of all turnips for table use in winter.

Early Irish potatoes being now ripe, will be dug and put in the coolest and darkest place at hand, but for late crop, I shall get seed potatoes from cold storage. I plant these, after exposing them to the light and sprouting them, in deep furrows, and cover very lightly. Then the soil is worked to them as they grow till level, and the cultivation will be level, for at this season we must conserve the moisture and not hill as we do early potatoes, but get them deep in the ground and keep a dust mulch to retain the moisture.

Try the level and shallow cultivation in laying-by your tobacco. I know that better tobacco can be made from level cultivation than from hilling up and a great deal of labor saved.

In the tobacco field it is all right to use Paris green on the early brood of worms, but where tobacco is pulled for curing in July, it is not wise to use the poison too late. I once saw a man curing tobacco that was still green with the poison, and I do not think this is a safe practice.

I am still sowing a succession of snap beans as fast as the previous sowing is well up, and in this way I keep a regular succession for the table. We are just finishing our second sowing, and the third will soon be ready.

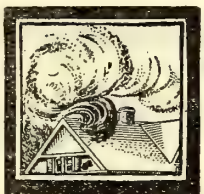
There are many things that we can save in our gardens that are improvements and we should always be on the lookout for these. My fourth planting of corn is just up, and I shall plant one more lot in July, which will give us roasting ears till frose, I hope.

You can still plant kohlrabi. This, too, is a delicious vegetable of the cabbage family which makes a swollen stem as large as a turnip above ground. This swollen stem is peeled and cooked, and is the next thing to cauliflower.

My okra is now blooming, but if you failed to plant any earlier, you can still plant it and get the pods later.

Carrots for the table or for stock can now be sown. These and the parsnips and salsify are left in the ground all winter and pulled as needed. A mess of carrots now and then in winter is fine for horses, and keeps them in good trim. They are good, too, for the cows, and seem to keep up the color of the butter.

There is nothing that so adds to the comfort of the family on the farm as a good garden. Not merely a plot of ground prepared and planted in the spring and then let run to weeds after the early crops are off, but a garden loved and tended and kept making something for the table all the year through. A garden in which every crop is followed at once by another as soon as past its usefulness, and the soil kept clean the whole season and left in winter crops in the fall so clean that the cutworm months find no place to lay eggs, and hence no cutworms in the spring, as there always are if the garden runs to weeds in the fall.—Prof. Massey, in Progressive Farmer.



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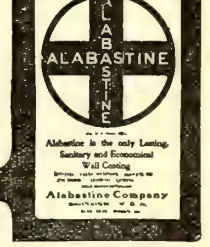
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Our Dead.

Pennington—It will doubtless surprise and sadden the heart of all pastors who in recent years, have ministered at the altars of Tabor church, on the Salisbury circuit to learn that David M. Pennington is dead. His passing occurred at his home, at 8 a. m., June 28, 1910, after only a few hours suffering with a sudden attack of accute indigestion.

He was born to Claiborne and Mary Monroe Pennington Feb. 6, 1843, married Sept. 19, 1865 to Miss Catherine J. Livingood of Davie county, N. C., who, with —— sons and one daughter live to mourn his loss, while four dear children were, doubtless, happy in welcoming him to the Better Land.

Brother Pennington had a slight stroke of paralysis early in the spring, but was gradually recovering from that when the fatal messenger came, as he so often does, in an unexpected way. It is thought by some of those who were with him that he never realized that death had come until too late to leave a message. But what matters that! His life bears eloquent testimony to his meetness to be called into the Divine Presence.

The large concourse who attended his funeral services which were conducted by the writer, assisted by Rev. R. D. Sherrill, bore mute but strong testimony to the high esteem in which he was held by his countrymen.

Gibson—Ernest Asbury, infant son of Rev. J. D. and Mrs. Maude Gibson, was born at Mount Airy, N. C., June 5, 1910, died June 24, 1910. Brother Gibson was appointed to the Mount Airy Circuit at the last session of the Conference and has already endeared himself to the people of his charge. These good people are showing their sympathy for Bro. and Sister Gibson in their hour of bereavement. The body was buried at old Salem church last Saturday morning, several of the Mount Airy preachers being present and taking part in the burial services.

J. F. K.

Stiles—Whereas our allwise and loving Father, has seen fit to remove from our midst one of our most estimable members, Mrs. Corrie Sigmore Stiles, who has been a devout member of the Methodist church since childhood, and since her marriage a faithful member of our Home Mission Society. Her sweet Christian life now for her many friends, who will greatly feel her loss. Be it resolved that we, the members of the Home Mission Society of Davidson M. E. Church South, express our deepest sympathy to the grief-stricken family, and especially to the bereaved husband, whose loss is her eternal gain.

Mrs. T. F. Lotherly,
Miss Bettie Christenbury,
Mrs. R. E. Atkinson,
Committee.

Marsh—In memory of little Emma Cathlene, daughter of Zollie and Eva Marsh, born June 12, 1908 and died June 15, 1910, aged 2 years and 3 days. She suffered for two weeks, but was relieved when God took her little spirit back to Himself. Another sweet flower and tender plant has been plucked from the seed-bed of earth and transplanted in the garden of heaven to bloom and bear eternally. Hence we can but bow reverently and submissively to the will of Him "who doeth all things well." May God abundantly bless and comfort the sad heart of the father and mother, the grand-parents and all the relatives and friends.

Cathleen, we lay thy little body to rest, while we, with joy, await the resurrection morn when we shall see thee again. Then, if not before, we shall fully understand it all.

W. L. Dawson.

Nading—Mrs. Demarius Vanhoy Nading was born in Forsyth County, Nov. 21, 1840, and died at her home in Winston-Salem, June 18, 1910. When she was six years of age her father was accidently killed, and she and the other members of the family moved to the home of her grandfather, Mr. Thomas Sullivan at Walkertown, where they lived for a number of years.

Mrs. Nading was educated at High Point. She was married Nov. 30, 1865 to Nathaniel Webster Nading. She is survived by her husband, and five sone and daughters, James Albert, Rufus Walton, Blanche May, Henry Arthur, Sallie Hannah, and a sister, Mrs. J. S. Moir.

Mrs. Nading was a devoted wife and a mother in the truest and most beautiful sense. Her love for her family attracted the attention of all who knew her. She was the light of her home, and her husband and children were the joy of her heart.

At the age of sixteen she joined Loves Methodist Church in Walkertown. During the last forty-four years of her life, she was a loyal member of Centenary Church, Winston. Sister Nading was a Christian of the finest mould. She loved Methodism and was faithful to all of its interests. She read God's word every day and translated its truths into a character that won the admiration and confidence of a multitude of friends. She spoke the language of charity. Her deeds were the expressions of love. Her life was the embodiment of the noblest ideals. She worshiped her Lord in spirit and in truth, and followed Him in the beauty of holiness. She was conscious of the presence and power of divine grace, and by words and works she never failed to testify to the full salvation which she enjoyed. Her death was triumphant, and her sweet spirit crowned with life eternal returned to God who gave it.

J. E. A.

Lowder—Martha J. Huneycut Lowder was born Aug. 29, 1877, and died June 29, 1910, aged 32 years, 10 months. She leaves a husband and seven children, father and mother, three brothers and three sisters. Sister Lowder was a patient sufferer. A complication of diseases worked on her for more than three months, and with all that could be done she passed away. During her illness the writer was by her bedside ofttten, but never heard her complain. She was a faithful member of Salem M. E. Church, South. She was a faithful wife, a devoted mother and a good neighbor.

We extend to the bereaved family our sympathy, and pray that as one whom his mother comforteth, so may the Lord comfort them, and may they be able to see that, "in man's darkest hour, God's angel stands to work man's present and eternal good."

"Thus star by star declines
Till all are passed away,
As morning high and higher shines
To pure and perfect day,
Nor sink those stars in empty night;
They hide themselves in heaven's pure light."

G. A. Stamper.

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Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Third Round

Mars Hill, Laurel..... July 23-24
Fairview, Bethany..... July 30-31
Hot Springs, Point Rock.....August 4
Marshall, Jewel Hill.....August 5-6
Central ..... August 6
Bethel ..... August 6
Haywood Street.....August 13
North Asheville ..... August 13
Riverside..... August 13

CHARLOTTE DISTRICT

W. K. Boyer, Presiding Elder.

Third Round

Prospect, Prospect .....July 22
North Monroe and Icemorlee, Center, July 23-24
Ansonville, Cedar Hill.....July 30-31
Lilesville, Olivet.....Aug. 6-7
Wadesboro .....Aug. 7
Mount Zion .....Aug. 13-14
Calvary .....Aug. 14
Unionville .....Aug. 20-21

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, N. C.

Third Round

Webster Circuit, Webster.....July 23-24
Dillsboro and Sylva, Dillsboro, July 24-25

The Franklin District Conference will be held at Franklin, July 28-31.

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder.

Third Round

Wentworth Circuit .....July 23-24
Reidsville .....July 24-25
West Greensboro Circuit, Groom's, July 30-31
Randolph Circuit, Ebenezer, July 31-Aug. 1
Ruffin Circuit .....Aug. 6-7

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Third Round

Green River, at Lebanon.....July 23-24
Forest City at Forest City....July 30-31
Broad River at Kistler's.....Aug. 6-7
Cliffside, at Hollis.....Aug. 13-14
Henrietta and Caroleen, at Henrietta, Aug. 20-21

District Conference at Forest City, July 28 to 31.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Third Round

Creston, Big Laurel .....July 23-24
Watauga, Valle Crucis.....July 30-31
Boone, Boone .....Aug. 6-7

District Conference will convene at Boone, on Thursday, August 4, and continue over Sunday. The editors of the Advocate, representatives of our schools, and any others who may have official business will be entertained free, and are cordially invited.

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Third Round

Linwood Circuit, Macedonia....July 23-24
Lexington, at night.....July 24-25
Mt. Pleasant, Center Grove.....Aug. 6-7
Concord Circuit, Boger.....Aug. 7-8
Bethel, Big Lick, at Bethel.....Aug. 13-14
Central .....Aug. 17
Jackson Hill, at New Hope....Aug. 20-21
New London, Palmerville.....Aug. 27-28

SHELBY DISTRICT

Jas. R. Scroggs, Presiding Elder, Shelby, North Carolina.

Third Round.

Mt. Holly, Moore's Church....July 23-24
Stanly Creek, Dallas.....July 30-31
Lincoln Circuit, High Shoals.... July 31

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Third Round

Rock Spring, at Camp Ground..Aug. 13-14

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Third Round

West Asheville .....July 16-17
Spring Creek, Spring Creek....July 23-24
Haywood, Finchers .....July 30-31
Brevard Ct., East Fork.....Aug. 6-7
Brevard Station .....Aug. 7-8
Mills River, Averys Creek....Aug. 13-14

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:13 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Beaufort.
7:10 a. m.—No. 8, daily from Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
3:45 p.m.—No. 132, daily for Sanford.
4:55 p. m.—No. 131, daily for Mount Airy.
6:10 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing r om sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleeper to Richmond and Norfolk.

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Woman's F. M. Society.

(CONTINUED FROM PAGE ELEVEN)

The history of our society from its organization to date occupied one meeting.

"Our Literature" is the topic for another month. "Our Training School" another. "Our Mite Boxes" conducted on the model of "Mrs. Picket's Mite Box," will make one interesting evening.

Our Christmas meeting was devoted to a discussion of "Christmas in our Mission Fields", and this year we are planning to have a little memorial to the missionaries who may have died during the year. The organization of the Mission Study Classes is a part of the vision we hope to realize in the near future, and have already taken steps toward this end. Our district conference was held with us, and it was due largely to information and inspiration received from it, that we have had such a good year. We had with us at this time two of our young missionaries, who were just on the eve of sailing for China. They left us a great many helpful suggestions. We have held one interdenominational missionary mass meeting, which was a elightful occasion. We obtained the roll of each church, and every woman whose name was their received an invitation. The church was overflowing. At this meeting each society had prepared a chart containing its denominational missionary statistics. Eeach displayed its best mottoes. In the decorations we used the flags of the foreign countries in which we had missions intermingled with the conquest flag and "old glory."

We had a fine paper by one of our girls, on "A Plea for Young Women to Enter Foreign Fields." We had brief reports from all adult and children societies. We had a round table discussion of methods. A Model Mission Study Class was conducted. We are expecting great results from this very interesting meeting in our membership campaign. Our week of prayer was held during a week of the most inclement weather of the winter, but our programs were so interesting and our enthusiasm so great, that we had our usual number present—not once but every day.

We have four foreign missionary societies in our church. Our Church supports a missionary in Korea. We have had a general awakening and quickening along the missionary lines. Our pastor and his "better half" are a host in themselves when it comes to missionary work—hence our advance.

Our greatest advancement this year has not been in what we have visibly accomplished, but in increased enthusiasm, and a larger vision of our privileges and duties, and a decided improvement in the programs and interest of our meetings.

We feel that we are ready to accomplish greater things next year.

Maude B. Goodwin.

THREE CLASSES OF PEOPLEL.

As regards the relation of people to the times there are just three classes. One class live, think and act as nearly as possible like people did a century or two ago. And they want things to stay just like they were when Noah came out of the ark. Such persons are a great drawback to progress. Another class just sit down and do nothing—live neither in the past or future—and they're a stumbling block in the way of development. But there is still another class and they are the folks that move things. They look into the future, lay plans, bring about new methods of doing things, and are therefore the driving wheels to the great engine of progress. To which class do you belong?—Our

---

"There is so much in almost anyone's experience that is pleasant and ought to make one happy, that it would seem very hard to find one's self in any position where the bright spots do not far outnumber the dark ones. In other words, 'there is nothing so bad that it might not be worse,' and in every situation there is more to be thankful for than to grieve over, if we only look in the right direction and see what benefits encompass our pathway."

FOR MEDICAL STUDENTS.

Readers of this paper desiring full information in advance as to the educational requirements for entrance to a medical college may obtain same by addressing E. F. Turner, Registrar, 632 Second Avenue, South, Nashville, Tenn.

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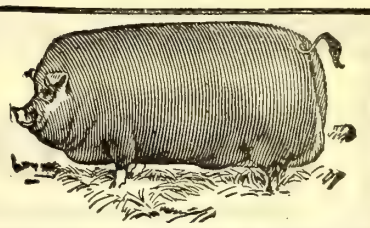
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Reading Room
Trinity College

Some Draughts from the Fountain

LET GOD HELP YOU.

What an immense lot of overloaded people there are in this world! We can see it in there careworn faces, and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no forethought for the future is a sluggard or a fool. The apostle had no reference to a wise thoughtfulness for the future when he said: "Cast all your care upon Him, for He careth for you." That much-perverted verse is accurately translated in the Revised Version—"Casting all your anxiety on Him, because He careth for you." Now, just what our almighty and all-loving Father offers is—to help us carry our loads. He who watched over the infant deliverer of Israel in his cradle of rushes, who sent His ravens to feed Elijah by the brookside, who protected Daniel in the den and kept Paul calm and cheerful in the hurricane is the very one who says to us, Roll your anxieties over on me, for I have you on my heart! To do this requires faith. When God says, Give over to me what will break you down and I will help you through, He puts our faith to a pretty severe test. As the sinner must accept Jesus Christ as the burden-bearer for his sins before he can be saved, we must accept God's offer to lighten our loads by putting Himself as it were, into our hearts and under the burdens. He then becomes our strength. His grace becomes sufficient for the hard duty to be done, the tough conflict to be fought, the sacrifice to be encountered, or the trial to be endured. This is a supernatural process. It actually means that the divine spirit comes into us and imparts divine strength just as much as the nutricious element in our daily bread imparts strength to our bodies. The "Everlasting Arm" is no less a support because it is an unseen arm; but we can feel it. My brother, have you ever felt the life of that almighty arm, when you came up victorious out of a great temptation, or calm out of the great sorrow, or strong out of a heavy, "weight of afflictions?" God helped you.

Those who know how to use God's help are the calm Christians who possess their souls in quietness. Work never hurts us. A stiff fight does not exhaust us. It is worry that frets and fevers us. It acts like an ague on the body and leaves us weak and wretched. Athletic old Paul, who fought beasts at Ephesus and bloody Nero at Rome, who was a "Board of Foreign Missions" in himself, and had the care of all churches on him, never chafed his great soul into a worry for a single moment.—Rev. Theodore L. Cuyler.

THE MEANING OF AFFLICTION.

The more one knows of the most afflicted lives, the more often the conviction flashes across us that the affliction is not a wanton outrage, but a delicately adjusted treatment.

I remember that once to a friend of mine was sent a rare plant, which he set in a big flower pot close to a fountain basin. It never throve; it lived, indeed, putting out in the spring a delicate, stunted foliage, though my friend, who was a good gardener, could never divine what ailed it. He was away for a few weeks, and the day after he was gone the flower pot was broken by a careless garden boy, who wheeled a barrow roughly past it. The plant earth and all fell into the water; the boy removed the broken pieces to the pot, and, seeing that the plant had sunk to the bottom of the little pool, never troubled his head to fish it out.

When my friend returned, he noticed one day in the fountain a new and luxuriant growth of some unknown plant. He made careful inquiries, and found out what had happened. It then came out that the plant was in reality a water-plant, and that it had pined away in the stifling air for want of nourishment, perhaps dimly longing for the fresh bed of the pool.

Even so has it been times without number with some starving and thirsty soul that has gone on feebly trying to live a mained life, shut up in itself, ailing, feeble. There has descended upon it what looks at first sight like a calamity, some affliction unaccountable, and then it proves that this was the one thing needed, that sorrow has brought on some latent unselfishness, or suffering energized some unused faculty of strength and patience.—A. C. Benson.

PIETY IN THE HOME.

Probably no one doubts that genuine religion will make itself felt without fail in the family, and that the family offers an especially important and fruitful field for its exercises. Home is surely a place where the beauty and excellence of Christianity can be most powerfully illustrated. It is Christianity that has made the home what it is; and the sort of piety just suited to the home is the sort that everywhere accredits itself. This, because true religion is the mortal foe of selfishness, and unselfishness nowhere has a better chance to exhibit its power than where there is much occasion for friction, where the daily adjustment of conflicting plans and interest must be constantly studied at close quarters, where there is such continual opportunity in a thousand little things to deny self and show kindness to others. To brace one's self for a great effort coming very rarely is much easier than to be always ready for the countless small efforts called for by the familiar intercourse of the family. This latter readiness proves the possession of a permanent fund of grace much more than does the ability to rise to some special exigency under strong stimulation.

Very common, alas, is the piety which fails under the household test. Many a wife would need to go to the prayer meeting to learn that her husband enjoys entire sanctification. Many a husband would be surprised could he hear the professions his wife makes, with glowing face, in some esoteric circle. And the children—those sharp-witted observers, whose keen instincts quickly apprehend the difference between reality and pretense—if only at meetings could they suspect that their parents have "entered the valley of blessing so sweet," if only by the Church record could they know that father and mother have "renounced the world, the flesh and the devil, then the power of this trinity of evil over their young minds will not be greatly shaken by any number of exhortations and admonitions. A consistent example is better than all the wise precepts that ever were spoken. For the children's sake, because of the undying effect it will have on their plastic minds, the religion of the home must be of the purest type. It must be of the sort that naturally recognizes the headship of Christ at the table in a few well-chosen words of thanks for the supply of bodily necessities; of the sort that still further recognizes that headship in a brief season of prayer and Scripture reading, with a hymn if possible, at morning or night. Better might the family meal be omitted than the family worship. The literature of the center table also, and the pictures on the walls, have a great influence in controlling the atmosphere and affecting results in the line of higher character. The tone of conversation, the attitude toward the Church and the minister, the manner in which the topics of the day are discussed, the gossip, which surely need not be uncharitable but often is—all this and much more that might be specified, how certainly, although unconsciously, it moulds the life of the young.

Then, again, the mutual relations of husband and wife, how deeply and continually they are affected by the nature of their piety. The reason why thoroughly happy homes, homes of complete harmony and constant sunshine, are so few is found mainly in the fact that if the two partners are Christians at all they are so only in a nominal way, not in a way that penetrates to the roots of being. Such Christianity, superficial and formal, will not set people to praying in earnest, "Lord, make me easy to live with." The art of living together is both a fine art and a most useful one, nothing more so. It is considerably complex and decidedly difficult. It involves much thoughtfulness, the putting one's self in the place of another, the constant surrender of one's own will. It includes the long and by no means simple process by which dissimilar temperaments, trained in somewhat dissimilar surroundings, are gradually assimilated. They who would master this art must learn to give up individual rights in the interest of the domestic community, and avoid stock subjects of disputation and unnecessary criticism of one another's methods, must freely allow large liberty in personal details, not insisting that there is only one way to do things; must not expect too much of others, keeping in mind the fact that they themselves make large demands on patience. Familliarity must not be allowed to swallow up courtesy. Nor must one think that love alone is enough to make a model home. Brains must be carefully mixed with it; common sense must have sway; affection must be guided by intelligence. Little attentions, pleasant words of cheer and commendation, the wisdom that comes from constant watchfulness, how important are these. And the best sort of religion will compass these.

The family, rightly estimated and regulated, is truly a Church, a branch of the Church Universal, whose intercourse is Christian communion, whose meals are sacraments, whose life is a divine service, a little part of the kingdom of God, and its aim the establishment of the kingdom everywhere. There is such a thing as domestic philanthropy, within the reach of multitudes who imagine themselves shut out from any worthy career, but who are overlooking this which lies at their feet, and is the most important of all. It is a sphere not glittering with meretricious attractions, but sure to be crowned with most substantial rewards, and yielding more solid satisfaction and genuine comfort than all the brilliant trophies which misplaced ambition tries itself to win. Household religion brightens the eye, sweetens the voice, delivers from worry, checks the hasty word, alters the impatient tone, makes the brow smoother, the heart happier, and the home a paradise. A truly Christian marriage, entered into reverently and discreetly, not fractional but intergral, where the love of the wooing days is carried over into the wedded days, will be a help, not a hindrance to every right principle and purpose, an aid to the cultivation of genuine religion. A home so constituted is as good a type of heaven as is seen on earth. Upon it rests the light of God's constant smile. In it dwell continually true happiness and lasting peace. Its joys are pure, abundant, and abiding. It will be not only the dearest place on earth but the most sacred, the best nursery of the Church, the greatest glory of the nation.

"O happy home where thou art loved the dearest,
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place.

"O happy home where each one serves thee, lowly,
Whatever his appointed task may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto thee."

—Rev. James Mudge, D. D., in North Western Christian Advocate.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

FIFTH SUNDAY COLLECTION.

Next Sunday being the fifth Sunday in July, all the Sunday schools are expected to take a collection for the Children's Home, at Winston-Salem. As it has been published time and again that these fifth Sunday collections are not bringing in sufficient money to meet current expenses, we sincerely hope that next Sunday will witness such a rally all along the line as we have not yet seen.

The success or failure of this collection is altogether dependent upon the attitude of our superintendents and teachers. If the superintendent fails to give emphasis to the collection or, as we fear is sometimes the case, fails to even open the way for an offering at all, there will of course be great disappointment in the results. Then each teacher must look after his class if we expect to secure a liberal offering. It is astonishing that any Sunday school teacher should be so dull as to miss this opportunity of linking his scholars by the vital bond of sympathy to an institution which appeals so readily to every child. We want every child and young person connected with the Sunday schools to contribute regularly to the support of our Children's Home, not only for the sake of the helpless orphan children, but for their own sake, that they may learn how to sympathize with the needy.

Again, it is evident that many of our superintendents and teachers have not yet learned to appreciate the importance of looking after little offerings. Some will take no collection at all because they think it will be so small as to make no appreciable difference in the aggregate. For this reason perhaps hundreds of our schools have heretofore taken no collection at all. From the reports given out by the Superintendent, if the schools which have heretofore contributed nothing would contribute an average of $1.50 to $2.00 each, the result would be an increase of something near $1,000. We submit that this makes it worth while for these schools to fall in line, even though the immediate financial result is the least item for consideration.

Let all the Sunday schools rally next Sunday. We shall confidently expect the largest result yet reported from a fifth Sunday collection.

THE WRITING OF OBITUARIES.

Some years ago our departed brother and friend, Major W. M. Robbins, of Statesville, tried very hard to institute some important reforms in the method of writing obituaries. He wrote the editor of this paper a number of private letters, besides calling attention publicly to the fact that the average obituary writer seems to be utterly oblivious of the fact that the departed one ever had a local habitation. Major Robbins was a man of excellent judgment—a man of extraordinary common sense and withal, a man of fine literary taste, and it vexed him to find his church paper, week after week, filled with obituaries and memoirs, absolutely meaningless except to a small circle of friends who happened to be familiar with the subjects.

A glance at our obituary columns almost any week will reveal how fruitless have been all efforts to promote this reform. While some are well prepared we regret to say that others are so slip-shod in almost every particular as to justify exclusion from the paper. In the first place the manuscript is illegible in many cases; so carelessly written as to make it almost impossible to decipher, especially in the case of unfamiliar proper names.

We call attention to this one time more with the hope that our friends will be more considerate and careful in preparing their manuscripts. There is no department of a religious paper more helpful than the one devoted to the memory of our For this reason we beg that all persons who prepare obituaries will try to observe the following rules:

1. Always state where the deceased was born and reared, and the place of residence at the time of death. This, to be intelligent, will require that the writer give the name of the county and State. It would be well also when the deceased was a member of the church to give the name of the church and pastoral charge.

2. Do not use redundant forms of expression. There is nothing more thoroughly out of harmony with good taste than an extravagant effort to eulogize either the living or the dead. This does not imply that we are to be silent about excellencies of character in the departed. We can mention these things without a gaudy effort at word-painting.

3. All such tributes should be brief. Many an effort to pay adequate tribute to the dead has fallen flat and proved a disappointment to the friends because of being so manifestly overdone. The limit of free insertion of one hundred and fifty words in this Advocate is ample where one will be careful to properly word the tribute.

4. As a rule avoid paying tribute in the form of Resolutions of respect. These have their place on the pages of church, Sunday school or society records, but hardly in a church paper. Instead, let some good friend prepare a tender tribute in concise but expressive form, and it will make interesting reading and at the same time be worthy of preservation by the family of the deceased.

We trust that obituary writers will consider well these suggestions and co-operate with us in the effort to make this page one of the most helpful in the paper.

STATESVILLE DISTRICT CONFERENCE.

This body convened at Catawba on Thursday morning, July 21st, Rev. E. L. Bain, the presiding elder in the chair. Rev. W. F. Sanford, pastor of Granite Falls Station, was chosen Secretary for the second time. When a district discovers a born secretary they do not like to give him up; and this is well, for it is exceedingly important that the records be put in proper form and accurately kept.

Brother Bain had distributed blanks and all the pastors came with their reports ready to hand in and these were referred to special committees who went to work at once to prepare suitable reports and resolutions. These reports furnished the opportunity for extensive discussion which made the Conference interesting and helpful. This enabled the Conference during the first day to dispose of the matter of pastoral reports and also to dispose of the minute business, licensing of preachers, renewal of license and the passage of character of local preachers.

It is to be regretted that at this conference there were no applications for license to preach nor for recommendation for admission on trial in the traveling connection.

There was preaching morning and evening of Thursday and on Friday morning. On Friday evening the hour was given to the Laymen's Movement, in which Mr. W. D. Turner, of Statesville, Lay Leader for the District, presided. There was a wide range of discussion in this meeting and the occasion was one of real profit. There is undoubtedly something doing in the Laymen's Movement in the Statesville District.

All the pastors of the district were present and about fifty lay delegates. There were a good many visitors, including superintendent Hayes, of the Children's Home, President McKay, of Rutherford College, Rev. W. E. Poovey, representing Weaverville College, Rev. E. K. Creel, of Rutherford, Prof. F. S. Aldridge, of Trinity Park School, Prof. Livingston, of Brevard Institute, Prof. J. B. Craven, of Davenport College, and Rev. H. M. Blair, representing the North Carolina Christian Advocate. All these brethren were courteously received and given a hearing for the cause they represented.

Having to leave Saturday at noon we rely upon the efficient Secretary, Brother Sanford, who kindly agreed to give the readers of the Advocate a full report, which is published elsewhere in this issue.

This is the first experience of Rev. E. L. Bain, as a presiding elder, and we are delighted to hear from all parts of the district that he is fitting the office like a veteran, and we are sure that any one in the Conference, not knowing, would have supposed the presiding officer to have been a veteran.

Rev. Jno. M. Price is serving the third year as pastor of the Catawba circuit and is doing fine work and is in good favor with his people. Brother Price is a man of good staying qualities.

During our short stay we had the pleasure of being entertained in the hospitable home of Mr. and Mrs. J. H. Pitts, staunch friends and helpers of all the preachers. Our stay was all too short and we left under promise to go again, which promise we hope to fulfill at no distant day.

DEATH OF CAPTAIN J. M. ODELL.

It is with a feeling of peculiar bereavement that we chronicle the death of this good man, which occurred at his home in Concord, on Thursday night, July 21. His health had been failing for a number of years, but quite rapidly during the last few months.

Captain Odell was born in Randolph county, nearly eighty years ago. He began his business career at Cedar Falls, working for the manufacturing company on a small salary. He soon began to develop and exhibit the fine qualities of the gentleman which he always was, and to show the marks of the successful business man, and it was not long till he began to look about for the larger sphere of business for which, by nature and training, he was fitted. He went to High Point, and afterwards to Greensboro, where he engaged successfully in the mercantile business. About 1882 he went to Concord and purchased the old McDonald Cotton Mill, which became the nucleus of the large plant afterwards known as the Odell Mfg. Co. This was for a number of years, one of the largest cotton manufacturing plants in the South, and very successful.

Having been for three years intimately associated with Captain Odell as pastor, we speak advisedly when we say that he was, above everything, a Christian gentleman. He was devoted to his church, always in his place, and as tender and unaffected in his sympathies for his fellowmen as a child. There was no fixed gulf of separation between him and the humblest employee in his service. He was loved by all the people in his employment, and the lowliest approached him without embarrassment or hesitation.

The passing of such a man is a distinct loss to any community. While he lived to a good old age, his life was so busy and his physical and mental powers so well preserved that one could hardly think of him as a very old man.

He is survived by two children, Mr. W. R. Odell, of Concord, and Mrs. S. J. Durham, of Bessemer City. He is also survived by his second wife to whom he was married in 1891, and by whom there were no children. The Advocate joins in profound sympathy for these bereaved friends.

We deem it one of the great privileges of a lifetime to have numbered this man among our intimate friends. In control of great enterprises, he was, nevertheless, as simple as a child, his daily life proclaiming the fact that, by grace, he had become as a little child. We shall see him no more in the flesh but we trust to find him after awhile in the company of the redeemed, where we shall know even as also we are known.

CHARLOTTE DISTRICT CONFERENCE

This Conference met in Central Church, Monroe, on Thursday, July 21st, and was called to order at 9 a. m. by the presiding elder, Rev. H. K. Boyer, after which Rev. W. O. Good was elected Secretary and Chas. W. Ramsey assistant. All the pastors were present except Rev. L. A. Falls, who is seeking health at the seashore, Rev. A. W. Plyler, who is by the sick bed of his aged father, Rev. J. W. Clegg, who is in the midst of a gracious meeting at Mount Zion, and Rev. A. L. Coburn, of Dilworth, who was not present on Thursday.

The first day was spent largely in hearing the reports from the various preachers and from the tenor of them the district is in quite a healthy condition.

There was not a large attendance of the lay delegates on the first day, but I learn that on Friday, which was set apart specially for the laymen there was a goodly number present and a very enthusiastic meeting.

Mr. J. B. Ivey, who has for some time been the lay-leader for the district, declined a re-election and Mr. E. A. Cole, a man full of zeal and sound judgment, was elected in his place. Mr. Cole is the superintendent of Tryon St. Sunday-school and a very earnest church worker. Bro. Ivey has done very effective work in this position and his friends regretted that he could not serve longer, but as he declined they were fortunate in securing Bro. Cole.

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I was present only on the first day and am unable, therefore, to report the whole proceedings, but Thursday was given up, aside from the preachers reports to three great interests. The Advocate, The Children's Home and The Bible Cause.

Bro. Boyer gave the Advocate right of way and this writer spoke in behalf of this interest and was followed then by Dr. H. F. Chritzberg, Rev. J. H. West, Rev. H. K. Boyer, J. B. Ivey, J. W. Gulledge

and others in speeches of praise of the paper and of its importance to our work at large and the brethren pledged themselves to do all in their power to extend the influence of the Conference Organ by securing large subscription lists and aiding the management in every way possible in securing the church news. We are dependent upon the local newspapers and the preachers for the news of the church in each locality. Many of the secular papers are careless about noting the church happenings and then many preachers are too modest to narrate the work in which they might have a hand, so that much of our church history is never known. Now if preachers and people all over the Conference will pack on a postal card in brief, crisp form the local church happenings and rush them to the Advocate office we can greatly increase the interest in the news department of the Advocate and thus increase the interest of the people in the paper. I was encouraged by the earnest words of the brethren at this Conference and feel that the Charlotte district will aid the paper substantially.

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One brother on a circuit in making his report revealed the fact that we have much mission territory in the very heart of a well organized circuit. This pastor had in the last year disposed of, by sale and gifts together, over 500 copies of the Scriptures. Some sixty copies of God's word had been given away to families who were either too poor or too indifferent to have a Bible. This was a revelation to the Conference. We were slow to believe that there was a pastoral charge in the Charlottee District where so many as sixty homes could be found without the Bible, but such was the case until this good preacher furnished them with copies of the Book.

This statement of the preacher provoked a spirited discussion and then other preachers confessed that they too had been amazed to discern homes under the very shadow of the churches where the Bible was a strange book. One pastor stated that in a canvass of 200 homes he found twenty-five per cent of them without a Bible. Now these are not heathen people either—they have moral ideals—some of them—but of course a positive indifference to things spiritual even though some of them may be numbered as church members. I hope this reference may stimulate each pastor and church worker to examine into conditions around them and if the Bible is not the first book in every home communicate with the American Bible Society of New York and provide Bibles at the nominal cost and if those without them will not buy, then give them the word of God—the bread of life. In this Christian land every home must have a copy of the Bible in it.

* * * *

Prof. H. A. Hayes, the Superintendent of the Children's Home, was at the Conference and set before the brethren the condition of that latest but very important institution of the church. Our people have not really a clear conception of the needs there or the gifts for its support would be more generous. The church was so slow in starting it that some folks hardly thought we needed such a Home, but as soon as the door was opened to admit the fatherless ones they crowded toward it in such throngs that only the most needy cases could be considered in the start and now all the available space is filled and seventy-five children there must be fed three times a day and besides food they need clothing and a hundred other things to make them comfortable and elevate their minds and hearts toward lofty and noble things. But behind the seventy-five we are taking care of, there are two hundred or more others knocking at the door but we can't take them for there is no room in which to care for them. We need right now sixty thousand dollars in cash with which to build cottages in which to place other orphans. Inasmuch as the children are crying for bread and shelter and clothes and truth and sympathy, will not our people whose barns are filled with plenty come to the rescue of these needy ones and provide the means for their comfort?

On this next fifth Sunday let us all remember the Children's Home with larger gifts and then provide besides for larger buildings.

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Mrs. Sarah Stewart, 70 years of age, a mother in Israel and a very devout member of the Monroe church, after a long and painful illness fell asleep, Wednesday, July 20, at her home in Monroe. On Thursday evening in Central church the funeral service was conducted by Dr. Chreitzberg, her pastor, in the presence of a large congregation of friends and relatives. Mrs. Stewart was the mother of Mr. Plummer Stewart, a prominent Charlotte lawyer and of Rev. Stephen A. Stewart, a consecrated missionary of our church, now serving in the far-away Japan Mission field. The brethren in attendance upon the District Conference nearly all were present at the funeral and our sympathies and prayers were for the grief-stricken relatives present, but also for that noble missionary of the cross who in the orient preaches the gospel of salvation to a pagan people. Bro. Stewart in Japan was engaged to be married on July 20, the very day his sainted mother took her departure for the heavenly world. As it was impossible for him to attend the funeral the friends at home decided not to mar the pleasure of his marriage day with a cable message of his mother's death, but rather to notify him by mail—so as these lines are written he has not yet heard the sad news from home. May great grace come to him and to all the family in this sad hour of trial.

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The District Conference is a great occasion to all who go to get the most of good from it, and the preaching services mean so much to hungry preachers, who rarely ever hear a sermon. This Conference was no exception to the rule. Rev. E. E. Williamson preached the opening sermon on Wednesday night, setting a high standard in the beginning. He brought a sweet and comforting message full of thought and original statement which was heard by a very appreciative congregation.

Rev. L. T. Cordell preached a sermon full of gospel truth on Thursday morning on the gloriousness of the gospel. It was a sermon packed full of solid truth but made so practical by its application that each hearer got his full measure of help from it. Then Thursday night Prof. H. A. Hayes, of the Children's Home, made an address setting forth the need of the children and the importance of the work committed to him, which was a classic delivered with all the force of logic and earnest zeal. He made a fine impression and friends for the Home.

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Prof. Eugene C. Brooks, of the faculty of Trinity College, and President James B. Craven, of Davenport College, were there to represent those schools.

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Central Church, where the Conference was held, is one of the prettiest churches in the state—architecturally perfect and beautifully situated. They have one of the best choirs in the State, too—or out of it for that matter. The music they rendered at this Conference was an inspiration to all who heard it. A handsome $2500.00 pipe organ has been bought and will soon be in position. Dr. H. F. Chreitzberg, the cultured pastor, is in high favor and is a wise and capable leader. His people love him and large congregations attend upon his ministry.

We trust the Secretary, Bro. Goode, may furnish full report of the Conference proceeding for publication, as this brief sketch is an imperfect report of the doings of the first day, though I learn later that W. H. Phifer, J. B. Ivey, J. W. Gulledge and W. F. Harding were elected delegates to the Annual Conference and that four candidates were licensed to preach.

S.

NOTES AND PERSONALS.

—Rev. Sneed Ogburn has returned from Vanderbilt University and is spending some time with his parents in Monroe.

—Mr. J. R. Paddison, of Mount Airy, was a welcome caller at the Advocate office on Tuesday, as was also Mr. D. B. Coltrane, of Concord.

—We regret to learn, through the Morganton News Herald, that Rev. N. M. Modlin, pastor of the Table Rock circuit, is quite sick with typhoid fever.

—Rev. M. H. Vestal, pastor at Walkertown, made a pleasant call at the Advocate office on Tuesday. He reports well of his work at Walkertown.

—Rev. Thomas E. Ray and Mrs. E. M. Kuykendall, both of Buncomb county, were married at the residence of Mr. C. E. Franklin, on July 10th, Rev. C. H. Curtis performing the ceremony.

—By a majortiy of more than 20,000, the Texas Democrats voted on last Saturday to submit a constitutional amendment prohibiting the manufacture and sale of liquor to a vote of the people at the next election.

—We regret missing the call of Prof. J. D. Hodges, of Davie County, on Monday afternoon. Prof. Hodges was passing through the city on his way to Raleigh to attend the Farmer's meeting at the A. & M. College.

—We hope to hear good reports from the camp meeting which has been in progress for several days at Vade Mecum Springs. This meeting was planned and directed by Rev. D. A. Binkley, pastor of the Danbury circuit.

—Bishop John C. Kilgo presided at the Durham District Conference at Pelham last week. On Sunday he was at Burgaw, near Wilmington, where the Wilmington District Conference was in session and dedicated the new church.

—Miss Blanche Johnson, of this city, the new editor of our Epworth League, Department, is doing good work and is greatly interested in her work. We trust that those in charge of the local work of the League in every charge will not forget that she is dependent upon them for items of interest.

—The Leaksville Gazette announces that Rev. A. T. Bell is out again after six weeks of confinement on account of sickness; He filled his pulpit for the first time on Sunday morning, July 17th. Bro. Bell has many warm personal friends who will rejoice to know that he is again able to go forward with his work.

—We have heard with deep regret of the death of Mrs. Wheeler, wife of Mr. R. S. Wheeler, of Concord. Deceased was a Miss Williams, of Reidsville, and was married to Mr. Wheeler, of Concord, October 23, 1900. She is survived by four little children, besides her husband. May great comfort be given to the bereaved ones.

—Rev. A. J. Parker, Financial Agent of Lonisburg Female College, called at the Advocate office on Friday of last week. The editor regrets missing Brother Parker's call, he being absent attending the Statesville District Conference. Brother Parker was returning from Pelkham, where he had been attending the Durham District Conference.

—Rev. J. W. Ingle, pastor of Walnut Street Church, Proximity, returned last Saturday from Polkville, Cleveland county, where he had been for a week assisting Rev. W. M. Boring in revival services. The meeting resulted in a good revival in which there were more than thirty professions and about fifteen accessions to the church..

—It will be sad news to many readers of the Advocate that Mrs. Sarah Stewart, of Monroe, mother of Rev. S. A. Stewart, our missionary in Japan, died at her home in Monroe, on Wednesday, July 20th. Mrs. Stwart was about seventy years old and 20th. Mrs. Stewart was about seventy years old and a woman of much force of character and her life was one of continuous Christian service. She was greatly beloved and will be much missed in her community.

—The Sunday School at Buffalo Heights, a suburb of the city of Greensboro, is in a very flourishing and prosperous condition and is doing a fine work in that section of the city. Mr. T. C. Hoyle is now the superintendent and is assisted by a fine corps of faithful teachers. Last Sunday there were fifty-six in attendance and the collection will average nearly $1.00 per Sunday. A very helpful feature of this Sunday school is a blackboard exposition of the lesson given each Sabbath by Mr. C. M. Knowlton. He is an expert in this line and his expositions are very helpful.

—The 32nd annual Masonic picnic and home coming will be held at Mocksville, August 11. The picnic will be conducted as usual in the interest of the Oxford orphan asylum. Rev. Neal L. Anderson, D. D., of Winston, will deliver the annual address. The Winston cornet band will furnish music. A chapter of the orphans from Oxford will render a program. The home coming feature of the occasion will be especially emphasized, and returning sons of Davie will make short talks. Five minute talks will also be made by officers of the Masonic grand lodge. There will be as usual a fine dinner and a lawn party at night. There will be special rates on the railroads, and an excursion from Winston-Salem.

—Mr. J. P. Babington, formerly a well known newspaper man, of Shelby, N. C., was a pleasant caller at the Advocate office on Monday morning. Mr. Babington was on his way to Taylorsville, where he will make his headquarters for awhile. He has been engaged in the printing business at Bowling Green, Va. for some time. For the present he is engaged in selling a pamphlet, entitled, Biography of Mrs. Catherine Babington, the only Female Mason in America, and how she became a Blue Lodge Mason. The subject was Mr. Babington's mother, and of course it makes a story of interest to all, as she occupies a unique place in the history of Masonary. We have known Mr. Babington for many years, and know him to be incapable of imposing upon the public by circulating a fake story.

GEORGIA LETTER.

By Rev. Geo. G. Smith, D. D.

That one who lived as no other man ever lived, that taught as no other man ever taught, should do what no other man ever did, was to be expected, and that one claiming to be the Son of God, should have unlimited power, was a demand which those who came had a right to make. That those who wrote the story of His life did make this claim for him, and did declare that He exercised it repeatedly, no one who is acquainted with their writings can for a moment deny. That He did not work one miracle, but many, that He did this openly, that the record was made near the time in which this work was done, and its truth was not questioned, is certain. To say no testimony can prove a miracle is simply an assertion. Sufficient testimony for what men recognize as such can prove to the satisfaction of many men the fact of the possession of miraculous power. Those who record the story of His life could not have been deceived and would not have deceived others. The moderns, some of whom try to prove that miracles are needless, cannot deny that the Gospels are full of false statements unless miracles be admitted as true. The rationalist demands an explanation of how they could be. The Christian believer does not answer his question, but simply asserts that they were, and they prove that Christ's claim to be the Son of God is supported by this, among other testimonies. It was not more difficult to calm a raging sea, than it was to give strength to paralyzed limbs, or sight to a blind eye. In either case the power of God was demanded and that power is unlimited. When we look at His miracles we see evidences of more than the design to show the power of God, for the wisdom of God is shown as well. Every miracle has its great moral lesson. Every miracle attests that the Son of God had come to save. Take as illustration His first miracle, the turning the water into wine, and see the result. It taught that Essenees and Fanatics, who said that religious life was intended to dehumanize men, that all festivity was criminal, were in error. He came among them as simply a Jewish peasant, but His mother knew Him as Divine, and as possessed of all power, and He proved it. Take the healing of the despised leper; it taught that God's tender sympathy was for the most unhappy, and no disease was beyond His power, and nothing loathsome excited his aversion. It taught that the Divine healer reverenced the written word and came to fulfil the law. In an after day those who found in leprosy a type of sin, and in Christ a Savior from sin, drew no forced lesson from this miracle, and many a polluted sinner has found hope in this story of Christ's power over pollution, however great. Take the man who was born blind and not only see His wondrous power to give him sight again, but His wondrous power to change the heart as well. Take the dead boy of Nain and learn the depth of God's pity for sorrowing motherhood and His power to comfort. Take the story of calming the sea, and learn how no storm can burst on us so fiercely, that He cannot still the waves. Take the blind man who was cured gradually, and learn that God does not always work in the same way to bring about the same result. Take the feeding in the wilderness, and see how God is solicitous to relieve all our needs and knows how to do the work. Take the raising of Lazarus and see how God can sympathize with the broken hearted.

These miracles can no more be explained by human reason, than the coming of storm or the earthquake or the bursting of the buds in spring-time. Because we have seen these physical events so long we have not realized how utterly we are unable to explain them. If we accept His own statement of His origin and of why He came to the earth, all is just as we would have expected it to have been and we are more and more assured that Jesus was Divine. None before Him did as He did, none after Him. It was faith in His name that enabled Peter to say to the lame man, "Arise and walk" and that enabled Paul to say to the devil in Philipi, "Come out of her." When miracles were not longer demanded, miracles ceased to be worked, even in His name, but it is safe to say if they had never been worked, Christianity had never existed. He did what no other man ever did.

Devils obeyed Him, the sea submitted to Him, food was produced for thousands, the blind saw, the lepers were cleansed, the dead were raised.

I have not tried to explain these miracles. They cannot be explained. I am compelled to believe the record of His life is false and that He Himself was a charlatan and a fraud, or to believe he did what no other man ever did, but He did nothing this poor world did not need to have done. I do not care to argue the question of how miracles are possible in a world of law. If they were performed they were possible, and no philosophy can forbid that conclusion, but I can see not only were they possible, but that they were a blessing to those among whom they were wrought, and to us who receive the record. We need a strong Christ, a loving Christ, a wonder-working Christ, and we have Him. There is no difficulty in one who has ever felt the love of God in his heart, and knows aught of the power of Godliness to believe that Jesus did do what His biographers say He did, and those who try to get along without a wonder-working Christ will soon find themselves without any Christ at all.

Dr. Olin was one of the Massive Men of American Christianity. He was crossing the Isthmus from Egypt and marked the spot where the Israelites were said to have crossed. He mentioned the theory that the wind drove back the waves, and repudiated it, saying he would make no concession to this rationalism. Dr. Gordon has recently written a book to show that Christ was Divine, even if He wrought no miracles. For my part I will have none of it. He did work miracles, many, many of them and proved His claim to Divinity by working them.

SUNDAY SCHOOLS IN W. N. C.

By the kindness of that prince of Methodist preachers, Rev. J. H. Weaver, of Hickory, North Carolina, I have a copy of "Journal" of the Twentieth Session of the Western North Carolina Conference. I am really glad to get this church and Conference Annual for 1909.

My good friend of other days will accept of many thanks for this favor. I am interested in more than one feature of the church work in that Conference. Of special interest now is the promotion of the Sunday School work in portions of the Conference territory and the brethren of that great conference will pardon me for gathering out of the "Statistics" for 1909, some items which have not been set before Advocate readers.

I find 784 schools reported in 1909, and as 745 were reported in 1908 there was a gain in one year of 39 schools.. The officers and teachers for 1909 are 5,431, being a gain of 247 in one year. The scholars enrolled in 1909 numbered 68,304, a gain of 4,087 over the report in 1908. This showing is truly a matter of rejoicing. The addition of 39 new Methodist Sunday Schools, with 4,089 scholars, is worthy of record and notice by all the ministers of that Conference.

Continuing on the tables for information, there appears the following items which are commended to the attention of Advocate readers: Raised in the Sunday schools for supplies, and some other objects, $14,135.37; for missions, $4473.28; for Children's Day Fund, $524.57. The total of collections made in the Sunday schools of the Conference is, $28511.90.

In making some calculations of these 784 schools in the Conference, it seems likely that about 671 schools are on the "circuits" or country charges, leaving about 113 for the "stations". There are 89 stations and 134 circuits. The circuits have from 3 to 9 schools each.

In the collection for missions 141 charges reported and for children's day fund 89 charges.

Of the 671 schools estimated for the country churches some of them report a good large sum for supply of the schools with lesson helps, teachers' magazines, etc., but others show a very small amount for this purpose. There are twenty-two charges where the amount collected for this purpose during the year was not over $20.00. Some of them were much less than that, to supply several schools for a year. One circuit with eight schools and 606 scholars was supplied with sunday school literature on $12.00 for 1909. Another charge on one of the mountain districts has 5 schools and 328 scholars, that made out on $17.42 expended for literature and other objects. These amounts would scarcely furnish literature for one school of 50 scholars.

The Sunday Schools are a part of the church organization in every pastoral charge of Southern Methodism. They are left in a large degree to the care of the pastors with the direction of the quarterly and annual conferences.

That they are sometimes carelessly reported to the annual conference for record in statistical tables is very well known. That some charges appear to a disadvantage in this matter is very true.

Sunday School literature prepared by the church for all grades of schools is not sufficient, if some one does not see that it reaches the schools which need it most. The large city schools, not only have lesson helps to spare, but contribute largely to other enterprises. One school some years ago gave one collection each month to the pastor's salary.

Of the 671 schools in Western North Carolina circuits 200 of them may be counted as poorly supplied with good equipment for teaching.

The same may be said of Holston and some other large conferences. The little unknown schools, that the pastors seldom meet with and find little time to see after, between appointments for preaching, are in special need of attention by Conference Sunday School Boards, and by presiding elders on their rounds.

Flaming reports from the stations of new Sunday School rooms, organs and other helps to interest the children, shut out the small statement of the rural brother of 5 or 6 schools in his charge, having only senior quarterlies, junior lessons and "Olivet picture cards" for the instruction and entertainment of both children and adults.

A circuit where the supplies have just been reported has no magazines or Primary Teacher, no "Visitors" or "Boys and Girls" for young people and children; no library books for teachers or scholars, but is depending on the senior quarterly, the junior lessons and the cards on the entire charge.

The good brethren must not console themselves with the fact that Methodist Sunday Schools are as prosperous as the schools of other churches or as they have been for many years past.

We ought to stir up the gifts we have and at once set about finding out these schools which are literally starving for the literature the church prepares in great abundance. J. R. Payne.

THE GROWING INFLUENCE OF TRINITY COLLEGE.

By President W. P. Few.

It has only this week been brought sharply to my notice that a good many friends of Trinity College here in the State, and some of them are alumni, do not appreciate how the College has in recent years grown in equipment, standards of work, ideals, and men; and a still larger number fail to realize how the reputation of the College has spread throughout the country. Speaking intimately as I do now to friends, for readers of the Advocate are friends of the College, I may, I hope, without any suggestion of boasting, call attention to four utterances concerning the College that have fallen under my eyes within the past few days and that come from as influential source as there are in this country.

Theodore Roosevelt, just now perhaps the most conspicuous man in the world, at a reception in Stockholm during his recent tour of Europe, is reported to have said while shaking hands with a Trinity man: "I am glad to meet you; you are from the best College in the South." The New York Independent, one of the oldest and most dignified journals in America, took occasion to say that "Trinity College, and the South Atlantic Quarterly, edited there, are among the most progressive influences in the South." Harper's Weekly, which has recently passed again into brilliant editorial hands and is fast regaining something of the old power of the days of George William Curtis' editorship, speaking of the last commencement, along with a good many other things, says of the College: "As it has, for a Southern institution, an uncommonly ample endowment, it can stand by things with considerable effectiveness, and much may be expected of it in the way of raising standards, particularly of admission requirements and of thoroughness generally. The South Atlantic Quarterly, edited by two of its professors, is perhaps the best organ of independent and progressive thought in the South." The Review of Reviews, the great popular American magazine, speaks of the recent Trinity commencement as one of the notable events of the commencement season, and in this connection calls the South Atlantic Quarterly, "a journal whic well represents te progressive spirit of the new South."

These utterances are significant because they come from sources of the very highest authority in America, and because they are fairly representative of a large number of utterances about the College, that within the last half dozen years have found expression in leading newspapers, magazines, and books. They ought to give encouragement to everybody in North Carolina who is helping to make Trinity College, or who is interested to see Trinity College made, a great shaping, formative power for truth and righteousness in this State and throughout this section.

Our Children's Home Department

Edited by Supt. H. A. Hayes

A MIRACLE IN A WINSTON-SALEM INSTITUTION.

"As ye do it unto one of these the least of thy children ye do it unto me." The Children's Home of Winston-Salem is a fruitful illustration of the words spoken by the Savior two thousand years ago, and it should be the pleasure of every one in this city to emblazon the words in gold, "Our Children's Home" upon the walls of his home. Dr. G. H. Detwiler of Asheville, president of the board of trustees, characterized the work that had been accomplished, "A Miracle," emphasizing that it could not be the labor of human hands, but the providence and inspiration of God.

As fitly expressed by the superintendent of the home, Mr. H. A. Hayes, "the work of caring for the orphan is the responsibility of the church and not the state. The state can feed but it cannot love. The orphan needs love as much as it does food. Manifestly the orphan and destitute child is the ward of the church."

The remarkable part of the whole story is the great work that has been accomplished in less than a single year. The Children's Home was formally opened and the first child received on September 1, 1909, and the old cottages that were formerly used by the teachers of the Old Davis School, and had been allowed to go to rack and ruin, and because of which they were not even mentioned in the deed when the property was bought, nor did the trustees ever expect them to be used for the accommodation of the children, but the superb energy of Mr. Hayes began the work of renovation until now the five cottages are habitable and cosy. A year ago the whole place was overgrown with brushwood, and deep gullies indented the lands in many places, but with the spending of $5,500 for improvements and another $1,300 for equipment the grounds have been graded, driveways made, lawns laid, five cottages renovated, each fitted with heat, water and electric light, a new school house built, farm house, laundry and out houses have also been put up in order to take care of the 75 little ones who are upon the hands of the superintendent to feed and clothe every day.

Whilst the changes made on the property are scarcely short of marvelous the greatest part of the work accomplished is more particularly with the children themselves. Many of them have been brought from a long distance, some from the wild woods, from homes that to say the least have not been conducice to the well being of the child. In a few instances far worse had been the condition, and but for this institution tainted lives would have been the outcome. It may have been that the child reared in such surroundings had already trod the downward path which was evidenced by the hard, shifty, bitter expression; but with the moral atmosphere and family spirit inaugurated by Superintendent Hayes and his helpers a noticeable change was shown in a few weeks in the disposition of the wayward boy or girl, and the eyes of the child would grow tender, the little mouth would assume a sweeter expression, and the youthful laughter would demonstrate more clearly than words that the rancor of ill-training had left their lives and the happy surroundings had made a lasting impression. Is it not worth while? You can see it upon many a face any Sunday between 4 and 5 if you will give yourself an hour's pleasure.

It is not to be supposed that this was accomplished without a struggle or intense worry. The grey hairs of Mr. Hayes will testify to the anxiety that he has gone through with during the past year. An experimental year it may be called, but as nothing succeeds like success it is very agreeable to look on and see what has been done by a man who had the masterly faculty of organization. The home is thoroughly organized with an efficient corps of workers, and now the new recruit is met with the toning influence of the other children, which seems to have a greater refining power than the parental authority of the superintendent, so that the visitor sees a happy family of numerous ones, all busy, with given duties to perform, divided into squads with a captain over each little band; one squad to rake the driveways, another to mow the lawn; another to cultivate the flowers, others to feed the chickens —and the larger boys are being trained to work the farm, from which they expect to have an excellent crop this year. All are intensely interested in their given duties and perform them with a seriousness that is distinctly amusing when it is remembered that many of them are little tots of four and five years old. But they are happy, and that is the one essential of life whether it be the busy man, or the home labored wife with many pulling at her skirts, or the poor little orphan waif that we have just now seen. What does it matter what we have to do so long as the supreme power of happiness is with us. All the children are impressed with cleanliness, and they make their beds and sweep their own rooms. A given time is set apart for play and it is delightful to see the very little ones who really play all the time, sidling up to ask if it is not 11 o'clock, for "that is our play time."

Similar institutions have been established for years back all over the country. Raleigh, for instance, has had an orphanage for the past eleven years in which there are 129 children, but the point to bring before the people here is the knowledge of the vast energy behind this enterprise, which is within our own corporate limits, when in nine months' time a home can be founded and seventy-five children housed, cared for and trained to be useful men and women, and it surely does behoove us to devote some little time and attention to this most praiseworthy object.

What if your own were starving,
Fainting with famine and pain,
And you should know
Where golden grow
Rich fruits and golden grain;
Would you hear the wail
As a thrice told tale
And turn to your feast again?

The fundamental basis of support of the Children's Home is the Western North Carolina Conference of the Methodist Episcopal Church, and its main support is divided into two parts, the congregation and the Sunday schools. The latter devote a special offering on each fifth Sunday, while the congregations comprised in the conference donate a sum equal to 10 per cent of the pastor's salary. Outside of these, personal donations are gladly accepted, and denomination should not enter into the matter with you, as it does not with the orphanage, for a child of any denomination will be accepted. The fact is the third child entered was a Moravian, and other denominations are identified among the children.

Superintendent Hayes is the very man to have charge. He has been a school man all his life and understands organization from the ground up, hence the successes he has made with this orphanage. He was for five years prior to coming here the superintendent of schools of Rockingham county, and is a graduate of the University of Chicago. The buildings on the grounds are but temporary, and it is the intention of the trustees to commence building the permanent homes of brick and stone some time in the fall, and for these some elaborate plans have been drawn and leave nothing to be desired. Now it is for the people of this community to take a hand and encourage, by sacrifice if need be, but certainly by practical assistance, the work that is in hand and they will surely be glad in later days that they aided so benificent a cause.

Somewhere a little lone heart
Is waiting just for you
To come and do your kindly part,
And make a dull sky blue,
Some little child may be, today,
You chance to meet along the way.

—Winston-Salem Journal.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING JULY 16, 1910.

Subscribed.

Charlotte: Rev. A. W. Plyler, $50.00. Lowell, R. F. D. 2: A. E. Stowe, $5.00; J. F. Jones, $5.00; J. R. Flowers, $.25; J. M. Hovis, $.25; W. M. Harmon, $1.00; J. R. Dellinger, $25.00. Stanley: J. L. Shelton, $5.00; Mrs. J. L. Shelton, $1.00; Rev. H. R. Thompson, $10.00; W. C. Sherrill, $1.00; R. L. Abernethy, $1.00; Mrs. A. E. McClurd, $5.00; V. A. Lineberger, $5.00; D. H. McKeown, $1.00; J. E. McGinnis, $2.00. Dallas: Dr. S. A. Wilkins, $25.00; G. W. Detter, $20.00; A. J. Smith, $1.00; Miss Margaret Gaston, $1.00; Miss Dorcas Gaston, $10.00; Mrs. Minerva Puett, $10.00; C. C. Cornwell, $25.00; J. C. and J. F. Puett, $10.00; J. W. Summy, $5.00; P. D. Summey, $5.00; J. W. Hastings, $10.00; H. T. Hovis, $20.00. Dallas, R. F. D. 2: F. W. Thompson, $1.00. Salisbury: B. R. Ketchie, 425 E. Council St., $4.00; Mrs. E. A. Austin, 500 W. Franklin St., $10.00; Mrs. C. S. Leonard, 115 N. Caldwell St., $5.00; Mrs. Beatrice Gallimore, S. Fulton St., $5.00. Salisbury, R. F. D. 2: J. C. Ross, $10.00; C. F. Rink, $10.00; T. N. Fesperman, $25.00; J. A. Fesperman, $10.00. Knoxville, Tenn.: Mrs. C. R. Cumming, Fifth Ave., $5.00. Mocksville, R. F. D. 1: S. M. Dwiggins, $5.00; C. W. Seaford, $25.00. Mocksville, R. F. D. 2: H. C. Holman, $5.00. Stoneville: Rev. J. H. Robertson, $10.00. Walkertown: A. M. Mecum, $10.00; James Crews, $5.00. Lewisville: Rev. J. B. Tabor, $5.00. Total, $409.50.

Cash.

J. R. Flowers, $.25; J. M. Hovis, $.25; Mrs. L. J. Shelton, $1.00; F. W. Thompson, $1.00; Miss Margaret Gaston, $1.00; A. J. Smith, $1.00; Miss Dorcas Gaston, $10.00; J. C. and J. F. Puett, $10.00; Mrs. Minerva Puett, $5.00; Mrs. Beatrice Gallimore, $5.00; W. M. Harmon, $1.00; J. R. Dellinger, $2.00; Mrs. A. E. McLurd, $5.00; W. C. Sherrill, $1.00; R. L. Abernethy, $1.00. Total, $44.50.

Paid on Former Subscriptions.

Roy Beaver, Salisbury, $.50; M. D. Coburn, Salisbury, $5.00; G. B. Baber, Henrietta, $1.00; Geo. L. Hodgin, Jamestown, $5.00; J. L. Nelson, Lenoir, $.25.00; R. B. Babington, Gastonia, $6.25; Miss Mary Banner, Greensboro, $2.00; Robt. T. Sides, Concord, R. F. D. 6, $1.00; Miss Stella Morehead, Henrietta, $1.00; Jno. R. Myers, Thomasville, $10.00; E. A. Hilton, Hickory, R. F. D. 1, $1.00; Lewis Dorsett, Thomasville, $1.00; B. McBride, Greensboro, $6.25; J. T. Yarbrough, Thomasville, $5.00; Miss Bertha Jones, Greensboro, $5.00; J. A. Cashion, North Wilkesboro, $5.00; C. A. Long, $1.00; W. D. Marshall, Walnut Cove, $2.00; R. M. Ijames, Mocksville, $1.50; B. F. Hilliard, Asheboro, $1.00; C. E. Lenderman, Wilkesboro, $2.50; J. A. Magee, Winston-Salem, $1.00; Mrs. Sarah Northey, Charlotte, $5.00; C. E. Tanner, Rutherfordton, $5.00; R. W. Gwyn, Elkin, $25.00; A. R. Johnson, Asheville, $5.00; G. F. Fitzgerald, Linwood, $5.00. Total, $134.00.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING JULY 21, 1910.

Bethel Sunday School, New London, $4.36; Newton Sunday School, $9.00; Cherryville Sunday School, $.93; St Paul's Sunday School, Cherryville, $1.50; May's Grove Sunday School, Cherryville, $.71; Bethlehem Sunday School, Cherryville, $.75; Salem Sunday School, Mt. Airy, $9.06; Hopewell Sunday School, Catawba, $3.75. Total, $30.06; Previously Reported, $1249.94. Total reported for fifth Sunday in May, $1280.00.

Cash.

Guilford College, West Greensboro, $6.00; Cleveland, Statesville Circuit, $5.00; Liberty Church, $30.00. Total, $41.00.

HOW CHARACTER IS FORMED.

Have you ever noticed how an icicle is formed? If you have, you noticed how it froze one drop at a time until it was a fott or more long. If the water was clear, the icicle remained clear, and sparkled almost as brightly as diamonds in the sun, but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just as our characters are forming—one little thought or feeling at a time. If each thought be pure and right, the soul will be lovely and sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness.—The Young Evangelist.

FAITH AND LIFE.

The Christian should be a Christian always and everywhere. Faith should fill up our measures, and give character to the goods we sell. It should make our word good, and keep our mouths clean from profanity. It should restrain our tempers, our passions and our appetites. It should take us to the house of God on the Sabbath day, and keep us from covetousness, which is idolatry, and from all other forms of idolatry on all days. It should make us charitable to the poor, and faithful in all our relations to God and men.—Sermon for Silent Sabbaths.

RELIGION AND FRIENDSHIP.

Religion is friendship—friendship first with the great Companion, of whom Jesus told us, who is always nearer to us than we are to ourselves, and whose inspiration and help is the greatest fact of human experience. To be in harmony with His purpose, to be open to His suggestions, to be in conscious fellowship with Him,—this is religion on its Godward side. Then, turning manward, friendship sums it all up. To be friends with everybody; to fill every human relation with the spirit of friendship; is there anything more than this that the wisest and best of men can hope to do? If the Church would accept this truth—Religion is friendship—and ubild its own life upon it, and make it central and organic in all its teaching, should we not see a great revival of religion?—Washington Gladden.

From the Field

Correspondence, Reports, Etc.

DISTRICT CONFERENCE DIRECTORY.

Franklin District, Franklin, July 28-31.
Morganton District,
Forest City, July 28-31.
Mount Airy District, Boon, Aug. 4-7.
Salisbury District, Salisbury,
July 28-31.
Shelby District, Dallas, July 28-31.

STATESVILLE DISTRICT CONFERENCE.

The Statesville District Conference met in its 30th session at Catawba, July 27, 1910, with Rev. E. L. Bain, P. E., presiding; W. F. Sandford, serving as Secretary, and Mr. Lon B. Hayes as Assistant Secretary.

Every pastor of the twenty-one charges was present. A large number of the delegates elected were on hand and gave their time and attention to the business of the Conference.

The Presiding Elder had previously arranged his plan, and his wisdom was already evidenced in the manner in which business was dispatched and each subject treated.

The pastors made their reports on blank forms, which were given to the various committees, thus saving much time for the discussion of the varied interests of the church. These reports were all looked into with care by the committees, who reported, "The era of material prosperity is still with us, and we are glad to note that our people are worshipping in larger and better appointed churches than ever before;" that "Thirty-six per cent. of the preachers' salaries . . have been paid and sixty-five per cent. of the collections have been secured: that the spiritual prosperity has kept pace with the material, and that "There have been added to the church on profession of faith, 156 members and 308 otherwise." "There are 83 Sunday schools in the District; four societies where there are no schools, and two schools where there are no societies." In the Epworth League work four new Leagues were reported. The Conference passed this resolution:

"Whereas, we recognize the great importance of the Epworth League in fostering the religious life of our young people and in training them for religious service;

"Resolved, That we pledge ourselves to endeavor to organize Epworth Leagues in all our charges."

A number of the visiting brethren were present to represent the work in which they were interested—Prof. Livingston for Brevard; Dr. J. B. Craven for Davenport; Rev. W. E. Poovey for Weaverville; Prof. S. F. Aldridge, for Trinity; Prof. McKay and Rev. E. K. Creel, for Rutherford; Prof. H. A. Hayes for the Children's Home; Rev. H. M. Blair for the Advocate. All made speeches that were of great interest.

That the District is interested in the Advocate, is evidenced from the resolutions adopted by a unanimous vote:

"Resolved, That we have heard with pleasure the report of Rev. H. M. Blair, Editor of the North Carolina Christian Advocate, and, That we will recommend to our Official Boards that they make a systematic canvass for our Conference paper and endeavor to place it in the homes of all our people."

Prof. Hayes was listened to, in a pleasing presentation of the claim of the Children's Home, with the result that the Conference declared:

"Resolved, That we have heard, with profound pleasure and profit, the splendid report of Prof. H. A. Hayes, Superintendent of our Children's Home at Winston-Salem;

"Resolved, That we pledge ourselves to earnest endeavor to raise the amount as recommended by the Annual Conference, exclusive of the fifth Sunday collections, for this most worthy cause."

One feature deserves special mention in the generous offer of Statesville, Broad Street Church, to donate a valuable and beautiful lot, adjacent to their station parsonage, for the erection of a new and modern district parsonage to cost not less than $4,000. The offer was accepted, with a vote of thanks, and a committee appointed to take the matter in hand.

The laymen held their Anniversary Meeting on Friday night, in which some enthusiastic and clear-cut speeches were made. The officers for the next year are: W. D. Turner, District Leader; J. A. Stickleather, Vice-Leader; A. C. Kerley, Secretary.

The delegates elected to the Annual Conference are G. F. Ivey, J. U. Long, W. D. Turner and J. M. Tuttle, with L. H. Phillips and R. L. McNeely as alternates. In this election all parts of the District is represented.

A marked feature of the Conference was the deeply spiritual preaching—two services each day—in which the Holy Spirit manifiested His presence. All could say, "It is good to be here."

The next session of the Conference goes to Maiden.

W. Francke Sandford, Sec.

FINANCIAL STATUS OF BREVARD INSTITUTE.

As there seems to be some misunderstanding about the financial problems of Brevard Institute, it may not be amiss to give some definite information on the subject. Some recent requests for such a statement brings it at this time.

Brevard Institute is a High School with various industrial departments of High School grade designed to furnish academic and simple technical instruction to boys and girls who are not financially able to attend other schools. 2This means that it must furnish education at less than cost, for otherwise many bright minds must go untrained . This school is a philanthropic institution, for in our Conference there are hundreds of worthy and intelligent young people who cannot pay the full cost of an education and who have just as good an inherent right to thorough training as the wealthiest of us. Many of them are earnest and eager to pay what they can and are, in a limited sense, just as much our wards as our orphans.

If possible, this training should not be done on a poor plan or by inexperienced teachers, for a large per cent of the future power of the state and the church must come from the class to whom this school ministers, and to secure really capable teachers who can handle the various departments needed in a school of this sort, living salaries must be paid, though teachers with the spirit required at Brevard are almost always willing to work there for less than they could command elsewhere.

The Institute's expenses may be divided into three groups: boarding expenses, running expenses, and cost of permanent improvements and repairs. It is intended that the boarding department shall pay for itself. To this end plenty of good food is supplied but it is of a plain, substantial sort so that the pupils are able to do the work required of them and keep well, but not of the nature that will waste money in luxuries. The running expenses are guaranteed by the Home Mission Societies and this calls now for an appropriation of $3,300. Considering the vast number of calls upon the Board from the really helpless class of people and remembering that practically all the students at Brevard come from the two prosperous Carolinas and are of our own people, this is a very generous gift from women of the South. It is therefore really very little for us in this Conference to do, to generously supply the needs of our own young people when permanent improvements are necessary. The generosity of the women of the South does not relieve us of our obligation to our own people nor does it make them any less in need of the comforts of life.

Evidently, with this thought in mind, the Western North Carolina Conference has always made some arrangement for improvements at Brevard. For several years the Board of Education has made a definite appropriation for this purpose. Since 1907 this Board has not felt justified in appropriating its own funds for this purpose but has every year stated clearly the call of these needy and worthy boys and girls and the Conference has voted a Conference Brevard Day collection, urging the preachers to present the needs of the school to their people and give them a chance to help these pupils who have so great a claim upon us, and wherever the matter has been presented to our churches they have responded gladly and liberally.

For some reason this year the reports from this collection are coming in very slowly. Last winter some extensive improvements were absolutely necessary and were made, though to pay for them forced the school to borrow money with no means of meeting the note except from this Conference collection. To pay off this note, do some necessary roofing, and make a newly purchased cottage safe and comfortable will require probably $1,000.00. If each pastor will mention the need and the work that this school is doing so that each society will have an opportunity to help, this money can easily be raised in a few weeks, though at present only about one fourth of it is in sight. If every church could nave in it some boy or girl who has had the advantage of the training for religious work in this or some other church school, the question of securing the results that we all want would be greatly simplified. The need of religious education for the poor as well as for the rich cannot be too much stressed

REPORT OF COMMITTEE ON THE CHILDREN'S HOME.

Adopted Unanimously by Rising Vote in the Winston District Conference, and Published by Request.

We, your Committee on the Children's Home, desire to submit the following report: Having looked with some degree of thoroughness into the management of the Institution, we desire to express our appreciation and give our hearty endorsement of the general plan of the Institution as mapped out by the Board of Trustees and the management of its affairs by Prof. H. A. Hayes.

We are thoroughly satisfied that the Board of Trustees made no mistake in the selection of Prof. Hayes to take charge of this important work. We find in him all those qualities that go to make a first class Superintendent. His business ability, thorough scholarship, kindness of heart, and fine Christian character, mark him as a man pre-eminently qualified to direct and shape the characters of our young people.

Your committee point with approval and gratification to the family spirit that pervades the Home. We find here a spirit that soon moulds into one the different units that enter into it. It is one large family of brothers and sisters, under parental care and affection.

We are also much pleased with the fine Christian spirit that pervades the Institution. Thirty-three of the children have already joined the Church, and all are being systematically taught to know and recognize the word and work of God. There is manifest among all the children a high sense of honor and profound respect for the purity of the Home.

The day school has produced results beyond anything we had reason to expect. Too much cannot be said in praise of Miss Ethel Abernethy's work in this department.

We desire also to call attention to the fine system worked out by Prof. Hayes. We find there a demonstration of the old adage, "A place for everything and everything in its place," and also a recognition of Solomon's maxim "To everything there is a season and a time." The children have certain hours for study, for work, and for recreation, so that labor is not a burden, study is made easy, and play a delight. The effect of this system is seen in the personal character and conduct of each child in the Home.

We wish to expess our appreciation of the faithful and efficient service being rendered by Rev. J. P. Rodgers, the Financial Agent of the Home. He is doing a great and good work in bringing to our people the privilege of having a part in the building of our Children's Home.

Your Committee has made careful examination of the financial affairs of the Home, including both expense of maintenance and the income. We find that the books of the institution are kept in systematic and business-like manner, and are at the same time so clear and simple that they readily show the facts desired.

We are convinced that the expenses of the institution are managed on a wise and economical basis. Indeed it is surprising that so much has been accomplished at so small an outlay.

We note with regret that despite the rigid economy that has been practiced the income for the support of the Home has been from the beginning and is now wholly inadequate to its needs. It is imperative that our Annual Conference at its next session shall provide a definite plan for the proper support of the Home. This is an established institution for the conference. We are under sacred obligations to provide for its support. No other institution or enterprise of the Conference has been left with such uncertain and insufficient means of maintenance.

After investigation of the cost of maintaining other similar institutions and estimates of the probable needs of our Children's Home as well as estimates of the probable income to be derived from the plan herein proposed, your committee recommends the adoption of the following resolution: Resolved that it is the sense of the Winston District Conference that the Western North Carolina Conference should provide for the support of our Children's Home:

First. By levying upon each pastoral charge an assessment equal to ten per cent. of the salary paid the pastor of said charge, this assessment to be secured in the same manner as the other Conference Collections.

Second. By authorizing the Board of Trustees of the Children's Home to secure from our Sunday schools the fifth Sunday collections as now provided for.

J. E. Abernethy, Ch'm.
Parker Holmes,
C. W. Seaford,
J. C. Ripple,
J. C. Doub.

A BEAUTIFUL AND DESERVED TRIBUTE.

The funeral of Captain J. M. Odell was conducted from Forest Hill church on Saturday afternoon, July 23, Rev. W. L. Hutchins, the pastor, conducted the funeral, assisted by Rev. Dr. J. C. Rowe,, presiding elder of the Salisbury District, Rev. Dr. J. M. Grier, pastor of the First Presbyterian Church, Concord, and Rev. Dr. Plato Durham, pastor of Central Methodist Church, Concord.

Many relatives and friends from all sections of the state were present to pay tribute to the memory of the deceased, and the floral offerings were profuse.

The following extract from the beautiful tribute paid to the deceased at the funeral, by Rev. Plato Durham, will be read with interest:

"There is no part of this life," said Mr. Durham, "that is not a sermon; that might not be taken as a text. For nearly 80 years he has stood before the gaze of men, and all have known him. Nothing little or mean was ever found in the heart or brain of John Melton Odell.

"His life was out of the ordinary. His life does not belong to this community, its lesson is to a state and to a section. Youths and maidens stand by to honor this man. He came in a time of inactivity; of chaos. He came with the power of industrial prophecy and wrought a revolution in the state. Dr. Kilgo's eloquent tongue alone could pay just tribute to this great man.

"John Melton Odell set his hand to every industry in the state unafraid. North Carolina, some day when she shall know her life and realize her greatness, will do honor to this man's name, will write high on the tablet of her history the name of this man who did in the name of God, things for the upbuilding of man. And who shall say that he labored in vain?

"He was a man who could bring to pass. John Melton Odell was a genius as an organizer. The world does honor now to its captains of industry and servants of mankind.

"This pioneer captain of industry caused to rise buildings to the glory of God and for the edification of the people. The people who have shared his wealth are gathered here today to honor the man who builded for mankind and not for self.

"This man considered himself the brother of the man who worked by his side. In this town in which he lived are girls who worked for him and who inquired for him in his illness with tear bedimmed eyes. They lost their best friend when he passed. His dream was to bless; his ambition to educate and help mankind. Whatever of industrial prestige this community has must be laid beside these pathetic ashes today as tribute to his works and memory.

"Another element in his life: Wealth is a very great test of man. How gladly do I stand here to say of this beautiful, lovely man that his wealth never caused him to play fast and loose, with anything. A man said to me today of him: 'He had the same friends as a rich man that he had as a poor man.' A poor man never hesitated to stop him because he had become rich and a great captain of industry. Who of us in this town has not been blessed by this simple, beautiful, unpretentious man who spoke to the meanest of his factory men the same as he would to a king?

"Another phase of this man's character was his fidelity to his church. His seat was never vacant. If it was, it was known that he was ill. This church, next to his family, was his first love. Never in his proudest days, in his wealthiest day did he forget his boyhood's God. From this man's dead lips comes a message to us all to be faithful in our stewardship. Great industrial profit! Man of iron! Man of gentleness! We say to him farewell until we stand with him, having 'fought the fight, having kept the faith,' in the company of God's servants."

DEATH OF CAPTAIN A. T. MARSH.

Rev. E. Myers, pastor of Alexander circuit was called home from the District Conference at Catawba last week to conduct the funeral of one of his best members. The following account is taken from the Statesville Landmark:

Capt. Albert T. Marsh died Friday afternoon at 4 o'clock at his home at York Institute, Alexander county, aged about 80 years. He had been in feeble health for some time, but there was a slight improvement in his condition recently. He was a member of the Methodist Church and his remains were interred at Rocky Springs church Sunday.

Capt. Marsh was a native of Union county and was captain of a company in the Confederate army. He married Miss Flowers, of Alexander county, and for near 30 years had made his home in that county. His wife died about two months ago. He is survived by eight children. One daughter, Mrs. Dora Williams, lives in Florida; another daughter, Mrs. Emma Williams, lives at Monroe, and another, Mrs. Chas. King, lives in Sharpesburg township, this county. Among the members of the family at home is one son, Mr. Geo. Marsh. Capt. Marsh was an intelligent citizen and frequently wrote for the newspapers. He was also an upright citizen and good man, whose loss will be felt.

BOOKS FOR SALE.

Rev. W. R. Ware, presiding elder of the Greensboro District, has on hand the following books, second-hand but in good condition, which were donated by a friend for the benefit of the District Parsonage: Watson's Institutes; Watson's Dictionary; Wesley's Sermons, Vols. I and II; Pope's Higher Catechism and Porter's Intellectual Science. Any one needing such books will do well to correspond with Rev. W. R. Ware, Greensboro, N. C.

WANTED.

A man to do evangelistic work in the bounds of Mount Airy District from now till the meeting of the Annual Conference. A fair salary will be paid. Applicants will please send references and correspond with the undersigned at North Wilkesboro, N. C.

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Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Previously reported	$125.00
North Asheville Juniors.....	25.00
Bethel Seniors, Asheville.....	25.00
Subscribed to date	175.00

Special Objects for 1910-1911.

Funds for building an "Epworth League" dormitory for the Children's Home at Winston-Salem.

A box of supplies for the Children's Home, from the Charity and Help Department of every League Chapter, on Monday after each fifth Sunday.

* * * *

We are very glad to receive notice of a subscription from the Bethel Senior League, Asheville, for the Children's Home dormitory, amount, $25.-00.

* * * *

Mrs. G. G. Harley, Supt. of the North Asheville Juniors, writes, "The North Asheville Juniors are very glad to make a subscription of $25.00 for the Cottage at Winston-Salem."

* * * *

It is indeed gratifying to note the increased interest in the Dormitory Fund. In future, we will give an itemized report in the first issue of the Advocate, each month, showing subscriptions from the various Leagues and the amount subscribed by each Chapter. Help us make the list grow by notifying us what amount your Chapter will raise.

* * * *

South Main Street, High Point.

The South Main Street Senior League has just paid a special subscription of $10.00 on a subscription of $50.00 made by the South Main Street Church to build a parsonage for one of our preachers in Korea. The League has aiso taken up the task of raising $5.00 a month on the Church debt. The League is running all departments and has planned to hold a cottage prayer meeting every week.

The Junior League with Miss Lizzie Winecoff as Superintendent, is flourishing. Miss LoLttie Barber, Miss Stella Hinshaw and Mrs. M. T. Hicks are assisting the Superintendent in this great, good work. These Junior Leaguers are going to pay $10.00 on the special subscription for a parsonage in Korea.

Juniors and Seniors are also thinking seriously about that Epworth League Dormitory for our Orphans' Home at Winston. They will take hold and do their part some day, we are sure.

Observations.

By our Conference Secretary.

Since the preachers of the district cannot be induced to meet with our Leaguers, in an Epworth League District Conference, it was decided by the Greensboro district leaguers last year to go this year to the preachers in their regular district conference. But very unfortunately this plan could not be carried out for many reasons.

This, however, does not spell failure for the Greensboro district leaguers. They made a splendid showing in the regular district conference and they were enthusiastically endorsed by laymen and preachers who hatve tried them and know their worth.

Mr. G. H. Miles, lay-leader of the Greensboro district, testified that his interest in missions was born in the Epworth League. Mr. C. H. Ireland commended the League with glowing words for its practical Christianity and soul-saving services in neglected places. Others had words of praise for this young branch that bears fruit, as well as flowers in the Church of God.

We call special attention to the resolutions passed by the Greensboro district conference with reference to the league. These resolutions call attention to the fact that, in this age when the church is seeking as never before to save our young people, some form of Christian organization for these young people is imperative, and that the Epworth League is at hand to help us in organizing these young lives for training and service. He is a brave man who will turn down this institution of the church, prayerfully and philosophically wrought out, and try some other organization of his own devising. A man so brave and so wise as not to get a cue from the league ought to give the benefit of his wisdom to the whole Church and let us have an organization that will work, if the league will not.

No man should say either that he has given up the league "because it is so hard to run." It is very hard to run a family, but that is no good reason for divorce, or suicide, or old bachelors. It is very hard to run the Church, but that is no argument for our surrendering it before the "gates of hell. Young life and active energies are hard to control, indeed, but if they are captured for Christ and trained and directed in His service they become a power for good where once they were a power for evil.

The league is the "three measures of meal" that has the "leaven" in it. The league nas three departments that embrace the whole man, body, mind and spirit. The church hitherto has had one-third saved men; men saved in their "feelings" or men saved in their "intellects" or men saved in their "volitions" (men saved "ethically"). The league looks to the salvation of the whole man as never before. Religion at its best, has always done this; but the league is religion at its best.

The league proposes to look after the whole life of man, physically, intellectually, and spiritually.

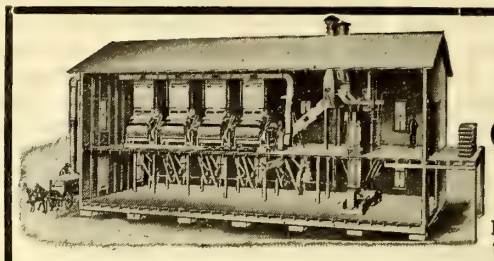
Let the league's conception of salvation for the whole man leaven the entire lump of membership in the Church, "All for Christ."

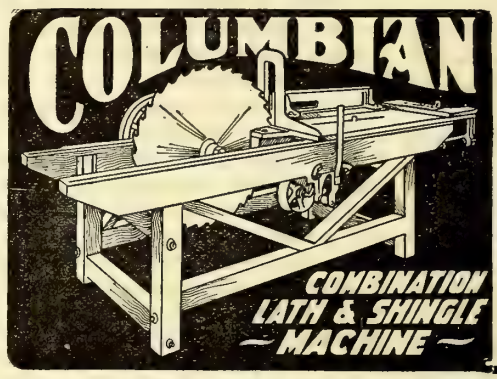
Long live the League, "all for Christ." O. P. Ader.

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Our Little Folks

A FIVE-YEAR-OLD'S GARDEN.

Ernest was five years old when he went with papa and mamma to spend the Easter holidays with Aunt Jessica and Uncle William and the cousins on the farm.

Ralph and James were older than Ernest; but they had fine times playing together, and the two country boys were proud and happy to show their city cousin all the wonders of the hillside.

The big garden, which had just been ploughed and made beds ready for the planting, interested Ernest very much, especially when his cousins told him that this year they were going to have a garden all their own, and were to raise radishes and lettuce and peas and beans and corn, and all the other good things that go to make up a fine vegetable garden.

"Oh, I'm going to ask papa if I can't have a garden!" cried Ernest."

"Ho! in your little cooped-up back yard!" laughed James.

"I guess you'd raise about one cucumber and two peas," chuckled Ralph.

"Why, I don't see why I can't," replied Ernest, his face sober and a little grieved.

"There isn't room enough, chicken! It takes room for corn and beans and such things, don't you know? Besides, you aren't old enough to take care of them, that's why!"

"I'm going to have my cabbages here," called Ralph. "Where will you have yours, James?"

So Ernest followed his cousins around the patch that had been set aside for them and listened to their happy planning, his heart disappointed and sore.

But, when they were at home again, and he ventured to ask papa about the coveted garden, papa seemed to be of an altogether different opinion from his cousins.

"A capital idea!" papa said. "It will be good for you, even if nothing more comes of it. And who knows but you can raise enough for quite a taste! I'll have the ground spaded right away."—

"And you'll get the seeds, and let me plant them?" broke in Earnest, excitedly.

"Sure, boy! You shall have all the seeds the yard will hold."

Those spring days were full of joy. Papa showed Ernest how to handle the small garden tools that he bought for him, and told him how to plant and how to take care of his little seedlings when they were up. Oh, how much Ernest did learn! And what a faithful little farmer he was!

One day before frost-time the country aunt and uncle and cousins came down for a short visit. Of course, Ernest had to talk about his garden the very first thing.

"Yes, I am glad you stirred my boy up on gardening," added papa. "He has really done wonders this summer in our little back yard. We have had lettuce and radishes and peas and beets and bush limas and corn"—

"Bantam corn," put in Earnest, "and pattypan squashes!"

"It is a great garden," laughed papa. "The tomatoes are coming on finely now: we can have some for dinner, can't we, Ernest?"

"Oh, yes!" he answered. "Perhaps they aren't so big as yours," utrning toward his cousins, "but they're good. You've got a beautiful garden, I s'pose."

Ralph and James did not answer. They wriggled uneasily in their chairs.

Their father laughed. "You ought to see their garden," he said. "They've got the best crop of weeds on the place, but—not much else. I heard them trying to discourage you last spring, but you can laugh at them now."

But Ernest did not laugh. Instead he said, "I'm sorry."

"Anyway, we'll have a garden next year," declared Ralph. "See if we don't!"—Emma C. Dowd, in Little Folks.

OLD JACK, THE CART-HORSE.

Jack was a wise old cart-horse in our village. Often, when a child, I used to stand at the door of the shop of John Hall, the blacksmith, and see him shoe old Jack.

How cheerful it was, of a cold day, to see the fire flame up as John moved the bellows up and down! and then, when he took up the horseshoe in his iron pincers, and laid it on the anvil, and made the sparks fly as he hammered, how intently would I watch the scene!

One day Mr. Hall's boy, in shoeing Jack, drove a nail the wrong way. Jack did not find it out till he had gone home, and then the nail began to pain him a good deal; so what did he do but open the gate, and limp back to the blacksmith's shop!

Mr. Hall saw him coming, and knew at once that something must be the matter. Jack came in, and held up his lame foot, as much as to say, "Please take off my shoe." Mr. Hall took it off, bathed the foot, and replaced the shoe, whereupon the old horse trotted back to his master's farm.

Jack was always very playful. He liked to have a bit of fun with his master, and would run round and round the pasture when the latter came to harness him. But he never kept his master waiting more than two or three minutes. It was all meant as a joke.—The Nursery.

WATCHING AND PRAYING.

When you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from. When you say, "Deliver us from evil," you must mean to struggle against that evil in your hearts which you are conscious of, and which you pray to be forgiven. . . To watch and pray are surely in our power, and by these means we are certain of getting strength. You feel your weakness; you fear to be overcome by temptation: then keep out of the way of it. This is watching. Avoid society which is likely to mislead you; flee from the very shadow of evil; you cannot be too careful; better be a little too strict than a little too easy—it is the safer side. Abstain from reading books which are dangerous to you. Turn from bad thoughts when they arise.—J. H. Newman.

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when you answer this announcement, as I am going to distribute at least one-hundred-thousand pairs of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be, read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days you can keep the ROLLED GOLD pair forever without a cent of pay and

JUST DO ME A GOOD TURN

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ROLLED GOLD Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—Dr. Haux, (Personal), Haux Building, St. Louis, Mo.

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Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

THE BULLETIN.

Having learned both from observation and experience that the Bulletin is so often neglected in the monthly meetings, either passed over entirely or the items carelessly read, the editor feels that it is wise to give all our workers the benefit of the August number by publishing it in the Advocate. Let none fail to read it, there are so many important items. All North Carolina women too will appreciate the high tribut paid to our dear Mrs. Ross.

"The Lord is my strength and he maketh my feet like hind's feet." (Heb. 3:9).

"The trivial round makes up the larger part of every life. If Jesus Christ is not to help us in the monotonous stretches, what is His help worth? Unless the trivial is His field, His field is restricted indeed. The only way of preventing the common from becoming the commonplace, and tne small from becoming trivial, and the familiar from becoming contemptible, is to link all to Jesus Christ, and to do all for Him and in company with Him. Then the rough places will be made plain, and the mountains of difficulty be brought low, and the valleys of the commonplace be exalted."

Favorable Comment.

It is indeed encouraging to note favorable comments on the new plan of missionary operation that comes from both men and women throughout the church. One writes: "It will take a deal of patience and clear judgment to work out all the details, but I fully believe the new plan means a larger, fuller life and a more enthusiastic and united womanhood." Another writes: "At our last two meetings, we studied the plan of unification of missionary interests and we are more and more pleased with it. Surely we are growing into the spirit of the Master. I feel that the work in this section will go forward by leaps and bounds." Another: "We feel that the new plan is almost ideal. Surely God heard and answered the many prayers and gave great wisdom to the leaders who worked out the plan, and we have planted our feet on higher ground."

Miss Bennett.

Miss Bennett writes from the Assembly Hall of the World's Missionary Conference, Edinburgh: "The conference is great, too great for us to get the right perspective while we are yet a part of it. The talks limited to seven minutes have been immensely interesting. Missionaries are here from all parts of the world, and they are given preference on the floor, so we are getting things first hand. Surely God's name will be glorified all over the world through the gathering. I shall be in London a few days, and then go on to Oberammergua."

A Successor to Dr. Reid.

Rev. William Acton, of Salinas, California, has been chosen as a successor to Dr. Reid as Superintendent of the Pacific Coast work. He is just finishing his fourth year at Salinas where he has had an interesting mission work among the Japanese, a mission that was purely a labor of love. He has been the missionary secretary of the Pacific Conference for several years. Mrs. Acton is an enthusiastic Home and Foreign Mission worker. Both are trained teachers. It seems most fortunate that such workers can be found to take the place. Dr. Reid will enter upon his duties as Secretary of the Laymen's Missionary Movement about August 1.

News From London, Ky.

"The work on the new building has not proceeded quite so fast as I could wish, owing to delay in supplies. Material is now coming in fast, however. The building in red brick promises to be very attractive."—Prof. J. C. Lewis.

Mrs. Lewis is spending some weeks at the summer school of the University of Tennessee in Knoxville, and says: "I am enjoying so much the two courses in Domestic Science and Art here. It all takes me back to the time when I first became acquainted with Art and Science at Literary College. I am going to try to give the girls of the S. B. M. S. at least a year in sewing and one in cooking. Maybe it will grow into more."

The Pledge.

Have you had a pledge day? The work is growing so rapidly and the financial needs are so great that the Board decided to ask each Auxiliary to have special pledge day, when each member would be asked to pledge an amount over and above dues and Conference expense fund, for the extension of the work. The needs should be presented, and question of our stewardship in material things, then urge the women to pledge a certain amount weekly or monthly or quarterly.

Membership Campaign,

At the Board meeting in April a recommendation was passed to wage a special membership campaign during the year. The Conferences are asked to make plans for this during the third quarter, September to December. Literature giving plans and suggestions will be ready to send out by the middle of August. Every Conference officer, district secretary and auxiliary officer should begin now to plan for new auxiliaries and large increase in membership. The aim is 500,000 members (adult and young people) and 30,000 Brigaders. This will take much prayer and work, but it is the Master who bids us go forward, and the church as never before is looking to us for this forward movement.

Young People's Work.

Each Conference is asked this year to appoint a Superintendent of Young People's Work who should plan and carry out an aggressive campaign for enlisting the young life of the church in home mission work. The name of the secretary should be reported to the office at Nashville. In the early fall Mrs. J. E. Grubbs, of Winchester, Ky., will take charge of this work, assisting the secretaries, receiving reports, etc.

The Study Class.

Following the summer relaxation and the impetus given by the summer conferences, there should be special effort to organize reading circles or mission study classes. Let special stress be put upon this during the month of October. Miss Mabel Head, as Educational Secretary, is prepared to send out help for class work and suggest plans of organization, etc.

The New Treasurer.

Mrs. F. H. E. Ross, of Greensboro, N. C., has been elected as the woman Treasurer of the Board of Missions. Mrs. Ross has been a very active

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worker in the Home and Foreign Mission Societies, and knows both lines of work thoroughly. Besides this, she has had years of practical business experience with a large firm.

The Week of Prayer.

Auxiliaries should begin now to plan for observing the Week of Prayer in October. Literature may be ordered any time after the middle of August.

Doubtful Points.

There seems still to be doubt in the minds of some persons about some points in the new plan of missionary work. Keep these points in mind:

1. The funds raised by the women must be used for lines of work enterprised and carried on by them. These funds will be handled by the woman Treasurer.

2. The women retain both initiative and administrative power in their own work.

3. Men and women together work out the broad policies of missionary work for the whole church.

4. The women secretaries of the Board are not merely clerical helpers, but have their rightful share in council and administration.

5. The Conference, District and Auxiliary work is unchanged.

6. Young women will apply to the Women's Council for acceptance for training and appointment for service in whichever department they prefer.

Extracts from a Letter from Miss Royalty.

"In the work in our Lead Belt District we have the following committees, though active work is not started in all lines yet: (1) Mission Study Schools; (2) Mothers' Club; (3) Industrial Work; (4) Clubs for Young People; (5) Supply Stations. I have been among the foreign people some. A great many of them can neither speak nor understand our language. I found that the men in great part were very eager to study English, if schools could be opened. Nearly all have had some educational advantages in their own country. The foreigners are badly scattered, there being as many as six or eight settlements. It does seem that we ought to open work to reach some of them at least."

THE BRAVEST BATTLE.

The bravest battle that ever was fought—
Shall I tell you where and when?
On the maps of the world you will find it not;
'Twas fought by mothers of men.
Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with eloquent word or thought
From mouths of wonderful men.
But deep in a welled-up woman's heart,
A woman that would not yield,
But bravely, silently bore her part—
Lo! there is that battlefield.
No marshaling troops, no bivouac song;
No banner ot gleam and wave.
But O, these battles they last so long—
From babyhood to the grave.
Yet, faithful still as a bridge or stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen, goes down.
O ye with banners and battle shot
And soldiers to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways.
—Joaquin Miller.

For Loss of Appetite
Take Horsford's Acid Phosphate
Its use is especially recommended for restoration of appetite, strength and vitality. TRY IT.

OUR PACIFIC COAST WORK.

Dr. C. F. Reid, who has been superintendent of our Pacific Coast work for seven years has been elected as Secretary of the Layman's Movement of the Church. This removes Dr. Reid from the work on the Coast and necessitates changes in its administration. His successor has not yet been selected, but the work will not be allowed to suffer by the change. Dr. Reid has great gifts of organization, and the work among Orientials on the Pacific Coast has profited by his term of service. He will pass over to the next superintendent two church organizations with Japanese and Korean pastors. There are also three co-operative homes for Japanese and Koreans, and a Japanese kindergarten and primary school as a result of his administration.

WHAT OUR WORKERS ARE DOING DURING THE HEATED TERM.

The summer season is generally the busiest for the principals of our schools. At Key West and London, Ky., new buildings are being enterprised; at Dallas plans are being perfected for the new buildings, while at other points repairs are in order.

Our deaconesses, who are able to get away from home, are either taking absolute rest for a few weeks, or are studying at the School of Philanthropy in Chicago. Misses Mattie Wright, Hattie Sellars, and Miss Louise Hopkins are in New York; Misses Janette Haskin and Mabel Kennedy are in Chicago.

ONLY THE SMALL BIRDS SING.

Have you ever thought of it, my little workers, that it is only the small birds, after all, that sing? You never heard a note from the eagle in all your life, nor from the turkey or the ostrich. But you have heard it from the canary and the robin and the lark and the mocking bird; and oh, how they can sing! So it is from the little people, or dear boys and girls, we expect the best and sweetest things, the most cheerful and the most loving work. Such beautiful work you can do, when you try. And you can sing, too, at your work. How it brightens the way to hear cheerful songs from earnest little workers!—The Little Worker.

Mothers, Protect the Little Ones.
Sometimes a splinter gets in the flesh deep and festers; a "skeeter" bite is scratched and makes a big, ugly sore; poison oak or some disfiguring skin disease breaks out on one of the little ones. Don't let it run on without the proper attention—the result is disastrous. Stop these little eruptions of the skin, such as boils, bruises, burns, cuts, poison oak and sores of any kind, with "Gray's Ointment." You can rely on it for a speedy, permanent cure. For sale by your druggist for 25c per box, if not write us for free sample box, addressing Dr. W. F. Gray & Co., 815 Gray Building, Nashville, Tenn., and it will be sent to you postpaid.
Mr. E. B. Virgin, of New Orleans, La., writes: "We have been using Gray's Ointment in our family for 25 years, and can recommend it for anything in the line of cuts, bruises, nail punctures, boils, carbuncles, skin diseases and splinters in the flesh."

Mother—"I hear you were at the foot of the class last week, Tommy."

Tommy.—"'Twasn't my fault, Johnny Smith was sick at home."

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Varnville, S. C., July 17, 1908.
My wife uses your Tetterine for Ringworm, also uses it in her family for all kinds of skin diseases, and she thinks it a good medicine. There is no substitute.
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The Sunday School Lesson

THIRD QUARTER—LESSON V—July 31, 1910.

A Lesson on Forgiveness.
Matt. 18:21-35.

Golden Text—If ye forgive men their trespasses, your heavenly Father will also forgive you. Matt. 6:14.

Expanding Horizons.

It was impossible to live in the company of Jesus without growing. As the months became years the disciples found themselves looking at many things through new eyes. Old ways of thinking were seen to be inadequate and were replaced by new ones. Enlarged life was making necessary enlarged thought. All the while the Great Teacher watched closely, guiding the process, and making sure that it was a development from within the lives of the disciples, and not something artificially imposed from without.

An illustration of this enlargement of thought is seen in the question which Peter asked Jesus about forgiveness. The teaching of the rabbis was that three offenses should be pardoned. As Peter felt the contagion of the fine generosity of Jesus he began to have doubts about the adequacy of a spirit of forgiveness which could overlook only three offenses. By what seemed to him a great leap of generous thought he came to the place where he was ready to suggest that a man ought to forgive even the seventh offense. So when he put the question to his Master it embodied his own enlarged thought that a man might forgive a brother again and again until he had actually sinned against him seven times.

The difference between the thought of forgiving three offenses and the thought of forgiving seven offenses represents the influence of Jesus upon Peter. His outlook had enlarged so that he was willing to more than double the requirement Jewish teachers laid upon him. The very fact that he was dissatisfied with the olr rule, the very fact that he felt there must be a new standard, says much for Peter.

Through the gospels we are constantly coming into contact with the words of Jesus and with the earthly life of Jesus. Is this contact so vital a thing that we find ourselves becoming discontented with old ways of looking at things and with old standards of life? Are our horizons expanding as we stand upon the heights to which the gospels lead us and look out upon the world standing there by the side of Christ?

The Mathematics of Forgiveness.

Although Peter was growing he had yet much to learn. He was dissatisfied with a rule of three about forgiveness, but he wanted a rule of seven. He wanted his morals to be snugly expressed in mathematical formulas. He had begun to feel what forgiveness was not, but he had not come to the place where he understood what forgiveness was. For of course the man who forgives according to calculation does not really forgive at all. You cannot make a formula of forgiveness. Mathematics has nothing to do with the matter. Love is not doing moral sums. It is giving itself with infinite willingness. Jesus attempted to make this come within the reach of Peter's thought in His reply, "Until seventy times seven." If you are going to talk of forgiveness in the terms of mathematics you must bring out the multiplication table. You cannot confine it to small problems in addition. But the very phrase "seventy times seven" is equivalent to casting away the multiplication table too. It is really saying, "There is no limit to be set to forgiveness. You are just to forgive, and forgive, and forgive.'

The effect of the worde of Jesus upon Peter must have been that of a moral shower bath. There was a shock of surprise at first, but as he came to realize his Master's meaning a great healthy glow of appreciation would come to him. The nature of Peter readily responded to such demands as this reply of Jesus made upon him, and we can imagine a flash of illumination as he listened to his Master's words, and then a light of sympathetic understanding gleaming in his eye.

The mistake of Peter is really the mistake of a great many men. They want to work in the laboratory of life, as they would work in a chemical laboratory, with exact formulas. They need to learn that the calculator has not caught the real meaning of Christianity. You cannot make statistics of heart throbs and you cannot make diagrams of moral inspirations. There is a place for orderliness in life and thought, but when the gospel gives wings to a man's soul he does not count the movements of the wings as he mounts to the heights of life.

A Great Forgiveness.

Jesus does not leave the subject of repentance after He has made His brief but striking reply to the question of Peter. He tells a story to illustrate the whole matter of forgiveness and what a man's attitude toward it ought to be. One of the servants of an Oriental despot owed him a vast sum, which it was quite impossible for him to pay. The man and his whole family would have been sold into slavery had not the king been touched by compassion at the sight of the pitiable condition of his servant and his dispairing supplications. With a wonderful generosity the king canceled the debt and allowed the servant to go free.

Jesus meant these words to be but thinly veiled allegory. The infinite debt we owe to God, our moral incapacity, and His great gift of forgiveness, all lie in the background of the words of Jesus, and we know that it is of them He is speaking as He tells the story.

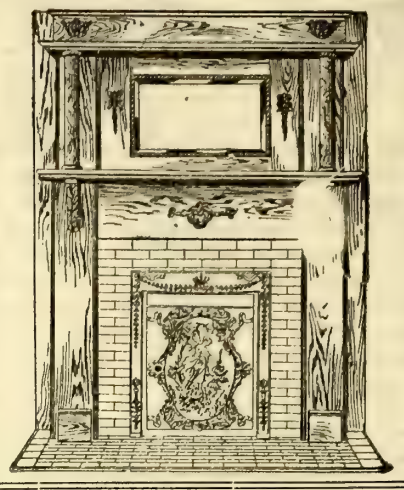
Our modern world scarcely realizes its debt to God. As there is a physical idler who says that the world owes him a living, so there is a moral idler, who feels that God owes him a life. Some men are more ready to talk about God's responsibility to men than about men's responsibility to God. It is true that God has responsibilities, and George Macdonald was right in making one of his characters say that God will give every man "fair play." But it is vastly important that we realize man's responsibility to God. The man of deepest moral feeling as he faces his own past, as he shrinks from the thought of his sin, as he rejoices in the freedom God has given to him, feels that he is the recipient of infinite mercy. In his hour of surest penetration into the reality of things he feels that God's forgiveness is a great and undeserved gift. What he owed he could never pay. But God has forgiven the debt.

The Man Who Forgot.

Jesus continues His story. The man who has just escaped slavery for himself and his family and goes out a free man has every reason for abounding joy. We cannot imagine his gladness and how bright and good a place the world seems to him in the hour of his release. We feel as if at once he would hunt out any man who owed him anything and say, "Be a sharer in my joy. My debt is cancled. Now I cancel yours." Instead, he hunts up a man who ows him a little debt and demands instant payment. When the man cannot pay him he ignores his supplications and thrusts him into prison. The hour when he has received mercy is the hour when he is utterly cruel. He has learned nothing from his experience. So quickly he has forgotten how it feels to be a debtor.

But his hard-heartedness leads to his own undoing. The king hears how unforgiving the servant whom he has forgiven is and soon he is dragged before the monarch to answer for his cruelty and to find himself under the very burden from which he thought he had escaped. He has himself become the unforgiven debtor and he must meet the full penalty.

So deftly Jesus leads the disciples to see that the heart of the matter is not a question of their forgiving others, but of God's forgiving them. And when the question of forgiving others arises it must be decided in the light of God's infinite forgiveness. One truth He would impress unforgetably upon their minds: If a man will not forgive he cannot be forgiven.—New York Christian Advocate.



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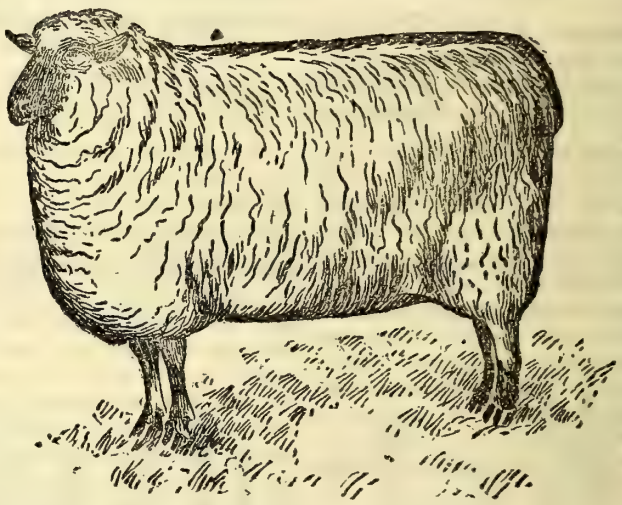
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HAROLD SOMERS
150 De Kalb Ave.
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The Farm and Garden

THE VALUE OF A GOOD HAY CROP

We have never taken any stock in the abuse of cotton as a farm crop, which is so popular at this time with many who advise the farmer, but a ton and a half or hay, worth on the market from $20 to $30, and 20 bushels of soy beans, worth from $1.50 to $2.50 a bushel, is a crop that will compare favorably with cotton when we consider that in the southern half of our territory two crops might be grown on the same land in one season, or in any part of the South one crop of this size may be grown after a crop of oats or wheat. Is cotton a better money crop than soy beans at present prices, considering the conditions under which they may be grown?

At least, it is certain that those lands which have grown cotton so long would not grow it any the less profitably if a crop of soy beans were grown on them every second year.

It is not, however, for those who will sow every acre of idle land to cowpeas or soy beans that we are writing at present. It is for those who can not get the seed of these legumes or those who will not pay the present high prices, that we are calling attention to other forage crops which, although not land improvers, are valuable forage crops that may be made to save us millions of dollars now paid for Northern timothy hay and corn and oats.

SOME CROPS THAT WILL MAKE FEED FOR NEXT WINTER.

Kafir corn and Mexican corn will mature in less time than ordinary corn and will make fair crops during seasons so dry that a crop of late planted cord would prove a failure. The danger of late planted corn is usually the dry weather of August and September and for this reason we believe that kafir corn should receive more consideration for planting on the lands left idle during these months.

We are not advising that kafir corn or Mexican June corn take the place of the common corn, nor that millet and sorghum displace cowpeas or soy beans, but if there is an idle acre of land which will not be occupied by other crops from now until November 15th, we urge the planting of it to some of these quick-growing, dry-weather forage plants in all those sections where sufficient forage is not usually produced to supply the local demand. The cost of seed may not in some cases be so much less than for cowpeas and soy beans, but in others it will be considerably cheaper and probably in all cases will be obtainable, which is not the case with cowpeas or soy beans this year.

Kafir corn is grown much as common corn, whereas sorghum may be grown in drills or broadcast. Millet is sowed broadcast and will make a crop of hay in from 65 to 80 days.

DRY-WEATHER CROPS.

We know of no poor-land crops, that is, we know of no forage crops that will not do better on rich land than on poor; nor do we know of any that will not do better with a fairly liberal supply of moisture; but these crops, especially sorghum, will probably make more forage than almost any other crop on rather poor land and sorghum and kafir corn, or Mexican June corn, will make more forage in a dry season, such as we usually get during August, September and October, than almost any other of our forage crops.

The South must make more forage before we can hope to raise more live stock, and live stock will be found profitable or otherwise according as we produce feeds cheaply and abundantly. If we continue to feed too sparingly, as we surely shall so long as we buy corn and hay to feed, live stock will not prove profitable. To feed the increased number of animals needed, most economically, we must raise the forage without decreasing our acreage in cotton and other money crops. If we but use lands and labor at idle times to grow forage, we can produce it cheaper than it is grown in any stockraising section of this country today, and we have no hesitation in stating that sufficient forage can be produced at times when the labor is not pressed with other crops and on lands that are idle to make this a great stock-raising country. When this is done the resulting manure will largely increase the yields of our staple crops.—Tait Butler, in Progressive Farmer.

THE DAIRY INDUSTRY OF THE UNITED STATES.

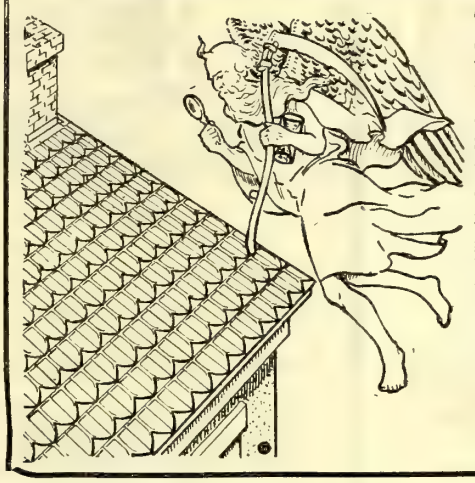
According to the last year book of the Department of Agriculture, there are 21,720,000 milch cows in the United States, and these are worth $702,945,000.00. The magnitude of the industry can perhaps be best understood when it is considered that these cows produce yearly about $1,000,000,000.00 worth of dairy products.

There is no other branch of diversified agriculture so important to the progress of a community. The fertility of the soil can best be maintained by the liberal use of barnyard manure and the dairy herd not only makes this possible, but dairying is also more remunerative than other branches of farming when properly carried on.

Dairying has made wonderful progress since the advent of the modern creamery and the consumer of butter has not only been benefitted by being furnished a more wholesome and palatable article of food, but the wife in the farm home has been relieved of the drudgery incident to making butter on the farm. Where formerly the cream was ripened and churned into butter under conditions not conductive to fine quality in the finished product and in the majority of cases by unskilled hands, now the most of the milk or cream is delivered to a modern creamery where conditions are suited to the purpose of making butter, and the result has been a wonderful improvement in the quality of our dairy products. As the quality has improved consumption has increased and the progress of dairying has been remarkable during the past decade.

The perpetuity of the country's greatness depends upon increasing the production of farm products from year to year, a result which not only furnishes our people with food but maintains the prosperity of our farming communities. Increase in production can only come through improved methods of agriculture and soil improvement. When it is considered that the dairy cow is the foundation for soil improvement and farming prosperity, her importance is best understood, and interest in her should not be confined to her owner. She is an important factor in the development and prosperity of our country.

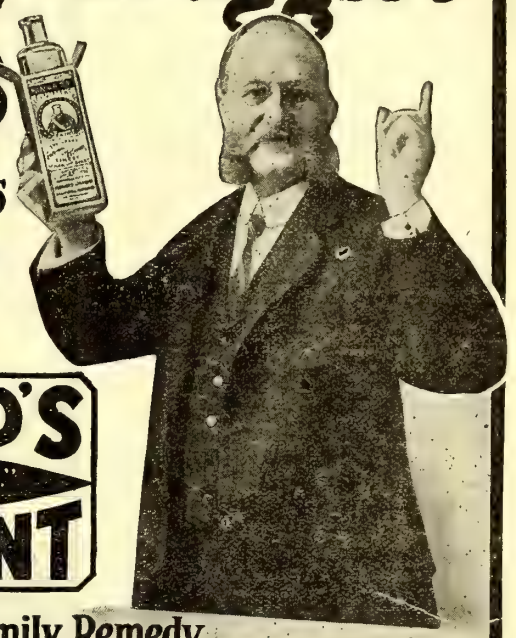
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For Bodily Pain

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MINARD'S LINIMENT is a smooth, aromatic cream, clean to use, powerful, penetrating and soothing, and absolutely free from anything poisonous or harmful. When rubbed into the skin it *stops inflammation*, easing the pain and soreness **at once.**

If you are not one of the thousands who are already familiar with its merits, we want you to

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Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Third Round

Fairview, Bethany..... July 30-31
Hot Springs, Point Rock.....August 4
Marshall, Jewel Hill.....August 5-6
Central ..... August 6
Bethel ..... August 6
Haywood Street.....August 13
North Asheville ..... August 13
Riverside..... August 13

CHARLOTTE DISTRICT

W. K. Boyer, Presiding Elder.

Third Round

Ansonville, Cedar Hill.....July 30-31
Lilesville, Olivet.....Aug. 6-7
Wadesboro .....Aug. 7
Mount Zion .....Aug. 13-14
Calvary .....Aug. 14
Unionville .....Aug. 20-21

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder, Greensboro, North Carolina

Third Round

West Greensboro Circuit, Groom's, July 30-31
Randolph Circuit, Ebenezer, July 31-Aug. 1
Ruffin Circuit .....Aug. 6-7

Fourth Round

High Point, Washington St., 11 a. m. Aug. 14
High Point, South Main St., night, Aug. 14
Greensboro, Centenary, 11 a. m. Aug 21
Greensboro, Spring Garden St., night Aug 21.
Greensboro, West Market St., 11 a. m. Aug. 28
Uwharrie Circuit, Concord.....Sept. 3-4
Asheboro Station .....Sept. 4-5
Coleridge Circuit, Concord ....Sept 10-11
East Greensboro, Mt. Pleasant Sept. 17-18
Greensboro, Walnut St., night....Sept 18
Denton Circuit, Denton.....Sept. 25
Liberty Circuit, White's Chapel, Oct 1-2
Ramseur and Franklinsville, Franklinsville .....Oct. 2-3
Pleasant Garden Circuit, Pleasant Garden .....Oct. 8-9
Greensboro, Carraway Memorial, night, Oct. 9
Ruffin Circuit .....Oct. 15-16
Reidsville Station .....Oct. 16-17
Randleman and Naomi.....Oct. 22-23
Asheboro Circuit, Central Falls..Oct. 22-23
Randolph Circuit.....Oct. 29-30
Wentworth Circuit .....Nov. 5-6
West Greensboro .....Nov. 12-13

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Third Round

Forest City at Forest City....July 30-31
Broad River at Kistler's.....Aug. 6-7
Cliffside, at Hollis.....Aug. 13-14
Henrietta and Caroleen, at Henrietta, Aug. 20-21
District Conference at Forest City, July 28 to 31.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Third Round

Creston, Big Laurel .....July 23-24
Watauga, Valle Crucis.....July 30-31
Boone, Boone .....Aug. 6-7

District Conference will convene at Boone, on Thursday, August 4, and continue over Sunday. The editors of the Advocate, representatives of our schools, and any others who may have official business will be entertained free, and are cordially invited.

Fourth Round

Wilkes Circuit, Moravion Falls, Aug. 13-14
Wilkesboro Station .....Aug. 14-15
North Wilkesboro .....Aug. 15
Jonesville, Jonesville .....Aug. 20-21
Elkin Station .....Aug. 21-22
Mount Airy Circuit, Oak Grove Aug. 27-28
Mount Airy Station .....Aug. 28-29
Pilot Mountain, Pilot Mountain, Sept. 3-4
Rural Hall, Antiock .....Sept. 4-5
Danbury, Delta .....Sept. 6
East Bend, East Bend .....Sept. 10-11
Rockford, Rockford .....Sept. 17-18
Yadkinville, Center .....Sept. 24-25
Sparta, Shiloh .....Oct. 1
Laurel Springs, Mt. Zion.....Oct. 2-3
Helton, Greenwood .....Oct. 8-9
Jefferson, Jefferson .....Oct. 15-16
Creston .....Oct. 22-23
Watauga .....Oct. 30-31
Boone .....Nov. 6-7

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Third Round

Mt. Pleasant, Center Grove.....Aug. 6-7
Concord Circuit, Boger.....Aug. 7-8
Bethel, Big Lick, at Bethel.....Aug. 13-14
Central .....Aug. 17
Jackson Hill, at New Hope....Aug. 20-21
New London, Palmerville.....Aug. 27-28

SHELBY DISTRICT

James R. Scroggs, Presiding Elder, Shelby, N. C.

Third Round.

Stanly Creek, Dallas.....July 30-31
Lincoln Circuit, High Shoals.... July 31

Fourth Round

Shelby, Central Church.....Aug. 7
Shelby, Lafayette St. .....Aug. 7
Gastonia, Main St. .....Aug. 12-14
Gastonia, West End .....Aug. 13-14
Crouse, Lauder's .....Aug. 20-21
Lincolnton, Lincolnton .....Aug. 21
Cherryville, Cherryville .....Aug. 27-28
Bessemer, Bessemer .....Sept. 3-4
Gastonia, Ozark .....Sept. 4
Shelby Circuit, Pine Grove ....Sept. 10-11
South Fork, Wesley's .....Sept. 17-18
Lowell, Lowell .....Sept. 24-25
McAdenville, McAdenville ....Sept. 24-25
Lowesville, New Hope .....Oct. 1-2
Belwood, Kadesh .....Oct. 8-9
Polkville, Clover Hill .....Oct. 15-16
Stanly Creek, Stanly .....Oct. 22-23
Mt. Holly, Mt. Holly .....Oct. 23-24
Lincoln Circuit .....Oct. 29-30
Kings Mt., Kings Mt. .....Nov. 5-6

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Third Round

Rock Spring, at Camp Ground..Aug. 13-14

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Third Round

Haywood, Finchers .....July 30-31
Brevard Ct., East Fork.....Aug. 6-7
Brevard Station .....Aug. 7-8
Mills River, Averys Creek....Aug. 13-14

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Of course you do. And you want to safe-guard the health of your family too. Then look after your walls and ceilings and see that they are cheerful looking and sanitary.

Wall paper is out of date and is neither clean nor safe to use in the home. It requires paste to make it stick and that paste decays and affords a lodging place for all kinds of disease germs and insect life. You probably know that already. Now then, the clean thing, the beautiful thing and the inexpensive thing to use is

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All These Helps Free

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How, for a limited time, we will furnish our friends absolutely ***Free*** complete color plans for the walls of every room, and assist you in making the home look its best. We will also tell you about how we furnish free stencils to help you do artistic work. This is a special and unusual offer and every woman should send for it. Remember, we do not want to ***sell*** you a thing—you buy Alabastine from your dealer.

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J. E. HART, Secretary.

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"Certainly, dear fellow," answered the gentleman from Tennessee. "What are you guilty of?"—Buffalo Express.

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Round trip fare from Greensboro only $3.50.

These special tickets will also be sold from all stations on the Wilkesboro, Mt. Airy, Sanford, Madison and Ramseur branches at very low rates. Returning the special train from Greensboro will leave Norfolk 7.00 p. m., August 11th, giving two whole days and one night in Norfolk. Ample time to visit the many Seashore resorts and numerous attractions in and around Norfolk. Don't miss this great opportunity for a magnificent outing at such a small cost. Those desiring Pullman reservations should make application at once. For further information, see flyers of Southern's nearest Ticket Agent, or address,

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"How many great men have testified that their whole lives have been influenced by some single remark made to them in their boyhood! And who cannot recall words spoken to himself in his childhood, to which, perhaps, the speaker attached no importance, but which sank deep and immovably into his memory, and which have never lost their power over him? Make sunlight! The world at best is dark enough. Do what you can to make it more cheerful and happy."

GOD'S READINESS TO HELP.

When the storm beat upon them, the disciples came to Jesus at once. They did not waste time in discussion of other possible ways and means of deliverance—they simply made up their minds that Jesus could help them, and Jesus only. Let us profit by the lesson they teach us. We are so apt to seek Jesus as our helper after we have tried to help ourselves and after we have sought help from others. Often we persist in our refusal to give a thought to God's readiness to help us until every other possibility has been exhausted. God wants us to do our best for ourselves and call on Him for aid at the same time.—Sel.

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North Carolina Christian Advocate

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Reading Room
Trinity
College

Some Midsummer Meditations

SHE WILL SLEEP TO-NIGHT.

Smooth the braids of her silken hair,
On her queenly brow with tender care;
Gather the robe in a final fold
Around the form that will not grow old;
Lay on her bosom, pure as snow,
The fairest, sweetest flowers that grow;
Kiss her and leave her, your heart's delight,
In dreamless peace she will sleep to-night.

A shadowy gleam of life-light lies
Around the lids of her slumbering eyes,
And her lips are closed in fond delay
Of the loving words she had to say;
But her gentle heart forgot to beat,
And from dainty hands to dainty feet
She is strangely quiet, cold, and white;
The fever is gone; she will sleep to-night.

Put by her work and her empty chair;
Fold up the garments she used to wear;
Let down the curtains, and close the door—
She will need the garish light no more.
For the work assigned her under the sun
Is finished now, and the guerdon won.
Fondly kiss her; put out the light,
And leave her alone—she will sleep to-night.

O blessed sleep that will not break,
For tears, nor prayers, nor love's sweet sake;
O perfect rest that knows no pain,
No throb nor thrill of heart or brain;
Of life sublime beyond all reach,
That only the pure through dying reach;
God understands, and his ways are right;
Bid his beloved a long good-night.

—Selected.

A NEEDED INFLUENCE.

"She always makes things easier,, was the tribute given a little while ago to a quiet woman not much known outside the walls of her household and in acharity or two, but who left an aching void behind her when she passed on into large life. No one who knew her could help recognizing the simple completeness of the statement. From her husband to her housemaid everyone in the family felt his or her daily way smoothed and straightened by her tact and system and gentleness. She was a living example of George Eliot's saying: "What do we live for if it is not to make life less difficult for one another?"

To some girls and women perhaps this seems a small end to live for. Yet that it is so often approached makes the hope and the happiness of the home. Life is increasingly difficult, increasingly complex in many communities today. The husband, the children, the friends of the woman who "make things easier" more and more rise up and call her blessed. Her work is worth living for, because it continually makes every life within its influence seem better worth living. And when she is gone—how rugged the way, how heavy the burden without her gentle ministry! We hear a great deal nowadays about the "superfluous" woman. Some branches of woman's work may be overcrowded; but never, never, surely, the high vocation of the smoother of the way.—Harper's Bazar.

WHICH CLASS ARE YOU IN?

There are all kinds of different ways of classifying men. Charles Lamb used to divide all his acquaintances into two classes—those who borrowed books and those who didn't. I am not sure, however, htat one of the very best classifications that I have ever heard of is not that which divides them into the "I can'ts" and the "I cans." That is the classification suggested by my text. Moses had sent out twelve men to spy out the land of Canaan. They were all agreed that the land was a rich and fruitful land, but, as for conquering it, ten said, "We can't," and only two said, "We can."

That is the difference between the optimist and the pessimist. The pessimist is always in the dumps; he is a despondent and depressing person; he always sees the cloud; he gives other people the blues. When some task is proposed, he shakes his head and says: "It can't be done." The optimist, on the other hand, is a bright and cheery and courageous person. He always has an eye for the silver lining; he affects other people like a ray of sunshine; and when some task is proposed, he says, like Caleb: "We are well able."

I remember hearing an old minister tell of two friends of his. One was always chanting out the doleful hymn, "Lo! the storms of life are breaking." The other was always carolling out a hymn that began like this: "'Tis but yet the dawn of morning, noonday sun will shine ere long." The one was a pessimist, and the other an optimist. Now, all you children must be optimists. You will have your foes to face and your battles to fight, but keep a brave cheerful heart. Remember Jesus Christ, and then, as you face your difficulties, say, like Caleb and Joshua did: "We are well able to overcome them."—Rev. J. D. Jones.

FOOLISH GRIEVANCES.

Just as some people collect pottery, old furniture, or pictures, others make a business of collecting grievances. Have you not seen them—those people who cannot get through a day, or even walk a block—without seeing or hearing or imagining something that hurts them, or grieves them, or discourages them, or angers them? Some one said something they took as a slur; somebody's nose was turned at an angle they were sure meant a sneer; another failed to recognize them; a friend didn't follow their advice; the manager of something is not running it right; somebody did something without first consulting them.

Such people always have a grievance handy and begin to tell it the minute they get you cornered—or even stopped. The cook has run away, persuaded to leave by an envious neighbor; the clerk comes to the office too late; a rival has been telling lies; the railroad has smashed up the baggage, and so on without end. No matter what the trouble, they draw it out into a great tale of woe, and give the impression that they are dreadfully abused and mistreated.

If you could look into the mind of a person of this type I fancy you would find in each corner one of those many-shelved whatnots, and on each shelf a fine assortment of grievances which are kept turned over and rubbed up every day.

A grievance collector is not only gathering in new troubles all the time, but cherishes the old ones as well—gets them out every day or two, pinches and punches them to see how sore they are, and then holds them up for anybody to see who will look, much as a small boy does a sore toe.

A certain grouchy old collector of grievances has told me four times in the last two months about a fellow who killed his dog twenty years ago—and he gets fighting mad every time he tells it. And there is a woman who has been recounting for fifteen years how a certain friend slighted her at a party; and she always adds vindictively, "And I've never spoken to her since—she isn't worth noticing, anyway."

Seems strange, doesn't it, that one should so clutter his life with silly grievances, fill his heart with bitterness and occupy his mind with wrongs real or imaginary long passed? The brain is one's workshop. Thought and emotion are the tools, the will is the motive power. Here we must work out the problems of today's work and of future living; here we must consider, judge, resolve; here we must face the truth and grow into its likeness.

Unless this workshop is cleared for action how can we concentrate our efforts on the things worth while? If thought is busy with silly slights, small grievances, supposed wrongs, how can it be free and strong for the day's work? If the feelings are imbittered by a constant array of sour, sore grudges, what chance is there to win that cordial liking, that feeling of kinship necessary both for success and happiness? And if the will is kept busy sharpening retorts, hammering our boluses and dressing boomerangs to fling at imaginary enemies, what strength is left to do with might the work the hands find to do?

Out with the rubbish! Let not the sun go down on thy wrath. Most of the insults were never meant, few of the slights ever intended; most of even the real wrongs against us do not appear wrong from the other fellow's viewpoint. And whether the grievances are real or imaginary it is just as hurtful and silly to go on collecting them. Forget them, let them slip from the mind, make little of them, laugh at them—forgive them.

Those who learn to live and work and love, whether the winds blow east or west, whether the sky is fair or stormy, whether the world smiles or frowns, nods or winks, are invincible. A clean, pure heart, a sweet, poised temper, turn grievances into favors—or at worst make of them jokes.

There are many things that it is foolish to collect, but the silliest of all is grievances.—The Interior.

MOTHER.

O! for a look of that loving face,
So sweet, so fair, so calm,
Just to hear that gentle voice,
Raised in the evening psalm.

Just to see that smile again,
As in the happy days gone by,
And to clasp the hand of that mother dear,
Who dwells beyond the sky.

—Jean Maclean.

COMMUNION.

On the Sunday following the storm I went as lonely as the lost Pleiad, into some invigorating recesses lifted high above sea-level, where I gave my heart to be played upon as an instrument by quietude and loneliness. I sat on a billowy hillside, to listen to a sermon preached by the mountains, and blessed the distance that separated me from pews and fonts and stained-glass windows, which seemed—I say it in the full expectation of being understood by sympathetic readers—to have dwindled almost into toys. Hallowed was that Sabbath. The best in me opened, like the bud of a flower, in response to a quality of the silence—a quality that seemed to beat in the air not far otherwise than a human pulse beats in its small abiding-place. There is no word in any language able with exactness to interpret the delicate emotion caused by this quality of stillness become, as it were, active in a large and solitary landscape. Heart and brain seem to swim away from their possessor upon a flood of—well, let me name it, since I do not know a better way of naming it—divineness.—Norman Gale, in Great Thoughts.

In every aspect of nature there is joy; whether it be in the purity of virgin morning, the somber gray of a day of clouds, or the solemn pomp and majesty of night, whether it be the chaste lines of the crystal, or the waving outlines of distant hills, tremulously visible through dim vapors; the minute petals of the fringed daisy, or the overhanging form of mysterious forests.—F. W. Robertson.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

NOW FOR THE DOING.

Saying and doing not is not a commendable habit. There is danger, however, of being guilty of this even in the serious matter of a religious vow. When one vows a vow he should be scrupulously careful to keep the vow, unless, in the meantime, he should discover that his vow is a foolish one.

In our District Conferences we have had opportunity to discuss with the utmost freedom many interesting and important phases of our work. The result of these discussions was a general agreement that we must apply ourselves with great diligence to bring about certain results before the meeting of our Annual Conference. These agreements were formulated in certain resolutions adopted without a dissenting voice, in which we pledged ourselves to do certain things. Now the question is, are we going to allow our zeal to simmer down and leave these important interests to take care of themselves? Are we willing to go on record as saying and doing not?

Let us recall here the lesson of our Lord in the parable. The son who, when ordered to go into the vineyard and work, answered complacently, "I go sir; and went not," is made to suffer in comparison with the other who answered bluntly, "I will not," but who afterward repented and went. Good pledges or promises are not the real test of our loyalty. We must endeavor to make good by an enthusiastic effort to do what we promise.

We call special attention to two important matters on which all were agreed that we must make special effort at once. (1) The Children's Home must be maintained. This will require that no less than ten per cent of the amount assessed for the pastor's salary must be raised in each charge in addition to the Fifth Sunday and Thanksgiving collections. (2) It was agreed that in every charge a special effort is to be made to secure the number lost from the list of subscribers to the North Carolina Christian Advocate.

When we recall that we are now entering the fourth quarter of the Conference year, it will be seen that there is no time to be lost. Let every one be up and doing so that we may redeem our pledges and not have to be classed with those who say and do not.

"HE OPENED NOT HIS MOUTH."

This heading will be recognized by the reader as a quotation from the Prophet's description of the personal qualities of our Lord. The history of Jesus sustains the prediction of the prophet that he would calmly submit to indignity and ill treatment, rather than resort to carnal weapons of defense. Thus He exhibited to the world in the most effectual way that the road to real and abiding conquest is that of self-renunciation and cross-bearing. Being led as a lamb to the slaughter by implacable enemies, He opened not his mouth, but submitted to persecution and death that he might triumph effectually over wrong.

It is well for the minister, especially, to keep this example of the Lord ever in mind, for the disciple must not expect that he can be other than as his lord, nor the servant other than as his master. If the world hated Jesus, we may be assured it will hate us also, and we need not be surprised, if, when we least expect it, some son of Belial will be found to be lying in wait for us. But here is where the test comes to every minister. Under sharp provocation one is tempted, like the disciples of Jesus, to call down fire from heaven to consume his enemies; or, like Peter, to take the sword of justice and smite the adversary, forgetting that the mission of Jesus is to save and not destroy; or that they that take the sword must perish with the sword.

How effectually does a minister miss his opportunity when he goes gunning in his pulpit for real or fancied adversaries, who are trying to forestall his efforts to do good. In such a case the devil has him where he wants him and will not fail to use the opportunity to destroy his influence for good.

These reflections have been suggested by a recent occurrence in one of our North Carolina cities, where it seemed the pastor of a church undertook to get rid of his persecutor by annihilating him by a sensational exposure from his pulpit. The persecutor being a man of some social prominence, the result is that the community is rent asunder by intense and bitter factional feeling and the end is not yet. If violence does not horrify the community as a result, there will no doubt be an appeal to Caesar and that minister, although he may have justice on his side, will find his mission at an end in that community. How we should emphasize the words of the Lord Jesus, "Be ye wise as serpents and harmless as doves." If we keep this in mind it will cause us many a time to be led as lambs to the slaughter, only to triumph gloriously in the end.

The minister who carries sensations into his pulpit may draw a crowd and be applauded for awhile, but after awhile he will find himself without a following.

THREE DISTRICT CONFERENCES.

To visit three conferences the same week, spending a day at each, is a little bit strenuous, not to say, interesting. Last week I had the pleasure of looking in on three of these convocations and despite a temperature reaching at times high up in the nineties, I made the round and returned to the office between Thursday morning and Saturday midnight.

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The Salisbury District.

met this year with First Church,, Salisbury. At 9 A. M., Thursday, Rev. Dr. J. C. Rowe, the presiding elder called the Conference to order, and the roll-call revealed the fact that nearly all the pastors were present, besides an unusually large number of lay delegates. Rev. C. M. Short was elected Secretary, and the business of the Conference started off brisk and lively from the first.

Salisbury district has, for many years, been noted for the large number of strong laymen always in attendance. The territory is compact, yet it includes several of the best towns in the west central section of the State. Salisbury, Spencer, Lexington, Albemarle and Concord, besides a number of smaller places are in this district. Methodism is strong in all these places, and in a number of them holds a leading place.

The Superintendent of the Children's Home and the Advocate man were heard on Thursday morning. An interesting feature of the morning was the singing of a Chapter of orphans from the Children's Home. They had also delighted a good congregation the night before in the same church. We shall be glad to see the day when Prof. Hayes can carry some of these children to all the District Conferences.

* * * *

At eleven o'clock Bishop Kilgo, who happened to be passing through, preached a great sermon on the text: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—II Cor. 4:5.

Dr. Rowe had everything organized for a conference of unusual interest. I regretted the necessity of having to leave in the afternoon, and must depend upon the Secretary for a full report. At six 6 o'clock in the evening I landed in Dallas, where I found the

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Shelby District Conference

had completed a very interesting day. Brother Scroggs, the presiding elder, was in the chair, and Rev. J. Frank Armstrong was at the Secretary's table. The pastors of the district were all present except Rev. C. F. Sherrill, of Shelby, who was detained on account of sickness. There was also a good attendance of laymen. The attendance of laymen was greatly increased on Friday on account of the Laymen's meeting which had been set for that day.

* * * *

There is much interest among the laymen on the subject of the Laymen's Movement, and while there has really been little accomplished yet, they are thinking and discussing plans and we may reasonably hope for large results after awhile. All great movements require time and we can afford to labor on and wait for great results. When we left Dallas, at 3 p. m., Friday, Brother J. S. Martin, Lay Leader for the district, was in the midst of a stirring address.

On Friday morning Superintendent Hayes was given a good hearing and the Advocate representative was heard with apparent interest. Strong resolutions were adopted with reference to each of these interests and the Shelby District can be relied upon for loyal support.

* * * *

A movement of more than ordinary interest was projected on Friday afternoon by the report of a special committee to which had been referred the question of building at some point in the district a first class High School. This Committee reported a plan for raising a fund of fifty thousand dollars for buildings, and recommended that the school be located in Shelby. There seemed to be a spirit of determination to carry forward this enterprise, and we shall not be surprised to see something doing at an early day.

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A drive of six miles across the country on Friday afternoon put me at Stanley, where, taking the Seaboard, I was enabled to reach Forest City, where the

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Morganton District Conference

was in session in time for the evening service. Rev. W. F. Womble, of Morganton, preached a stirring and practical sermon to a packed house. The Conference at Forest City, more than any I have attended, was marked by large attendance on the part of the people of the community. All the pastors of the District except three were present, but the attendance of lay delegates was disappointing. Rev. N. M. Modlin was detained at home on account of an attack of typhoid fever, which we are glad to learn, is of a mild type. Rev. J. B. Hyder was at the bedside of his aged father who was not expected to survive many days. Rev. J. J. Brooks was detained also on account of sickness in the family.

* * * *

I found that the Conference had been one of extraordinary interest in many respects. While there was little perceptible decline in interest on Saturday, a good many lay delegates and preachers were leaving and, as usual, I found it a rather unfavorable day to make a plea in behalf of the circulation of the Advocate. Brother Hoyle, however, gave me the best opportunity possible and heartily seconded my plea, as did also several other brethren present.

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Having so short a stay at each Conference makes it impossible to give the definite report I would otherwise do, and I am depending upon the Secretary of each Conference to give a report.

* * * *

In the homes of Rev. Dr. S. B. Turrentine, of Salisbury, Brother C. C. Cornwell, of Dallas, and Brother Biggerstaff, of Forest City, I found a welcome and hospitality which made me regret the more that my stay was short. There has been, moreover, at every Conference this year, such hearty expression of appreciation of the Advocate as to greatly cheer those who have charge of this difficult and responsible work. Verily, we have in the Western North Carolina Conference, an era of good feeling the value of which is inestimable, and which justifies the prophecy of great prosperity for the church in all phases of the work in the years to come. The best of all is, I believe God is with us. H. M. B.

CONFERENCE NOTES.

We were gratified that the Salisbury district had a plan on foot to put the Laymen's Movement to work on the scheme to get the Conference paper into every home in the district. Having to leave in the afternoon of the first day we do not know just what was done, but we feel assured that something definite will come of this.

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The Shelby district is blessed with a fine body of prominent laymen, capable of great leadership. When once these laymen come to a full realization of the possibilities of the organization the Laymen's Movement in the Methodist church will do a great work for that section. The district is one of the most compact and is highly developed industrially, both in agriculture and in manufactures. The Church must and will keep pace with the march of industrial development.

* * * *

In our Conference journey last week we had the good fortune to fall in with two delightful traveling companions, Rev. R. E. Atkinson, of Davidson,

and Prof. McKay, of Rutherford College. Brother Atkinson was out trying to stir up more interest in the work of the Epworth League, and Prof. McKay was looking after the boys and young men with which to fill up the available space at Rutherford during the coming year. On better acquaintance we are not surprised that the roster at Rutherford keeps up from year to year. President McKay is a magnet.

FRANKLIN DISTRICT CONFERENCE.

This Conference met in Franklin on Thursday morning, July 28. Rev. J. E. Gay, the presiding elder, called the Conference to order and Rev. L. D. Thompson, of Andrews, was chosen Secretary.

The attendance on the first day was not large but each daily session showed an increase of preachers and delegates. The visitors consisted of Prof. O. S. Dean, of Weaverville College, Rev. J. P. Rodgers, of the Children's Home, Rev. C. S. Kirkpatrick, of Brevard, who represented the Brevard Institute, and the writer, who looked after the welfare of the Advocate.

The reports of the pastors were in the main encouraging and they are hopeful of a good year on the district.

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Franklin is a difficult point to reach unless the journey is made by rail via Tallula Falls, Georgia and it is about 350 miles from Greensboro by that route, but I made the journey via Asheville to Dillsboro and at the latter point took the overland stage which landed a considerable party of us in Franklin late in the day Wednesday much wearied after the ride over mountains and rocks. It is not so long a distance from Dillsboro to Franklin, but in the language of Bill Arp, the Georgia Philosopher, it is 21 miles short and eight hours long; but when you reach Franklin, and receive a welcome there, all unpleasant features of travel are forgotten and you feel that the discomforts of the way are more than compensated for by associating with the cordial and cultured people of this splendid town. The people are hopeful of the final extension of the railroad to Almond on the Murphy division of the Southern railway and when this is done stage trips overland will be largely abandoned.

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Bro. Gay, the presiding elder, is serving his first year in that office and is making good on the district. The people all speak highly of him as a man, a preacher and leader, and the splendid service he is rendering is sure to bear good fruit.

In his opening address he requested the preachers in making their reports to emphasize five points: 1. Do our people generally attend upon the sacrament of the Lord's Supper? 2. Do they have their children baptized? 3. How well do they attend upon the preaching services? 4. Do they have family prayer? 5. What are results of your revival work this year?

These are searching questions and the answers indicate practically the spiritual state of the church. People who go to church, partake of the sacrament, have the children dedicated to God and have family prayer are generally spiritual-minded and good, so that a congregation full of such members, makes a church to be as a city set on a hill and a magnet that draws in the world of sinners outside—a gospel that will revive among our people the spirit to observe these requirements of the church will add greatly to the power of the church to reach the great mass of the people who need it and make it an irresistable force for righteousness.

* * * *

During the time I was there the preaching was by Rev. C. H. Neal, Rev. L. D. Thompson, Rev. J. P. Rodgers, Rev. A. S. Raper, Rev. C. S. Kirkpatrick and the writer.

Prof. O. S. Dean, President of Weaverville College, on Friday filled the 11 o'clock hour and made an eloquent and impressive address on the subject of education and presented the claims of Weaverville College. Prof. E. H. McNiel, Director of the Department of Music in the State Institution for the Blind, at Macon, Georgia, who is spending his vacation at Weaverville with his old-time friend, Prof. Dean, attended the Conference too. Prof. McNiel is himself blind but a very engaging and cultured gentleman, a devout Methodist and a magnificent musical performer and singer. He added greatly to the Conference through the uplifting songs he sang which will be remembered for many days.

The presiding elder gave the Advocate right of way and that interest was presented fully to the Conference and then followed general discussion, participated in by Bro. Gay, Rev. M. F. Moores, Rev. C. H. Neal and others in which ways and means were suggested to widen the influence and circulation of the Advocate on the District.

Resolutions were then introduced by Rev. C. H. Neal and passed urging preachers and laymen to send often to the Advocate postal card notes of church news and a $10.00 cash prize is offered by the Conference to the pastor or layman who by October 1st secures the largest number of new subscribers, and a $5.00 cash prize to the one sending the second largest number. We trust this may stimulate the lay brethren of the district to diligent effort and that we may soon record a large number of new names on our list from this district.

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Rev. J. P. Rodgers in well chosen words presented the cause of Our Children's Home and intended to remain in Franklin after the Conference to canvass for the institution. ,

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Rev. M. F. Moores, the cultured pastor at Franklin, is in great favor with all the people and his young bride, who was Miss Ada Buttrick, of Asheville, is a valuable acquisition to the social and church life of any community. He is a genial host and took the best of care of the visitors.

Rev. L. D. Thompson, the Secretary, will send in a full report of the proceedings for publication. I left Franklin Saturday morning on the overland stage for Dillsboro and came to Murphy to spend the Sabbath and preached to a large congregation there on Sunday.

S.

NOTES AND PERSONALS.

—Rev. G. E. Eaves, of Randleman, began a protracted meeting at Farmer last Sunday.

—Rev. J. O. Ervin, of the Lenoir circuit,, is holding services at Whitnel this week.

—Hon. B. F. Dixon, State Auditor, will deliver an address to the Confederate Veterans at their annual reunion in Boone, on Friday, September 8, 1910.

—Mrs. H. C. Sprinkle's mother and sister, Mrs. S. M. Call and Miss Martha Call, of Mocksville, arrived Saturday and have been spending several days at the parsonage.—Stanly Enterprise.

—Rev. J. W. Jones, of Mooresville, stopped over in the city for a day or so last week, returning from a visit to Raleigh. He was the guest of his brother, Sheriff B. E. Jones.

—Rev. S. T. Barber, of East Greensboro Charge, is in the midst of a good revival at Mount Pleasant church this week. The meeting began last Sunday.

—Mr. Ambrose Houston, a member of our church at Matthews, passed away on last Saturday at the ripe old age of eighty-one. He was a man or sterling character and consistent Christian life.

—It is announced that a new building is to be erected at Greensboro Female College which will be devoted entirely to the School of Music. The building will be erected at once and will cost $5000.00.

—A protracted meeting is in progress at Center Methodist church, three miles east of town. The pastor, Rev. W. T. Albright, is assisted by Presiding Elder H. K. Boyer and Rev. J. H. West, of Wadesboro.—Monroe Enquirer.

—Webster's Weekly, of July 26th says: Rev. Mr. Aycock closed a successful meeting at Salem Saturday and began protracted services at Mt. Carmel Sunday.

—Last Sunday night Rev. R. L. Davis, Superintendent of the State Anti-Saloon League, was the speaker at a union meeting of all the churches of Mount Airy, held in Central Methodist Church.

—Great sympathy is felt for Mr. and Mrs. F. S. Stikeleather, of Asheville, on account of the death of their youngest daughter, Jessie, which occurred at their home in Asheville, on Monday morning. Deceased was not quite twenty years of age.

—Prof. Otto Stahl, who has for several years been connected with the music faculty of Greensboro Female College, has resigned and will be succeeded by Mr. H. T. Pearin, of Hartford, Conn. Mr. Pearin comes highly recommended, having been a successful teacher for several years.

—We regret to learn that Prof. J. M. Bandy, who has been engaged in the work of civil engineering for some years, was taken quite sick at Albemarle a few days ago, and had to return to his home in Greensboro to recuperate. We sincerely hope to hear of his speedy recovery.

—It is announced that Mr. R. G. Anderson, of St. Paul, Minn., will succeed Mr. McIntosh as an instructor in the Law Department at Trinity College. Mr. McIntosh resigned the place to accept similar work at the University of North Carolina. Mr. Anderson is said to be eminately fitted for the work to which he has been called.

—Rev. D. H. Comann, our Conference Evangelist, was engaged in a meeting at Waterloo, S. C. last week,

—We learn with sincere regret of the death of Miss Elizabeth Hill Whitfield, which occurred at the home of her mother in Monroe, on Monday morning of this week. Miss Whitfield was a lady of beautiful character, and had been a sufferer for many years. She was a member of Central Church, from which the funeral took place on Tuesday morning.

—Rev. C. P. Goode, of Summerfield circuit has held meetings during the last three weeks at Morehead Chapel and Center. At the former church there were twelve professions and eight accessions to the church. At Center there were ten or more professions and three accessions. Others are expected to join later. This week he is engaged in a meeting at Pisgah, near the Battle Ground.

—The death of Mr. Robert C. Plyler, of Iredell County, which occurred at his home in Iredell County, on Wednesday, July 27th, removes a landmark of Methodism in that section. He was in his eighty-fifth year and had been a member of the church for more than sixty years. He was the father of Rev. A. W. Plyler, of the Western North Carolina Conference and Rev. M. T. Plyler of the North Carolina Conference. The Advocate joins in expressions of sympathy for the bereave.d

—Last Sunday evening the great evangelistic meeting, which had been in progress at Madison for two weeks, came to a close. The preaching was done by Rev. J. E. Abernethy, of Centenary Church, Winston, and the singing was led by Dr. Palmer, who came all the way from California to lead the great choir. Rev. L. Wilkie Collins, the pastor, who is himself a fine musician and choir leader, was a great factor in the success of the meeting. The meeting was held in a large ware house, and the crowds at times were estimated at 1500. A large number professed conversion. We trust to have a full report of results later.

—A telegram early Sunday morning brought to relatives and friends in Greensboro the sad intelligence of the sudden death of Mrs. B. H. Merrimon, which occurred at Tate Springs, Tenn., on Sunday morning, resulting from a stroke of appoplexy which she suffered at 11 o'clock Saturday night. The announcement of Mrs. Merrimon's death was a great shock to the community, as it was not known that she was ill. Accompanied by her husband and one daughter, she had gone to the springs, hoping to recuporate as her health had not been the best for some time. She leaves besides her husband, ten children. She was a devoted member of West Market Street Church, and the funeral was conducted from the home on Monday afternoon, Rev. E. K. McLarty, the pastor, officiating. Mrs. Merrimon was a lovely character, and her death is greatly lamented. May the Lord comfort the bereaved ones.

—An occasion of more than ordinary interest in the city of Greensboro this week is the Wyche Reunion. The children of the late Benjamin Wyche, of Warren county, with the exception of Dr. Charles I. Wyche, of St. Louis are all present. Those present are: Mrs. R. J. Wyche, of Rosemary, N. C., an aunt of the Wyches; Mrs. Eugenia B. Wyche, mother and stepmother of the Wyche children; Miss Mary L. Wyche, of Watts hospital, Durham, N. C.; Mr. and Mrs. W. F. Read and seven children, of Mt. Tirzah, N. C.; Mr. and Mrs. Granville Craddock and four children, of Houston, Va.; Mr. and Mrs. E. Poole and four children, of Greensboro, N. C.; Prof. Richard T. Wyche, of New York; Mr. and Mrs. Benjamin Wyche, of San Antonio, Texas; Mr. and Mrs. W. H. Lawson and four children, of South Boston, Va.; Mr. and Mrs. H. A. Harris and two children, of Baltimore, Md.; Miss Pearl Wyche, Greensboro, N. C.; Dr. and Mrs. J. E. Wyche and two children, of Greensboro, N. C.

We are indebted to the Slate Co., Columbus, S. C., for a copy of the Addresses of Dr. James H. Carlisle. Dr. Carlisle was, for many years, president of Wofford College, and one of the best known, as well as best loved literary men and educators of his day. The book contains eighteen addresses, compiled and edited by J. H. Carlisle, Jr., son of the now sainted author. The volume will undoubtedly be sought for by the thousands of admirers of Dr. Carlisle. It can be had by writing to the Slate Co., Columbia, S. C.

FROM OLD VIRGINIA.

By J. M. Rowland.

(I would not recount this crowning disgrace, but write I must, and if there ever was a deed of the devil, the church should learn a lesson from, it is this one. J. M. R.)

"His battered mouth spurted forth little jets of blood, from his nose emerged a thick crimson stream, his right eye was closed, his left partially so, his left cheek bone was cut and there was a gash in his forehead. He was a frightful sight." Thus flashed the wires over Christian (?) America on Independence Day. The victim described was the son of a preacher, who had so lowered himself and descended in the scale of civilization that he met in a ring a burly negro and for a purse, tried to see who could the worse beat up the other's face, while 22,000 depraved animals stood by and cheered, and a morbid world anxiously watched the bulletin board—and all this on our nation's birthday.

But listen again to the wires from Reno. "The beautiful and apparently educated and refined white woman, whom Johnson calls his wife, stood in the arena, throwing kisses and waving salutes to the black man."

In other columns we read of riots in twenty cities between enraged whites and elated blacks, caused by the report of the negro's victory. Every city and town almost reports crowded jails and police dockets. Saloons run mostly by white men(?) all day (Independence Day, mind you) had poured liqour down the black man's throat to prepare him for the news. In another column of the same issue we read where the victorious black brute is to go at once upon the theatre of Christian (?) America, while in still another column we learn that the moving picture companies are busy at work and propose in a few weeks to have detailed repetitions of this bloody orgie enacted in every city and town in the country where whites and blacks can feed their flames afresh, while negro boys swell with pride and train their arms to help Johnson hold his place as lord of bestiality, and white boys famed with anger and jealousy, prepare to take the black man's blood.

At the risk of being hissed at, let me say as loud as I can, I am glad the negro won. The only mistake he made was in not taking the jawbone of the ass he had slain and smiting, hip and thigh, the 22,000 degenerates who gazed on the gore. I am glad he won because it takes a catastrophe of crowning shame to wake up the block-headed public, and that disgrace has come. For too long a large number of human brutes in this country have been permitted to elevate the type of manhood that for six months eats raw beef and drinks blood in training for a gory contest, and for months after drinks liquor and wallows in shame by way of celebration. Let us hope that on the Fourth of this July this crowning shame of all will make our country sign a declaration of elevarlasting independence, from such blood-thirsty bestiality. The upheavals that followed the contest, and the end is not yet, may wake a sleeping country, and show a depraved public some of the beasts that gnaw at our vitals. It remains now to be seen if any man with a white skin has a soul black enough to meet this negro and question his title as chief brute of the world. If so here is a hope that the negro will fix him so tooth doctors and nose surgeons will have a hopeless job in making him resemble his photograph.

A Texas negro is now champion, champion of what? Of the ability in a dog fight to make hamburg sausage of a white man's face. Will it not now be in order to feed Johnson on bloody meat until next Independence Day and put him in a pen with a buxom bull pup, who would chew him up without any training, and dress the dog in the American Flag (Johnson, wore one in his belt at Reno) and while bands play, "My Country, 'Tis of Thee" ride him in an automobile to the White House and announce him champion of the world! Is this the ideal heroism? Does it represent the embodiment of twentieth century manhood? Did those who signed the Declaration of Independence 134 years ago, dream we would ever celebrate the day this way? Why do we condemn the bloody sports of Rome, and frown upon the bull fights of Spain? Is a beast better than a man? In these cases, yes.

The country allowed this event to come off and the promoters endorsed it, knowing full well the passion that slumbers in the black man's soul and the enmity that sleeps in the white man's blood. They well knew the race issue was one of our most delicate questions, the settlement of which had divided churches, rent the nation and poured out a river of blood. They knew the people had long by education, religion and legislation tried to settle this grave problem. They knew the negro by nature outmanned the white in brute force, and if in this contest he came out victorious the blacks of the country could not stand the excitement of the victory, but would endanger white men's homes, terrorize white women and lose their own lives. Yet knowing these things, it was allowed, supported, boasted. The nation raised no hand to stop it and a depraved people clamored for it. Money, lust, bestiality, rode rough-shod over reason and sense. The saloon run by white men true to its past record, poured demon flames into the black man's brain to make him equal to the occasion. All of which goes to prove that with all America's boasted freedom and cherished tradition, she takes a delight in being ruled by thugs.

Poor negro! Nearly all his trouble as he has acted his poor part on the stage of human history, has been caused by unprincipled white men. He knew not the mesh of politics until white men led him in to ride to power on. He knew not the taste of liquor till white men handed him the glass, and then because it flamed his passion, not far removed from jungle life, and made him prey upon white men's rights, white men hung him to a tree. Now as he seemed to be quieting down to follow the furrow of summer, white brutes stir him up again by hiring him to smash the face of a white skin renegade so they can avow him champion of the world, and while they sing their praise many a corn-field negro will get his pumpkin smashed by joining in the jubilee.

Now what stand will the cities take toward these picture-repetitions of the fight? What stand will the nation take, and the church and the home? What is the opinion Almighty God has of us? Will we ever see the way that is right? The father of the defeated says, "It is the will of God." Perhaps it is. Perhaps out of this catostrophe calamities enough will come for God to show a thick-headed people the road that leads to civilization. Oh Lord, how long!

Some of the "criticks" are smiling over the fact that they have discovered there is no hell. If this is true it is in order to recommend the establishment of one for the indications now are that it will be needed.

Later—From the campaign against the pictures the country is becoming aroused. The public is slow to awake but kicks hard when it does wake up.

Richmond, Va.

LETTER FROM BRAZIL.

Recently the Pope of Rome has been very much in the public eye, because of two visits that were not made by two Protestants who have held two of the highest positions within the gift of the American people.

It may seem strange to some people that such men should run after the Pope. But when we remember that he was born a peasant, that he is represented as a profoundly pious, benign old gentleman, very broad minded and tolerant in his views,, a great admirer and friend of the American people, and especially Col. Roosevelt, who has "a very high regard for him personally, and as the head of a great church," some of the strangeness of the thing will disappear.

When we look at a full-page picture of "His Holiness," Plus X, in a paper like The Lady's Home Journal, all the nice things that are said about him seem to be confirmed.

It is hard for an American to believe that behind that smiling face there is a mind dominated by the superstitions of old Roman Paganism, a mind that still lives in the Dark Ages, utterly incapaple of bringing itself into harmony with the present development of the world, with no means of understanding what goes on in the mind of Col. Roosevelt, that all the vindictiveness and intolerance that have characterized his church for ten centuries is incarnated in that same kindly looking old gentleman.

But examine his private or public life at any point and it tells the same story.

All the world knows that he has two old maid sisters that can neither read nor write, and that he is not ashamed of the fact. Is it not a ltitle strange that their contact with him for all these years should never have awakened in them sentiments that would have made such a state of things impossible? If he had not had the time to teach them himself, it might have occurred to him to get some one else to do it, but evidently no such thought ever weighed seriously on his mind. Here then, you have a practical demonstration of what he thinks of female education. Such ideas belong to the tenth century and not to the twentieth.

Again, take the case of his bull against "Modernism." In this infallible document, he dealt with the subject as seemed proper for the Vicegerent of Christ, But his secretary thought it was too strong, and would do more harm than good, notwithstanding its infallibility. So the poor old man, with his heart burdened with a great responsibility, and not knowing which way to turn, went to his private appartments to seek guidance from——from Christ the Lord, whom he is supposed to represent? Not at all. He went and knelt before the image of a person called in his church "The Mother of God," "The Helper of the distressed," "The Co-Redeemer of the world," and poured out his heart to that person, whoever she is, or more probably, to the image of the person. He had been in this attitude for some time, when suddenly he saw the image transformed into a living woman. It looked down at him with a smile, and extended its hands over his head as if to say, "You are on the right track—arise—send forth your bull, my blessing is upon you." That was the message he wanted, and that was the wisdom by which he was guided. The results are matter of common knowledge now to those who keep up with these things.

I should not like to have the job of convincing this poor old superstitious man that his subjective vision on that day was not an objective reality, was not a miracle.

Think of a Methodist bishop's coming before the world with such a story as that to justify his conduct in some great crisis of his official administration. He would become the laughing stock of the world. But the Pope is not so treated. Now why? Perhaps you never thought of that before.

Now this miracle of the image has in it the very essence of old Roman Heathenism, just as many other things in the Pope's church. Leo XIII kept pretty quiet about these things, for he seemed to understand that the time when they would go had passed away. But this excellent old gentleman has more honest and less prudence. He lives so far in the past and is so thoroughly dominated by heathen superstition that it does not occur to him that men will laugh when he tells them that images in Rome still have the power to stretch out their hands and blink their eyes.

Roman Mythology tells us that in this same city of Rome, certain images in ages gone did most wonderful things. Some of those images are still there, with other names, it is true, and Pius X can see no reason why the change of name should have shorn them of their power. In this I guess he is about right.

Well, all this is so utterly rediculous that it seems childish to speak of it. But when we remember that this sort of thing prevails at the very heart of the Roman Church, that the Pope's subjects are organized for political purposes in the U. S., that they hold the balance of power in many states, if not in the nation, that politicians of the highest rank are conciliating them, that Col. Roosevelt has said he would be glad to see a Roman Catholic president of the United States, and that the most popular man in the world was very sorry he could not visit the head of this great religio-political system, and gave the cold shoulder to American Protestants in Rome (so the cables said) as a kind of condemnation of their work there; it seems to me, that it would not be out of order for Americans to talk about these things a little, at least, until they understand what Romanism really is.

The cables have just brought us the news of two very important facts that have recently taken place in Europe.

The first was that king Affonso has just sent out a decree, granting to Protestants in Spain the right to build their places of worship in the form of churches, and put the name on the outside; also to make public announcements of their services. He commanded the governors of the provinces to have this decree respected, even if it became necessary to shut up Romish churches and convents.

Very wonderful that. Most astounding liberties these. What a great man king Affonso must be to have conceived the idea of such an original thing! Will he have the manhood to stand up to his decree? If so, will he be able to execute it? I very seriously doubt it. To make a decree is one thing, to execute it is quite a different proposition.

The second fact was the energetic protest of the kind of man at the head of the Roman system against this act of simple, rudimentary justice on the part of the king of Spain.

There you are. It seems so perfectly natural to you Americans for men to enjoy the rights granted

by king Alfonso, that you can hardly conceive of a state of society in which they do not exist. But I want to remind you that these are not natural or inalienable rights, and nowhere on earth do they exist today except as the result of those great struggles that have made history and filled the world with the noise of battle. Yes, you Methodists in North Carolina today can go quietly to your churches and worship God without let or hindrence, because the smiling old gentleman at the Vatican never held sway over your country.

Your ideas of Christian liberty, of free grace and tolerance are all out of joint as they see things.

Methodism and Romanism stand for two irreconcilable principles, and there's no use trying to wipe out or cover up that fact. When the thing for which Methodism stands gets hold of a community Romanism has to move on, or pull in its horns.

There is, however, one thing about Rome, that we must admire. No matter how stupid her conduct, or how crushing her defeat, she never admits it, and is sure to make capital out of it. You just watch. She is going to make capital out of this contemptible mess of these visits. A Catholic correspondent from Rome has already thrown the blame of the whole affair on the American Ambassador and the Papal Secretary. There was bungling for lack of a proper diplomatic channel through which to conduct those very important negotiations. So the recent "unpleasantness" was in no sense due to the blind intolerance of the Pope. It was purely a diplomatic question. The Pope is said to have been very anxious to see Col. Roosevelt. Now do you understand the situation?

James Cardinal Gibbons, who has the ear of the White House, is sure to explain there how all this embarrassment might have been avoided, by the very simple arrangement of having an American Ambassador at the Vatican. Do you see?

Rome has been hammering away at this for years without success. Now the Cardinal, with that bewitching smile of his, and the air of "I told you so," will be saying to the American people, "I sincerely hope you understand now why we have been trying for all these years to get an Ambassador at the Vatican."

If you don't keep your eyes open, you Methodists in North Carolina, before you know it, will be paying taxes to keep an American Legation at the Vatican, where you are most cordially hated.

Sincerely, W. B. Lee.

Juiz de Fora, Brazil, 23 de Junhe de 1910.

DEATH OF MR. R. C. PLYLER.

Robert Conrad Plyler was born in Lancaster county, S. C., Nov. 13, 1825, and died at his home in Iredell county, N. C., July 27, 1910. In early life he came to N. C. and spent practically all his life in Iredell county.

Mr. Plyler belonged to a long-lived family. His father, David Plyler who was born in Lancaster County, S. C., lived to be eighty-two years of age. His grandfather, Conrad Plyler, who was born in Germany and served as a soldier in the Revolutionary War, died in Lancaster County, S. C., at the age of eighty-three. His brother, Hugh Plyler, died last year at the age of ninety-two.

Mr. Plyler was for more than sixty years a faithful member of the Methodist Church. He was a great lover of the old time camp-meeting. He served his church in the capacity of exhorter, Sunday-school superintendent and steward.

He was married to Miss Mary L. Kimball Feb. 19, 1850. To them were born four children, three boys and one girl. His wife and three boys, Rev. A. W. Plyler, Rev. M. T. Plyler, and Mr. William Plyler survive him.

We laid his mortal remains in the Rocky Mount Church yard in Iredell county to await the call on the resurrection morning.

R. M. Courtney.

I have a belief of my own, and it comforts me,—that by desiring what is perfectly good, even when we don't quite know what it is, and cannot do what we would, we are a part of the divine power against evil, widening the skirts of light and making the struggle with darkness narrower.—George Eliot.

* * * *

If God gives me work to do, I will thank him that he has bestowed upon me a strong arm; if he gives me danger to brave, I will bless him that he has not made me without courage; but I will go down on my knees and beseech him to fit me for my task if he tells me it is only to stand and wait.—Jean Ingelow. great

Our Children's Home Department

Edited by Supt. H. A. Hayes

THE HAND OF A CHILD.

In old days there were angels who came and took men by the hand and led them away from the city of destruction. We see no white winged angels now. But yet men are led away from threatening destruction; a hand is put into theirs, which leads them forth gently towards a calm and bright land, so that they look no more backward, and the hand may be a little child's.—George Eliot.

A Day Well Spent.

If we sit down at set of sun,
And count the things that we have done,
And counting, find one self-denying act,
One word that eased the heart of him who heard,
One glance most kind, that fell like sunshine where it went,
Then we may count that day well spent.—Selected.

Excuses.

It has been said that "He who is good at making excuses is not likely to be good for anything else." But we all have to make them sometimes. During the past two or three weeks the editor of this department has been doing double duty, having charge of the Home and visiting district conferences, so that he has not been able to prepare matter for this column.

We appreciate the privilege of speaking to our people through the Advocate. And we hope to make this department more interesting hereafter.

DISTRICT CONFERENCES.

At Monroe.

Last week we had the privilege of being with the brethren in two District Conferences.

At Monroe in the Charlotte District, Dr. Boyer was most cordial and kind. He gave us the opportunity of speaking to the Conference in the afternoon. Then at night we spoke to a congregation composed of the delegates and the town people. We had a good hearing, and we feel that our cause has a tender place in the hearts of our people in that section of the Conference.

Speaking of Monroe, one must pause. Dr. Chreitzberg is pastor there; he has the best town, the best church—house and congregation too— the best choir, the best—everything. He lives in the sunlight. It warms one's heart just to see the Doctor smile.

At Catawba.

From Monroe we hastened to Catawba, where the Statesville District was in session. Brother Bain was in the chair, presiding with the ease and grace of a veteran. He gave our Children's Home "right of way." We had full time to give an account of our work and our needs. The brethren gave earnest attention to our message and responded by adopting ringing resolutions of appreciation and pledge of support.

Encouraged.

As we go among our people and see their interest in our work and hear their words of encouragement, we are helped and strengthened for the delicate and difficult responsibilities that have been imposed upon us. Every day our hope grows brighter, our faith grows stronger, as we plan and work for the children God has given us to love and care for.

The Children's Home.

It must be highly gratifying to the Methodists of the W. N. C. Conference to note the lusty growth and popular favor of their youngest child or the Children's Home at Winston-Salem. Rev. J. P. Rodgers, the financial agent, is meeting with phenomenal success—the right man in the right place.—Dixie Methodist.

CASH RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING JULY 27, 1910.

Mrs. L. E. Brown's class of boys, Waxhaw, $2.70; Weaverville Circuit, $2.00. Total, $4.70.

Supplies Received.

Miss Fannie Morris and Miss Martha Call, Mocksville, 1 box clothing; no name, Cherryville, 1 box clothing; Weaverville Ladis' Aid Society, 1 box clothing; Salisbury W. H. M Society, 1 box clothing and bedding; Miss Myrtle Hanes, Greensboro, 1 package clothing; Mrs. John Hanes, Winston-Salem, 1 box clothing; Miss Mary Nail, Mt. Airy, Route 3, 1 dress; W. H. M. Society, Lilesville, 1 box clothing; Mrs. Cornie Irvin and Walter Irvin, Reidsville, six Bibles; B. M. Cahill, Madison, 1 set dining-room chairs; Z. L. Grom, Guilford College, $25.00, donation on cow.

REPORT OF REV. J. P. RODGERS, AGENT, FOR WEEK ENDING JULY 23, 1910.

Subscribed.

High Point: Rev. J. Ed. Thompson, $100.00; Frank Gurley, $200.00; J. W. Harris, $500.00; V. A. J. Idol, $100.00; J. E. Marsh, $100.00; M. J. Wrenn, $100.00; J. E. Kirkman, $500.00; Rev. S. H. Hilliard, $100.00; Dr. W. G. Bradshaw, $100.00; E. L. Armentrout, $100.00; O. E. Kearns, $100.00; G. H. Kearns, $100.00; J. H. Johnson, $25.00; Miss Pattie Newlin, $50.00; D. H. Milton, $25.00; W. L. Stamey, $50.00; Ray Newby, $40.00; Hayworth Roll & Panel Co., $10.00; Fred N. Tate, $100.00; Miss Ida F. Gordon, $25.00; A. B. Horney, $100.00; N. E. Allred, $5.00; W. M. Allred, $5.00; C. E. Siceloff, $50.00; N. G. Kirkman, $25.00; R. T. Amos, $50.00; Chas. S. Welborn, $100.00; D. N. Welborne, $100.00; J. L. Welborn, $50.00; J. H. Millis, $100.00; Mrs. P. E. Jarrell, $10.00; R. R. Ragan, $5.00; T. C. Harris, $25.00; Rev. O. P. Ader, $25.00; Friend, $1.00. Cooleemee: T. V. Terrell, $30.00; Jas. W. Zachery, $25.00; R. L. Elliott, $1.00. Ohio: A. L. P. Gibbs, $1.00. Brevard: Prof. J. A. Livingstone, $10.00. Wichita Falls, Texas: Clarence A. Fink, $6.00. Total, $3149.00.

Endowment Fund, First Subscription.

High Point: A. Sherrod, $500.00.

Cash.

Clarence A. Fink, $6.00; A. L. P. Gibbs, $1.00; R. L. Elliott, $1.00. Friend, $1.00; R. R. Ragan, $5.00; Mrs. P. E. Jarrell, $10.00; W. M. Allred, $5.00; N. E. Allred, $5.00; A. B. Horney, $10.00; Hayworth Roll and Panel Co., $10.00; W. L. Stamey, $5.75; J. H. Johnson, $25.00 Total, $84.75.

Paid on Former Subscriptions.

Rev. P. E. Parker, Mocksville, $1.00; Geo. L. Murr, Cooleemee, $5.00; L. Lee Marr, Bryson City, $6.00; R. H. Chatham, $5.00; Lee Elkin, $5.00; C. J. Robertson, Caroleen, $2.00; T. L. Walker, Winston-Salem, $5.00; L. E. Nance, Greensboro $5.00; E. D. Atkins, Gastonia, $5.00; Mrs. E. J. Matthews, Charlotte, $3.13; Dr. M. L. Smoot, Salisbury $15.00; J. D. Thompson, Mt. Airy, $5.00; C. S. Bumgarner, Wilkesboro, $4.00; Jno. C. Thompson Pomona, $5.00; B. D. Doggettt Caroleen, $3.00; R. O. Webb, Henrietta, $5.00; W. W. Peeler, Randleman, $1.26; J. T. A. Lawing, Charlotte, $12.50; Miss Mattie M. Ballew, Lenoir, $10.00; I. M. Reynolds, Greensboro, $2.00; Miss Maggis Renn, Greensboro, $5.00; Miss Annie M. Renn, Greensboro, $6.00; W. C. Whisnant, Shelby, $5.00; W. D. Meacham, Asheville, $5.00; J. S. Carter, Caroleen, $5.00; H. W. Holt, Spencer, $5.00; R. M. Brame, N. Wilkesboro, $10.00; Guy S. Lane, Spencer, $100.00. Total, $240.88.

LIGHT ON THE OTHER SIDE.

Remember if the cloud is over you, that there is a bright light always on the other side; also that the time is coming, either in this world or the next, when that cloud will be swept away, and the fullness of God's light and wisdom poured around you. Everything which has befallen you, whatever sorrow your heart bleeds with, nothing is wanting but to see the light that actually exists waiting to be revealed, and you will be saisfied.—Bushnell.

THE YOUTH IN TOWNS.

One of the perils of our country is the lack of Bible training in our towns and cities. We are told that hundreds and thousands of children, foreign born or born of foreign parents, in our cities, never go to Sabbath School, and are growing up without a knowledge of the Word. Yet what we are to be as a nation in coming years turns upon the moral forces of our towns and cities. To the thoughtful man the danger from this source is appalling, unless the minds of the rising generations of the cities, are brought in touch with the inspired Word. 'Shall we rear the present generation of youth on newspapers, theatres, and moving pictures, or on the Bible?' and further says that he 'cannot help asking the parents of this generation on which of these two sources of influence do they want to rear their boys and girls? Our streets are crowded with children who are going to seek either one or the other. A generation is growing up that knows nothing of the Bible. They do not recognize commonest references to it in public speech. They get nothing in its place. Yet it is the Bible that has produced our civilization. The great, good men of today were reared on it. One fears very much for a generation that does not know it.—Presbyterian Standard.

From the Field

Correspondence, Reports, Etc.

CHARLOTTE DISTRICT CONFERENCE.

The annual session of the Charlotte District Conference was held at Central Church, Monroe, N. C., July 21, 1910, Rev. H. K. Boyer, P. E., in the chair.

The Conference wos opened Thursday morning at 9 a. m. After religious services conducted by the Presiding Elder.

Rev. W. O. Goode, of Charlotte was elected Secretary, and C. W. Ramsey assistant.

At the first roll-call a goodly number of preachers and delegates answered to their names.

Thursday morning's session was full of interest because of the encouraging reports of the preachers of their labors for the past conference year.

When the eleven o'clock hour came the conference and congregation heard a strong and forceful sermon by Rev. L. T. Cordell.

Thursday Afternoon.

The afternoon session was called to order promptly at 2:30 o'clock. Religious services conducted by Rev. A. J. Burrus, after which the call of the remaining charges was made. When this call had been completed and reports of all the preachers were in, The Rev. W. L. Sherrill, Associate Editor of the N. C. Christian Advocate was introduced to the Conference, and made an excellent speech on increasing the circulation of the Conference organ. Whereupon the Conference was furnished a treat in the shape of several speeches on the Advocate question by Dr. H. F. Chreitzberg, Rev. J. H. West, J. B. Ivey, J. W. Gullege, C. W. Ramsey and Dr. Boyer.

By the time the P. E. had concluded his earnest speech the conference as a whole was on the "mourner's bench" and promised to push this matter with vigour in the future.

At this juncture Prof. Hayes, Supt. of Our Children's Home at Winston-Salem, was introduced to the Conference and spoke interestinlgy of the work which lies so close to his heart, and the heart of the church.

Friday was "Laymen's Day" and when Mr. J. B. Ivey of Charlotte called the Conference to order you could see great interest manifest in every layman's face, some studying the instructive maps and charts hanging from two sides of the beautiful church walls—others meditatively musing over already prepared speeches, while the majority were eager to earn more about the intent and purpose of this truly great work.

Mr. Ivey represented his work as District Leader and made a splendid speech outlining the work already accomplished and that which should be done by the laymen.

Hon. W. F. Harding, of Charlotte, followed with a speech of telling force, on "Loyalty to the Church." It was pronounced by all to be the best ever heard at any district conference.

All in all the laymen had a great day, inspired and urged on by an occasional amen from the preachers present.

The following young men were granted license to preach: A. F. Jackson, B. B. Byrum, J. S. Smith, S. Owen, and O. E. Cunningham was recommended to the Annual Conference for local Deacons orders.

Prof. J. A. Livingston of Brevard Institute, Rev. J. B. Craven, President of Davenport College, and Rev. G. T. Rowe, for Greensboro Female College, represented these respective schools in brief and appropriate words.

Mrs. W. W. Hagood and Mrs. M. E. Sims, of Charlotte, were introduced and addressed the Conference on Foreign and Domestic Missionary work of the women and young people throughout the district.

At the conclusion of Dr. G. T. Rowe's thrilling sermon Friday night, the following preachers were announced to fill the various pulpits of the city Sunday: Dr. H. K. Bayer, Central Methodist, 11 o'clock; W. O. Goode, first Baptist at 11 o'clock and Central Methodist at 8:15 p. m.; Rev. E. E. Williamson, First Presbyterian at 11 o'clock, and First Baptist at 8:15 p. m; Lutheran Church at 11 a. m., W. S. Hales; First Presbyterian at night, Rev. J. H. West; North Monroe, Rev. P. L. Terrell.

The following were elected as lay delegates to the next Annual Conference: W. H. Phifer, of Monroe; J. B. Ivey, of Charlotte; J. W. Gullege, of Wadesboro; W. F. Harding, of Charlotte. Alternates: Dr. J. E. Kerr, of Lilesville; J. M. Niven, of Waxhaw.

Morven was selected as the next place where the District Conference will be held.

Saturday was the busiest of all preceding days. Reports of all the committees, Resolutions, and granting license to young preachers were among the many things done in the closing hours of this busy Conference. Dr. Boyer is an eminent success anywhere and everywhere. He is a most affable and successful presiding officer. His plan for holding a conference is not to be improved upon, and all were glad he made the preaching of the Word prominent throughout the Conference. Those who preached during the sessions of the Conference were: Williamson, Cordell, Erwin, Rowe, Barker, and more than a sermon from Prof. Hayes, of Our Children's Home. Dr. Chritzberg is aroyal host, Monroe's entertainment was lavish.

THE BOARD OF MISSIONS AND THE WOMAN'S WORK OF THE CHURCH.

Mrs. R. W. MacDonell, Mrs. J. B. Cobb.

Much interest has been manifested in the plan of missionary operation adopted by the last General Conference. Friends of the woman's work feared that the merging of the three boards into the Board of Missions would remove all sense of responsibility from the women and thereby paralize all energy. The facts are, that instead of removing responsibility the union means increased opportunity and larger life for the women of the church. They now, not only preserve the past autonomy of the auxiliaries and conference societies, but through their representatives have part in the general administration of missionary interests of the church.

There is no change in methods of work, collections of dues and other moneys, or administration. If, however, two auxiliaries in a church wish to unite the plan authorizes such a course, but there must be a distinct home and a distinct foreign department if such a union is effected. The funds must be kept separate and remitted to the different Conference Treasurers. There is no change whatever in the local work of the home mission auxiliary or local department of the auxiliary. The plans of work for the City Mission Boards are unchanged, while the Deaconess and City Mission work will continue in connection with the Woman's Home Mission Department.

The department of Education and Supplies will be continued as a feature of the home work, but will be known in future as the Bureau of Supplies, and the Bureau of Education. Mrs. J. H. Yarbrough, Nashville, Tenn., will continue as Superintendent of the Bureau of Supplies, and will superintend the sending of boxes to preachers, orphanages and home mission schools.

Where Changes are Found.

The changes made by merging the Boards are found at the top, rather than at the foundation of the work. The Board of Missions is now composed of ten laymen, ten preachers, and ten women managers and six men officers and five women officers, plus the college of Bishops. The women officers of the Board are, Mrs. R. W. MacDonell, Sec. of the Home Department; Mrs. J. B. Cobb, Secretary of the Foreign Department; Miss Mabel Head, Educational Secretary; Mrs. A. L. Marshall, Secretary, and Mrs. F. H. E. Ross, Assistant Treasurer.

The women managers of the Board of Missions are, Miss Gibson, Mrs. W. F. Barnum, Mrs. E. B. Chappell, Mrs. Lee Britt, Miss Davies, Miss Bennett, Mrs. L. G. Johnson, Mrs. L. P. Smith, Miss Mary Moore,, Mrs. Hume Stelle. The women on the Board are selected by a Woman's Missionary Council and by it nominated to the Committee on Missions of the General Conference, for election. Of course every department of the work comes up to the Board of Missions for consideration but the detailed apportionment of money raised by the two departments of the woman's work, the selection, training and recommendation for appointment of deaconesses and missionaries pass first through the Woman's Missionary Council.

Parsonage building is transferred to the Board of Church Extension, this to take effect after the Board Meeting of 1911. Until then all grants or promises which are on the calender will be met by the women in the Home Mission Department.

Who Compose the Woman's Missionary Council?

Perhaps the greatest change in the missionary work, next to the admission of women to the Board of Missions is found in the Woman's Missionary Council, which is practically a union of the woman's boards. This Council is composed of a President, four Vice-Presidents, two Recording Secretaries, a Corresponding Secretary of each of the Conference Societies (Home and Foreign) and the women managers and officers of the Board. The Council will meet annually to review the work done by the women at home and abroad; plans for the ensuing year's work will be adopted, and as stated above the detailed apportionment of moneys and appointment of workers will be recommended to the Board by the Council. Educational and inspirational facts and figures will be gathered at this annual meeting for transmission to Conference Societies and auxiliaries.

The General Conference called a Provisional Committee to draft plans of work under the new relation. This Committee drafted some few outlines of duties for officers, but a Committee of seven was appointed to form by-laws for the government of each department of work. This Committee will not report before the first Annual Meeting of the Woman's Missionary Concil in the spring of 1911.

Some Duties Outlined.

The Provisional Committee, however, gives the following instructions to the officers:

The President of the Woman's Missionary Council, Miss Belle H. Bennett, will preside at meetings, and actively advance the interests of the societies. To avoid confusion in Conferences and auxiliaries the Vice-Presidents will not be numbered, but to each some special duty is given. These are:

Vice-President, to superintend Young People's Work, Mrs. J. E. Grubbs, Winchester, Ky.; Vice-President, to superintend the Children's Work, Mrs. J. R. Nelson, Nashville, Tenn.; Vice-President, to superintend Local Church Work, Mrs. J. W. Perry, Morristown, Tenn.; Vice-President, to superintend Relief and Retirement Funds, Mrs. H. N. McTyeire, Nashville, Tenn. The women secretaries of the Home and Foreign Mission Departments of the Board, Mrs. R. W. MacDonell and Mrs. J. B. Cobb, serve as Corresponding Secretaries of their respective departments on the Council.

The Field Secretary, Miss Daisy Davies, Atlanta, Ga., will do field work, representing both the Home and Foreign Departments.

Mrs. Frank Siler, Atlanta, Ga., and Mrs. Fitzgerald Parker, Nashville, Tenn., serve as Recording Secretaries of the Council.

The Assistant Treasurer, Mrs. F. H. E. Ross, has been elected since the General Conference but will not enter upon her duties until after November. To her all funds from both Conference Societies will be sent, and she will make a detailed report of receipts and expenditures to the Woman's Missionary Council in annual session.

Divisions of Territory.

In order to quicken missionary interests the Conferences have been divided into three districts and placed under supervision of six of the women managers of the Board of Missions. These are as follows:

Eastern Division: Mrs. Luke Johnson, Gainsville, Ga., Mrs. Lee Britt, Norfolk, Va. They will supervise Baltimore, Western Virginia, Virginia, Holston, Western North Carolina, North Carolina, South Georgia, Florida, Alabama, North Alabama.

Central Division: Mrs. H. R. Steele, Nashville, Tenn., Mrs. E. B. Chappell, Nashville, Tenn. They will supervise Mississippi, North Mississippi, Louisiana, Tennessee, Memphis, Louisville, Kentucky, St. Louis, Missouri, White River, Arkansas, Little Rock.

Western Division: Mrs. L. P. Smith, Henrietta, Tex., Mrs. W. F. Barnum, Fort Worth, Tex. They will supervise Texas, North Texas, Northwest Texas, Central Texas, West Texas, German Missions, New Mexico, Oklahoma, Los Angeles, Denver, Pacific, Columbia, East Columbia, Montana.

Thus each manager and officer of the Board of Missions has some specific duty on the Council.

Profit of the Changed Plan.

The gain made by these changes is found in the solid missionary front that we are able to present to the world. They eliminate the dividing lines of home and foreign missions and lessen the chance of friction between the workers both abroad and at home.

The success of the movement depends upon the zeal with which we join forces.

Adversity is sometimes hard upon a man; but for one man who can stand prosperity there a hundred that will stand adversity.—Carlyle.

SHELBY DISTRICT CONFERENCE NOTES.

Met in Dallas, N. C., Thursday, July 28, 1910, Rev. J. R. Scroggs in the chair. J. Frank Armstrong was elected Secretary and W. O. Rudisill Assistant Secretary. All the preachers of the District except C. F. Sherrill, who was detained at home on account of sickness, and an unusually large number of lay delegates were in attendance. The visiting men at the Conference were: Rev. H. M. Blair, of the Advocate, Supt. H. A. Hayes, of Children's Home; Rev. W. M. Curtis, of Greensboro Female College; Prof. F. S. Aldridge, of Trinity Park School; Prof. I. B. McKay, of Rutherford College; Prof. J. C. Livingston, of Brevard Institute and Prof. J. B. Craven, of Davenport Female College; Rev. R. E. Atkinson, of Davidson was a visitor and as president of the League in this Annual Conference, made a short talk on Friday afternoon. Rev. C. M. Pickens, of Lenoir was also a welcome visitor.

The Conference decided to establish a good Secondary College within the District and after receiving propositions from many parts of the District, Shelby was selected as the location. W. O. Rudisill, R. S. Howie, M. D. Hix, and F. L. Townsend did the preaching and the Epworth League address was delivered Friday night by the writer.

Samuel Brooks Hovis, of Bessemer City, was licensed to preach. C. C. Cornwell, A. J. Rankin, J. M. Roberts, and Rev. W. L. C. Willian were elected delegates to the Annual Conference. After a spirited and close contest between Bessemer City and Shelby, for the honor and pleasure of entertaining the next District Conference, shelby was selected.

The reports showed fine progress all over the district.

J. Frank Armstrong, Sec.

PROPOSED MEMORIAL TO BILL NYE TO BE BUILDING AT STONEWALL JACKSON TRAINING SCHOOL.

The committee appointed at the recent meeting of the North Carolina Press Association to take in the matter of a State memorial to Bill Nye, met in Salisbury, Wednesday, July 6, in formal session, and after hearing all the propositions before it unanimously decided:

1. That the memorial to the lamented humorist shall take the form of a memorial building, to be one of the group and a part of the Stonewall Jackson Training School, generally known as the State Reformatory, in Cabarrus county, near Concord.

2. That the building, furnished and equipped as the trustees of the institution may direct, to the best advantage for the rescue of errant boys, shall cost not less than $5,000, and shall be known as the "Bill Nye Memorial Building."

3. That the following newspapers be designated to receive and acknowledge subscriptions to the fund for this building, said funds to be transmitted promptly to the treasurer, John M. Julian, Editor of the Salisbury Post:

The Observer, Charlotte,
The Evening Post, Salisbury,
The Citizen, Asheville,
The News and Observer, Raleigh,
The News, Greensboro,
The Star, Wilmington,
The Uplift, Concord,

4. That while the committee believes that this memorial should be distinctively North Carolina's tribute to the lamented man of letters, it deems it wise, in order to ensure the prompt success of the movement, and further to permit the friends of Bill Nye outside the state an opportunity to contribute to this movement, that contributions from outside the state should be gratefully received and acknowledged, while not solicited.

The committee believes further that it made a wise and happy selection in the form of this memorial; that nothing it might have conceived would have brought greater joy to the heart of the gifted, kindly man whose memory it is designed to perpetuate, than the great work of making useful citizens of wayward boys, and that were he present with us in the flesh today it would have the stamp of his approval. Furthermore the committee bespeaks the hearty co-operation of the brethren of the press especially, and all good citizens generally in this undertaking. It is a labor of love—one that has already been too long neglected, to the shame of North Carolina. Let us put our shoulders to the wheel and show to the world what North Carolina can do for the man it delights to honor.

(Signed)
James M. Caine, Chairman,
John M. Julian, Treasurer,
R. W. Vincent, Secretary,
Robert M. Phillips,
Archibald, H. Boyden,
Committee.

RESOLUTIONS OF RESPECT.

Resolved, first, That with grief-stricken hearts we bow in humble submission to the will of our Heavenly Father, who has taken by death one of our members, Mrs. Sou Lipe. She was most loyal. We will miss her gentle spirit and quiet walk before us.

Resolved second, That her faithful Christian life has been a blessing to us all. That we will pattern after her good works.

Resolved third, That in all these years the Christian growth has been so noticeable in her life through bodily afflictions and grief as to be the means of strengthening us spiritually.

Resolved fourth, That our sympathy is extended to the bereaved family, and that a copy of these resolutions be sent to the N. C. Christian Advocate, also a copy to the family.

Signed,
Mrs. Chas. Abernathy,
Mrs. Jesse Shackelford,
Miss Jessie Walton.

A TRIBUTE.

The following was read at the Thomasville Methodist Sunday School, Sunday morning, July 10:

Since we last met as a Sunday School the Good Shepherd has found that He had need of one of the little lambs of our flock in His kingdom above.

It was on last Wednesday that He called the sweet, gentle spirit of little Mary Elizabeth Hill to dwell with Him.

"Baby Love," as she was affectionately called, had only been a member of our school for a short time, yet her little classmates and teacher had become very much attached to her. Each Sunday her bright face, attentive and obedient manner, proved a blessing and an inspiration to her teacher.

The ways of Providence are indeed mysterious to us now, but we know that our Father doeth all things well, and "some day we'll understand." Until then may each one in the Infant Department and even in the entire school cherish the memory of this little jewel who is now "safe in the arms of Jesus," endeavoring, each day to live so that we may meet around the great white throne. Lillian Yow.

Effects of the Spoken Word.

Many persons once addicted to the use of opiates and liquors are today cured and leading useful lives, because some friend directed them to Dr. B. M. Woolley and his son, Dr. Vasser Woolley. Their book on these habits and their cure will be sent free to any one interested who will write them to No. 26 J Victor Sanitarium, Atlanta, Ga. "I desire to express my gratitude for your wonderful cure. I commenced your treatment September, 1907, and in July, 1908, took the last dose, and I had taken opium 35 years." Mrs. Sarah Parkerson, R. F. D. No. 2, Box 17, Bainbridge, Ga. "I quit your treatment (about ten years ago) because I was cured. I have no appetite for whiskey." C. H. Bell, Uniontown, Pa. "Several years ago (about eight) I took your treatment and was cured of the morphine habit, and have never had any desire for it since. I tried other treatments and failed." T. S. Ferguson, R. F. D. No. 2, Edgemoore, S. C.

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.

BOOKS FOR SALE.

Rev. W. R. Ware, presiding elder of the Greensboro District, has on hand the following books, second-hand but in good condition, which were donated by a friend for the benefit of the District Parsonage: Watson's Institutes; Watson's Dictionary; Wesley's Sermons, Vols. I and II; Pope's Higher Catechism and Porter's Intellectual Science. Any one needing such books will do well to correspond with Rev. W. R. Ware, Greensboro, N. C.

PRINCIPAL WANTED

A Principal Wanted for Belwood High School, at Belwood, Cleveland County, N. C. Good four-room main building. Large chapel separate from main building, and two dormitory buildings. A splendid community, fine climate, five miles to R. R. station. A fine position for right man. Apply to J. A. Peeler, J. L. Peeler, or A. C. Higgins, Belwood, N. C.

This school was established about twenty years ago.

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Classical, Scientific and English Courses. Prepares for college, university or the government academies. Military training develops prompt obedience and manly carriage. Academy 59 years old, with experienced teachers. Cultivates and educates. Modern buildings, perfect sanitation, wholesome fare, no crowding, no hazing. Best moral, mental, physical and social training. Shady lawn, athletic park, one-quarter mile running track, 300 acres. Catalogue on application.

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Thousands of good positions now open, paying from $1,000 to $5,000 a year and expenses. No former experience needed to get one of them. We will teach you to be an expert salesman or saleswoman by mail in eight weeks and assist you to secure a good position, and you can pay for your tuition out of your earnings. Write today for full particulars and testimonials from hundreds of men and women we have placed in good positions paying from $100 to $500 a month and expenses. Address nearest office. Dept 546.

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GUILFORD COUNTY S. S. CONVENTION, METHODIST CHURCH, JAMESTOWN, N. C., AUG. 19, 1910.

Program.

10:30 a. m.—Song Service (15 minutes).
10:15—Devotional Service, Rev. O. L. Powers
Music
10:30—Welcome Address, Rev. W. L. Dawson
Music
10:45—Address—"The Teacher and the Lesson," Prof. W. A. Harper
Music
11:15—Address—"The S. S. From the Pastor's View Point," Rev. D. E. Bowers
Music
11:40—Address—"Sunday School and Missions," Rev. J. W. Long
12:15—Announcements.
12:30—Dinner
2:00 p. m.—Music
Business Session— Roll call of townships and two-minute reports from each
Music
3:00 p. m.—Address—"What the S. S. is Accomplishing," Rev. A. G. Dixon
3:20 p. m.—A Report and Lessons from World's S. S. Convention, Miss Dora Redding
Music
3:40 p. m.—Discussion—"Organized Class Work," Mrs. S. L. Alderman
4:00 p. m.—Address—"Everybody in S. S. with an Aim," Rev. W. F. Staley
Music and Adjournment

Note.—Every school in Guilford county should be represented.

Rev. S. M. Rankin, Pres.,
Rev. Shuford Peeler, Sec-Treas.

I heard a thrush singing its spring song in the dusty streets of London, and we may have that music in our hearts, even when we are going about the day's work and fighting our day's foes. It is possible—hard, I know—but oh, it is possible that we shall have that still communion with our loving Father which will make all things easy and all things bright.—Alexander MacLaren.

What God may hereafter require of you, you must not give yourself the least trouble about. Everything he gives you to do, you must do as well as ever you can, and that is the best possible preparation for what he may want you to do next. If people would but do what they have to do, they would always find themselves ready for what came next.—George Macdonald.

Wanted.—A young preacher for a nice little station in Oklahoma, in a town of some 2000. Only an active worker, at least a fair preacher, need apply. Can use him until the 9th of November and longer if he succeeds. Forty or fifty dollars per month until Conference. An opportunity for right man. Wanted at once. Send recommendations. L. L. Johnson,
Duncan, Oklahoma.

The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; Vice-President, Rev. D. J. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Rev. G. G. Harley, Asheville, N. C.; Junior Superintendent, Miss John Starr, Greensboro, N. C.

District Secretaries

Asheville, Rev. G. G. Harley, Asheville.
Charlotte, Rev. W. O. Goode, Charlotte.
Franklin, Rev. L. D. Thompson, Andrews.
Greensboro, Miss John Starr, Greensboro.
Morganton, Prof. I. B. McKay, Rutherford College.
Mt. Airy, Rev. Z. Paris, North Wilkesboro.
Statesville, T. E. Lothery, Davidson.
Salisbury, Rev. E. M. Avitt, Jackson Hill.
Shelby, Rev. J. F. Armstrong, Bessemer City.
Waynesville, Rev. C. S. Kirkpatrick, Brevard.
Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Davidson Senior League	$50.00
West Market, Greensboro	75.00
North Asheville Juniors	25.00
Bethel Senior League, Asheville	25.00
Subscribed to date	$175.00

Special Objects for 1910-1911

Funds to build an "Epworth League" Dormitory for the Children's Home at Winston-Salem.

A box of supplies for the Children's Home, from the Charity and Help Department of every League Chapter, on Monday after each fifth Sunday.

West Market Street Greensboro League will ship a box to the Children's Home this week.

Nineteen Senior, eight junior and one Intermediate League Chapters are chartered by the Central Office during the month of June.

A larger attendance at this year's Conference throughout the South is indicative of a very gratifying progress and increased interest in Epworth League work.

Nine years' membership in he Junior League, if marked by punctuality in attendance, diligence in study, earnestness of purpose and able instruction, can but yield a harvest of intelligent and capable Methodists. God bless the Junior League.—Mrs. Sessions in Epworth Era.

Delightful Musical Program.

West Market, Greensboro, Epworth League rendered a most enjoyable musical program under the auspices of the Literary Department on the evening of the 27th. Nine musical numbers were rendered, including a violin duet, two vocal solos, two quartetts and four choruses.

Mt. Zion League.

Mt. Zion Epworth League, Franklin, N. C., Route 1, reorganized in April to meet on second and fourth Sundays, and was represented at the Asheville Epworth League Conference by Miss Juanita Weaver. In May a special program was prepared for the purpose of raising funds for the Children's Home and $9.00 was realized from this source. This League also helps the pastor with his collections from time to time. They have also taken up the plan of sending a box to the Children's Home after each fifth Sunday and will forward one in a few days. Our correspondent writes "I have some new plans for our Leagues this year and my hope and prayer is that we may do great good this year and that our League members may be more fully awakened to a sense of their duty and the responsibility that rests on them as League members."

Christians away from home on vacation will find abundant opportunities for doing good and for getting good by carrying their religious convictions uppermost in their hearts. Their is no need to display a formal devoutness that may be misunderstood and may savor of pedantry. But there is abundant need that a genuine Christian spirit shall be manifested in all our conduct while on vacation. Thus the season of rest may become really a time for reinforcement, instead of a time of lapsing into the sin of negligence.—Selected.

Will the Presidents or Secretaries of the several League Chapters please make it a point to send in a report for publication? If nothing from your League has appeared in these columns recently it is because you have failed to write us concerning the work you are doing.

Concord Epworth League.

"At the request of Rev. J. Frank Armstrong, pastor, the young people of Concord Church, Bessemer City charge, met Sunday, July 3rd for the purpose of organizing a League.

After a brief explanation of the League by Rev. Armstrong, it was decided, without an opposing vote, that there should be a League organized and known as Concord Epworth League. There were twenty-two promising and energetic young men and women enrolled as Charter members and the following officers were elected: Mrs. D. A. Stroup, President; Mrs. T. S. Royster, First Vice-President; Mrs. T. M. Hovis, Second Vice-President; Miss Rona Stroup, Third Vice-President; Miss Bessie McKeown, Fourth Vice-President; Mr. D. A. Stroup, Sec. and Treas.; Mr. Grady Kiser, Epworth Era Agent; Mr. S. B. Hovis, Cor. Sec.

It is with genuine pleasure that we note the organization of this new Chapter, which the corresponding secretary has reported so promptly. The outlook is promising and we wish them much success in this important work.

We are glad to publish a report of the South Main Street, High Point Senior and Junior Leagues. Brother Ader appreciates the value of the League and we are not surprised that both Chapters in his church are in a flourishing condition. We call special attention to his letter on the subject of League Work.

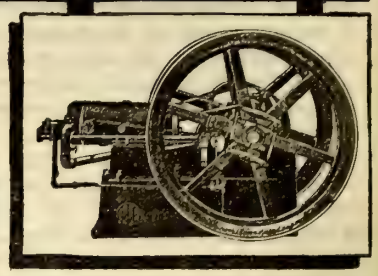
The Davidson Junior Leaguers enjoyed a delightful social hour on the afternoon of the sixteenth. Cake and lemonade were among the attractions and helped to make the occasion a success.

When Josephine was six years old she was taken for the first time to see a trained-animal show, and came home much pleased with the performance. As she was at times slow to obey, Mamma thought this a good time to teach a lesson, so she said: "Don't you think Josephine if dogs and ponies and monkeys can learn to obey so well, that a little girl like you, who knows much more than the animals, should obey even more quickly?"

"Of course I would, mamma," came the instant reply, "if I had only been as well trained as they have."

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The most power—with the least gasoline—with the least trouble—for the longest use—these are the qualities you want in your gasoline engine.

An I H C engine combines all of them—and has proved it through years of hard use.

Why not take the experience of these thousands of farmers instead of paying high prices for your own experience?

Don't experiment with unknown makes—go to the I H C local dealer and let him show you just why I H C gasoline engines are the best.

Let him show you how simple the I H C engine is, and take careful note of this simplicity, because it is very important. Let him show you that it is easy to get at and clean all parts, and always keep your engine in tip-top condition. Note the attractiveness of the engine—no heavy, clumsy castings, and yet every part more than strong enough to withstand all strains. This insures a big margin of safety in operating an I H C engine.

Let him show you how easy it is to start the engine. Turn on the switch, open the fuel valve, give the fly-wheel one turn, and the swing of your arm will release for you maximum power for the amount of fuel used.

Let him show you the simple, effective design of the hit-and-miss governor; the inlet check valve, the patented I H C feature which cuts down fuel bills by controlling the admission of fuel into the cylinder. Let him show you these and other important features. An I H C engine is so simple that you will realize at a glance how important these points are.

I H C engines are made in all styles and sizes from 1 to 25-horse power—vertical or horizontal, stationary, portable, or traction—to fit every need in every section. The I H C line offers you the widest selection from which to pick just the engine for your needs.

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Our Little Folks

HOW MARGARETTA READ FOR THE PROFESSOR.

Little Margaretta Blake dearly loved to have some one read stories and verses to her. Sister was four years older than Margaretta, and could read quite well. She and mother had read some of the little verses in Margaretta's books over to her so many times that she knew them by heart. She would find these in the book and "read" them aloud, pointing with her finger at the words. Margaretta really thought she was reading, but of course she was only reciting the words from memory.

One day, when Margaretta was not quite four years old, Professor Muller, an old gentleman who was a great friend of the family, came to call.

Margaretta ran and got her favorite book and came and stood at his side. "Don't you want to hear me read?" she asked.

"Why, yes," he said, "Can you read?"

"Yes, sir," answered Margaretta, and laying the book on Professor Muller's knee, she turned the leaves until she came to her favorite verses about the cat. Then she began, talking very fast and running the words together in a funny little way:

"A cat that had a nice soft fur
Sat on a chair to rest and purr;
Near to the fireplace stood the chair.
The room was warm; no one was there.
And puss, who had not slept all night—
For inthe dark cats want no light—
Shut both her bright-green eyes,
And soon was fast asleep."

The Professor had great, bushy eyebrows, and these were raised in astonishment as he looked at Margaretta's mother. "Why, what a remarkable child to be able to read so well!" he said. "How did she ever learn so young?"

Margaretta's mother explained how Margaretta "read." And then Professor Muller said he thought she was a very bright little girl to be able to memorize so well.

And it was not so very long after this that Margaretta really did learn to read.—Selected.

A WONDERFUL MAP.

"I don't know what we're coming to," said Uncle Bela Cummings, as he surveyed a sheet of thin paper which had accompanied a periodical sent to Aunt Maria by their daughter in New York.

"What's the matter now?" asked Aunt Maria, tranquilly. "What are you doing with that sheet o' paper, Bela, and where are your specs?"

"I'm hunting for 'em now," said Uncle Bela, excitedly, "and I suppose this here," shaking the paper, "is a new map, and the way it's cut up by the railroad is a shame and a disgrace! I don't see how there's room left for a decent house lot in the whole state!"

"Well, now, find your specs, and read what it says," counseled Aunt Maria, abandoning her specs to look over Uncle Bela's shoulder. "Perhaps they're only prospecting the roads as yet; maybe they won't be built any more'n some o' these Western towns that's laid out all so pretty on paper, and nowhere else. Read what it says, father!"

"It says," faltered Uncle Bela, with a confused expression on his countenance, "'Pattern of skirt and jacket on page 372. Pattern of evening waist on page 374. Pattern of——'"

"Here, you give it to me!" commanded Aunt Maria; and she departed to spread Uncle Bela's supposed railroad map on the table while he was left to ponder on the wonderful works of man—and woman.—Youth's Companion.

A WONDERFUL BIRD.

Birds are often brighter than human beings, Mrs. O'Flaherty."

"Right yez is, Misther Parkins. We have a bur-red in this place what knows more than Pat Gallagher. He can tell the tiome of day better than Pat. They have a clock in the next room, an' phin it's toime to tell th' toime that bur-red comes out an' says cockoo as many times as th' toime is."

"That is wonderful," I said.

"It is indade," said Mrs. O'Flaherty; "an' th' wonderful part ov it all is it's only a wooden bur-red at that!"—Eli Perkins.

Jamie had caught cold in some way, and was very stiff in consequence. "I think, when I had my bath yesterday," he said, "somebody must have put starch in the water."—Harper's Young People.

Jesus pitied sick folks, and he healed them because he was sorry for them. And this brings Jesus very close to all our beds of pain. Sick people, the fever-scorched, the pain-tortured, the weak and those who have lost heart, have in him one who knows and cares. But Jesus knew that sickness is only a symptom of a profounder disease; and he understood that it cannot be said, "There shall be no more sickness," until it can be said, "There is no more sin."—From "Etchings of the Master."

"To follow God's guidance is to attain true peace. Whatever faults cling to us through our lives are chiefly due to our self-will taking the government of our lives into its hands, As you increase in years, it will be a joy to be conscious that you have endeavored, however feebly, to walk with God."

There is a sphere continually around man in which he must sow freely if he would reap joyfully; in which he must give largely if he would receive bountifully; in which he must serve patiently if he would be treated lovingly; and in which he must bear bravely the burdens of others if he would move lightly under the pressure of his own. Unspeakably wonderful and beautiful are the ways of God in having bound man by such tender cords to such blessed ministries; by having established on earth an institution which constantly and mightily draws forth and trains to their full tension those unselfish affections, sympathies, and passions by which human communities are helped, blessed, and saved.—Baldwin Brown.

Alabama Man Says Tetterine Cures Eczema.

Morvin, Ala., August 1, 1908.

I received your Tetterine all O. K. I have used it for Eczema and Tetter, Ringworms, Old Sores and Risings and can gladly recommend it as a sure cure.

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Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ROLLED GOLD Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address: — Dr. Haux, (Personal), Haux Building, St. Louis, Mo.

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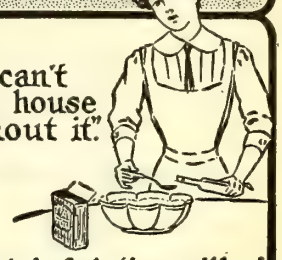
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

THE GREAT GUEST COMES.

While the cobbler mused there passed his pane
A beggar drenched by the driving rain;
He called him in from the stony street,
And gave him shoes for his bruised feet.
The beggar went and there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild—
In the big, dark world. Catching it up
He gave it the milk in the waiting cup
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed Guest;
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then, soft in the silence a voice he heard;
"Lift up your heart, for I kept my word,
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

—Edwin Markham.

CONFERENCE OFFICERS.

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NOTICE TO AGENTS.

We would especially urge all the agents of the publications of the Missionary Council—Our Homes, the "Woman's Missionary Advocate," and the "Young Christian Worker"—To redouble their efforts to secure new subscribers and to obtain renewals from old ones. If our women are to go forward in true loyalty, as the church leads, they must know what the church's leading is. There has never been a time in the history of our organization when a well-informed membership was so vitally necessary as now. We must keep our old subscribers and gain new ones if we measure up to our duties and opportunities.

There need be no fear that new subscribers will not get the full benefit of their year's subscription. In the event that the missionary publications of the church become consolidated the rights of all subscribers to each periodical will be duly respected, and they may be sure of getting all they have paid for, and more besides. Push your subscriptions.

Mrs. J. D. Hammond, Editor pro tem Our Homes; Mrs. E. B. Chappell, Editor pro tem, Woman's Missionary Advocate; Miss Maria Barnes, Editor Young Christian Worker

—From Our Homes for August.

This scribe wishes, if possible, to emphasize the above note and to add a few utterances concerning the contents of Our Homes from sources of the very highest authority.

In the August issue of this periodical, Miss Helm speaks thus of her successor, "I feel sure that my successor in office will be more than equal to the charge intrusted to her by the Executive Committee. Intellectual, cultured, consecrated Mrs. Hammond can and will prove her admirable fitness for the work upon which she has entered. For years it has been my fond hope that the paper would pass from my hands into hers; and now that this has come to pass, my heart is at rest for the paper, even while the pain of giving it up is at times almost more than I can bear. Let us uphold her hands with our loving co-operation, and pray that the blessing of God that maketh rich and addeth no sorrow may rest upon her and her work."

In the Nashville Christian Advocate of July 29, Bishop E. E. Hoss has this to say of Dr. Thomas Carter, who prepares the Bible Studies in Our Homes: "And while I am writing about Dr. Gross Alexander, I may as well say a word about that other fine young Methodist scholar, Prof. Thomas Carter, whom he bred up to be his own successor. The power of a teacher is measured by the character of his students. If he cannot raise up some body to take his own place he is a failure. The reproductive and fructifying effect of high and true scholarship is one of its surest marks. I have come to read everything that Professor Carter writes, especially if it deals with any of the Pauline problems; and when I have finished what he has to say, I always thank God for having sent us in him a new man."

Professor Carter's Studies in Our Homes have dealt with the Pauline problems for some time past. We hope none of our readers fail to study them. If the scholarly Bishop Hoss feels strengthened by feeding upon the thoughts of this man, how much more do you and I need to prayerfully study his presentation of great Bible truths.

And surely we need not only to study our missionary publications ourselves, but to strive diligently to put them into other homes. To this end we repeat, "Push your subscriptions."

We note that Mrs. MacDonell is taking a part of her vacation in the mountains of Western North Carolina. While here to rest we are sure she will find time to do some work in the interest of the great cause of missions which lies so near her heart. We wish that a large number of our W. N. C. workers might have the opportunity of coming in contact with this gifted, consecrated woman.

A GREAT MISSIONARY EVENT.

The great world missionary conference has been over long enough to give time for careful summaries and estimations by returning delegates. These views, personal and limited though they are, are sufficient to stamp this conference as the great climax of all past missionary work, and the essential point of departure for the missionary efforts of the present and coming generations.

We are told, and we may well believe the telling, that sanity, consecrated insight, deliberateness of judgment, knowledge born of responsible experience marked the whole session. No opportunity was allowed for ill-digested matter sprung at haphazard to be still more muddled by the enthusiast or ill-informed. For more than a year carefully selected commissions had been engaged in gathering, sifting, classifying information from all parts of the world.

These commissions, eight in number, were ready with their reports conducted and printed in outline for distribution to the delegates before discussion. The subjects thus prepared were, Carrying the Gospel to the Non-Christian World, The Church in the Mission Field, Education in Relation to the Christianization of National Life, The Christian Message to Non-Christian Religions, The Preparation of Missionaries, Missions and Governments, and last, but not least, Co-operation and Promotion of Christian Unity.

We learn further that the Conference was held strictly to the consideration of these topics prepared with fidelity and covering the essential problems of mission work, and that those who spoke were men who had, as it were, their eyes on the object, who had come from the field and had direct experience of the source and setting of the given facts, or whose long connection with missionary societies had given large experience in the mission movement.

With this information we may well concur in the following conclusion reached by a writer in the Independent: "The amount of fresh and important material made available for the conduct of missionary enterprises was enormous, and the examination and revising of both principles and methods of operation cannot fail to be wide-reaching, if not, in some masses revolutionary." E. S. N.

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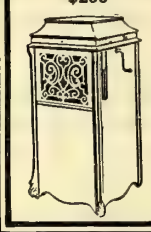
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

EXPLANATION.

To those who missed our column in the Advocate last week we would say that the matter was prepared and mailed as usual but by some means miscarried in the mail, as the office failed to receive the manuscript.

STATESVILLE DISTRICT MEETING.

We are requested to announce that the meeting of the Woman's Foreign Missionary Societies of this district will be held at Hickory on Saturday and Sunday, August 5th and 6th. A full delegation from each Adult, Young People and Light Bearer Society is earnestly desired.

MORGANTON DISTRICT MEETING.

The Woman's Foreign Missionary Societies of Morganton District will hold a district meeting at Marion on Wednesday and Thursday, the tenth and eleventh of August, beginning on Wednesday afternoon, and closing Thursday at noon. We want to have the president, and a delegate from every Auxiliary, and Young People's Societies and the lady manager and a delegate from each Light Bearer Band on the district.

I hope each society will attend to this at once, as the time is short. We expect to have with us Mrs. L. W. Crawford, our Conference corresponding secretary.

All names of delegates should be sent to Mrs. Belle Neal, Marion, N. C., and also to me at Morganton, N. C.

Mrs. W. F. Womble, Dis. Sec.

TO LIGHT BEARERS OF WESTERN N. C. CONFERENCE.

(Will all Lady Managers kindly read to their respective Light Bearer Bands.)

My Dear Light Bearers:

I wonder if every single one of you know that our dear, good "Mother Weaver" asked the big conference at Reidsville for a rest? And then how sorry everybody was—yet every one knew she had given us long-time, loyal, loving service, so they had to say right slowly and sadly, "All right, Mother Weaver, if you say so. We shall have to thank you with all our hearts for your beautiful, faithful service to us, and say a very earnest God bless you with many good things." Some of you were there at Conference, and heard all this, didn't you?

Then the next thing to do was to elect a new superintendent, and do every single one of you know who this was? I want you to know, so I shall tell you. She is just a little tiny Mother—so little you may only call her "Mother Lillie," if you like, and then look at the close of the message and learn what the rest of her sure enough name is. Now don't fail to understand, though, I am plenty big enough for all the Light Bearers—and my first words to you are I love you—each one of you, I love you very, very much. How glad I shall be now to learn a great deal about you, for you are to be my friends. I shall like so much to have you all gathered together on some big, beautiful green lawn, and have an out-door missionary meeting all together, just ourselves, and talk over our work for the new year, and talk with God together about it. Do you know, my dear friends, I can't do anything real well without talking to God a great deal about it, can you? Please you pray for me just lots of times—ask Him to make me a great, great blessing to you this year. And I want you to know I can't keep from praying for you.

I wish I had a picture of each Light Bearer Society. Wouldn't it make an attractive corner in my room! and I would not have to do so much mind-picturing to know how you all look. I wonder if a single society has a picture! I should like to have you come in little companies to see me in my own parsonage home, then we could look right into each other's faces—black eyes, blue eyes, brown eyes, and all the rest, and I believe we should become the very best of friends. But we just can't follow either of these plans, so we shall have to be buying postals and stamps, and write all these little messages to each other, won't we? Then we shall be acquainted in just a little while, I believe. I am coming to see some of you, may I?

This is the first question I ask of you all. How much are you going to grow this year. In membership? In subscrib-year? Who will be the first to answer? In membership? In subscribers to our paper? and in pledge money? Let's plan and pray, and see who will answer most promptly. I am going to ask your lady manager to read to you at least one new book this year. And to begin with, may I ask each lady manager who has not already done so, to get the little book "How to Grow".

Then get "The Finding Out Club" by Helen Barrett Montgomery.

These summer months are peculiarly good for the children's work. Let's be diligent Lady Managers, and Light Bearers, and let's make our next quarter's reports measure full and running over with good things.

With love,

Your new friend and Juvenile Supt.,
Mrs. G. G. Harley.
34 Chestnut St., Asheville, N. C.

MEMBERSHIP CAMPAIGN.

There is a woman in your church who will join the Woman's Foreign Missionary Society if you ask her.

I cannot tell you her name. It is not necessary, for you must know the friend with whom you have influence.

If you are in doubt, you can inquire of the Master, and He will direct your heart to the right one. He will prepare her heart to receive you, and go with you on her errand for Him, and bless you in the effort, as he does in all work for Him and His little ones. Your friend will be blessed in receiving you, and in taking up the work, and in giving her money. Her dollar will carry blessing to some poor Christless woman.

Thus, through your effort three will be blessed, and above all, you will please Him who in His great love planned the work so that we have the wondrous privilege of being co-workers with our King in winning the whole wide world to Himself.

Since you can so easily do this little errand for the Master, do not grieve Him by refusing to do it; but, as the Spirit brings to your mind the one to whom you should go, I beg you go quickly and cheerfully and prayerfully.

She will not say No. I know whereof I speak. I have seen some of those in heathen lands who have been blessed and redeemed by the Woman's Foreign Missionary Society. And one of the highest joys of my life is in meeting women who say, "I thank you for inducing me to join the Woman's Foreign Missionary Society. I love the work. It has made me a better and a broader woman. I care more for Christian souls around me, and am more in earnest in my effort to save them. It has brought me nearer Christ, and has been a great blessing to me."

"If ye know these things, happy are ye if ye do them."—Leaflet.

WANTED.

A man to do evangelistic work in the bounds of Mount Airy District from now till the meeting of the Annual Conference. A fair salary will be paid. Applicants will please send references and correspond with the undersigned at North Wilkesboro, N. C.

R. M. Taylor.

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The Sunday School Lesson

LESSON VI—AUGUST 7, 1910.

Jesus on the Way to Jerusalem.
Matt. 19. 1, 2, 13-26.

Golden Text—Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belong the kingdom of heaven. Matt. 19:14.

Jesus and the Children.

The episode of Jesus and the children is suggestive in many ways. There was something about Him which made the mothers feel that He would be glad to have the children brought to Him. There have been many stern and austere men, leaders in righteous causes, to whom mothers would never have thought of bringing their children. We can picture to ourselves the kindness and geniality and winsomeness which must have characterized the bearing of Jesus in order to suggest such a thought.

The disciples were scandalized at the whole proceding. To their minds the time of Jesus was quite too fully occupied with other things to leave room for the blessing of children, who would have no notion of what it was all about. The fact is that in some ways the disciples were quite too much "grown up"! They had grown away from childish simplicity; they had grown into worldly conceptions of life and the participation in hoary prejudices. One of the difficulties of Jesus in the training of the twelve was just the fact that they had so little of the child's open mind. They had so much to unlearn which it was hard for them to put out of their minds. Many a time, as he found it difficult to make them understand His teaching because of their prejudices, Jesus must have longed for the child's unspoiled mind and readiness to learn. So there was rebuke to them in His words, "To such belongeth the kingdom of heaven."

The first Gospel tells about the bringing of the children to Jesus just after it has quoted words of His which almost seem to depreciate marriage. Those words should always be considered in connection with His warm and eager words about childhood and the kingdom of heaven. This appreciation of childhood involves an appreciation of the home. Jesus was no cold ascetic. The words He spoke about children and the warm welcome He gave to them express that spirit which alone can understand the profound significance of marriage and the home.

The Man Who Had Kept the Commandments.

A man may be quite honest and yet very superficial. The wealthy young man wanted to know the way of life. Jesus saw at once that he needed to feel the pressure of moral demand. He was bright and winning and honest, but not without the flippancy of a man who has not fought great moral battles. So Jesus began to talk to him of the commandments. With ready assurance the young man declared that he had always kept them. He was clean and vigorous, a well-made man, good to look at and with much promise of a strong character if he could be given that depth of life without which strong character is impossible.

We must not too readily depreciate this young man. Jesus was evidently much impressed by him. It is no light thing for a man to have lived through the years of boyhood, kept free from those devastating vices which mortgage many a manhood before the years of manhood come. The very aim of Christian education is to produce just such young men as this one who came to Jesus. A life which has been stained by many an indulgence may be rescued and effectively used in the kingdom of God. A man who has wasted a part of his strength may use the rest with an abandon of consecration in the service of Christ. But there is something very fine in the spectacle of an unwasted life. There is a gift of charred embers and there is a gift of a life all of whose energies may burn for God because none of them have been lighted before any other shrine.

When the young man standing before him in full health and strength, all the forces of his life conserved, no wonder that Jesus was moved. No wonder that He wanted him as one of His disciples. He was a man who might have been of conspicuous service in the kingdom which Jesus was to found. Looking on him the Master loved him and wanted him.

The One Thing Lacking.

But Jesus was as keenly alive to what the young man lacked as to what he possessed. Much needed to be done for a man who was so naively confident when the commandments were quoted to him. How could his armor be pierced? For it must be pierced. Until he could be roused to a moral vision and a moral purpose which quite outran anything he could do, he could not be a man of true moral depth. Until the moral task has broken a man's complacency there is something very superficial about his morals.

Looking at the young man keenly, Jesus saw the place where he could most quickly be made to feel his deficiency. All unconsciously this man was making an idol of his wealth. It had become dearer to him than the claims of righteousness. It had become dearer to him than the will of God. "Go sell what thou hast and give to the poor," said Jesus, but He coupled with it a great invitation, "Come, follow me." The first sentence came with a blinding flash of illumination to the young man. All his superficial confidence vanished in an instant. His love of wealth tugged at his heart. The invitation of Jesus rang in his ears. He was plunged into a great moral battle, such as in all his life of carefully guided keeping of the commandments he had never known. And he went away sorrowful.

Did the man ever prove stronger than his possessions? Did he come to be their master and not their slave? We hear of him no more. The last sight we have of him is as he goes away sorrowful after hearing the stern demand and the gracious invitation of Jesus.

The Peril of Riches.

Of course Jesus did not mean that every person of wealth ought to sell all his possessions. This man's weakest place was his devotion to his wealth. If it had been some other thing Jesus would have demanded some other sacrifice. Such easy-going superficiality had to be brought face to face with a hard and testing demand. But Jesus did recognize that a great many people were weak just where this young man was weak. Some of them were rich. And they had this flaw in their lives, that wealth meant more to them than the will of God. In vivid Oriental hyperbole Jesus said that it was easier for a camel to walk right through a needle's eye than for a rich man to enter into the kingdom of God. When His disciples were astonished He told them that all things were possible with God.

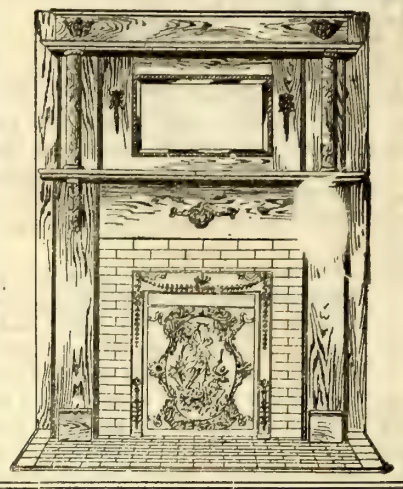
All this makes it clear that Jesus felt that wealth was all too likely to be a hindrance rather than a help to a man. By God's grace he could be saved from making an idol of his wealthy, but he would need that grace very greatly. By its very nature wealth easily becomes a temptation.

When we remember that to a poor man the care for wealth may be just as great a temptation as is the possession of wealth to a rich man, the universal application of the words of Jesus becomes evident.

As we think over the story of the rich young man and the words of Jesus after his departure two things are seen clearly. No amount of wealth is too much for a man who cares more for the will of God than he does for his possessions. Any wealth is too much if it interferes with a man's faithfulness to the moral and spiritual demands of life.—New York Christian Advocate.

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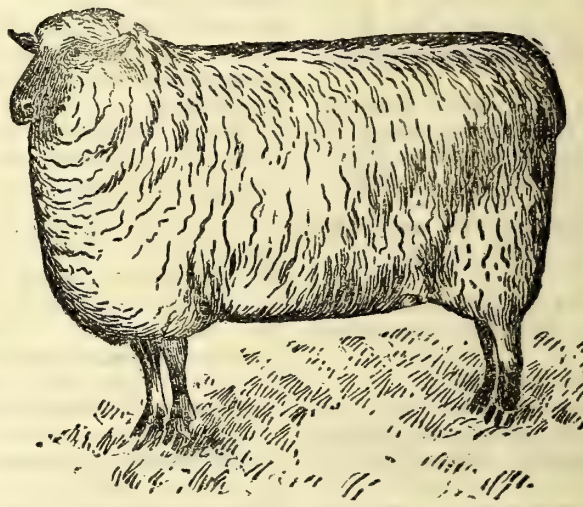
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The Farm and Garden

MID-SUMMER GARDEN NOTES.

My parsnips and salsify are just up and started. They will now have the fall weather for their best growth and will be greatly better than if sown early and the chances run of their running to seed and getting spoiled and woody roots.

I was showing a young lady my garden a few days ago, and among other things showed her my egg-plants. "Do you get the eggs off the roots or the tops?" she asked. She was a town girl, a lawyer's daughter, and had traveled a good deal, and even to Europe. There is evidently need for nature study in the girls' schools.

It reminded me of a learned man, an Irishman, and an eloquent preacher, whom I knew. His wife asked him to go into the garden and get her some cucumbers. He stayed some time, and finally returned with the news that there were none to be had. she knew there were plenty, and went to the garden, and to her astonishment, found that he had hoed up every cucumber vine looking for the cucumbers on the roots, Irishman-like.

Potatoes, Chard and Tomatoes.

We are getting lots of cucumbers and have not dug our vines yet; but we are digging the finest Cobbler potatoes I have ever raised. The potatoes that were clean cultivated are ripe, but some that I made what is called a "lazy bed" of, by covering them with straw, are still green and growing. The mulch evidently protected them during the hot and dry weather we have just passed through, and I am expecting a big crop from these, but have not yet disturbed them.

Chard, or silver beet, is just coming into use. Those who have never grown chard should certainly try it. It is grown just as any other beet, but the part eaten is the leaf stalk, which is pulled off like rhubarb, and cooked like asparagus, and it takes the place of asparagus very nicely, after that vegetable is over with.

Tomatoes are rather later than in a normal season, owing to the cool weather in May and early June, and we gathered the first ripe ones on the 4th of July, and will soon have an overabundance of them. The roasting ears on the corn are late too, and while the silks are dead on the ears, they are not yet filled out enough for the table.

Corn and Peas for Fall Use

I have five different plantings of corn, the last being now only a few inches tall, and I shall make another and last planting in a few days. We had an unbroken succession of green peas from May 1st to July 15th, the last being the Champion of England. The cool and wet weather of early June was favorable to the late peas, and we seldom have them so late.

Next month—about the middle of the month—I expect to plant more of the garden peas for fall use. For that planting I shall use the Premium Gem peas. I will plant them in a deep furrow, and in cultivation will gradually pull the earth to them till level, as it is an advantage to get the roots deep in the ground to keep them growing well in hot weather. But I can usually get them in nice shape in October. In North Carolina and southward, the sowing should be later, or in early September.

Easily Grown Flowers.

I grew a large lot of dalias from seed sown in the cold frame in early spring, and they are now coming into bloom, and it is very interesting to watch what the flowers are to be. Most of them will make single flowers, but these are pretty as the double ones and better for cutting, as they are not so heavy as the double ones. The gladioli, of which I have over 100, are now blooming, and as I bought mixed plants, these, too, are interesting to note the variously colored blooms. Then, in the frames where I grew my early plants of tomatoes and other things, I have set China asters to make a gay bed instead of an empty weed frame, and these, too, are throwing up their flower stems and will soon be blooming. In another frame, I set plants of scarlet sage. All these were grown from seed in parts of the frames, and enable us to have flowers on the table at every meal.

In fact, I am so accustomed to having a vase of flowers in the center of the table that it does not look like a meal if they are absent. I always manage to have some sort of flowers for cutting at all seasons. I hope to have more the coming winter than usual, for I am now just getting in 25 more hot-beds sashes of the Sunlight double-glazed sort, and in some of these I will have hyacinths, narcissus and pansies and violets. All these things add a charm to life and make things more home-like, and always pity the man who does not love flowers.

Though no longer young, I take pride in my garden, both in the vegetables and flowers, or every one of them is grown by my own labor, and not a day hired therein. With my Planet Jr. wheel cultivator I can go over a large area in a little while, and sometimes think the darkey who worked for me in Raleigh was right: "Boss, I could take a cotton crap and work it with dis thing."—Prof. Massey, in Progressive Farmer.

PUT THE IDLE LANDS TO WORK.

Live stock will be found profitable or otherwise according as we produce feeds cheaply and abundantly. If we continue to feed too sparingly, as we surely shall so long as we buy corn and hay to feed, live stock will not prove profitable.

If we but use lands and labor at idle times to grow forage, we can produce it cheaper than it is grown in any stock-raising section of this country today, and sufficient forage can be produced at times when the labor is not pressed with the other crops, and on lands that are idle, to make this a great stock-raising country.—Tait Butler.

Truth never is, is always becoming.—Schiller.

3 bottles of Johnson's Tonic will put on 10 pounds.

Rev. J. M. McCord, Verbena, Ala., used 3 bottles and wrote: "I feel better and weigh more than I have in 20 years.

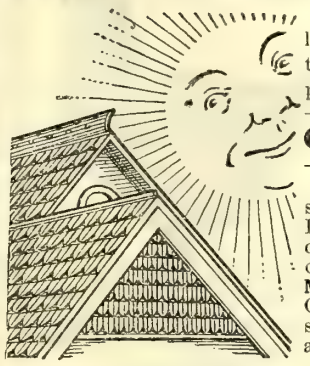
C. G. Butler, Argenta, Ark., wrote: "Used 4 bottles and gained 12 pounds and feel 100 per cent better."

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Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Third Round

Hot Springs, Paint Rock.....Aug. 5
Marshall, Jewel Hill .....Aug. 6-7
Haywood Street .....Aug. 14
North Asheville .....Aug. 14
Central .....Aug. 21
Bethel .....Aug. 21

CHARLOTTE DISTRICT

W. K. Boyer, Presiding Elder.

Third Round

Lilesville, Olivet.....Aug. 6-7
Wadesboro .....Aug. 7
Mount Zion .....Aug. 13-14
Calvary .....Aug. 14
Unionville .....Aug. 20-21

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder, Greensboro, North Carolina

Third Round

Randolph Circuit, Ebenezer, July 31-Aug. 1
Ruffin Circuit .....Aug. 6-7

Fourth Round

High Point, Washington St., 11 a. m. Aug. 14
High Point, South Main St., night, Aug. 14
Greensboro, Centenary, 11 a. m. Aug 21
Greensboro, Spring Garden St., night Aug 21.
Greensboro, West Market St., 11 a. m. Aug. 28
Uwharrie Circuit, Concord.....Sept. 3-4
Asheboro Station .....Sept. 4-5
Coleridge Circuit, Concord ....Sept 10-11
East Greensboro, Mt. Pleasant Sept. 17-18
Greensboro, Walnut St., night....Sept 18
Denton Circuit, Denton.....Sept. 25
Liberty Circuit, White's Chapel, Oct 1-2
Ramseur and Franklinsville, Franklinsville .....Oct. 2-3
Pleasant Garden Circuit, Pleasant Garden .....Oct. 8-9
Greensboro, Carraway Memorial, night, Oct. 9
Ruffin Circuit .....Oct. 15-16
Reidsville Station .....Oct. 16-17
Randleman and Naomi.....Oct. 22-23
Asheboro Circuit, Central Falls..Oct. 22-23
Randolph Circuit.....Oct. 29-30
Wentworth Circuit .....Nov. 5-6
West Greensboro .....Nov. 12-13

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, North Carolina.

Fourth Round

Macon Circuit, Patton's.....Aug. 6-7
Franklin Station.....Aug. 13-14
Franklin Circuit, Salem.....Aug. 20-21
Almond and Judson, Maple Spring Aug. 27-28
Glenville Circuit, Glenville.... Sept. 3-4
Bryson and Whittier, Schoal Creek Sept. 10-11
Robbinsville .....Sept. 17-18
Murphy Circuit, Tomotla.....Sept. 24-25
Andrews Station .....Sept. 25-26
Hayesville Circuit, Tusquittee, Oct. 1-2
Hiawassee Circuit, Harris's Chapel, Oct. 8-9
Murphy Station .....Oct. 15-16
Dillsboro and Sylva, Sylva....Oct. 22-23
Webster Circuit, Webster.....Oct. 30-31

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Third Round

Broad River at Kistler's.....Aug. 6-7
Cliffside, at Hollis.....Aug. 13-14
Henrietta and Caroleen, at Henrietta, Aug. 20-21

District Conference at Forest City, July 28 to 31.

Fourth Round

Table Rock, Linville .....Aug. 27-28
McDowell, Nebo .....Sept. 3-4
North Catawba, Carsons .....Sept. 6
Old Fort, Greenlees.....Sept. 10-11
Hartland, Laurel Hill.....Sept. 17-18
Morganton Circuit, Gilboa ....Sept. 24-25
Morganton Station .....Sept. 24-25
Connelly Springs, Connelly Springs, Oct. 1-2
Rutherford College .....Oct. 1-2
Elk Park, Elk Park,.....Oct. 6
Sprucepine, Fairview .....Oct. 8-9
Bakersville, Bakersville .....Oct. 11
Thermal City, Thermal City ..Oct. 15-16
Rutherfordton, Gilkey .....Oct. 16-17
Green River, New Hope .....Oct. 19
Broad River .....Oct. 21
Forest City, Cedar Grove .....Oct. 22-23
Henrietta, Caroleen .....Oct. 29-30
Cliffside .....Nov. 5-6
Marion .....Nov. 12-13

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Third Round

Boone, Boone .....Aug. 6-7

Fourth Round

Wilkes Circuit, Moravian Falls, Aug. 13-14
Wilkesboro Station .....Aug. 14-15
North Wilkesboro .....Aug. 15
Jonesville, Jonesville .....Aug. 20-21
Elkin Station .....Aug. 21-22
Mount Airy Circuit, Oak Grove Aug. 27-28
Mount Airy Station .....Aug. 28-29
Pilot Mountain, Pilot Mountain, Sept. 3-4
Rural Hall, Antiock .....Sept. 4-5
Danbury, Delta .....Sept. 6
East Bend, East Bend .....Sept. 10-11
Rockford, Rockford .....Sept. 17-18
Yadkinville, Center .....Sept. 24-25
Sparta, Shiloh .....Oct. 1
Laurel Springs, Mt. Zion .....Oct. 2-3
Helton, Greenwood .....Oct. 8-9
Jefferson, Jefferson .....Oct. 15-16
Creston .....Oct. 22-23
Watauga .....Oct. 30-31
Boone .....Nov. 6-7



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SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Third Round

Mt. Pleasant, Center Grove.....Aug. 6-7
Concord Circuit, Boger.....Aug. 7-8
Bethel, Big Lick, at Bethel.....Aug. 13-14
Central .....Aug. 17
Jackson Hill, at New Hope....Aug. 20-21
New London, Palmerville.....Aug. 27-28

SHELBY DISTRICT

James R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

Shelby, Central Church.....Aug. 7
Shelby, Lafayette St. .....Aug. 7
Gastonia, Main St. .....Aug. 12-14
Gastonia, West End .....Aug. 13-14
Crouse, Lander's .....Aug. 20-21
Lincolnton, Lincolnton .....Aug. 21
Cherryville, Cherryville .....Aug. 27-28
Bessemer, Bessemer .....Sept. 3-4
Gastonia, Ozark .....Sept. 4
Shelby Circuit, Pine Grove ....Sept. 10-11
South Fork, Wesley's .....Sept. 17-18
Lowell, Lowell .....Sept. 24-25
McAdenville, McAdenville ....Sept. 24-25
Lowesville, New Hope .....Oct. 1-2
Belwood, Kadesh .....Oct. 8-9
Polkville, Clover Hill .....Oct. 15-16
Stanly Creek, Stanly .....Oct. 22-23
Mt. Holly, Mt. Holly .....Oct. 23-24
Lincoln Circuit .....Oct. 29-30
Kings Mt., Kings Mt. .....Nov. 5-6

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Third Round

Rock Spring, at Camp Ground..Aug. 13-14

Fourth Round

Statesville, Trinity .....Aug. 6
Alexander, Rocky Spring.....Aug. 20-21
Iredell, Clarksbury.....Sept. 3-4
Mooresville .....Sept. 11, 11 a. m.
Mooresville, Centenary, Sept. 10-11, 3:30 p. m.
Lenoir, Mt. Zion.....Sept. 17
Lenoir .....Sept. 18, 11 a. m.
Whitnel .....Sept. 18, 3:30 p. m.
Troutman, Knox .....Sept. 24-25
Rock Spring Camp Meeting, Aug 11-14
Ball's Creek Camp Meeting, Aug. 25-28
Protracted Meeting, Trinity July 31-August 6
Protracted Meeting, Clarksbury, Aug. 30-Sept. 3

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Third Round

Brevard Ct., East Fork.....Aug. 6-7
Brevard Station .....Aug. 7-8
Mills River, Averys Creek....Aug. 13-14

Fourth Round

Canton .....Aug. 20-21
Clyde, Long's .....Aug. 27-28
Waynesville .....Aug. 28
North Haywood, Teague's .....Sept. 3-4
Jonathan, Henry's .....Sept. 10-11
West Asheville .....Sept. 17-18
Bethel, Spring Hill .....Sept. 24-25
Brevard Station .....Oct. 1-2
Sulphur Springs, Montmorency, Oct. 8-9
Haywood, Crabtree .....Oct. 15-16
Leicester, Leicester.....Oct. 22-23
Brevard Circuit, Connestee.....Oct. 29-30
Mills River, Shaws Creek.....Nov. 5-6
Spring Creek, Baldings .....Nov. 12-13

WINSTON DISTRICT

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Fourth Round

Centenary .....Aug. 21
Leaksville .....Aug. 28-29
Spray .....Aug. 27-28
Walnut Cove, Pine Hall .....Sept. 3-4
Walkertown .....Sept. 4
Forsyth, Tabor .....Sept. 10-11
Grace .....Sept. 11-12
Farmington, Farmington .....Sept. 17-18
Advance, Advance .....Sept. 18-19
Madison, Madison .....Sept. 25-26
Stoneville, Stoneville .....Sept. 24-25
Summerfield, Summerfield .....Oct. 1-2
Stokesdale, Stokesdale .....Oct. 2-3
Davilson, Oliyet .....Oct. 8-9
Southside .....Oct. 9-10
N. Thomasville, Zion.....Oct. 15-16
Thomasville .....Oct. 16-17
Kernersville, Kernersville .....Oct. 22-23
Burkhead .....Oct. 23-24
Davie, Concord .....Oct. 29-30
Mocksville .....Oct. 30-31
Cooleemee .....Oct. 30-31
Lewisville, Doubs .....Nov. 5-6
West End .....Nov. 13-14

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Our Dead.

Reid—Marht C. (Rodgers) Reid was born July 14, 1828. She was converted in girlhood, under the preaching of Rev. Hidden, and joined the M. E. Church on probation, under the ministry of Rev. Ganaway, afterwards allying herself more fully with the church of her choice. She lived a consistent Christian life until God called her home to Himself, on July 14th, 1910, it being her 82nd birthday. She was married to Wilburn Reid about 53 years ago. To this union were born 8 children, two boys and six girls. One boy and five girls, with a large number of grand-children, and a host of friends mourn her departure. Bro. Reid died about 16 years ago. It was my pleasure to visit, and hold a prayer and song service with her. She enjoyed the old fashioned songs, and the service in general. To the very last, she was mindful of others, asking about the welfare of friends and relatives. She often said she was ready to die. Great peace was hers at last. Falling asleep to earthly scenes, she has awakened to eternal joys. We thank God for such a life, and bow in humble submission to His will, knowing that after a while all tears shall be wiped away, and we shall see face to face and know as we are known.

W. I. Hughes.

Stafford—Martha L. Stafford, daughter of Emsley and Hepsie Stafford, was born in Montgomery county June 1, 1838, and died at her home near Palmerville, Jan. 5, 1910, aged 71 years, 7 months, 4 days. She married John M. Stafford August 8, 1867, and their union was blessed with five children, viz., S. Alice, Charlie A., Neatie, Claud, and James P. Two of these, Claud and Neatie, Mrs. James Chandler, preceded their mother to the "promised land." The loss of these children was a sad bereavement to Mrs. Stafford, but she leaned, and leaned hard on God, and He helped her to cast her burden at His feet, and bear a song away. She was converted in early life, and joined the M. E. Church, South, of which she was a consistent member, and devoted Christian, till death. Her every day life was indeed beautiful. She was a model wife, a tender, gentle, and devoted mother, ever ready to sacrifice her own pleasure for that of some one else—Oh, worthy example!—and a good, kind, neighbor. She verily believed in the "Old Time Religion," consequently she died as she lived—at peace with God.

In a series of meetings once, she was called upon to lead in prayer. She began thus:

"O God, our help in ages past,
Our hope for years to come,
Our shelter in the stormy blast,
And our eternal home."

"This woman was full of good works and alms-deeds which she did." Oh, that her name were legion.

Bettie Lilly Walter.

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North Carolina Christian Advocate

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ESTABLISHED 1855 GREENSBORO, N. C., AUGUST 11, 1910 VOL. LV.—No. 32

Reading Room
Trinity College

The Book of Power

Shortly before the World Missionary Conference at Edinburgh, Dr. John R. Mott addressed a great audience in Queen's Hall, London, at the annual meeting of the British and Foreign Bible Society. From the published report these passages are taken:

The Bible not only has power to awaken conscience; it likewise has power to vitalize. It requires life to communicate life. Emerson said of the words of Montaigne: "They are vascular. Cut them and they will bleed." How much more truly may we say that of the writings which comprise the Bible. They are vascular, they vibrate with vitality. Cut them, and they will bleed. They are leaping out from life to life wherever they go among the nations. Wherever this river travels, there comes vitality. Take even the literature of our day that comes with greatest helpfulness, and that seems to touch the sleeping conscience, it is the literature in which we find embodied the ideals and ideas of the Bible. Take the non-Christian religions, those sections of them which are manifesting renewed enterprise and activity. I make bold to say it is always where the Bible has been given the largest right of way.

So it is throughout Christendom. Those churches which are most formal and lifeless, and which, apparently, lack propagating power, are those which are most ignorant of these writings. Here is vitality: "Thou hast the words of eternal life." "My words are spirit, and they are life."

The Bible has energizing power as well. Huxley said that the only true education is that which enables a man to do what he knows he ought to do, at the time he ought to do it, regardless of the consequences. I would emphasize that the Bible, as no other writing, communicates power, enabling men to take that difficult step which you and I are called on to take many times each day, the step between knowing our duty and doing it. It is at this point that the other religions so hopelessly break down, according to their own confession. They tantalize their followers. I have talked with thousands of them, and I am in a position to know. What sinful men up and down this world want is not more teaching as to what they ought to do and be, in higher ideals and in fresh examples, but power which energizes the will to do its duty. For some reason which never fails to move men with awe, God has been pleased in all these years to communicate most largely his impulse and irresistible energy through these vital pages that we scatter at times, I think, so carelessly among the nations.—*New York Christian Advocate.*

NORTH CAROLINA CHRISTIAN ADVOCATE

Published Weekly by the Board of Publication of the Western North Carolina Conference, M. E. Church, South.

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EDITORIAL

THE NEED OF CONSERVATION.

This is a period of the world's history in which much is said about the conservation of natural resources. There is no doubt grave reasons why this call should be heeded. Many of our natural resources are in danger of being destroyed entirely as the reuslt of wasteful methods. This is particularly true in America. Many men, scarcely past middle life, can recall distinctly the time when large sections of North Carolina were an almost unbroken forest of giant trees, capable of furnishing all the demands for building material and other wood-working interests for a century, if they had been properly safeguarded. Nevertheless, in a little more than a quarter of a century these magnificent forests have disappeared under the wanton methods of a generation incapable of appreciating their value.

The same thing may be said of fish and other game. Some of us recall the time when most of our streams were teeming with fish of the finest quality, and when the forests were full of game; but these have disappeared and the streams themselves are, many of them, becoming intrmittent runs, the sources drying up under the effects of a removal of the forests.

These are a few things only that show the necessity of intelligent regulation if we would perpetuate, from generation to generation, the blessings of a beneficent Creator. It is hard for a people who have spent generations in the enjoyment of a freedom which has been too much a system of license, to realize that this sort of freedom is really the very worst enemy of enlightened society. We sometimes glory in the blood that was spilled to purchase our freedom while our methods of enjoying this freedom only indicate too well that we need some intelligent guardian of our liberties.

The people ought to hail with joy the movements on foot to conserve our natural resources and, to some extent, redeem what has been lost by wanton and wasteful methods. The man who will forsake his farm and go with his teams and working force into the woods and fell trees, skinning and hauling the bark for a living, leaving the trunks in the woods to decay, is in need of a guardian. Let the State assert its right to be the guardian of such men before such methods strip this beautiful land of the best things a beneficent providence has given us.

SOUTHERN METHODIST ASSEMBLY GROUNDS.

Our space is given largely this week to a presentation of this new enterprise of our church. The Presbyterians located their Summer Assembly grounds at Montreat some years ago. The Baptists more recently located theirs at Bluemont. These are near Black Mountain, east of Asheville, and near the top of the Blue Ridge. They have magnificent sites and will no doubt eventually develop on a large scale; but it is thought by those well acquainted with the situation that we have decidedly the advantage of either in the possibilities for development on a magnificent scale.

Those who have visited Waynesville and have had opportunity to take in the environments, including Junaluska Mountains and the beautiful valleys surrounding, will agree that there is hardly a place in all the world comparable to this for scenic beauty.

The locality has the particular advantage of affording an opportunity for the constant enjoyment of the picturesque in nature. While the mountains are magnificent, they do not crowd in so close as to make one have that shut-in feeling of which we soon grow weary. There are here, as we seldom see them, those wondrous pictures of nature which one loves to drink in and of which he never feels that he has quite enough. Such a locality must be visited to be appreciated. It is impossible to describe it fully. We trust that ere many seasons roll around, thousands of Advocate readers may be permitted to see and enjoy for themselves.

THAT BREVARD COLLECTION.

The reader will find this week another appeal for Brevard Institute. It is indeed strange that out of more than two hundred charges only about twenty should have given any attention to the call. On the 37th page of the Journal of our last Annual Conference, in the report of the Board of Education the reader will find the record of action taken by our Conference. Let every reader in position to help send a contribution at once to Mrs. Ross.

OBSERVATIONS.

The people east of the ridge who have never traveled over the Murphy branch of the Southern Railway have no conception of the beauty of the country and the magnificent possibilities of that section of North Carolina, and I feel sure that no part of the State is moving forward at a more rapid rate.

The interest in schools is very encouraging and the towns, all of which are comparatively small, have school facilities far and beyond that of the eastern towns of double the size. Franklin, Andrews and Murphy, towns of hardly more than a thousand people have graded school buildings (or soon will have) capable of accommodating five hundred children each. Last year Andrews had over four hundred children enrolled in the graded school and had a full corps of teachers. Murphy has now nearly completed a magnificent brick school building to cost more than $20,000, which will be ready for use this fall and they will have eleven teachers and prepare students for college entrance. Franklin likewise is completing a large building and will be capable of doing as much as the other towns mentioned. Dillsboro, Sylva, Bryson City and Whittier all have good school facilities and the people generally are fully alive to the importance of giving the children a chance. Not only is this so in the towns but all over the country neat and attractive school houses have taken the place of the old log structures and longer terms and better equipped teachers are the rule.

* * * *

Murphy, Andrews and Franklin have fine water works and electric light systems, graded streets and cement walks and about all the public utilities found in the average city, except street cars. The people are public spirited, aggressive and full of hope and the towns are sure to grow In and around the town of Andrews there are seven miles of graded, macadam roads running through a country which for beauty of scenery and fertility of soil cannot be excelled in the State.

* * * *

Murphy with the great railroad systems, the Southern and Louisville and Nashville has splendid freight advantages and promises to develop large commercial interests.

Through the public spirit of Mr. J. L. Smathers a magnificent hotel, "The Regal," has just been finished and is valued at about $60.000. It is a beautiful and well appointed modern hotel with 50 guest rooms, supplied with private baths, electric lights, telephones in all the rooms and elevators to the top floor. The furnishings are handsome, the service superb and when you get there you feel that you have all the advantages and comforts to be found in the best hotels of our leading cities. I stopped at the Regal and found it equal to any that I know of in the State. It is a beauty and would be a credit to a town ten times the size. Mr. C. M. Bardin, the proprietor, is a hotelist of experience and deserves to succeed.

* * * *

This section is not only making material progress but the church is a mighty force and the real pioneer of all progress. The Murphy and Franklin congregations have increased the salary twenty-five per cent and the Murphy people are agitating the matter of a new and modern church. At Andrews too they are not content with the present church and are planning for a better building on a more eligible site.

At Bryson City a new parsonage is now being built and everywhere progress is the watchword.

Rev. L. D. Thompson is in his first year at Andrews and is loved by the people, and he will this month conduct a revival meeting in his church, assisted by Rev. John W. Moore of Hendersonville. Rev. W. E. Abernethy, of Murphy, preaches to a packed house regularly and is highly regarded and doing a fine work among the people there.

The west is coming. Her progress in the two decades just passed has been as marvelous as the progress in the eastern section. Her people are active and the interest of the church has grown with the material growth.

God has given the people a great country with unlimited natural advantages and every year it draws more and more new people as permanent citizens. The climate, the timber, the minerals, the soil and water power all promise to make it a great agricultural and manufacturing country. The church must lead the procession and keep in front of every movement that tends to human betterment and comfort. I will write at greater length in a later issue. S.

NOTES AND PERSONALS.

—Rev. J. H. Barnhardt, of Waynesville, has received forty-four persons into the church this year, twenty-six of whom joined on profession of faith.

—Rev. J. C. Wooten, a member of the faculty of Trinity College, has been supplying the pulpit of Grace Church, Wilmington, during the two-months' absence of the pastor, Rev. Thos. A. Smoot.

—Col. Ashley Horne, of Clayton, was nominated for the House of Representatives by the Johnson County Democrats on the 3rd inst. He begged to be allowed to decline, but the convention would not hear to it.

—The Methodists of Burlington are making progress on their new church. The foundation, which is of reinforced concrete, is about completed and work is beginning on the superstructure. The building is estimated to cost $30.000.

—Rev. E. M. Avett, the pastor, announces that the church at Jackson Hill will be dedicated on the 3rd Sunday in this month. Rev. J. C. Rowe, the presiding elder, will preach at 11 o'clock. All former pastors are cordially invited to be present.

—Rev. R. A. Taylor, of Pleasant Garden circuit, called on Tuesday morning. He reported the meeting in progress at Rehobeth church with large congregations and much interest. Rev. Mr. Fink is doing the preaching, and it is expected the meeting will continue till Thursday.

—Rev. C. L. Padgett, of the Southern Commercial Schools, spent last Sunday with Rev. E. B. Craven, of the Siler City circuit, preaching twice at Hickory Mountain during the day and at Siler City at night. He returned Monday and will assist during the week in the meeting at Hickory Mountain.

—Rev. R. A. Taylor, of the Pleasant Garden circuit, closed a meeting at Pleasant Garden on Wednesday night of last week in which there were forty-three professions and fifteen accessions to the church. Others are expected to join. Brother Taylor was assisted in the meeting by Rev. G. W. Fink, of Charlotte.

—The following will interest very many Advocate readers: Rev. and Mrs. William Reynold Ware, of Greensboro, N. C., announce the approaching marriage of their daughter, Clara Ernestine, to Mr. Clarence Arthur Kriechbaum, of Chambersburg, Pennsylvania. The wedding will take place in the early fall.

—Rev. L. T. Cordell is conducting a series of meetings at the Methodist church this week. One of the most interesting features of the services is the singing by Prof. A. N. Fisher of Canton. Mr. Fisher is a natural singer and renders his songs in a manner that deeply affects his hearers. Services are held at 10.30 o'clock a. m. and 8:15 at night—Our Home.

—Mr. John A. Young, proprieter of the Greensboro Nurseries and a prominent Methodist layman of this community, left Greensboro on Thursday night of last week for New York, where he embarked on Saturday for Aberdeen, Scotland. From there he will go to Shatland Islands. He expects to be gone several weeks, and may possibly bring with him a cargo of Shetland ponies. He will take in some places of interest in North Scotland and expects to have a trip of much interest and pleasure.

—We regret to note that Mrs. B. F. Dixon, wife of Rev. Dr. B. F. Dixon, State Auditor, has had to give up the work of editing the Woman's Foreign Missionary Column in the Raleigh Christian Advocate on account of impaired health. Mrs. Dixon is a devoted church worker and, withal, a lady of fine capabilities, and we sincerely hope she may soon be entirely restored to health. As a former pastor we can never forget the inspiration and loyal support of this good woman, and we pray that her useful life may be prolonged many, many years.

—Mayor Smoot, who last month attended the national Baraca convention at Jamestown, New York, yesterday received a beautiful banner, awarded by the national organization, for the local classes. The banner represents an unusual distinction, since it was awarded to the Salisbury classes over all other was awarded to the Salisbury classes over all other classes in the country. During the past year the Salisbury Baracas have organized 40 new classes with a membership of in the country. Writiing to Mayor Smoot, President Marshall A. Hudson, of the national organization, says he will be in Salisbury within the next six months—Salisbury Post, Aug. 2nd.

—The Southern Railway announces elsewhere in this issue that they will again operate their great Annual Excursion to Atlantic City, leaving Greensboro at 10:40, p. m., Aug. 23rd. Low rate of $11.00 for the round trip has been authorized and tickets are good for fifteen days, permitting stop-overs at Philadelphia, Baltimore and Washington on the return trip. The Southern Operated their first Excursion to this great Seashore resort during August last year, and it was so well patronized and all reported such a delightful trip, that it has been decided to operate the train in two sections this year in order that the very best accommodation can be afforded to the very large crowds that will take advantage of this very low rate.

—Rev. C. G. Brinkman, pastor of the Prospect circuit, will hold protracted meetings at his churches during this month, each meeting beginning on Sunday and continuing until Friday. Meetings begin as follows: Trinity, 7th; Prospect, 14th; Carmel, 21st; Bethlehem, 28th. The hours of service will be morning and evening 11 and 8 o'clock on Sundays and 10 and 8 o'clock on week days.—Monroe Enquirer.

—Rev. J. W. Ingle, pastor of Walnut Street Church, Proximity, received two persons into the church at the close of the last Sunday morning service.

—There will be a grand rally at Porter, Stanly county, on the 18th, at which Mr. Chas. W. Tillett is booked for a speech. Dinner will be served on the ground.

—Rev. Dr. H. F. Chreitzberg, of Central Church, Monroe, is off on a brief visit to Indianapolis and Chicago. Rev. T. A. Sikes, of the North Carolina Conference, filled his pulpit last Sunday.

TO OUR FRIENDS.

Brother, Sister, have you forgotten us? Are you going to ignore our appeal for furnishing some much needed articles?

Heretofore we have told you of needs and asked for contributions and you were always so kind and prompt to respond. But we have not enough yet to buy the list of articles sent by Prof. Trowbridge. We had faith in you. That you will not let this institution, your institution, suffer when a contribution from each one of you (though perhaps small) will in the aggregate make enough for purchasing the furniture and mattresses. Friends, don't disappoint us, we look to you, we expect you to help. The things must be sent before school opens and therefore we beg of you to be prompt and send us something by return mail.

Let us tell you again what we need, 15 dresses, 15 bed-steads, 15 wash stands, 15 little tables, 15 bed-room toilet sets, 35 mattresses and 15 pairs of pillows.

Perhaps some auxiliaries can help us. Suppose you make the effort.

At the Annual Meeting of Home Mission Society the Andrews Auxiliary gave us $20.00 and little Irene Brevard Moore $2.50. Can't others do likewise?

Brother, sister, we are looking to you, let us have a contribution from you and please be prompt. If you do not have the money to send to-day send a postal card telling how much you will give and the time for us to expect it. Remember this is serving Him by helping His needy ones.

We give report as it now stands: Previously reported, $105.00; Cash, $20.00. Total, $125.00.

You know that list of things cannot be bought with this small amount. We must have more.

Please be prompt when you read this, just think, "it means me and I must send something," and then send it.

Thanking you for past contributions and expecting more, Yours in His name,

Mrs. F. H. E. Ross, Treasurer.

Greensboro, N. C.

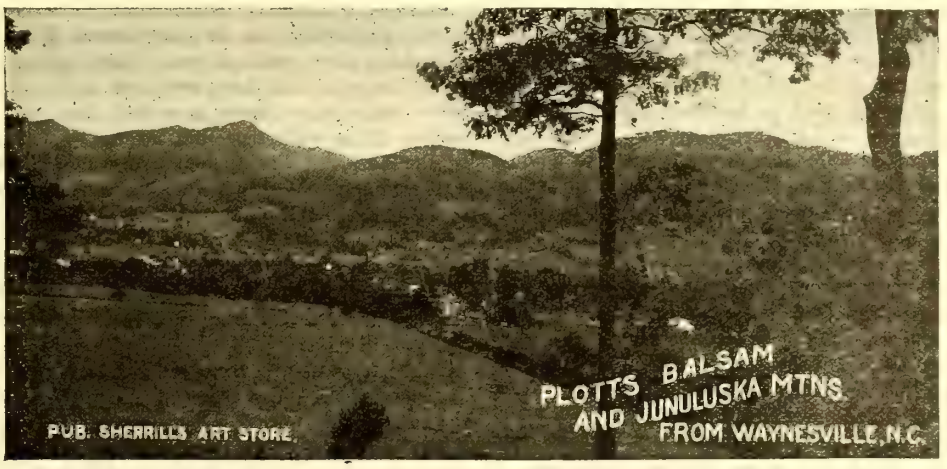
WAYNESVILLE, HOME OF THE ASSEMBLY GROUNDS.

By Rev. J. D. Arnold.

Having known this little mountain city for about twenty years, and living almost in sight of the Assembly Grounds of the Southern Methodist Church, and mindful, too, of the great interest the Church feels in everything that concerns this great movement, I write this communication for our Conference paper.

First, I wish to say that I am sure our able committee of laymen have made no mistake in coming to Waynesville; and if the development of the site is at all in keeping with the environments, the future will abundantly justify the wisdom of their choice. I was only anxious myself from the first, when such a lively but friendly rivalry for the location developed, that the committee should take time and have favorable conditions for deciding so important a matter.

When we speak of Waynesville as the location of the Southern Methodist Assembly Grounds, we do not, of course, mean merely the 1,000 acres that have been chosen for buildings, drives, and lake; but if, with that as a center and a radius of thirty miles, you describe a circumference, you have a territory that for variety, beauty, and scenic grandeur can hardly be equaled in all our country. You are immediately on the Southern Railway, about twenty-five miles from Asheville, far famed as the capital city in this "Land of the Sky." There are now three daily passenger trains each way, and the Southern stands ready to give all the facilities for travel that the Assembly may call for. This ought easily to



mean that, making no stop, you are in thirty or forty minutes of Asheville; and there you are in close touch with all other resorts in this "Land of the Sky." We now have a train leaving here at six o'clock in the morning, and, via Asheville, Bonnie Crest, Hendersonville, and Brevard, you can spend the day at Lake Toxaway, in the "sapphire country," or either of the above resorts and be back in Waynesville at eight o'clock in the evening. I mention this to emphasize the fact that we are in close touch with all places that will make a stay at the Assembly Grounds pleasant and profitable. And then, above all and beyond all, I am sure that these Christian laymen would wish to bring this beautiful location, with its mountains, its green lawns, its drives, its lovely lake and great assemblies, and lay them all as a tribute of love at the feet of the blessed Master for his service now and evermore. If the management in the future shall, with the great water power that can be developed at the lake, run trolly lines to Asheville (about twenty-five miles) and there connect with others already built or in contemplation, you may leave the Assembly Grounds at any hour of the day and thus be in close touch with all this wonderful mountain country. This would be well-nigh ideal. We are informed by the management that it is a part of the contract that a trolly line shall be run from the grounds up by Waynesville and the beautiful White Sulphur Springs and on to Eagle's Nest, perched on the Junaluska Mountains, more than 5,000 feet above sea level. Here is an elegant hotel, kept by a good Methodist layman and his "better half." Then, on the return trip, you come through "Waynesville the Beautiful" and on to the Assembly Grounds.

The grounds can be made beautiful. The lake will cover more than 200 acres. Within this area are two or three beautiful valleys; and as you leave one and round an island or a headland, you enter another, and here and there the clear waters retire into a mountain cove. The management plan to have steam launches on their Loch Lomond of the mountains; and a happy party, under a full moon, will carry away a blessed memory of "that night at the Assembly Grounds."

There are beautiful, commanding sights for auditorium, cottages, and other buildings. The winding drives and boulevards should be a delight for all wheelmen; and if we are soon to leave the earth and join the birds, never did Zeppelin or Wright or Curtiss cleave a sweeter air under a bluer sky. Grass grows here almost to perfection, and there should be lovely lawns and beautiful gravel walks. I spent a short time at Northfield, Mass., the home of Mr. Moody, a few years ago; and the memory of its green lawns and lovely walks is a benediction to this day. You can have all that and then have what they have not—the surrounding overhanging mountains and lovely lake. The drinking water that we now have in Waynesville, with our new reservoir and scientific filters, is of the very best. This county of Haywood is far famed for its great apple orchards; and it has taken first prize not only at our State Fair, but at two world's fairs.

The country is well known also for its fine stock—horses, cattle, and sheep. Fishing should be fine in the lake, as it now is in the surrounding mountains. Thus the laymen would have this to be a center of light and of joy and of rest for all the toilers in God's blessed vineyard; a Mount of Transfiguration, where they may catch a glimpse of the divine glory and then return to their task from these scenes that lift the heart and mind nearer to God. It is an earnest of success when such men as John R. Pepper, R. B. Davenport, A. D. Reynolds, I. P. Pettijohn, B. M. Burgher, and Gen. J. S. Carr, after patient investigation running through two or three years, have given their indorsement to this great movement. Their painstaking care, their patient hearing of all parties, their frequent visits to all the proposed sights well deserve the grateful acknowledgment and generous support of our great Church. These laymen are leading in a noble work. To this writer what is known as the Laymen's Missionary Movement, following as it does the organization of the women in foreign and home mission work—all children of the last twenty-five or thirty years—has in it almost the inspiration of the star that led the wise men across the plains of Judea to the sleeping Babe in the manger at Bethlehem.

About Waynesville we all understand that Bishop Atkins is the father of this movement; and the writer of this article happens to know that he has had it on his heart and mind for ten or twelve years, and may very well be called the grandfather of it.

About twenty years ago I first came to Asheville to take a position in the Asheville Female College when Dr. Atkins (now Bishop Atkins) was called to the Presidency of Emory and Henry College. That truly noble and godly man, Prof. B. E. Atkins, was in charge. He had me to travel and do some drumming for the college. On one of my trips I was in Waynesville for the Sabbath day. I was an entire stranger. I think it was in September, and there was a little bracing coolness in the air that made it a joyful tonic; the gentle warmth of the sun rested like a benediction on the mountains rolling away to the horizon. I walked alone over the green hills and along the beautiful valleys, and, like the early settlers of our country, I drove down my stake and said: "Here, please God, I will spend my declining years and look at last upon this fair scene of our merciful God."

And so here I am, a superannuate at seventy-one, eating and sleeping well and trying to be ready when "sunset . . . and one clear call" shall come for me.

"HE CARETH FOR YOU."

By Mrs. Robt. C. Stevens.

Behold the lilies of the field
In radiant beauty clad;
A rich perfume they ever yield,
They make the whole world glad.

The sparrow falleth in his flight,
Unseen by human eye,
Alone he flutters on the ground,
Alone is left to die.

Not yet alone; the Father sees
And takes note of his fall;
The great God of Nature is
The Father of us all.

A man is lying on the plains,
No loving friend is near;
The tide of life ebbs slowly out,
His heart is filled with fear.

In fleeting visions now he sees
His life in follies spent,
His heart cries out, "Lord, pity me!"
I truly do repent."

There steals into his heart the peace
The world can never give,
A sweet, still voice whispers to him,
"I died that thou may'st live!"

Augusta, Ga.

GEORGIA LETTER.

(By Rev. Geo. G. Smith, D. D.)

I am sure in my previous letters I have shown clearly that there was a man born in Galilee, known asJesus of Nazareth, the son of Joseph, who claimed to be the only begotten son of God, the Saviour of the world. That he lived as no other man ever lived, that he taught as no other man ever taught, that he did what no other man ever did and that he died and rose from the dead and that as he promised before his death, he sent his Holy Spirit upon his disciples and attested to their consciousness that he was enthroned in Heaven, and that he still sends that Holy Spirit to all who accept him as a Saviour is the purpose of this letter. That he did predict his own death, that he did tell of the events that would attend it, is beyond all question, that he died as he said he would on the cross, that he was buried no intelligent man has ever doubted, who believed the truthfulness of the Gospels, and that he rose again the third day is so positively asserted in every book of the new Testament that no man can doubt that the writers believed it to be true. It seems to me useless to try to prove this statement; one has but to read the books to recognize it as true whether he believes the books inspired or not. No discrepancy in the detailed account affects the main fact that the record says he did rise, and his disciples at that time bore testimony to it and that tney could not have been deceived nor designed to deceive others. I do not enter into any argument to prove the record true. I know the various efforts to hold the Christian faith and reject the resurrection of Jesus Christ, but they are based on the unreliability of the New Testament as history. Either every book in the New Testament is false or Jesus did rise from the dead.

The Lord of Glory, however, did not leave it for a human record to alone prove the fact of his resurrection. He did not leave that fact to be alone established by those who saw him during his stay on earth, he promised to all if they would tarry in Jerusalem that he would attest it from Heaven. They had but to wait and see. If he had ascended the Holy Spirit should come, and they should know him. The record states that they did wait, and the Holy Spirit did come, and did attest the fact of Christ's glorification, and the complete fulfillment of his promises; but he not only promised this to his disciples then living, but that this attestation should be made to every one who received him, to the remotest age.

This testimony was to be unmistakable. There should be such changes wrought in feeling and character that there could be no room left for doubt. There was to be a personal experience. He has given to the scholars of all the world, Germans, Frenchmen, Englishmen, men of all lands the same experience that he gave to the savage. In all lands among all peoples when men have believed in Him, there has been light and joy. Differing in many things those who have trusted and loved the Lod, have found Him true to every promise he ever made. He has not made men perfect, but he has made them sincere. He has not made them infallible, but he has made them tractable and wise to salvation. He has made those who were bitter foes harmonious. He has given to the sincere, the power to believe, and see things which no earthly vision has seen, and in all lands men have found every promise he made has been met.

The Lord as yet does not have a universal sway, and alas his disciples are often erring men and women, but every age brings men nearer to him. If they will to do his will they know of the truth of his teaching.

I have now in a few simple, straightforward, unpretentious letters given the grounds of my faith in my Divine Lord. He has not answered many questions I have propounded. He never will. I could not comprehend him if he did, but he has told me everything I need to make me happy here, and happy hereafter. He has not taken us out of a sinful world, but he has kept us from the evil. He has not made us rich but he has taught us how to be poor and peaceful. He has not kept us from pain of body but he has given us joy of soul. He has not made us all we ought to be, but he has given us the spirit, which purifies and, strengthens, and which makes us more like him.

He has not taken us to Heaven, but he has brought us unto the Kingdom of Heaven in this world. He is the son of righteousness, whose glorious light attests his presence. He has not abolished death, but has brought life, and immortality to light. He has not required great mental power or great learning to enable us to understand him, but has preached glad tidings to the poor and promised them the Kingdom of Heaven.

Science, Philosophy, History, all have been arrayed against him, but he has subdued or will subdue them every one and make them his servants. It is alas true, that there are great multitudes who know him not, but fewer now than they ever were before. It is sadly true that he has been betrayed in the house of his friends but despite it all he still triumphs. A day with him is as a thousand years, and a thousand years as one day. It is sadly true that the Lord of Lords loving and tender must gird his sword upon his thigh and go forth to war with evil yet in men and things, but it is gloriously true, that he will yet be crowned and the cry of the world will be,

"Bring forth the royal Diadem
And crown Him Lord of all."

It is hardly necessary to say that this series of homely letters is a mere introduction into a great domain—but I hope it shows how little is really demanded in order to satisfy many minds. Those great questions of Theism of the Divinity of Jesus Christ, of Science and Religion, of Chriticism, Higher and Lower, of Christian Philosophy will engage the greatest minds for ages to come. My readers have neither time nor, many of them, capacity, for these advanced studies in Apologetics, but all can have a heart-felt experience which will be a thousand times more convincing than any argument merely addressed to the intellect. Peter, the Fisherman, knew more than Socrates, the Philosopher, for Peter had seen the Lord and we may have a like precious faith with Peter. Earnest prayer is better than all reasoning.

A GRAVE MINISTERIAL DEFECT.

(By Bishop Henry White Warren.)

That there may be and is a grave ministerial defect does not assert that there are not many excellencies and perfections. "A" is an article of the singular number. Yet if the admired Venus de Melos had a snub nose it would detract from its present perfection. If the Sistine Madonna were cross-eyed, that rapt look beyond the altar would suffer detraction. If the Apollo Belvedere had one arm or limb less perfect the general effect would still be imposing.

The defect herein alluded to is the unwillingness and consequent inability of some ministers to deal with the question of property in relation to the cause of God and man in this world, and especially in its relation to personal Christian character and enjoyment. The Old Testament had no such defect, neither had Christ. He made giving to the poor the condition of one man's inheriting eternal life. Though he went away sorrowful, he doubtless returned again, for who that ever looked in the face of infinite love that "loved him" could stay away? The state of mind in which Jesus was when He gave that advice is clearly shown. Christ's followers gladly ministered to Him of their substance. After Pentecost no man counted aught that he possessed as his own.

The question of property is the leading question of the day. The clamor about men enjoying property they never earned, and of men who earn property they never enjoy, is being raised in all the nations. If a minister is to be a leader of the people he must be a master in the things the people think about. But it is the world-wide and age-long relation of property to Christian character that this article considers. Since God is the source of all property, and He alone gives men the power to get wealth, it is evidently meant that property should have a most genial and beneficent relation to the best and highest life of the individual, and to the cause of God in the whole world. There are ministers who can make it appear so. Chaplin McCabe gathered millions and every man was a better friend to him and to God for the giving. But all ministers are not so. There are some who din and dun people for money in a way that hardens the heart, and makes the poor subjects hate both the preacher and his cause. Not so with the Bible. Its incentives for giving are charming allurements. Cast thy bread upon the waters and find it again multiplied. Give and it shall be given you, good measure, pressed down, shaken together and running over. Benevolence is related to soul growth. The liberal soul shall be made fat. Honoring the Lord with one's substance is the way to prosperity. These preachers would have no difficulty in making a boy enjoy sharing peanuts or peppermints, but when they come to men they lack the tact that Paul had, whose converts would have plucked out their own eyes and given them to him had it been possible. Lessons might be learned from the insurance agent and promoter. They do not begin with a demand for money but with a rehearsal of advantages. I judge that no Christian could vividly see the facts of the kingdom of God among men today without being on fire to have a part in that glorious progress. What are some of these facts?

First, in regard to the part the Church must take in education. The Church's future existence seems to turn on this point. It must minister to a developed class of people. This can be done only by a developed ministry. The state is appropriating vast sums to develop its citizens, but not to develop a Christian ministry. There are occassional symptoms that some men have sought to inaugurate and maintain this vast system as an agency opposed to the Church.

What are the facts? Of 1,821 college graduates in eleven theological schools of six leading denominations 1,704 were from Christian colleges. There were not over two or three per cent from state colleges. Fifteen young men who felt called of God to the Christian ministry went to a certain state university that was regarded the most highly of any for being pervaded with Christian influence; its president a minister of the gospel. When those men came out only five had any inclination to enter the ministry. And some of these were befogged with serious and enfeebling doubts.

Sixty-eight per cent of the missionaries sent out by our Church in the past five years have been from denominational colleges, sixty-one per cent from our own colleges. The next ten years will bring a severe test on the denominational colleges of the country. And it would be a very serious defect in the ministry if it did not cause the laity to see it.

One phase of this serious defect is that so few ministers have any influence in the making of wills. There is a proper resentment against the hierophants of any system who hang over death beds and guarantee exemption from a deserved purgatory in the next world for a payment of ill-gotten money in this. But a minister ought to be in such loving relation to his people that they would gladly consult him about the final disposition of property. An army of 45,000 Methodist Episcopolians is sent over every year to follow him who rides the white horse of victory on the other side. Probably a fourth of these dispose of their property before going. Nearly every one of them should remember some phase of the cause of God specially in that final disposition. A Conference like the New York should have at least one hundred and fifty such bequests reported at each session. It would add rest and satisfaction to the dying bed of the testator, and thrilling emotion to the welcoming, "Well done" of the Master.—N. Y. Christian Advocate.

BISHOP FITZGERALD ON VANDERBILT UNIVERSITY.

Though not now a member of the Board of Trust, my interest in Vanderbilt University is undiminished. It has done a work in the past for which we ought to be proud and thankful. Before it stretches a future that seems to bs illimitable in its possibilities of growth and usefulness. I had hoped that the differences of opinion among us concerning it might be adjusted. I have prayed to the head of the Church for his interposition as a peacemaker, and for his help in this our time of need. In the controversy going on I have been disinclined to take part. The world, the flesh and the devil I have been fighting more than fifty years, and I am still trying to be a good soldier of Jesus Christ. But I have no heart for combat with Methodists or other fellow-Christians. As I draw nearer to the rest that remains, my hope grows sweeter that the song of peace creation's morning heard I shall hear inside the gates of that city into which no discord enters and out of which no child of God shall ever depart. My relation to the men who represent opposing views as to the present situation in Vanderbilt University intensifies my desire for unity and fortifies within me the conviction that this unity ought to be attainable. There is Chancellor Kirkland, clear-headed and large-hearted, whose executive energy and sagacity have made his administration brilliantly and memorably successful. There is Bishop Hoss, to whom I have looked through these many eventful decades as a man whose knowledge went beyond that of others; whose speech was readier, to whom I had been in the habit of thinking aloud, and to whom I was looking to see my body laid to rest when God's good time for me should come. There is Bishop Hendrix, a scholar and a worker who knows men, and who knows books, who has sat at the feet of the Master and learned of him the lessons he has taught so long in his name. There is Bishop Wilson, the Senior Bishop of our Church, who has had a way of grasping the great truths of the gospel of Christ in a brain of uncommon capacity and setting them forth to the edification of waiting congregations who have heard from his lips the message of God. There is Dr. Winton, whose candor and clear thinking, clothed in pure English, and readiness of utterance mark him as a thoughtful man who is worthy of the attention of thoughtful men in an unusual degree. There is Dr. Ivey, Dr. Winton's successor as Editor of the Nashville Christian Advocate, who has a way of taking things by the right handle and making clear to others what he sees. There are Bishops Candler and Atkins and Laymen Cupples and Cole and others equally worthy, of whom I resist the temptation to speak. They are men of whom everything good might be spoken as to their competency and trustworthiness. The whole Church could not furnish a body of men who would be their superiors. The friendly reader sees the point to which I am driving. Let these men get together and, with the help of God, settle this matter of Vanderbilt University in a way that will please him and bless his Church. Let there be among them no struggle for victory for its own sake merely. In behalf of the equities involved and the great interest at stake, let all technicalities be waived as far as possible. Let there be no imputation of unworthy motives. Let no groan of distress or howl of rage follow the announcement of the decision when it shall be made. Let the ownership by the Church of Vanderbilt University be affirmed so plainly that he that runs may read and the doubters doubt no more. Let the Methodist Episcopal Church, South, take it closer to its heart and do more for it than ever before. And let the family which has been its founder be encouraged in the belief that its greatest success is yet to come, and that their benefactions could be poured into no channel that is safer or more promising of good.—O. P. Fitzgerald in Nashville Christian Advocate.

If ever consistency is a jewel, it is adorning a mother's crown. Few of us, until we enter the new life of motherhood, realize the sublime difficulty of being like our Great Example, the same yesterday, today, and forever. I cherish my childish loves—the memory of that warm little nest where my affections were fledged.—George Eliot.

There are people who would do great acts, but, because they wait for great opportunities, life passes, and the acts of love are not done at all.—F. W. Robertson.

Our Children's Home Department

Edited by Supt. H. A. Hayes

GOOD-CHILDREN STREET.

There's a dear little home in Good-Children street,
My heart turneth fondly to-day
Where tinkle of tongues and patter of feet
Make sweetest of music and play;
Where the sunshine of love illumines each face
And warms every heart in that old-fashioned place.

But when falleth night over river and town,
Those little folks vanish from sight,
And an angel all white from the sky cometh down
And guardeth the babes through the night,
And singeth her lullabies tender and sweet
To the dear little people in Good-Children street.

—Eugene Field.

RESOLUTIONS OF THE SHELBY DISTRICT CONFERENCE CONCERNING THE CHILDREN'S HOME.

Whereas, the Western North Carolina Conference now has a property worth about $75,000 in our Children's Home, and this property only cost our Conference about $18,000 above the gift of Winston-Salem and this Children's Home is now providing for seventy-four orphans and

Whereas, there are now 243 approved applications for whom we have made no provision.

Resolved first, That we recognize our responsibility in providing for the 243 helpless children and rejoice in the honor that Providence has thus thrust upon our Conference.

Resolved second, That we endorse Prof. Hayes in his godly zeal and faithful and efficient services as Superintendent of our Orphanage.

Resolved third, That we renew our pledge to the generous and habitual, financial and moral support of this great institution and that we will press its claims upon the attention of our charges.

Geo. D. Herman,
Wm. J. Arny,
W. V. Honeycutt,
B. Wilson.

SUPPLIES RECEIVED.

Misses Frances Morris and Martha Call, Mocksville, 1 Box Clothing; Rev. J. W. Clegg, Cornelius, 1 Box Clothing, etc.; W. F. M. Society, First Church, Salisbury, 1 Box Clothing; W. B. White, Winston-Salem, 1 Combination Kitchen Set; S. H. Wilmoth, Booneville, for Yadkinville Circuit, 1 Barrel Apples; Mrs. G. L. Miller, Winston-Salem, 6 cans of apples; Z. L. Groom, near Greensboro, Donation on Cow, $25.00; Mrs. W. H. McClure, Hayesville, 1 Box Bedding.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING AUGUST 3, 1910.

Gastonia Sunday School, $6.82; Franklin Sunday School, $2.50; Wentworth Sunday School, $1.52; Concord Sunday School, $10.00; Mt. Vernon Sunday School, Hudson, $.46; Zion Sunday School, Thomasville, $1.00; Broad Street Sunday School, Statesville, $40.27; Ozark Sunday School, Gastonia, $4.20; Hiddendite Sunday School, $2.00; Rutherfordton Sunday School, $2.75; Forest City Sunday School, $8.11; Plateau Sunday School, Newton, $1.40; West Hickory Sunday School, $2.53; Maiden Sunday School, $1.80; Seversville Sunday School, Charlotte, $4.59; Salem and Southside, Winston, $6.03; Stanley Sunday School, $1.12; Dallas Sunday School, $2.00; Concord Sunday School, Bessemer City, $4.46; Ebenezer Sunday School, Belmont, $3.20; Groome's Sunday School, Guilford College, $.75; Randall Sunday School, Norwood, $5.10; Epworth Sunday School, Concord, $3.62; Bethel Sunday School, Salisbury, .92; East Spencer Sunday School, Salisbury, $2.00; Boonville Sunday School, $.76; Adley Sunday School, $1.20; Wilkesboro Sunday School, $1.60; Holt's Chapel Sunday School, Greensboro, $1.20; Lincolnton Sunday School, $1.25; Center Sunday School, Greensboro, $3.00; Mt. Carmel Sunday School, Belew's Creek, $.76; Concord Sunday School, Farmer, $2.70; North Main Sunday School, Spencer, $1.80; Centenary Sunday School, Mooresville, $2.94; Mt. Olivet Sunday School, Kannapolis, $6.53; Delta Sunday School, Sandy Ridge, $3.94; Shiloh Sunday School, Granite Quarry, $3.22; Spring Garden St. Sunday School, Greensboro, $11.80; Trinity Sunday School, King, $1.10; East Bend Sunday School, $.85; West End Sunday School, Winston-Salem, $13.85; Zion Sunday School, Gold Hill Ct., $2.00; Ebenezer Sunday School, Glenola, $5.00; Mission Sunday School, Asheville, $3.90; Highlands Sunday School, $4.18; Pine Grove Sunday School, Winston-Salem, $.67; Oak Grove Sunday School, Mt. Airy, $2.40; Epworth Sunday School, Mt. Airy, $1.66; Liberty Sunday School, Gold Hill, $3.00; Oak Grove Sunday School, Mocksville, $.35; Liberty Sunday School, Mocksville, $2.03; Bakersville Sunday School, $1.70; Horse Shoe Sunday School, $1.29; Brevard Sunday School, $6.27; Marvin Sunday School, Waxhaw, $1.00; Fountain Hill Sunday School, Polkton, $1.50; Grace Sunday School, Monroe, $1.25; North Monroe Sunday School, $1.40; Smyrna Sunday school, Monroe, $.60 ; Valle Crucis Sunday School, $5.97; Maple Springs Sunday School, Almond, $2.30; Murphy Sunday School, $15.10; Shady Grove Sunday School, Waynesville, $4.40; Glen Alpine Sunday School, $1.50; Sharon Sunday School, Shelby, $1.10; Triplett Sunday School, Mooresville, $1.55; Mt. Pleasant Sunday School, Asheville, $4.85; Morganton Sunday School, $6.52; Marshall Sunday School, $3.19; Mt. Zion Sunday School, Cornelius, $4.00; Mt. Pleasant Sunday School, Donnaha, $1.47; Infant Class, Stoneville, $1.12; Mt. Gilead Sunday School, Trinity, $4.50; Centenary Sunday School, Greensboro, $5.90; Vanderburg Sunday School, Mooresville, $1.00; Brevard St. Sunday School, Charlotte, $4.68; Love's Sunday School, Walkertown, $11.90; Canton Sunday School, $6.88; Bethesda Sunday School, Walnut Cove, $2.26; Beulah Sunday School, Moravian Falls, $1.00; Mt. Olivet Sunday School, Erect, $4.75; Pleasant Grove Sunday School, Charlotte, $3.45; Riverside Mission Sunday School, Asheville, $1.00; Haywood St. Sunday School, Asheville, $6.04; Palm Tree Sunday School, Lawndale, $1.32; Mt. Olivet Sunday School, Enterprise, $4.30; Norwood Sunday School, $20.35; Fork Sunday School, Norwood, $2.44; Bethel Sunday School, Denver, $.36; Gay's Chapel Sunday School, Salisbury, $.56; Thermal City Sunday School, $2.50; Center Sunday School, Mocksville, $1.40; Clarksbury Sunday School, Statesville, $2.21; Andrews Sunday School, $4.39; Sweetwater Sunday School, Hayesville Ct., $1.31; Arney's Sunday School, Worry, $1.75; May's Chapel Sunday School, Newton, $1.30; Webb's Chapel Sunday School, Sherrill's Ford, $1.50; Friendship Sunday School, Newton, $.98; Mt. Pleasant Sunday School, Sherrill's Ford, $1.28; Trinity Sunday School, Dysartsville, $2.50; Pleasant Hill Sunday School, Marion, $1.00; Burnsville Sunday School, $1.13; Total, $376.76.

Cash.

Jefferson Circuit, $3.00; Cedar Hill Church, Ansonville, $6.40; Rock Springs Circuit, Denver, $9.40; Ladies' Aid of West End, Gastonia, $9.40; Farmington Circuit, $4.00; Mount Zion Station, $6.18; Lenoir Circuit, $15.00; Mt. Pleasant Circuit, $3.75; Henrietta Church, $5.00; West Greensboro Chapel, $12.25; Sigma Theta Sunday School Class, Charlotte, $6.25; T. L. Rawley's Class of Men, Centenary, Winston-Salem, $25.00;, Centenary Baraca Class Centenary, Winston, $8.33; Total, $113.96.

REPORT OF REV. J. P. RODGERS, AGENT, FOR WEEK ENDING JULY 30, 1910.

Subscribed.

High Point: Mrs. J. J. Farriss, $100.00; J. E. Perryman, $5.00; R. O. Lindsay, $50.00; Dr. F. E. Perkins, $40.00; W. C. Beavens, $25.00; J. P. Redding, $100.00; J. M. Harrell, $100.00; Prof. Harry Howell, $100.00; Joseph Best, $25.00; A. J. Owen, $50.00; Mrs. J. A. Lindsay, $100.00. Trinity: G. T. Wood, $100.00. Pinnacle: W. J. Spainhour, $.25; Miss Eliza Edwards, $.50; R. T. Coe, $.50; J. A. Bowles, $1.00; Levi Watson, $1.00. King, R. F. D. No. 2: R. G. Gentry, $1.00; Mrs. R. G. Gentry, $1.00; I. G. Gentry, $1.00; Mrs. J. H. Ham, $1.00; Miss Emma Gentry $1.00. King, R. F. D. No. 1: Mrs. M. J. Meadows, $1.00. Dalton: J. W. Rutledge, $5.00. Mt. Airy, R. F. D. No. 5: W. M. Sparger, $1.00. Mt. Airy: George Marshall, $1.00; Total, $811.25.

Cash.

Mrs. J. A. Lindsay, $20.00; W. J. Spainhour, $.25; J. W. Rutledge, $5.00; Miss Emma Gentry, $1.00; Mrs. J. H. Ham, $1.00; I. G. Gentry, $1.00; Mrs. R. G. Gentry, $1.00; R. G. Gentry, $1.00; R. T. Coe, $.50; Miss Eliza Edwards, $.50; George Marshall, $1.00; W. M. Sparger, $1.00. Total, $33.25.

Paid on Former Subscription.

F. M. Weaver, Asheville, $25.00; M. M. Courtney, Lenoir, $25.00; A. M. Lentz, Norwood, $2.50; W. T. Wilkinson, Charlotte, $25.00; F. P. Brame, Greensboro, $1.00; H. N. Forester, Sumter, S. C., $5.00; C. C. Hudson, Greensboro, $12.50; J. F. Goolsby, Donnaha, $2.50; Miss Kate Swanson, Pilot Mountain, $1.00; F. E. Stockton, Greensboro, $10.00; Emily and Mary Ramage, Weaverville, $1.02; B. F. Davis, Morganton, $10.00; A. N. Todd, Lenoir, $5.00; Misses Kerr, Asheville, $5.00; T. C. Breeding, Waynesville, $2.00; J. T. Gardner, Shelby, $10.00; T. D. Payne, Charlotte, $5.00; H. B. Slack, Greensboro, $1.00; F. M. Scroggs, Morganton, $12.50; W. J. Osborne, Greensboro, $10.00; W. C. Gatewood, Spencer, $25.00; C. L. Mock, Spencer, $3.00; V. M. Spencer, Greensboro, $1.00; R. F. Rice, Greensboro, $6.25; R. H. Melvin, Greensboro, $2.50; Miss Mamie Moore, Cooleemee, $1.00. Total, $209.77.

The gift of Jesus to mankind has been his faith in the never-failing presence of an infinite love. He, first of all human beings, rose to this perfect and unfailing confidence, and so has inspired the human race with this divine influence.—James Freeman Clarke.

From the Field

Correspondence, Reports, Etc.

Great Meeting at Madison.

After two months of thorough preparation, a great meeting was begun in the Warehouse at Madison, July 17th, and was carried on for two weeks. Rev. J. E. Abernethy was the preacher, and after the first two days, he had conversions at every service, morning and night. Over 200 came to the altar and accepted Christ as a personal Saviour, and besides this hundreds of Christians were greatly quickened in their spiritual life, and responded to the appeal of the evangelist to engage in personal work. It has been many years since such a meeting has been held in this section, and yet such scenes were enacted in this old conservative town of Madison as reminded us of camp-meeting days. The crowds were remarkable for their profound interest as well as thier great numbers, as many as 1500 being present at some of the evening services. During the morning hours all the stores were closed to enable business men and their employees to attend. It was noteworthy that there was no excitement, nor undue persuasion, and the attitude of the converts proved the genuiness of the work. As some one remarked, they had never seen so many happy people together before. And what impressed the on-looker most of all was the deep conviction of sinners in both dissipated men and careless young women, where there had hitherto been such apathy and spiritual coldness. Perhaps the most beautiful service was the Young people's meeting which was conducted by Brother Abernethy with rare skill and winsomness. All admit that there has never been such a powerful preacher heard in this section, and the meeting will never be forgotten by those who were fortunate enough to be here. Dr. Geo. L. Palmer, of Toronto, Canada, assisted the pastor in the musical part of the service, and did splendid work with the large chorus choir. We feel sure that no other two men on the continent could have done so much for us, and brought such an awakening, as these two men, through the power of God have been able to do. L. W. C.

Lenoir Circuit.

We are glad to mention again the goodness of God to His people, on Lenoir circuit. Cur work seems to be moving onward at a good average rate. During the past week we held the first revival meeting in our new church at Whitnel, which resulted in about fifty professions of faith and twenty-four additions to our church, with some others yet to join while others will go to other churches. May refreshing showers continue to fall as we go on to our next meeting. May the Lord bless all the brethren and give them souls for their hire.

J. O. Ervin.

Mount Holly.

We have maintained silence for a season. The Advocate is a medium through which we may communicate the progress of Zion. The Lord has been good to our people. Three special meetings have been held which resulted in gracious revivals, and over three-score members added to our church. At our first we did all the preaching, and at the second, which was held in our Mt. Holly Church, Dr. L. L. Nash did nearly all the preaching, which he did most acceptably and with great efficacy and success. He has retained his old time power and zeal and our people heard him gladly. Our third meeting was held at Moore's Chapel, Paw Creek. Here Dr. Gilbert T. Rowe preached for us two days and it is putting it mildly to say that our people have not heard greater pulpit efforts. He is thoroughly orthodox, and evangelistic. The meeting continued eight days, and at the close our third quarterly conference was held. Dr. Scroggs came ahead of time and preached Friday night, twice on Saturday and at 11 a. m. on Sunday. Twice before has Dr. Scroggs been my presiding elder, beginning eighteen years ago on the Statesville District. It was said of Moses that when he had served out his day and generation by the will of God that his physical strength had not abated neither had his eye sight grown dim. This much at least may bs said of Dr. Scroggs, that in all these years his physical strength has not abated, but rather increased with renewed vigor and power. His preaching likewise is with greater spiritual and mental strength and energy. He claims that he is growing young rather than old. Such men give strength and dignity to the presiding eldership, and more like him would put a stop to so much critticism of the office.

Cordially,

J. A. Bowles.

Belmont Park.

Rev. L. A. Falls has returned to his home in Charlotte, after a month's stay at Wrightsville, very much improved in health. He has laid aside his crutches and has just about regained his normal weight. He attended both services yesterday and officiated at the Lord's Supper last night. His many friends will be glad to learn of the improvement in his health.

Yours very truly,

W. C. Jones.

Charlotte, N. C., Aug. 8, 1910.

CHILDREN'S DAY FUND, WESTERN N. C. CONFERENCE.

Rev. J. R. Payne in his article in the Advocate of July 28th on "Sunday Schools in W. N. C." in taking his figures from the Journal makes quite a discrepancy between our reports. The figures as published in the Journal have never tallied with mine. The Journal says that $524.57 were contributed on Children's Day. I received and receipted for $444.55. The difference between us is $80.02. This is just as far as I can go in explanation of the error.

Last year, 1908, the difference was even greater than in 1909. I called attention in the Advocate to the matter, and hoped that the reports would be nearer together at last Conference than results show.

We contributed $200.00 this year to the special Chair in Vanderbilt University.

H. F. Chreitzberg.

THE FRANKLIN DISTRICT CONFERENCE.

Convened in the town of Franklin, July 28, 1910, Rev. J. E. Gay, P. E., in the chair. The attendance upon the conference was not large, but it must be remembered that Franklin is somewhat difficult of approach from the North Carolina side especially.

The reports by the pastors present were indicative of substantial growth in the District.

The visiting brethren were: Prof. Olin S. Dean, Pres. Weaverville College; Prof. E. H. McNeil, Director of the Academy of Music for the Blind, Macon, Ga.; Rev. W. L. Sherrill, representative of the North Carolina Christian Advocate, Greensboro; Rev. C. F. Kirkpatrick, of Brevard; Rev. J. P. Rodgers, Winston-Salem. The following were elected as lay delegates to the approaching Annual Conference: J. A. Porter, E. P. Dowdle, Prof. R. L. Madison and C. A. Byrd.

The preaching was done by the following brethren: Rev. C. H. Neal, Rev. W. L. Sherrill, Rev. L. D. Thompson, Rev. J. P. Rodgers, Rev. A. S. Raper, Rev. C. S. Kirkpatrick, Prof. O. S. Dean, Rev. J. E. Gay, and Rev. W. E. Abernethy.

The following resolution was adopted by the Conference: Resolved, 1st, That our preachers appoint in every church some suitable person to furnish news for the Advocate.

Second, That this District Conference offer a prize of $10.00 to the person securing the largest number of subscribers by the first day of October, 1910; provided the Advocate will offer a cash prize of $5.00 for the next highest."

Sylva was chosen by the Conference as the place of meeting for the 1911 District Conference.

Vote of thanks was presented Rev. J. E. Gay, presiding elder of the Franklin District, for the excellent work he has accomplished and the uniform brotherly treatment he has accorded each minister.

Despite the small attendance it was a noteworthy conference from the standpoint of Christian fellowship, fraternal good-will, frank, heart-to-heart discussions indulged in by the various members of the Conference, and the cordial hospitality shown by the Franklin people.

Loy D. Thompson, Secretary.

MORGANTON DISTRICT CONFERENCE.

I give you herewith a report of the Morganton District Conference at your request, and yet you have the items of interest.

The Conference met at Forest City at 9 a. m., July 28, Rev. R. M. Hoyle, P. E. in the chair. He is always on time and the Conference transacted the business before it without haste but on time. Roll called showed all the charges represented, except Morganton and North Catawba circuits. The pastors of Spruce Pine, North Catawba and Morganton circuits were not present on account of sickness.

J. B. Carpenter was elected secretary.

The disciplinary requirements were looked after by committees on Spiritual State of the Church, Missions, Education, Sunday Schools and Epworth Leagues, Temperance, Bible Cause, Social Evils and Worldly Amusements, and Quarterly Conference Records.

The pastors made their reports the first day and the committees were ready to report promptly for discussion. On the Spiritual State, the following resolutions were adopted:

First, that it gives us pleasure to note the good things reported, and we wish in this way to express our gratitude to God for our success. Second, we deplore our failures and imperfections along other lines as indicated in the reports, and we hope in the discussion efficient remedies will be suggested.

On Missions, the reports indicate payment of assessments, and recommend formation of Women's Societies, Organizing Sunday schools into Missionary societies, recommends Go Forward, and Missionary literature as a help to forming missionary conscience, endorsed the Laymen's Missionary Movement, urged the charges now receiving help to become self-sustaining. In discussing this report the laymen proceeded to elect Fred McNeer, lay leader for the district and D. F. Giles assistant. Their addresses are Rutherfordton, R. F. D. No. 2, and Marion, N. C.

The report on Education, rejoices in the success of our denominational schools, and while we believe in the education of the masses, look for the success of the church in the schools where the Bible is taught, recommends the preaching on Christian education.

The report on Epworth Leagues and Sunday Schools, reveals the fact that the health of the League is poor in the district, two having passed away this year, insonia seeming to be the disease. Our Sunday schools are in a healthy state, and doing the work in a commendable way.

The report on Temperance, rejoices in the growth of temperance, sentiment and the decreased use of intoxicants, urges our people to give support to the officers of the law, who are trying to enforce the prohibition laws of the state, and to refuse to support for office, any who neglect their duty in enforcing law. Urges County Superintendants to see to it that the law is inforced in our common schools in teaching the effects of narcotics and intoxicants on the human system, urges the passage of laws suppressing near-bear joints, or subterfuges for ilicit sale of intoxicants.

On Bible Cause, our preachers are urged in taking collections to explain to our people the great work being done by the society.

On Social Evils and Worldly Amusements, the following resolution was adopted:

"Be it resolved, that we as a Conference, deplore, denounce, discredit and discountenance those common forms of worldly amusements and social evils which are so destructive to the true and higher church life of to-day. God forbid that we should be lovers of pleasure more than lovers of God. We must continue as in days of old to be a peculiar people, zealous of good works and separate and distinct from the world. What we need to-day above everything else is the expulsive power of a new affection, a power that will drive out from the mind of the church the love of worldly amusements and social evils, and fill it with the love of God.

The evils mentioned in and denounced by the above resolution are card playing, dancing, indecent, unclean picture shows, vaudeville shows, circuses, gambling, and the very modern and very popular amusement, "Base-Ball."

The report on quarterly conference records shows that our records are fairly well kept, with a few careless exceptions. The records for Thermal City, Rutherfordton, Morganton Circuit, Table Rock, Broad River, Green River, Spruce Pine, and North Catawba Circuit were not present and without a good reason this is unexcusable on the part of the Recording Stewards.

Resolutions were adopted commending the North Carolina Christian Advocate, rejoicing in its success and promising loyalty to it as one of our most needed and useful institutions.

Resolutions of thanks were voted Forest City for the open-handed hospitality extended to the Conference.

President McKay, of Rutherford College, Editor H. M. Blair, of the Advocate; President Trowbridge, of Brevard Institute; Prof. Aldridge, of Trinity College, and Supt. Hayes, of The Children's Home, were welcome visitors to the Conference and were heard with interest as to the several interests that they represented.

The following were elected lay delegates to the Annual Conference: D. F. Giles, Marion; J. N. Biggerstaff, Forest City; T. L. Hemphill, Morganton, and J. B. McKay, Rutherford College. The alternate delegates elected are K. J. Carpenter, Rutherfordton and D. B. Johnson, Henrietta.

Peter A. Rome, of Cliffside Circuit, Jno. W. Bennett, W. G. Lowe, and D. C. Thompson, of Rutherford College were licensed to preach.

Rev. M. A. Osborne was recommended to the Annual Conference for admission on trial in the traveling connection.

Morganton was unanimously selected as place of meeting next year.

The preaching during the Conference was uplifting and with the old time fire, by D. S. Richardson, W. G. Mallonee, Albert Sherrill, M. H. Tuttle, W. F. Womble, H. H. Jordon, J. L. McNeer, R. M. Hoyle and J. E. Womach.

We would not close this report without mentioning the Presiding Elder, R. M. Hoyle, and the pastor of Forest City, J. F. Moser. The Conference was brought under obligation to them for the success of the Conference. A district guided by the wisdom of Bro. Hoyle is almost bound to be a success. He means business and his preachers catch the inspiration. Bro. Moser endeared himself to the Conference by anticipating their every want.

The Conference at Forest City must be written down as a great success.

Secretary.

OXFORD ORPHANS COMING.

The orphans from the Oxford Masonic orphanage have given Greensboro a date, Auugst 22, and will be here then. Other places wanting that date are waiting for them. Greensboro people, Masons and all, have another opportunity to show that their hearts still lie in the right place and are full of the "milk of human kindness." They have never fallen down on a sound proposition. They have a good one in the orphans and know a good thing when they see it.

Fourteen orphans—ten pretty girls and four bright boys. All smart ones made so by their good training in that grand old Masonic home for the orphans, the first one in the South, at Oxford, N. C., where already more than two thousand orphans have been cared for and educated, who were otherwise without these blessings. There are now about three hundred in the home by the grace of God and the loyalty of the people of North Carolina and Greensboro and Guilford county especially. If your heart is not in the right place have it ajdusted by going to see these orphans, with your family, some of whom may yet become orphans.

Remember the date, August 22, at Smith Memorial building. It will be a good show for 25 cents.

NOTICE.

Applicants for admission on trial will be examined on "Bank's Manual of Christian Doctrine" instead of "The Bible in reference to doctrines generally."

Please take notice and prepare accordingly. W. F. Womble.

SALISBURY DISTRICT CONFERENCE.

The Salisbury District Conference met at the First Church in Salisbury, Thursday, July 28, and continued in session till Saturday following, adjourning at 12 o'clock of that day. Rev. Dr. J. C. Rowe, the presiding elder, was in the chair. Rev. C. M. Short was elected secretary, and Rev. H. C. Sprinkle was chosen assistant secretary.

All the pastors of the District were in attendance during the Conference but two, and they were detained on account of sickness. So large was the attendance of both laymen and preachers that our presiding elder was led to remark that it was the largest attendance he had ever seen at the first session of a District Conference.

Dr. Rowe presided with grace, dignity and impartiality, and the program which was arranged showed his wonderful insight into the work of the District.

The reports from the various charges indicate that the church is making splendid progress over the district.

The new church enterprise at Kannapolis came in for due consideration, and a committee was elected, consisting of Dr. W. C. Houston, Dr. T. A. Haithcock and T. H. Stiff to co-operate with the presiding elder and pastor in securing an adequate church building at that point.

The following resolution was introduced and passed:

"Since we have seen in various fields the disadvantage that comes to the Kingdom of God because of, the lack of wise and unselfish co-operation between the denominations, resolved:

"It is the sense of this District Conference that some movement should be inaugurated looking to denominational co-operation and superintendance on the mission fields in our conference territory; that to this end, our church should seek to have created a federal council for mission work in our boundary to be constituted of representatives from each of the denominations laboring in the field."

Signed,
Plato Durham,
W. L. Hutchins,
A. L. Stanford.

Friday afternoon was turned over to the Layman's Movement, with Bro. J. F. Shinn, leader of the District, presiding. Dr. T. A. Hathcock was at the secretary's desk. This meeting was addressed by Bro. D. B. Coltrane, of Concord; Mayor A. L. Smoot, of Salisbury; B. F. Stevenson, of Spencer, and Dr. T. A. Hathcock, of Norwood. All of these brethren made splendid addresses which were followed by warm and interesting discussions.

Friday night the meeting was addressed by Bro. J. F. Shinn, of Norwood, and Hon. R. L. Smith, of Albemarle, both of whom made strong addresses..

J. F. Shinn was re-elected Lay-Leader of the District, and Dr. T. A. Hathcock was re-elected Secretary.

Bishop Kilgo was present at the Conference on Thursday and preached at 11 o'clock. Other visitors were: Dr. W. P. Few, president of Trinity College; Rev. H. M. Blair, editor of the North Carolina Christian Advocate; Rev. W. M. Curtis, representing Greensboro Female College; Prof. J. A. Livingston, of Brevard Institute; Rev. R. E. Atkinson, Conf. Pres., of our Epworth League work; Rev. J. B. Craven, president of Davenport Col-

(Continued on Page Fifteen)

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For sale by all leading druggists.

WANTED.

A man to do evangelistic work in the bounds of Mount Airy District from now till the meeting of the Annual Conference. A fair salary will be paid. Applicants will please send references and correspond with the undersigned at North Wilkesboro, N. C.

R. M. Taylor.

FOR SALE.

Burton Holmes' Travels, McClintock and Strong's Encyclopoedia, Beacon Lights of History and Warner's Library.

L. P. Bogle, Henrietta, N. C.

BOOKS FOR SALE.

Rev. W. R. Ware, presiding elder of the Greensboro District, has on hand the following books, second-hand but in good condition, which were donated by a friend for the benefit of the District Parsonage: Watson's Institutes; Watson's Dictionary; Wesley's Sermons, Vols. I and II; Pope's Higher Catechism and Porter's Intellectual Science. Any one needing such books will do well to correspond with Rev. W. R. Ware, Greensboro, N. C.

PRINCIPAL WANTED

A Principal Wanted for Belwood High School, at Belwood, Cleveland County, N. C. Good four-room main building. Large chapel separate from main building, and two dormitory buildings. A splendid community, fine climate, five miles to R. R. station. A fine position for right man. Apply to J. A. Peeler, J. L. Peeler, or A. C. Higgins, Belwood, N. C.

This school was established about twenty years ago.

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Waynesville, Rev. C. S. Kirkpatrick, Brevard.
Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Subscribed to date.....$175.00

SPECIAL OBJECTS FOR 1910-1911

Funds to build an "Epworth League" Dormitory for the Children's Home at Winston-Salem.

A box of supplies for the Children's Home, from the Charity and Help Department of every League Chapter, on Monday after each fifth Sunday.

SHELBY DISTRICT.

The outlook for Epworth League work in the Shelby District is encouraging. The League work was represented at the recent meeting of the Shelby District Conference and we expect a report from the District Secretary for publication.

The special financial work of the South Carolina Epworth League Conference, is that of raising ten thousand dollars for the erection of a Science Hall at Soochow University, Soochow, China. The orphanage work also comes in for a share of interest and substantial help.

The work outlined for the Florida State Epworth Leagues for the coming year, is the organizing of Mission Study Classes in every Chapter and a new office of Mission Superintendent has been created to look after this work. The Epworthians in Florida may expect great results from this important step.

Let no convert or newly received member escape assignment to some form of Church work. To the Epworth League should every young convert go; from the Epworth League thus constantly recruited with raw material will come workers as the Church grows. "To him that hath shall be given". The church with a good League will be continually receiving the benefit of workmen fitted for the work.—Era.

SALISBURY DISTRICT.

At the recent meeting of the Salisbury District Conference the following resolutions concerning Epworth Leagues was adopted:

"Whereas: We recognize the great importance of the Epworth League in fostering the religious life of our young people and in training them for religious service,

Resolved: That we pledge ourselves to endeavor to organize Epworth Leagues in all our charges wherever practicable."

We expect to be able to publish further reports from the work in the Salisbury District at an early date.

WINSTON DISTRICT.

An Epworth League Committee was appointed at the Winston District Conference and their report was made in connection with the report on Sunday School Work. The District Secretary writes: "There is a place for the League in our church activities. It is merely a question of leadership to organize our young people to accamplish great and good results. I greatly appreciate the plans that have been projected to enlist the activities of the League for the help of the Children's Home."

The North Carolina Conference Epworth Leagues are enlarging their fields of usefulness this year by taking up the support of a medical missionary in Japan. This in addition to the other work carried on by this Conference shows that the members are awaking to a deeper realization of their opportunity for service. This is further evienced by the fact that the fourth vice-president, Miss Hankins goes to Korea as a missionary and a former president, Mr Glass, is preparing for the ministry. Junior work will receive more attention this year.

STATESVILLE DISTRICT.

The Statesville District is making a splendid showing in Epworth League work. Four Chapters have been organized since the last Annual Conference and prospects are good for organizing as many more before the close of the conference year. The Epworth League service at the Statesville District Conference was pleasant, profitable and far reaching. The following resolutions were unanimously adopted by the Conference:

"Whereas, we recognize the great importance of the Epworth League in fostering the religious life of our young people and in training them for Christian service,

Resolved, That we pledge ourselves to endeavor to organize Epworth Leagues in all our charges."

This is the best year the League has had since the period when enthusiasm and novelty prevailed. This has been succeeded by an era of careful, intensive cultivation, of which the best expression is found in the capability of self support, in the contributions for missions and extension and in institutes for the training of leaders which are now in progress. Such substantial progress means more for the Church today and tomorrow than any number of spectacular inspirational gatherings such as were characteristic of young people's societies of all denominations in the first feverish era—New York Christian Advocate.

We wonder how many Chapters sent a box to the Children's Home last week. And how many know that the next box is due on Monday after the fifth Sunday in October. Let us begin to fill it now.

After 10 Years of Suffering, Showman Finds Relief in Tetterine.

"I have been troubled with a severe case of Tetter for ten years. In Columbia last week a druggist recommended Tetterine. I bought a box; it gave me relief, so I bought another and am entirely well." Lew Wren, Chicago.

Tetterine cures Eczema, Tetter, Itching Piles, Ring Worm and every form of Scalp and Skin Disease. Tetterine 50c, Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.



Rheumatic Pains

and stiffness in joints or muscles; neuralgia; backache; tired, painful, aching feet; sore hands; sprains and bruises; sore throat and chest, due to colds or grippe; in fact, all the common aches and pains that occur in any family from day to day, yield almost instantly to a good rubbing with

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It does not stain, it is neither sticky nor oily—it is just a delightfully smooth, aromatic cream that feels good on the skin and rubs right in and stops inflammation like magic. Minard's Liniment ought to be on every family medicine shelf, because it is so useful in emergencies and so prompt in giving relief.

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The Stylish Wall Tint

Alabastine has none of the bad features of kalsomine. It is a powder and comes in packages with the name Alabastine on red cross and circle.

Any other material offered you as "just the same," will be a disappointment—remember that.

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County.....*State*.....

Our Little Folks

THE ORCHID FAMILY.

Many people think that to learn about those strange plants, the orchids, they must go to some tropical country; but, indeed, it is not so. Many varieties of very beautiful orchids grow all about us in our home bogs and woods. Country children know the "lady's slipper," or moccasin flower, which is shaped like the Indian's moccasin. The commonest species is large and pink, but there are also dainty yellow slippers and, most lovely of all, the white slipper. Mr. Burroughs, who is a noted naturalist, says that a company of these flowers, rising above their stiff, heavy leaves, look like a flock of white doves with purple breasts, their snowy wings lifted as if they were about to take flight.

Down in the wet lands, two exquisite little orchids, the Pogonia and Calipogan, seem more like tiny pink butterflies than they do like flowers. Here, too, we shall find that beauty, the rare, purple-fringed orchid, and her pale sister, the white-fringed.

The orchids belong to the same great class as does our Indian corn. Many of them are air plants, and some of the rare ones sell for hundreds, even thousands of dollars. They are the most wonderful flowers in the world for their strange shapes and marvelous colors. Some grow on trees and steal their nourishment from their hosts. They are found in almost every part of the world, but grow best in the tropics.

Two different explorers, traveling in Brazil, have come upon a wonderful region filled with splendid orchids. But not one plant could be taken; for they gave out a sweet, deadly perfume which was something like chloroform, and any one who ventured within this region could never come out again. The place where they grow is called "The Village of Demon Flowers."—Margaret W. Leighton.

ETHEL'S LESSON.

"Mother," said Ethel, "why do you always clean that lamp chimney first? I thought you said it was the hardest one of all to clean."

"It is the hardest," said mother, with a smile, "and that is the very reason why I always try to clean it first."

"But," began Ethel, and then she stopped and thought.

She was sitting beside the kitchen table dressing a doll and watching mother at the same time. She liked to see the dim, sometimes smoky-looking chimneys become clear and shining as they were rubbed with the soft, crumpled paper.

Mother waited for Ethel to finish her sentence, but, as she did not, mother said at length: "You see, this chimney is so tall and slender that it is hard to get my hand inside or to rub it its full length, and, if I should do all the easy chimneys first, I might spend the whole time I was cleaning those in dreading the harder chimney. You know they say that 'dreading is often worse than doing,' so just think how much worse it would be to put it off."

Mother's eyes were smiling while she talked, and Ethel knew very well of what she was thinking. It had been only a few minutes before that she had said to her mother: "Oh, dear! I do so dread to study that arithmetic lesson! I'll study my spelling first." After the spelling had been studied she had put off the arithmetic lesson a little longer, while she dressed her doll.

She put Evangeline's cap on very carefully and slowly as mother finished speaking; but, when she began tying her cap strings, she did it with quick little jerks. "Evangeline," she said, holding the doll up before her, "I am going straight off to study my arithmetic lesson, and don't you dare to call me away from it."—Morning Star.

HIDING FROM GOD.

A teacher once held up a vase of water, in which a goldfish was swimming about, and said to the children before him: "See this fish hide. Do you see him now?"

"Yes, sir," the children shouted.

And as the fish moved in all directions, the question, "Do you see him now?" was repeated, to call forth the same eager reply: "Yes, sir."

"Can't he hide from you?" asked the teacher.

"No, sir," was the reply.

"Why?"

"Because we see through the glass."

"So," said the teacher, "God sees right through our hearts. We cannot hide from him."—Selected.

DID HE GET IN?

Little Charles had listened very attentively while his father read at family worship the third chapter of Revelation. But when he repeated the beautiful verse, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," he could not wait until his father had finished, but ran up to him, with anxious inquiry: "Father, did he get in?"

That is just the question which I would ask of every child. Has Jesus come into your heart?—Jewels.

THE BRAVE BOY.

A brave boy is not one who beats and cuffs the smaller boys, nor is he the largest and strongest boy in school; but he is the one that the boys call a coward because he will not do a mean or cruel thing. He is the one whom the small boys love, who always has good lessons, studies hard, and is the one teacher likes best. At home he is the one that obeys his parents, and is kind to his brothers and sisters.

The brave boy of this kind is the right kind of boy, the kind every boy should try to be.—The Young Evangelist.

GOD'S RICHEST BLESSINGS.

When a man has nothing more to lose, when his hopes are all beyond the grave, when we listen without terror to the ebbings and flowings of the tide of life and the rush of its storms—then, after the night, to us the day will come back and after the tempest a great calm. We know then it is God's work, and that God loves us better than we can love ourselves. We know then that all our life is guided by him, so that we find consolation and contentment; and if we have those two things with us—consolation in all our sorrows and contentment in any loss—we have the richest blessings which God can give us.—Frederick W. Farrar.

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We have on hand several second-hand pianos, taken in exchange, which have been thoroughly overhauled, tuned and refinished, which may be bought at a low price. These in many cases are serviceable instruments. Drop in and look at the lot, if you don't care to buy a new one. You may find just what you want.

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If you are tired out from over-work and close confinement, take

P. P. P.

If you are feeling badly in the spring and out of sorts, take

P. P. P.

If your digestive organs need toning up, take

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If you suffer with headache, indigestion, debility and weakness, take

P. P. P.

If you suffer with nervous prostration, nerves unstrung and a general let down of the system, take

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For Blood Poison, Rheumatism, Scrofula, Old Sores, Malaria, Chronic Female Complaints, take

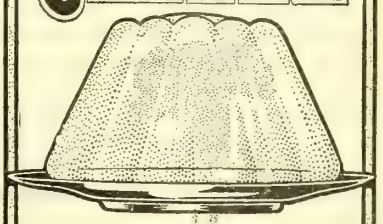
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

THE CLAIMS OF BREVARD INSTITUTE.

We want especially this week to impress upon all our readerds the debt we owe to the above named institution. The obligations we are due these mountain girls is one not to be lightly considered or thrown off, but one to be thought about, prayed over and regularly contributed to. Instead, however, of making you another appeal in which we must necessarily reiterate statements, we are giving you this week a beautiful, touching appeal which appeared recently in the Baltimore Southern Methodist whose Home Mission page is edited by "our own" Mrs. Copeland. You will find again the personal letter published recently by Mrs. Ross, Treasurer of the Institution. Read it again.

BREVARD INSTITUTE.

The following letter copied from an organ of a sister Conference explains itself. It is addressed to "The Friends of Brevard Institute." Who are they? Whose school is this? It belongs by legal transfer to the Woman's Home Mission Society. It is therefore your school and mine. For whom do we administer its affairs? For the girl of the mountains. She who without it would grow up and never know the "strength of the hills from whence cometh my help." She to whom our Father is merely a charm to be used to escape a dread eternity! Sisters, let us make it possible for her to know "the power and the glory"—to know that the face of a loving Father shines in her gorgeous sunsets, which without your help she may never look upon as aught but a period to punctuate the paragraph of a day's work. Let's open up to her a beautiful world—fit to be the anteroom of heaven. Those singing mountain streams shall become paens of praise to a wonderful Creator, the French Broad will be more than a mountain river—'twill be a place where the Tree of Life could grow and flourish and "Grandfather" and "Bald" and "Mitchell" will be of the Delectable Mountains. And she will dwell on the heights—and look you, she will live in a home instead of a hovel, and she and her sons and daughters will make of those dreary country churches bright, love-lighted altars and a religion that evangelizes, will make a citizenship among those dwellers of the hills that will bless until the great day of accounting. Some of the credit will be on your ledger because of the help you gave through Brevard Institute. Now may I be definite? Read this letter of the Treasurer to your auxiliaries. Then place this matter in a telling way and ask for gifts—from each member, from twenty-five cents up. Explain that it goes into a Trust fund for our Master—the great financier who out of a few dollars thus given can make profits in lives through all eternity. Get up boxes of linen for tables or beds. Ask each member for a definite article—not one will refuse. One favor I ask, please write to me what you plan and execute as well as reporting to the Brevard Treasurer. I wish to know for my own happiness and that I may tell our constituency of your labor of love.

My dear Brother and Sister:

I want this to be a personal letter to each one of you. Last year the Board of Home Missions appropriated $5,000.00 to buy some adjoining property on which are two cottages that can be used for dormitory purposes. Listen to what Prof. Trowbridge writes me in a letter received yesterday: "We will need beds, complete with pillows, etc., dresses, wash stands, bedroom toilet sets, and small tables for the fifteen rooms in the new cottages. Besides the beds referred to above, we will need 20 new mattresses."

My letter to the Conference Brethren is for the collection that is needed for repairs in the building, plumbing and heating, but this appeal to you, brother, sister, is to finish these rooms. Some of the rest of us will have to plan and pray much to see how we can help this cause for we must help. You know all this must be done duing the summer before school opens in the fall so we must put our plans into execution and get ready for the opening in September. I will report it through the Advocate. This will be kept separate from Brevard Day collections as that is for one purpose, as stated before, and this for the furnishings. Please be prompt and let us hear from you at an early date.

Yours in the interest of His cause,

Mrs. F. H. E. Ross, Treas. Brevard Institute.

Where Doctors Agree.

There are two things at least on which all doctors agree.

The first is that an excess of uric acid in the system, due to faulty action of either the stomach, liver or kidneys, sooner or later will cause one or more of the following diseases, —rheumatism, sciatica, gout, gall stones, urinary calculi, cystitis, diabetes, Bright's disease and catarrh of the stomach.

The other point on which they agree is that Harris Lithia Water is the most perfect solvent for uric acid that has yet been discovered. It dissolves the poison and eliminates it from the body through the kidneys and the skin. Harris Lithia Water is so perfect in its solvent power that when used systematically, it will even dissolve the chalky deposits in the urinary calculi.

The Harris Lithia Springs Company has on file hundreds of enthusiastic commendatory letters from physicians all over the country. The following is a sample:

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Harris Lithia Springs Co.,
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For several years I have prescribed Harris Lithia Water with the most pleasing results. I have used it in acute cases of Sciatica, Gall Stones in the gall bladder, Calculi in the Kidney, which it relieves as no other remedy does. In fact, I cannot recommend Harris Lithia Water too highly, not only in these cases, but in all cases where there is any derangement of digestion.

Yours truly,
E. S. Crill, M. D.

RHEUMATISM

A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muecularandinflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,

Mark H. Jackson, Mc. 527 James Street, Syracuse, N. Y.
Mr. Jackson is respon.....e. Above statement true.—Pub.

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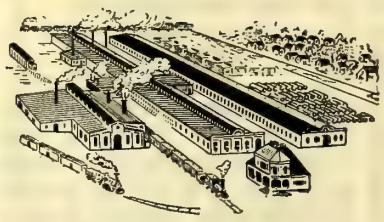
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FREE! Send us your dealer's name and we will mail you our recipe book, "Good Things to Eat," and free sample of this celebrated Chili Powder.

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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

GREENSBORO DISTRICT MEETING.

The District Meeting of the Woman's Foreign Missionary Society of the Greensboro district will be held at Ramseur on Aug. 30, and 31. The meeting will open Tuesday night with a sermon by Rev. E. K. McLarty. A full program is being prepared for Wednesday and Wednesday night.

Each Adult, Young People and Light Bearer Society will be expected to send a delegate who will have a short report from her society.

It is hoped that the pastors of churches where we have no society will see that a representative is with us.

It is of utmost importance that the new societies have delegates. Send names to Mrs. J. E. Woosley, Ramseur, N. C .

Mrs. Blanche B. Carr, Dist. Sec.

THE NOBLEST OF ADVENTURES.

Can we dream of anything nobler and finer than this divine commission which our Lord gave to his church? Is there any exploit of chivalry, any glory of military achievement, any attainment of scholarship, any service of culture, even any height or depth of patriotic or humanitarian sacrifice, which can compare in simple beauty, grandeur, and worth with this superb ministry, in God's name, and at Christ's command, to the soul life of humanity?—James S. Dennis, D. D., in "The New Horoscope of Missions."

SALISBURY DISTRICT MEETING.

The Salisbury District Meeting was undertaken with a good deal of hesitancy and misgivings on the part of our new District Secretary, but the result proved that the Annual meeting made no mistake in assigning this important post to her.

The Norwood people had given us a very cordial invitation to meet with them, and their hearty reception at the station began to chase away some of the doubts and fears. When we gathered at the church at 3:30 on the afternoon of June 30th and found representatives from every place on the district except Gold Hill; and when we found those representatives ready and willing both to give and take information and inspiration, we gave thanks and took courage for the session.

The pastor, Rev. T. E. Wagg, conducted devotional exercises. Mrs. Beaver presiding, stated that she had a message for us from our dear Mrs. Crawford, which she read. Mrs. Crawford sounded a high note in regard to spirituality, finances, and personal work. She gave us this pattern for the New Year—A consecrated personality, a higher prayer life, a doubled membership, an offering of $20,000.00. "O thou strong Son of God, help us to measure up to our opportunities and thy expectations. Keep our eyes clear with hope and our hearts strong with courage. May we undertake big things as we keep company and partnership with thee all the way. May we always plan and work as thy children and for thy glory."

Mrs. Guffy, of Concord Central, read a paper prepared by Mrs. W. R. Harris, giving a backward look, "A Survey of Progress" for the past year, in the Conference and more especially in the Salisbury District. We felt quite proud of what had been accomplished, but after Mrs. Beaver had made a talk on "The Next Step Forward," we realized there was no such thing as resting on our oars, and that our new secretary would not allow us to lay our armour down until the work of faith was done. Mrs. Beaver said we must make our membership one thousand on the district this year, that we must at least double our Advocate subscriptions, and that we must not fall short of that $1800.00 special pledge. She begged for the love and co-operation of the workers over the district to help her with the unfamiliar work.

We had the Conference Slogan on the board adapted to the district work, and sang it to the tune of "Stand up for Jesus." We're coming, we are coming, one thousand strong, And eighteen hundred dollars shall be our Rally Song.

Mrs. Kiser read a paper prepared by Mrs. Bobbitt of Spencer, entitled, "The Child in Our Midst," in which she set forth strongly the rights the children of the church have to our most careful consideration.

Dr. J. C. Rowe was with us in every meeting giving help and encouragement by his presence and advice. He gave a list of churches on the District where he thought it feasible to organize Missionary Societies. The delegates from the Auxiliaries nearest these churches pledged themlesves to go to work and see what could be done, thus helping the Secretary in her work of organization.

The afternoon session closed with singing the Conference Doxology and benediction by Dr. Rowe.

At the evening service an address of welcome was made by Dr. T. A. Hathcock in such a hearty vein, that had we missed anything in our welcome before, this would have put us quite at our ease. Mrs. H. C. Sprinkle of Albemarle responded, voicing the sentiments of every woman there when she spoke of the pleasure it was for a housekeeper to run away from the thought of preparing meals if only for a day or two. Dr. Rowe then made a strong address in behalf of the women and their work.

At the Friday morning session, Mrs. M. E. Blalock conducted the opening devotional exercises, reading a part of the first chapter of Acts, having prayer and a song.

Roll was called and twenty-five delegates and visitors responded to their names. In addition we had with us Dr. Rowe, Rev. Mr. Wagg and a good attendance from the local society. Reports were received and discussed, each society learning something from another's methods.

The "Round Table" discussion led by Mrs. D. B. Coltrane was exceedingly interesting, and I wish I felt like taking the space in the Advocate to write fully of this, as I feel that it was very profitable to ourselves.

Miss Mamie Hatley of Spencer read a leaflet "Young Woman's Place in Missions." This leaflet can be obtained from Mrs. J. B. Cobb, and we advise every Young People's Society to get it.

Mrs. P. N. Peacock read the Treasurer's report. Salisbury District paid on pledge last year $1354.92, paid in all $2172.53. She explained the various funds, and spoke of the need for earnest work this year in order to meet the advance of $500.00 placed on our district. We do it not alone. "The Lord thy God, He it is that doth go with thee; be strong and of good courage, fear not, nor be afraid."

Pledges were taken for the special $1800.00 as follows: Salisbury, $200.00; Concord Central, $750.00; Forest Hill, $40.00; Spencer, $200.00; Albemarle, $75.00; Norwood, $75.00; Lexington, $75.00; New London, $50.00; Gold Hill, $10.00; Concord Central Y. P., $80.00; Forest Hill, Y. P., $125.00; New London, Y. P., $20.00; Spencer, Y. P., $75.00. Total, $1775.00.

The other $25.00 we expect to get from new auxiliaries. We think however Spencer Y. P. will pay $100.00. They are very much alive.

Miss Bessie Ivey read a paper "What shall we render unto God?" supplementing the report of the Treasurer and showing that God requires of us a great deal more than the mere money we pay. Our time, our talents, our opportunities, our abilities all belong to Him.

Albemarle invited the Conference to meet there next time, and it is probable a session will be held in the late autumn. We feel that conditions would be more favorable then, and that it would be a good plan to pause in the mid-year and take stock, as it were, and get fresh inspiration for a long pull, and a strong pull at the close of the year.

A resolution of regret was passed that the tie which has bound us to Mrs. Harris must be severed, and that she must leave our district. A resolution of thanks for the courtesies of the people of Norwood was passed by a rising vote. "God Be With You" was sung, and the fourth Annual District Meeting of Salisbury District was over.

Mrs. P. N. Peacock.

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OF KINSTON, N. C.
An Old-Line, Legal Reserve Company.
Operates only in the two Carolinas and has more Carolina Lives insured than any other Carolina Company.
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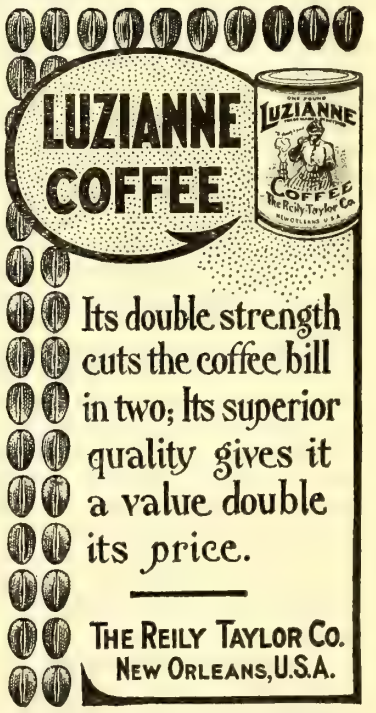
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Rev. J. M. McCord, Verbena, Ala., used 3 bottles and wrote: "I feel better and weigq more than I have in 20 years.
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comes by keeping the pores open for poisonous secretions to pass off.
Heiskell's Medicinal Soap cleanses the pores as no other soap can—it soothes, heals and beautifies. Ask your druggist for
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The Sunday School Lesson

THIRD QUARTER—LESSON VII—

The Laborers in the Vineyard.
Matt. 21:1-16.

Golden Text—Many shall be last that are first; and first that are last. Matt. 19. 30.

A Commercial Question.

Jesus had been speaking about the dangers of wealth. After listening to His words Peter spoke up. "Lord, we have left all and followed thee: what, then, shall we have?" It was an extremely thoughtless speech. The disciples had not left enough to boast about. But Jesus recognized that they had left everything, even if that everything was not very much. So He replied with generous promise and gracious appreciation. There was an ethical flaw in the question of Peter, however, and this Jesus could not ignore. "What, then, shall we have?" was the question of a man who was inclined to take a commercial view of things. This tempter Jesus must correct. He sets about doing it by remarking that many shall be last who are first, and many shall be first who are last. The disciples must not think that just because they began to see Him first they must necessarily have the greatest reward. There are a great many people in the Church who are capable of asking Peter's question, "What, then, shall we have?" On the surface it has a robust, practical sound. It is the business man's question, "Will it pay?" put in another form. It is particularly characteristic of our age to ask that question.

Of course, in a sense it is a legitimate quesion. A man has a right to ask the effect of a certain course of action upon himself and upon the world. There is a noble looking to the future and a man who honestly strives for the reward of upright and devoted Christian character in this life an din the life to come has no reason to blush. While this is true, it is a very easy thing for the question, "What, then, shall we have?" to become a bad question. It is very easy for it to indicate a hard, commercial temper and an absence of that fine spirit of devotion which gives itself with abandon, without making calculations about the rewards which are to come. The man who thinks too much about rewards is sure to become unworthy of rewards.

The Parable of the Wages.

In a characteristic way Jesus puts His words of warning against the calculating spirit into the form of a parable. He tells of a man who employed five groups of men on a certain day to work in his vineyard. One group went to work early in the morning, with the promise of a denarius at the end of the day. Other groups worked from nine o'clock in the morning,noon and three and five in the afternoon, respectively. When evening came those who had worked only an hour each received a denarius. Those who had worked longer began to congratulate themselves that they would surely receive a larger sum. But they, in turn, received a denarius each, even those who had toiled from early in the morning. There was much dissatisfaction. But the man who had hired them insisted that a denarius was a fair wage for a day's work. Indeed, those who had worked the whole day had contracted to work for that. And if he wanted to give as much to those who had worked a shorter time it was his own affair.

The employer had no right to give any man less than a air wage for the time during which he had worked. But if he wanted to give some men more than a fair wage no one had a right to criticise.

There is a good deal of vigor about this parable, and one sees clearly in reading it how impatient Jesus was with a calculating view of life which would have reduced everything to the level of an exchange. It was meant to be a genuine rebuke of the mental attitude which is continually asking, "What, then, shall we have?"

The dissatisfied workers did not ask: "Have we received just wages for the amount of labor we have put forth?" That would have been a ligitimate question and the answer would have vindicated their employer. The question they did ask was, "Why did we not receive more than these other men? And the very question put them in the wrong.

The Limitations of a Commercial View.

The principle involved is just the right to be generous. An honest employer was bound to give as much as was due. It was quite a matter of personal choice whether he should give more than was due and to whom he should give more than was due.

You cannot bind generosity by hard and rigid rules. The attempt to do that spoils it and indeed makes it something different from generosity. It must always be a free spirit, whose spontaneousness and freedom make a great part of its power.

In this parable Jesus was not laying down principles for the guidance of the complex and difficult movements of modern industry. He was speaking in the simple terms of the life of those among whom He lived. But in reading the parable if one thinks of the relations of employer and employed in our modern world, it is likely, to occur to him that one of the great lacks of our system is just the loss of the room for free personal expression. It is so much a matter of rule, so much a matter of calculation, that often personality is left quite out of account. The man who will find a way to introduce a larger play of personal relations, a place for generosity which considers the individual and does not proceed by rule, will make modern industry a finer thing than it is today.

You can run trains by schedule and within certain limits you can run lives by schedule. But with lives there speedily come times when the schedule plan proves inadequate. It is possible to make justice a matter of careful calculation. But it is not possible to be generous by rule. And the right to be generous is one of the most sacred rights of life.

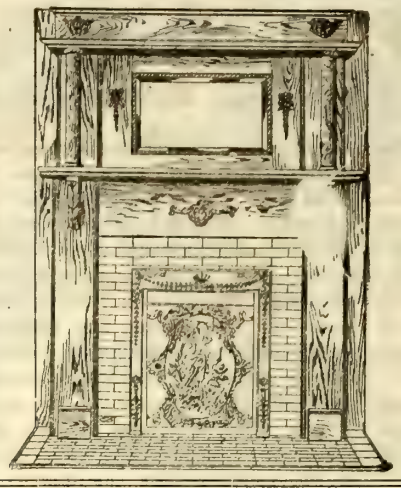
The Right to Be Generous.

The deepest thing Jesus is attempting to teach His disciples is that you cannot express the relations of men to God in the categories of commerce. A man cannot present a bill to the Master of all human workers at the end of life's day. We are all sharers in the gifts of a loving Father. And the temper which would attempt to hold an account with God is entirely out of touch with the reality of things.

It is not a matter of God's being less than just to any of us. He will be more than just to all of us. And as sharers in the undeserved bounty of love we cannot make laws for the distribution of that bounty. Love will not be limited by mathematical calculations. It is its delight to give more than is earned.

If love gives without calculation, the gifts of love should be received without calculation. The only way to receive these gifts with true appreciation is to receive them in the very spirit in which they are given. The man who watches to see if another man receives more or less than he, is not receiving in the spirit of love, which is the very spirit of the kingdom of God.

If our relations to God cannot be reduced to a commercial scheme, no more can our relations to each other. Human life must be kept larger than selfish calculations. When men give a serious and thoughtful generosity play in all their contact with each other life has a new meaning. Jesus said once that life is more than meat. In this parable He is saying that life is more than selfish mathematics.—New York Christian Advocate.



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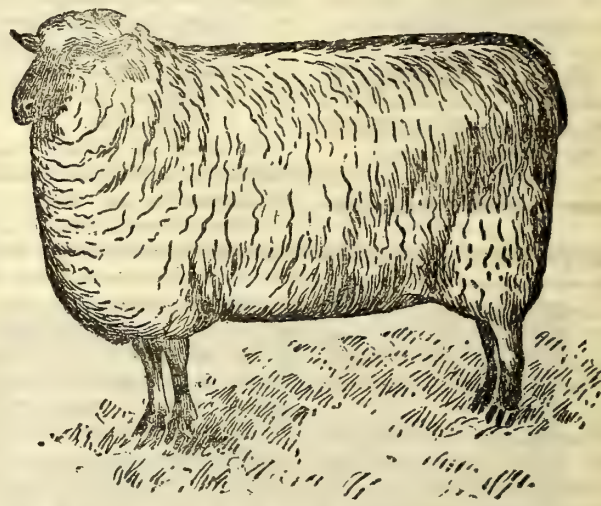
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will buy your wool for cash and sell you blankets in exchange, or manufacture the wool into blankets for you if you will ship it to them. The excellence of their goods and their well-established reputation for fair dealing entitle them to your confidence and patronage.

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The Farm and Garden

COMMERCIAL FERTILIZERS, THEIR USE AND ABUSE.

That the injudicious use of commercial fertilizers has been the cause of a great deal of the depleted state of much land in the South is certainly true. But I get letters from farmers in some sections saying that they do not believe in commercial fertilizers. One writes that he will use lime in the improvement of his soil at rate of two tons an acre, and will feed stock and make manure, but he does not want to have anything to do with commercial fertilizers.

This simply shows that he fails to understand the essential matters connected with the restoration and maintenance of the productiveness of the soil. He has seen that men have grown poor while annually growing cotton on the same land with a little dribble of a low-grade fertilizer, and charges this poverty of soil to the fact that they used commercial fertilizers, when it was due to ignorant methods in farming and a neglect of the means of maintaining the humus in the soil.

He proposes to use lime to enrich his land, but while lime has a valuable and important part to play in farming lime will never make poor land rich. Lime is not properly a fertilizer at all, and is not used as a fertilizer, though we often see it advertised as such. All of our cultivated soils have plenty of lime in them for all the use plants make of lime as food. We use lime to sweeten the soil when it has become sour. We use it on land that abounds in insoluable potash, such as most of the red lands of the Southern Piedmont, for lime has the power to release potash in the soil. We use it to hasten the nitrification of organic matter in the soil, but we must maintain this by a proper rotation of crops and the use of animal manures. Lime is very useful in a good rotation of crops, but used with the idea that it is a fertilizer, we can soon run the land down to a totally unproductive state through its use.

Stable manure is excellent, of course, and few of us can get enough of it. But stable manure alone will not maintain the phosphoric acid and potash in the soil. Every growing animal takes phosphorus to form its bony system, and thus carries phosphorus off the farm.

In fact, phosphorus is the one element that we must add to all of our old soils in some artificial way. We need never buy an ounce of nitrogen, for we can maintain our supply of this and increase the amount in our soils through the growing of legumes and feeding them to cattle, but we cannot get the phosphorus from the air, and in some soils, especially the sandy soils of the Atlantic Coast, potash is also needed. If a man is situated like Dr. Dietrich was on his little farm in Pennsylvania so that he can afford to buy and feed grain grown on the land of other people, he can avoid the purchase of any plant food in a fertilizer. But such situations are rare, and most of us must restore the wasted phosphorus and pottassium in commercial fertilizers.

When these are used for the purpose of increasing the production of peas and clover or other legume crops, the feeding of which will give us the needed supply of manure, it will be found that liberal applications will pay exceedingly well.

But because thousands have been putting 200 pounds an acre of the poor 2—8—2 fertilizer on cotton year after year, and have thus reduced the fertility of their soil, this makes no cause for the abandonment of chemical fertilizers. For the little 200 pounds of 2—8—2 had in it less than 24 pounds plant food to go over a whole acre, and this was at once used up in the start and the plants made strong enough to draw still further on the plant food in the soil, and the natural result is a depletion of the fertility of the soil. Then all that is produced is sold off.

It is this use of commercial fertilizers that I do not believe in. But I do believe in the heavy use of phosphoric acid, and in many soils of potash, to give us more of the legumes to feed and more humus-making manure. The broad assertion that you do not believe in commercial fertilizers simply shows that you are ignorant of the needs of plant life and of our old soils.—Prof. Massey, in Progressive Farmer.

COUNTRY BOYS, THINK TWICE.

Before making a plunge into city life, country boys should ask themselves what is really to be gained by it. Perhaps in their quiet, rural home some stray advertisement has reached them, promising to young men high salaries for light work.

Hundreds of advertisements are framed for the special purpose of deceiving the unwary. They accomplish their purpose, however, and a large number of young men rush up to the city, dazzled by the confusion of promises.

A boy from the farm answers one of these ads. Life may have been slow at home, but there was always good food and in plenty, and there was some one to care for in the old farm house.

When he gets to the big city he finds that the "light work" consists in working all day in a badly lighted and ill-smelling work-shop, where scores of other men and boys are employed at wages hardly high enough to keep body and soul together.

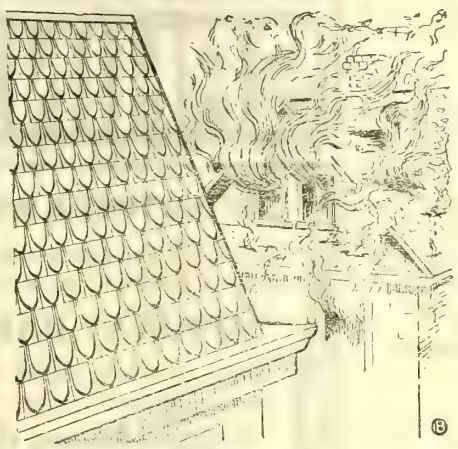
We all know what comes next. The boy has left home and is ashamed and unwilling to return and he must take the consequences and may find himself in some cold garret, lonely, overworked, despondent, and miserable.

Better remain at home than risk the failures which attend so many young men who go to the city in pursuit of high pay for light work.—Jno. Barrett.

A Notable Act of the North Carolina Legislature in 1840.

This is probably the only incident of its kind in the history of the world, being very unusual and at the same time fully warranted. In the year 1820, Dr. W. W. Gray, of Raleigh, N. C., discovered a remedy for the relief and cure of boils, bruises, cuts, burns, carbuncles, felons, blood poison, rheumatism and sores of every nature, which he marketed as "Gray's Ointment." The ointment soon became so widely known, and was accomplishing such wonderful results for humanity, that the Legislature of North Carolina, in the year 1840, passed a resolution, endorsing as a family remedy, "Gray's Ointment." Get a 25c box from your druggist and cure yourself, or, if you prefer to test its efficiency, we will send you a free sample box upon request. Address Dr. W. F. Gray & Co., 815 Gray Building, Nashville, Tenn. Dr. Jas. R. Phelps, of Dorchester, Mass., writes: "Gray's Ointment is my sheet anchor in cases of carbuncles, unhealthy granulations and blood poison. I use Gray's Ointment in my practice."

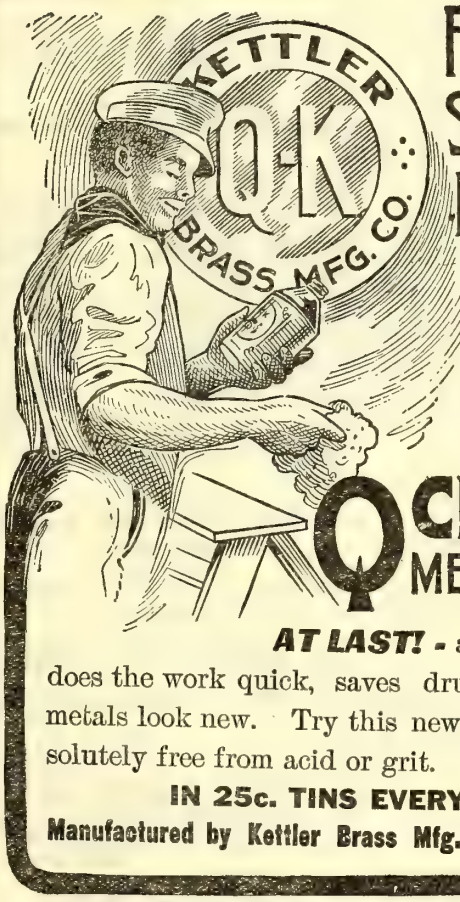
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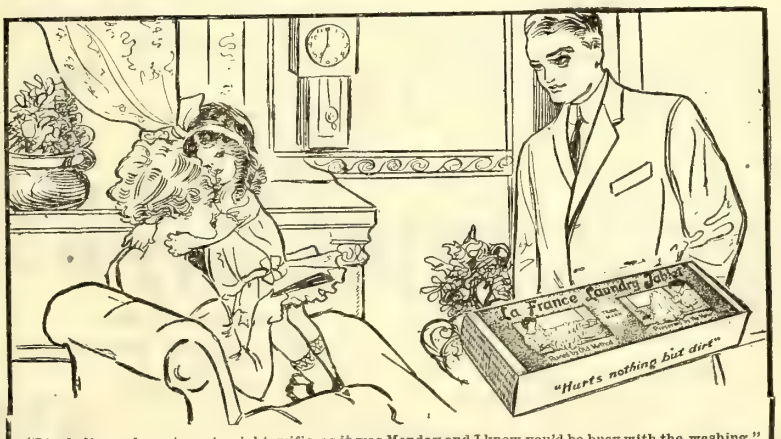


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IN 25c. TINS EVERYWHERE

Manufactured by Kettler Brass Mfg. Co., Houston Texas.



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La France Laundry Tablets

ROB BLUE MONDAY OF ITS TERRORS, THREE WAYS:

1st. They save time,
2nd. They save labor,
3rd. They save the clothes.

These Tablets do not take the place of soap, but they make *any soap* twice as effective. They do this because they are a natural solvent of dirt. They dissolve the dirt in the clothes in about 15 minutes, so that it is only necessary to *rinse it out*. This puts wash-boards in the background and avoids rubbing the life out of the garments. Think what this means in the case of laces and fine white goods.

5c bar does two washings. All grocers.
"Hurts nothing but dirt."

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Quarterly Meetings

ASHEVILLE DISTRICT
D. Atkins, Presiding Elder, Weaverville, North Carolina.

Third Round

Haywood Street .....Aug. 14
North Asheville .....Aug. 14
Central .....Aug. 21
Bethel .....Aug. 21

CHARLOTTE DISTRICT
W. K. Boyer, Presiding Elder.

Third Round

Mount Zion .....Aug. 13-14
Calvary .....Aug. 14
Unionville .....Aug. 20-21

GREENSBORO DISTRICT
W. R. Ware, Presiding Elder, Greensboro, North Carolina

Third Round

Randolph Circuit, Ebenezer, July 31-Aug. 1
Ruffin Circuit .....Aug. 6-7

Fourth Round

High Point, Washington St., 11 a. m. Aug. 14
High Point, South Main St., night, Aug. 14
Greensboro, Centenary, 11 a. m. Aug 21
Greensboro, Spring Garden St., night Aug 21.
Greensboro, West Market St., 11 a. m. Aug. 28
Uwharrie Circuit, Concord.....Sept. 3-4
Asheboro Station .....Sept. 4-5
Coleridge Circuit, Concord ....Sept 10-11
East Greensboro, Mt. Pleasant Sept. 17-18
Greensboro, Walnut St., night....Sept 18
Denton Circuit, Denton.....Sept. 25
Liberty Circuit, White's Chapel, Oct 1-2
Ramseur and Franklinsville, Franklinsville .....Oct. 2-3
Pleasant Garden Circuit, Pleasant Garden .....Oct. 8-9
Greensboro, Carraway Memorial, night, Oct. 9
Ruffin Circuit .....Oct. 15-16
Reidsville Station .....Oct. 16-17
Randleman and Naomi.....Oct. 22-23
Asheboro Circuit, Central Falls..Oct. 22-23
Randolph Circuit.....Oct. 29-30
Wentworth Circuit .....Nov. 5-6
West Greensboro .....Nov. 12-13

FRANKLIN DISTRICT
J. E. Gay, Presiding Elder, Franklin, North Carolina.

Fourth Round

Franklin Station.....Aug. 13-14
Franklin Circuit, Salem.....Aug. 20-21
Almond and Judson, Maple Spring Aug. 27-28
Glenville Circuit, Glenville.... Sept. 3-4
Bryson and Whittier, Schoal Creek Sept. 10-11
Robbinsville .....Sept. 17-18
Murphy Circuit, Tomotla.....Sept. 24-25
Andrews Station .....Sept. 25-26
Hayesville Circuit, Tusquittee, Oct. 1-2
Hiawassee Circuit, Harris's Chapel, Oct. 8-9
Murphy Station .....Oct. 15-16
Dillsboro and Sylva, Sylva....Oct. 22-23
Webster Circuit, Webster.....Oct. 30-31

MORGANTON DISTRICT
R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Third Round

Cliffside, at Hollis.....Aug. 13-14
Henrietta and Caroleen, at Henrietta, Aug. 20-21
District Conference at Forest City, July 28 to 31.

Fourth Round

Table Rock, Linville .....Aug. 27-28
McDowell, Nebo .....Sept. 3-4
North Catawba, Carsons .....Sept. 6
Old Fort, Greenlees.....Sept. 10-11
Hartland, Laurel Hill.....Sept. 17-18
Morganton Circuit, Gilboa ....Sept. 24-25
Morganton Station .....Sept. 24-25
Connelly Springs, Connelly Springs, Oct. 1-2
Rutherford College .....Oct. 1-2
Elk Park, Elk Park,.....Oct. 6
Sprucepine, Fairview .....Oct. 8-9
Bakersville, Bakersville .....Oct. 11
Thermal City, Thermal City ..Oct. 15-16
Rutherfordton, Gilkey .....Oct. 16-17
Green River, New Hope .....Oct. 19
Broad River at Tanner's Grove.....Oct. 20
Forest City, Cedar Grove .....Oct. 22-23
Henrietta, Caroleen .....Oct. 29-30
Cliffside .....Nov. 5-6
Marion .....Nov. 12-13

MOUNT AIRY DISTRICT
R. M. Taylor, Presiding Elder

Third Round

Boone, Boone .....Aug. 6-7

Fourth Round

Wilkes Circuit, Moravian Falls, Aug. 13-14
Wilkesboro Station .....Aug. 14-15
North Wilkesboro .....Aug. 15
Jonesville, Jonesville .....Aug. 20-21
Elkin Station .....Aug. 21-22
Mount Airy Circuit, Oak Grove Aug. 27-28
Mount Airy Station .....Aug. 28-29
Pilot Mountain, Pilot Mountain, Sept. 3-4
Rural Hall, Antiock .....Sept. 4-5
Danbury, Delta .....Sept. 6
East Bend, East Bend .....Sept. 10-11
Rockford, Rockford .....Sept. 17-18
Yadkinville, Center .....Sept. 24-25
Sparta, Shiloh .....Oct. 1
Laurel Springs, Mt. Zion .....Oct. 2-3
Helton, Greenwood .....Oct. 8-9
Jefferson, Jefferson .....Oct. 15-16
Creston .....Oct. 22-23
Watauga .....Oct. 30-31
Boone .....Nov. 6-7

SALISBURY DISTRICT
J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Third Round

Bethel, Big Lick, at Bethel.....Aug. 13-14
Central .....Aug. 17
Jackson Hill, at New Hope....Aug. 20-21
New London, Palmerville.....Aug. 27-28

SHELBY DISTRICT
James R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

Gastonia, Main St. .....Aug. 12-14
Gastonia, West End .....Aug. 13-14
Crouse, Lander's .....Aug. 20-21
Lincolnton, Lincolnton .....Aug. 21
Cherryville, Cherryville .....Aug. 27-28
Bessemer, Bessemer .....Sept. 3-4
Gastonia, Ozark .....Sept. 4
Shelby Circuit, Pine Grove ....Sept. 10-11
South Fork, Wesley's .....Sept. 17-18
Lowell, Lowell .....Sept. 24-25
McAdenville, McAdenville ....Sept. 24-25
Lowesville, New Hope .....Oct. 1-2
Belwood, Kadesh .....Oct. 8-9
Polkville, Clover Hill .....Oct. 15-16
Stanly Creek, Stanly .....Oct. 22-23
Mt. Holly, Mt. Holly .....Oct. 23-24
Lincoln Circuit .....Oct. 29-30
Kings Mt., Kings Mt. .....Nov. 5-6

STATESVILLE DISTRICT
E. L. Bain, Presiding Elder, Statesville, North Carolina.

Third Round

Rock Spring, at Camp Ground..Aug. 13-14

Fourth Round

Alexander, Rocky Spring.....Aug. 20-21
Iredell, Clarksbury.....Sept. 3-4
Mooresville .....Sept. 11, 11 a. m.
Mooresville, Centenary, Sept. 10-11, 3:30 p. m.
Lenoir, Mt. Zion.....Sept. 17
Lenoir .....Sept. 18, 11 a. m.
Whitnel .....Sept. 18, 3:30 p. m.
Troutman, Knox .....Sept. 24-25
Rock Spring Camp Meeting, Aug 11-14
Ball's Creek Camp Meeting, Aug. 25-28
Protracted Meeting, Trinity July 31-August 6
Protracted Meeting, Clarksbury, Aug. 30-Sept. 3

WAYNESVILLE DISTRICT
W. H. Willis, Presiding Elder.

Third Round

Mills River, Averys Greek....Aug. 13-14

Fourth Round

Canton .....Aug. 20-21
Clyde, Long's .....Aug. 27-28
Waynesville .....Aug. 28
North Haywood, Teague's .....Sept. 3-4
Jonathan, Henry's .....Sept. 10-11
West Asheville .....Sept. 17-18
Bethel, Spring Hill .....Sept. 24-25
Brevard Station .....Oct. 1-2
Sulphur Springs, Montmorency, Oct. 8-9
Haywood, Crabtree .....Oct. 15-16
Leicester, Leicester.....Oct. 22-23
Brevard Circuit, Connestee.....Oct. 29-30
Mills River, Shaws Creek.....Nov. 5-6
Spring Creek, Baldings .....Nov. 12-13

WINSTON DISTRICT
T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Fourth Round

Centenary .....Aug. 21
Leaksville .....Aug. 28-29
Spray .....Aug. 27-28
Walnut Cove, Pine Hall .....Sept. 3-4
Walkertown .....Sept. 4
Forsyth, Tabor .....Sept. 10-11
Grace .....Sept. 11-12
Farmington, Farmington .....Sept. 17-18
Advance, Advance .....Sept. 18-19
Madison, Madison .....Sept. 25-26
Stoneville, Stoneville .....Sept. 24-25
Summerfield, Summerfield .....Oct. 1-2
Stokesdale, Stokesdale .....Oct. 2-3
Davilson, Olivet .....Oct. 8-9
Southside .....Oct. 9-10
N. Thomasville, Zion.....Oct. 15-16
Thomasville .....Oct. 16-17
Kernersville, Kernersville .....Oct. 22-23
Burkhead .....Oct. 23-24
Davie, Concord .....Oct. 29-30
Mocksville .....Oct. 30-31
Cooleemee .....Oct. 30-31
Lewisville, Doubs .....Nov. 5-6
West End .....Nov. 13-14



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FROM THE FIELD

(CONTINUED FROM PAGE SEVEN)

lege; and Dev. J. W. Long, pastor of Spring Garden, St., Greensboro.

Perhaps the most interesting feaure of the Conference was the visit of Superintendent Hayes and Mrs. Hayes, of the Children's Home, with a Chapter of orphans. The children sang beautifully, and Prof. Hayes made a splendid address.

The preaching was done by Bishop J. C. Kilgo, Revs. Plato T. Durham, W. M. Curtis, and T. E. Wagg.

The Conference recommended G. A. B. Holderby and R. F. Hunnicutt to the Annual Conference for admission on trial, and licensed J. M. Ridenhour, and Lindsay Frazier to preach.

The following report was adopted by the Conference and ordered published in the Advocate:

We, your committee on temperance Sabbath Desecration and other Social Evils, desire to present the following as our report:

Believing that the above mentioned evils in our land are a constant and direful menance to good morals, and a positive hindrance to a high degree of spiritual attainment and perfection, and that they are the greatest of demoralizing influences with which the young people of the land come in contact; and that these influences come often, from so high a source, and are maintained by such astute and subtle argument that our people are being ensnared, debased and lost to all noble impulses and causes:

We insist, yea beg, that our preachers and teachers give these subjects most studious and prayerful consideration, that our preachers prepare and deliver special sermons on these subjects, and that our S. S. Superintendents and teachers emphasize the same at every opportunity, and practice what we preach and teach.

Second, that this District of the Western N. C. Conference, through its representatives here assembled, does insist on the loyal sentiment and support of our people in the enforcement of our present laws in regard to said evils and that our influence as a church be used to strengthen said laws when opportunity is offered.

Third, That our people are urgently requested to stand by moral and religious principles even to the sacrifice of political affiliation, and to obey the dictates of our own consciences rather than political "bosses."

Respectfully submitted,

W. O. Davis,
M. E. Blalock,
R. D. Sherrill,
C. J. Goodman,
W. T. Huckabee,
T. A. Hathcock, Sec.

W. T. Huckabee, Dr. T. A. Hathcock, T. H. Stiff, and A. P. Widenhouse were elected delegates to the Annual Conference, and W. A. Stone, J. F. Shinn, H. L. Horton, and W. B. Summersett were chosen as alternates.

The Woman's Foreign Missionary Society was represented by Mrs. D. A. Beaver.

Rev. Dr. S. B. Turrentine and his congregation gave the Conference royal entertainment.

A resolution of thanks was adopted, expressing to the good people of Salisbury the hearty appreciation of the Conference for the kind hospitality shown.

China Grove was chosen as the next meeting place of the Conference.

C. M. Short, Secretary.

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J. E. HART, Secretary.

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North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

$1.50 PER ANNUM
In Advance

ESTABLISHED 1855 GREENSBORO, N. C., AUGUST 18, 1910 VOL. LV.—No. 33

Reading Room
Trinity College

Where Shall the Young Man go to College?

THE time of year is upon many a father and mother to determine where their boy or girl shall go to complete his or her education. We presume the seriousness of the question is suffiiciently impressive to call for no comment from us, though we are prompted to an observation or two bearing upon the choice of a school, as we are conscious destinies are directed by the decisions now being formed. From a perusal of the advertising pages of this issue of the Advocate it will be seen there is no end of opportunities afforded in the way of well-equipped and splendid institutions, each offering its special inducement to draw the young man or woman. Time was when a young man turning his steps collegeward, drew up at the institution nearest his home. The number of colleges was comparatively limited, and to pass a school by and proceed to the next State or farther was a most unusual proceeding. But to-day distance appears to make little difference. Parents are willing to send children farther, if by doing so a better return can be made in mental and moral character. It is a question of such importance that it should not be thrown upon the young man or woman, but should enlist the most searching care from those who are older. We are fully aware of the false ideals held out by some institutions, ideals that are hardly compatible with the finest development, but which are sufficiently alluring to many youth to largely determine them in a choice. Because a college has an enviable social standing or sports the champion football eleven is hardly commendation sufficient to appeal to the best within a young man, and yet, we say, the argument has such weight that in too many cases it is determining.

* * * * * * *

There are only two questions to ask in regard to the choice of an institution; two questions that refer intensely to the young man or woman. A third question of expense has its relation to the parents, but with reference to the youth the only question is, What are the moral and intellectual standards of the school? All else is more or less irrelevant. Has it a champion baseball or football team? Is the college placed in a community of refinement and culture? Has it a long list of prominent alumni? Do costly buildings adorn the campus? Has it a million endowment? To all these one may say, "No," and still reserve sufficient inducement to draw a young man across the continent. But when the query is put as to whether the college can properly cultivate and grow the intellectual life of a young man or woman, or place within his or her reach the highest ethical aims and give him an environment best adapted to reach that ideal, the answer to these questions must determine the value of an institution of learning.

We are further convinced that of these two considerations the ethical comes first. Between placing a young man in a college where the intellect can be developed to a remarkably keen degree while ethical conceptions remain dormant, or sending him to a school where the ethical ideas of life possessed by the youth as he leaves home may not only remain inviolate but expand into a larger and clearer atmosphere, even though he may not reach his intellectual standard, we say candidly it would be wisdom to choose the latter. The idea must be held clearly that an education is not primarily an addition from without, but an unfolding from within; and our ideas of right and the strength of determination to live them out are first essentials to a well-equipped life. This fact is more pertinent to students in the under classes where the young man is spending his first year or two from under home influence, and his life is extremely susceptible to impressions. When he has reached the senior year, or is pursuing a still more advanced course, a larger degree of independence and liberty to choose environments must be granted; but parents can not be too interested in seeing that the transition from home to college be not accompanied with undue moral digressions.

* * * * * * *

Very much depends upon the atmosphere of a college. First, as to the members of the Faculty: Are they men who, along with their insight into their specialty, possess high ideals of manhood and walk circumspectly before their students? Are they men with a vision of large things, having the power to make others catch glimpses of nobler ways? Character must inhere in the teacher as truly as intellectual acumen. In speaking of an "atmosphere" the ethical attitude of the president and Faculty must be recognized.

The student-body itself is the second factor in the creation of an atmosphere. We are not ready to admit that regarding the student body there has been any particular improvement in these latter days. The emphasis placed on athletics—athletics not of the better sort, where all engage in the work of the gymnasium, but athletics of the football, base ball, or track teams, where but a small percent of the students are physically benefited and where undue attention is given by all, attended by dissipation of one sort or another—we say, such athletics need particularly to be guarded, restricted, or quite fundamentally reformed.

The disposition of administrations to remove regulations regarding attendance upon church or chapel, and in other ways refrain from exercising an influence over their students, is quite marked to-day. For our Methodist colleges to impose no such requirements upon their students, and at the same time permit large and apparently unrestrained liberties, leaves that college a church institution in name only, particularly since we have practically eliminated those studies not calculated to bear directly upon intellectual culture. When denominational colleges fail to provide their students with an equipment not found in State institutions, it is then time for the churches to turn over their students to the State, while they direct their attention and money to a more practical line of activity that may be conducted with less outlay of money but produce larger returns.

* * * * * * *

Too much care can not be exercised as to the general character of the student-body. It is here the young man just from home is going to be most largely shaped for good or evil. Colleges have their distinctive characteristics, and though there is a bond holding all students, still there is much in the traditional spirit in each college coupled with their attitude to present day life to differentiate one from another. It is, therefore, a large question for any parent to consider and one extremely susceptible of good or evil choice.

It is to give as satisfactory solution as possible to these perplexities that Methodism has entered the field of education, and strives to present to her young people an adequate intellectual training in an atmosphere calculated to conserve and strengthen the finer moral sensibilities. It is needless to say that at best it is a risk to send a young man out for the first time from home into the great college world, where the domestic restraints, being held in memory only, are seriously handicapped by the ever-present and pressing influence of students and Faculty. None know this more sensibly than parents who have had the experience. But we are encouraged in the belief that, all things considered, it is the part of wisdom for parents to persuade their children to look with favor upon our own Methodist schools, and select that one conforming most nearly to the ideals in view. We believe the presence therein of a spirit, both in student-body and Faculty, born of the Christian institutions that nurture it, is a possession that more than compensates any more elaborate equipment of buildings or laboratories or richness of endowment.—Western Christian Advocate.

RELIGION IN STATE UNIVERSITIES

SHOULD or should not a State university attempt to teach religion? To attempt to teach religion as such would require a professor of unusual poise and self-control and broad outlook. If this condition did not exist he could not teach religion without showing denominational bias. But it is a matter of fact that in some State universities religion is often taught with either a strong or an insidious negative. If, for instance, the Professor of Economics or the Professor of Sociology should teach what is called economic determinism, the question would arise whether that kind of instruction is not opposing any religious faith whatever. There must be freedom in scholarship, but can any one prove that it would be an infraction of freedom to insist that professors should have a faith in God as a Supreme Being? "Is not a teacher with this faith better for a State than one of equal scholarship without it?" asks a professor of natural science in a State university. A professor who allows himself to intimate by word, action or aspect a universal skepticism does not indicate breadth. Silence or speech is not the only alternative. That unconscious influence of which Bushnell wrote in passages that will never fall out of literature may pervade a whole institution and, like the extended tail of the comet, may not always be traced to its fountain head.—New York Christian Advocate.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

OUR SCHOOLS.

We write this and beg all to read it with the emphasis on the first word. The hour has struck and it is now fully time for all our people to awake to the fact that Methodism is every year becoming better prepared to take care of the higher education of her children. It is true that we are not prepared to shelter all if they could be turned at once toward our doors, but we ought to be ready, and we could very soon make ready, to do this if all our people had the denominational spirit that should characterize them.

It has been a pleasure to us to present to our readers from week to week, the fine array of advertisements of Methodist Schools and Colleges, that have filled much of our space this season. These tell our readers where they may write for fuller information and find out all about location and environment, terms, curriculum, etc. We trust that those in charge of our institutions of learning will be bombarded by every mail, and that this year all available space will be occupied. This year of plenty ought to be a record-breaker in the history of all our schools and colleges, and we believe it will.

We beg parents to consider well the importance of an atmosphere of safety around their boys and girls during their school days, and while it is well known that no school can be absolutely immune from immoral influences, yet it is safe to say that the church institution has by far the advantage of all others in this respect. A blatant skepticism which somehow delights to associate itself with a sort of intellectual vanity abounds more or less in all college communities and it must greatly imperil the faith of those who are situated so that this spirit may escape for months or even years the rebuke that should be given to it week by week. The school or college that by the very nature of its organization, or by its relation to the state, must be forever dodging the issue, lest somebody's peculiar ideas may be offended, must produce very flabby convictions of moral and religious truth, to say nothing of the intellectual impairment of those who are denied the stimulating effects of great moral convictions.

The conclusion of the whole matter is that we have undertaken to foster and defend an educational absurdity when we eliminate the religious element from our educational system. The germ principle and root of all processes of education are in the moral and spiritual nature, and we have startde out on a stupendous fools errand when we ignore this.

Some of our schools and colleges are poorly equipped, be it said to our shame, for we are well able to equip them with the best; but we are glad to say that, in all of them, so far as we know, there is a personel in the teaching force that can be relied upon to wield the strongest religious influence upon the pupil. This we believe is worth vastly more than all other equipment that money can purchase.

NEED OF NATIONAL LEGISLATION.

It is quite common for some secular papers to publish matter tending to discredit our prohibition law. Some of them have the effrontry to claim that prohibition is increasing the sale of liquor, while they join in advocacy of local option as the only effective method of dealing with the evil.

An examination of their advertising columns is usually sufficient to convince any one of the insincerity of their claim. A large part of their income is from the liquor dealers who are using their space to find customers, and of course paying a fancy price for the privilege. We can not expect newspapers that are in league with the traffic to give reliable informaion as to the effect of prohibition nor as to the efficiency of this method of dealing with the liquor evil. One thing is clearly demonstrated, and that is that the one thing the liquor dealers do not want is prohibition. This itself should be enough to convince all that prohibition is not increasing the consumption of liquor and that all we want is to maintain the law as it now exists and secure such other legislation as will strengthen and make it more effective.

That which is most needed at present is national legislation to protect the states and sections of states already having prohibition statutes. It will surprise some of our readers perhaps to know that nearly one half of the population of the United States now live in prohibition territory. Yet the United States Congress persistently refuses to take any action looking to the protection of the territory from the debauching of interstate traffic.

A writer in the Christian Herald says: There are now nine prohibition States in the Union. There are two hundred cities of ten thousand or more population, and 539 of five thousand and more population, that have abolished saloons. One thousand seven hundred and twenty-nine counties out of a total of 2,885, have outlawed the traffic. Above 41,500,000 of our people are now living in prohibition territory, yet in all this vast area, not one foot of it is free from the possible invasion of liquor drinking and drunkenness, because federal law will not permit the exercise of State authority upon the interstate shipment of an article which the State itself has prohibited, until it is in the hands of the individual, who in most instances seeks to violate State law.

When Georgia, for example, adopted nullification in the sixties, the Federal Government, with an armed force, marched against Georgia and promptly brought her into subjection to its superior will. That same Federal Government is now nullifying the prohibitory laws, not only of Georgia, but of every State in the Union where such laws exist by permitting and protecting the shipment of liquor to their debauched population in spite of State enactment and local majority protest.

Our attention recently has been directed to instances where federal officers have confiscated the product of illicit stills, and, in order to collect the Government's share of revenue, have openly sold the liquor on the streets of prohibition towns and cities, in defiance of State law. It is not an uncommon thing in a prohibition State like Kansas, for example, after a bootlegger has been caught and jailed by State authorities, for the federal officers to go to the jails and collect from these criminals the $25 internal revenue tax.

It is a monstrous travesty upon civil government that federal authority persists in refusing to permit the States to exercise their police power against a traffic, admittedly criminal; and unless Congress can be aroused to the point of amending the Interstate Commerce Law, touching the shipment of liquors it will not be strange if a reaction comes in many communities that have already abolished the traffic.

The time has come when Congress should not only amend the Interstate Commerce Law, but when the Federal Government should cease to issue internal revenue tax receipts to persons who cannot show State authority for the sale of liquors. By issuing such receipts to applicants in prohibition territory, the Federal Government simply encourages law violators. It is the duty of every citizen in every State where there is any prohibition territory, to know what the attitude of his Senators and Congressmen is on this increasingly important question. For more than a dozen years the temperance people have been appealing for relief. About twenty States have already, through their legislatures, memorialized Congress for the enactment of legislation that will give relief. The time has fully come when every law-abiding citizen should carry his appeal to the ballot-box.

LETTING THE CAT OUT OF THE WALLET.

We had not intended to print anything more just now with regard to the Vanderbilt matter, but a letter from Dr. Charles Forster Smith, who was for a long time a member of the Vanderbilt University faculty, has appeared in some of the papers and so completely lets the cat out of the wallet that we can not refrain from publishing it. This letter was written to Bishop Hendrix and is as follows::

"'509 West Main Avenue, Knoxville, Tenn., July 10, 1910—My Dear Bishop Hendrix: I have heard of the Bishops' meeting on the Vanderbilt matter and venture to write to you concerning this controversy. I presume that you stand alone, or nearly alone, among your colleagues on the Board of Bishops, and it requires courage to stand firm under such pressure. You have been a very brave man in this junction and have commanded my increased admiration. What you and the Chancellor stand for has my unqualified approval. The university belongs to the Methodist Church, South, but it must be administered by a self-perpetuating Board of Trust, and only such a body can efficiently and safely govern it. Only resort to the courts can settle the legal question, and I am glad this resort is to be no longer delayed. If the decision should be in favor of what is called the Church side, it would be, in my opinion, a victory that would ruin the highest usefulness of the university as a seat of learning and do greater harm to the cause of Christian education and to the Methodist Church than anything that could happen.

"'The result of such a victory for the Church would be that Vanderbilt would become simply another little Methodist College. With the ideals and plans for the Board of Trust and Chancellor, Vanderbilt seemed destined to become a great university, creditable to the South and the nation, that would attract more and more the youth, not only of the South, but of the East and the North and the West. I have desired above all things to see some very strong Southern universities, equal to any in the land, that would restore the educational balance and keep things from getting top-heavy by reason of all the very strongest institutions of learning being north of Mason and Dixon's line. If your side wins, the Church will come, even in my day, to rejoice in your victory. I believe that you are right in your views of this case, and I am glad to believe that you have the courage of your convictions. I am sorry to differ from Bishop Hoss, whom I love as I do few men in all the world; but he is honest in his belief and would think less of me if I did not stand by my convictions. It will surely be recognized that I have a right to express my opinion where Vanderbilt's best interests are concerned. Very truly yours,

"'Charles Forster Smith.'"

So the whole scheme of the Board of Trust is to save Vanderbilt from being a little Methodist college. This lets the cat out and shows that the Board of Trust is simply possessed of a spirit of unspeakable vanity and have determined to shake off the little load of church supervision and get money to make a great institution. Commenting on this letter, Mr. J. D. Barbee, in the New Orleans Christian Advocate says: I wish to make only two or three comments on the contents of this letter.

First: If the dominant element of the Board of Trust had in the beginning, or at any time within the past five years, come before the Church with their program and said: "Here it is; this is what we propose, and we believe it to be for the best interests of all concerned, the University and the Church, and for the following reasons," and had thereupon appealed to the judgment of the Church —that might have been "brave." Their courage has not at any time mounted to that altitude. But to seek to gain their end by stealth and indirection seems to me to wear an entirely different aspect. It is not "brave" to assume, as Dr. Smith does, that the entire College of Bishops of the Methodist Episcopal Church, South, one alone excepted, are a company of ignoramuses. It is simply contemptible.

Dr. Smith possesses information denied to the Church, as indicated by this statement in his letter: "What you and the Chancellor stand for has my unqualified approval." What do they stand for? Is it their words or their votes? They certainly do not stand for the Church—they have simply laid down on it.

Second: It is quite refreshing to have a member of the opposition admit thus publicly that Bishop Hoss "is honest in his belief. So far as I have seen, this is the very first admission from that source that his motives would bear the scrutiny of investigation. I am moved to wonder, moreover, since Dr. Smith loves him so much, that he could not find it in his heart to grant that Bishop Hoss' course also might be described as "brave." If it be not "brave" to stand up boldly against intrenched power and influence, single-handed and alone, then I do not comprehend the meaning of the word.

Third: Must we accept the ipse dixit of these gentlemen who continually announce to us with an oracular flourish that "the result of such a victory for the Church would be that Vanderbilt would become simply another little Methodist College?" Why do they not furnish us with a bill of particulars so as to remove all doubt from our minds? What

is there about the Methodist Church that produces mildew, decay and death? If it is such a monster and its influence so fatal, we desire to know it, that we may withdraw from it before it is too late. When Bishop McTyeire, who during the last few years has been the object of the most unrestrained laudation from Dr. Smith, was president of the Board of Trust with undisputed sway, did they teach Methodist Greek, Methodist Latin, Methodist mathematics or Methodist science at Vanderbilt? Do they teach these brands to-day? Can it be truthfully said that there is the slightest tincture of sectarianism at any Southern Methodist school? If so, I have never heard of it.

Dr. Smith has a queer notion of benefiting the cause of Christian education and the Methodist Church by turning its chief institution of learning over to the higher critics and other enemies. Bah!

OBSERVATIONS.

The mountains are great and grow on you as you learn to know them better, and you can't appreciate them to the full from the car window—you must get down on the ground and climb the rugged heights and drink from the springs and see from the many-sided view points the beautiful steeps and verdant valleys.

A ride from Sylva to Webster and thence up the beautiful Tuckaseegee river to Cullowhee with Bro. J. A. Peeler, the pastor of the Webster circuit, brought me in contact with scenery of surpassing grandeur and with a thrifty people, possessing strong traits of character. Cullowhee, as the reader may surmise, is an Indian name and means water lily. So many are the Indian names in that section of the State: viz., Nantahala, Tennessee, Hiawassee, Swannanoa, Junaluska, Cullasaja and on, ad infinitum.

Bro. Peeler and I saw much of the fine Jackson County land, rich and laden with crops which promise to break the record for quantity. One field of corn near Cullowhee—some forty acres—I believe will yield not less than 3,000 bushels if the season lasts. We have a strong Methodist constituency in this community and I was told that a little less than seventy years ago the first Methodist preacher appeared in Jackson County. The Baptists then held the ground without a rival. When Wm. Hicks and James Jackson (the preachers went in pairs in those days) appeared first at Cullowhee and preached, a good crowd heard them and departed, no one caring to entertain the Methodist strangers, but Wm. H. Bryson, a hospitable and loyal Baptist asked them to go with him to dinner. They went and made so good an impression that they were asked to make his home their stopping place when in reach. All the children, eleven in number, with one single exception, became Methodists, and it is the exception now in that section of the State to find a Bryson who is not Methodist in faith.

* * * *

Some twenty years ago Prof. R. L. Madison, a widely known teacher and an active Methodist, went to Cullowhee and started a school. The youth of the county were taught by him. The Cullowhee High School was established by him and it was through him that the Cullowhee Normal and Industrial School, financed by the State for the purpose of training school teachers, was built. Prof. Madison is the superintendent of this school and with seven trained teachers is doing a work which is sure to tell for good on the generations to come. The building, well equipped and furnished, has a capacity for 75 boarders and with the local boarding places to accommodate the others who attend, matriculated 150 students last year. The Cullowhee High School, near by is a feeder to the Normal so that the community has as fine academic advantages as can be found in the State, and the management is not content with what these schools can give but has for several years sent sundry students to our colleges for further benefits.

It was a privilege, in company with Bro. Peeler, to visit this section and to preach to a good congregation on Friday night at Cullowhee. Bro. Peeler is loved by his people and is doing a fine work in that promising field.

* * * *.

The Sunday following I spent with Rev. C. H. Neal at Sylva and Dillsboro, preaching to good congregations at these points. Bro. Neal has his churches well organized and all the departments of the work are active and progressive. This charge usually has the pastor's salary paid in full by Sept. 1st, of each year, and the contributions from then to Conference are applied to the Conference collections.

* * * *

Rev. L. Berge Abernethy went to Canton three years ago. The congregation was disorganized and discouraged and seemed to promise but small growth. Bro. Abernethy, undismayed and full of faith, drew the people to him from the start. Large crowds attended upon his ministry and the congregation grew month by month until the church was far too small to hold the folks. A new church was needed and the people felt unable to undertake a work so difficult, but Bro. Abernethy told them it must be built because the cause of God and Methodism demanded it. When I was there a year ago he talked with me about the needs in such an optomistic spirit that I felt the work would be done, though I could not see how. But now as you reach Canton the first thing you see on the hillside above the station is a mammoth brick church—not yet complete of course, but ready now for roof, and it is to be finished in first class order and ready for use by the middle of October. The church will have a spacious Sunday-school room and eight class rooms, besides the main auditorium, ladies' parlor, and study, and will be a thing of beauty as well as of utility. It will be worth fully $12,000.00, and one of the nicest churches in the Conference and second to none west of the ridge, except Central church, Asheville, and will comfortably seat 1200 people.

This congregation is not only making great sacrifice to do this work, but at the same time, the pastor's salary has in these three years grown from $300 or $400, till now it is $1100.00 and the membership has more than doubled.

* * * *

Rev. D. J. Miller at Bethel, Asheville, is now undertaking with his people to remodle the church by converting the present Sunday-school room in the basement into a gymnasium and adding a substantial library and reading room, with a view later of establishing a night school in connection. Then a new Sunday-school department will be built on a level with the main auditorium, all at a cost of $4000.00. One generous Christian worker has donated $1,000.00 of the cost of building and pledged $1500.00 besides to furnish books for the library. This is a long step forward and will enable the church to reach and help in a material way a great many whom it would be difficult to reach without these additions. Over 100 has been added to the membership since last Conference.

* * * *

The present North Asheville Church, comparatively new, was in a bad shape last summer on account of a poorly constructed roof. The brave band that worships there had made such sacrifice to build, and it seemed that a new church was almost a necessity. But contractors and architects were consulted and by recasting the plan of the building it was found possible to save it by an outlay of several thousand dollars. Rev. G. G. Harley led in the enterprise and they are now justly proud of the building. The interior is beautifully proportioned and finished and the soft light which streams through the cathedral glass windows impresses every worshipper with the fact that he is in the temple of the Most High. S.

NOTES AND PERSONALS.

—It is announced that Rev. George R. Stuart will lecture in North Wilksboro sometime in October.

—Rev. L. W. Collins, our pastor at Madison, left Monday for Toronto, Canada, his former home, where he will spend a four weeks' vacation.

—Rev. S. T. Barber, East Greensboro charge, is engaged in revival services at Holt's Chapel this week.

—Rev. Jno. W. Moore, of Hendersonville, is booked to assist Rev. Loy D. Thompson, of Andrews, in revival services this week.

—At the home of Mrs. Motley, in Reidsville, N. C., on July 27th, 1910, Mr. Frederic Preddy and Miss Maud M. Oliver were united in marriage, Rev. Lee T. Mann officiating.

—Rev. C. R. Canipe, of the North Carolina Conference, accompanied by his wife, has been visiting relatives and friends in Cleveland and Lincoln counties. He is now pastor at Aurora.

—The Ministerial Association, of this city, has arranged for a series of Evangelistic meetings to be held in September. The services are to be led by Rev. Dr. W. E. Biederwolf. Dr. Biederwolf is represented as a very successful evangelist.

—Mr. J. P. Babington has resumed the work as editor and publisher of the Mountain Scout, at Taylorsville. We welcome him back to North Carolina and wish him success in his work.

—We regret to learn through the News-Herald, of Morganton, that Mrs. W. F. Womble was too unwell to attend the District meeting of the Foreign Missionary Society, of which she is president. We hope to hear soon of her complete recovery.

—Rev. S. H. Hilliard, of High Point, will fill the pulpit of West Market Street Church next Sunday morning and night. Brother Hilliard was formarly a very popular pastor of this church. Rev. E. K. McLarty, the pastor, will be absent, visiting his mother, near Monroe.

—The friends of Prof. Robert N. Wilson, who has recently been elected Associate Professor of Chemistry at Trinity College, will read with interest the announcement of his approaching marriage to Miss Laza Hendrick Peck, of Greensboro. The ceremony will take place in September.

—Rev. J. W. Ingle, pastor of Walnut Street Church, Proximity, assisted Rev. R. L. Melton, of the Asheboro Circuit, in a meeting at Old Union last week. There was good interest and twenty-two persons made a profession of religion, and nearly all joined the Methodist and other churches.

—Rev. J. H. Green, of Clyde, writes that Bishop James Atkins preached a very great sermon at that place on the first Sunday in August. He says: As the great preacher proceeded with intensity of soul and eloquence of thought the people were almost spell-bound. Perhaps no richer or greater sermon was ever preached in this county.

—The Thomasville correspondent of the Lexington Dispatch says: Rev. Parker Holmes, the beloved pastor of Main street Methodist church, left last week for Wilmington and Wrightsville, where he will enjoy a two weeks vacation granted him by his congregation. He has done a great work for the town and community and is loved by all.

—Rev. S. E. Richardson, pastor of Caraway Memorial Church, White Oak, has been visiting relatives in Union County and assisted in revival work for several days. This is the manner in which many of our preachers spend their vacation. The rest is in relaxation of pastoral strain and a change of work, and is always helpful to the work and not infrequently very helpful to the man.

—The senior editor had a pleasant day last Sunday, preaching at Pleasant Garden at 11 a. m., and at Bethlehem at 3 P. M. The pastor, Rev. R. A. Taylor, was assisting Rev. S. S. Higgins in revival work. The unsettled, showery weather interfered with the attendance, but the services were interesting and helpful. Pleasant Garden is an attractive little village with a splendid county High School, and the congregation has recently been blessed with a good revival. Bethlehem is a famous camp-meeting place, yet, contrary to the rule, has a good substantial congregation. There is a splendid church, a commodious arbor and quite a number of tents. It is one of the most beautiful sites for large gatherings in all the country.

—We regret to learn of the death of Mr. H. P. Allison, of Cleveland county, one of the pillars of our church at El Bethel, and a former editor of the King's Mountain Herald, which occurred at the home of his daughter at King's Mountain on Sunday, August 7th. A Press correspondent says: The deceased has been a resident of this section for more than thirty years and had been a familiar figure in the life of the community. He suffered a stroke of paralysis while quite a young man and made his way through life on crutches and for the last five or six years he had gone about in a revolving chair. His wife, who was a sister of State Auditor B. F. Dixon, died about four years ago and since that time Mr. Allison had made his home with his daughter, Mrs. H. N. Moss.

—Many readers of the Advocate will learn with great sorrow of the death of Captain Lemuel J. Hoyle, which occurred at his home in Shelby, on Sunday, August 7th, after a long and lingering illness. For about three years he had been blind and paralyzed so as to render him practically helpless during this period. Captain Hoyle was, for many years, one of the most prominent laymen in the North Carolina Conference, and for some years, of the Western North Carolina Conference. He was an exceptionally bright man and was conspicuous as a leader in the best sense. Of him it may be truly said that he served his generation faithfully. May the Lord give great comfort to the bereaved ones. We hope soon to be furnished a full memoir for these columns.

A WORD TO MY FELLOW WORKERS.

The whole of Christendom must inevitably be affected by the influence of the ten days spent in the upper chamber in Edinburgh by the 1200 representatives from the world's vanguard of Christian workers. The Church can never any more be the same. To what extent and in what way this influence is to be felt depends on the response of the various Christian bodies. The Conference raised and discussed many far-reaching questions—to settle them was not its province. The practical outcome is yet to be determined. The whole subject of Missions has received a new illumination. This illuminating increase the possibilities of more intelligent progress and by so much it increases responsibility.

The reports of the eight Commissions which will be printed in the Nine Volume Report constitute the most thorough inquiry into the complex questions involved in the missionary enterprise ever undertaken. They draw their facts from a wider range and the conclusions are the results of more thorough investigation than was ever given the subject. This is light, but it is not light in which the intellectual curiosity is to revel, but light in which to work. God has again spoken to His Church. The story of the prophet rings out again, "Awake, awake, put on thy strength, O Zion."

There were certain outstanding impressions that grew and ripened into convictions. Some things may still be matters of debate, others can wait, further light, but some have now passed beyond the mere intellectual stage and laid their grip on the conscience. They have become majestic imperatives.

1. The unoccupied fields must be occupied. The conditions demand it and demand it now. The one hundred and thirteen million who have no possible opportunity to hear the gospel, no foot of whose land, and no syllable of whose language have ever been blessed by the name of Christ, must be reached. This call together with that of the unnumbered millions yet unreached in lands already entered, and for whose evangelization the present force is pitiably inadequate, are a pathetic spectacle to men and angels. The Church stands at the judgement bar of the twentieth century with these mute millions witnessing to its condemnation. The accessibility and ripeness of these fields in the light of recent developments, together with the changes and adverse influences at the work give emphasis to what Mr. Jno. R. Mott characterized as the "immediacy" of the situation. The harvest is too ripe to wait.

It is a comfort to realize that the Methodist Episcopal Church, South, is preparing to enter into Africa, one of the neediest and most neglected fields, and thus help reduce a little the dark area. To this belated movement we should give ourselves with all the speed that our faith and finances can command. In doing so we must not forget to strengthen the forces in other lands.

2. We must co-operate. On no subject was the Conference more earnest, eloquent and unanimous than on that of "unity and co-operation." Frof first to last it was like a constantly recurring key-note. It was over and over declared that the results of complete co-operation would be equal to doubling the force on the field. With all its variety of complexion, speech, and opinion, there was but one mind on this matter of at once reducing the waste and friction of the denominational competition. The same spirit that found the disciples of the first century "in one place with one accord and one mind" is in this twentieth century, calling the church to a "unity of the spirit in the bonds of peace." We are no longer making creeds, a process which divides, but we are seeking to remake a world, a task which unites. The principal of that unity, as announced by Dr. James Denny, is "absolute loyalty to Jesus Christ."

It was a pleasing reflection that we of the Methodist Episcopal Church, South, had begun where charity is said to begin, "at home." The action of our last General Conference in unifying our forces, so that the church could face her great task with a solid column was a fitting illustration of the spirit of co-operation. During the Edinburgh Conference an agreement was reached for a joint theological school in Songdo, Korea, to be built and operated by the Methodist Episcopal Church and the Methodist Episcopal Church, South. Also the Secretaries of the Baptist, Methodist and Presbyterian Boards met and started a movement for a united publishing house in Brazil. These are lines on which co-operation is not only feasible but necessary to secure efficiency. In many cases no one church can command sufficient funds or patronage alone, and if it were practicable to do it would be an unwise use of resources and an unnecessary multiplication of expensive machinery.

3. We must re-emphasize the fundamental and saving truths. It was made clear that they and they alone win and transform men of all sorts and conditions. Not abstract discussions, nor philosophising about comparative religions, but proclaiming the love of God, the suffering and resurrection of Christ, the pardon of sin and the joy of salvation, reaches the heart of the most besotted savage and the most cultured Hindoo or Mohamedan. As one expressed it "the controversy is not between Christ and Mahomet but between Christ and the sinful heart." What are called the simple, but are really the profound truths of the Gospel, were insisted on not only from the standpoint of their reality but of their practical power and sufficiency.

Check should be given to our rationalizing tendencies and there should be a turning from our "new theologies," at home and abroad, since what will reach the heart and meet the need of a sinner in Shanghai will do the same for a sinner in New York. May it not be that in this sense "the heathen are saving the church," by putting in its hands anew "The sword of the Spirit, which is the word of God?"

4. We must study the home base with reference to the world's evangelization. The discussion of this subject was all too brief, but it was sufficient to make clear the fact that "we have developed a science of foreign missions but we have no science of dealing with the home base." There is a lack of comprehension and a weakness in method in leading, arousing and mobilizing the Church. The availing and inspiring word is yet to be spoken in that line. It is not only the apathy and indifference of the church, but the lack of any real consistent and comprehensive method of overcoming them, to which we refer. The laymen of the United States and Canada brought the most illuminating contribution to this discussion, as they are leading most hopefully towards a successful solution of the problem.

If the problem of the world's evangelization "is not in the heathen lands but in the home church," and this was made clearer than ever—then it is time our leaders set about solving it. Is not this the great need of the Church? Does not the source of power lie in the spirit and motive of evangelization? Does not the church die under a spirit of mere conservation? If so the rallying and uniting of the whole church for missions, involves not only the saving of the heathen but the saving of Christendom from decay at the heart. The effort of our laymen and Board of Missions to so educate and organize the church as to reach and enlist every member is in right direction. The Department of Education with its farsighted plans; the Laymen's Missionary Committee in every Church; the Every Membership Campaign; the average of two dollars a member as a worthy financial standard, are stops on the way to a higher ideal, for which nothing better has yet been suggested, and they should receive our active support.

5. We must perpetuate the spirit and purpose of the Conference at Edinburgh. It was no mere love-feast, nor temporary exploitation of iedas and theories. It was a council of war. It not only discussed problems—it developed a program. The Conference did not take itself too seriously, when by unanimous action it appointed a Continnuation Committee to carry on its work. The marks of the Spirit's presence and leading, as well as the representative character of the Conference justified this action. The term ecumenical has been denied to this gathering with emphasis by those who arrogate to themselves a monopoly of that term. Nevertheless, here were gathered the foremost representatives of Protestant Christendom, not to consider a universal statement on which there can never be agreement, but to face a universal task on which agreement is the only rational position. The findings of the Conference are therefore authoritative to the extent that they point the way to the accomplishing of this common task with the least possible delay.

The Continuation Committee above referred to will stand as the clearing house for interdenominational ideas, methods and movements, and is one of the steps towards that unity pleaded for with such impressive eloquence and unanimity.

6. Those who would be abreast of the Missionary Movement should secure the Nine Volume Report. The time for advance subscriptions at the low rate of $4.00 per set has been extended for the benefit of American subscribers to September, 1, 1910. After this date the price will be advanced. Orders should be sent to Mr. Henry W. Grant, 156 5th Ave., New York.

7. At a meeting of fifty representatives of the Methodist Episcopal Church, South, held during the Conference, a Committee was appointed to suggest lines of work in harmony with the Spirit of the Conference. This Committee consisted of Bishop W. R. Lambuth, Miss M. L. Gibson, Dr. O. E. Brown, Rev. J. C. C. Newton, Miss Belle H. Bennett and the writer. Owing to circumstances a meeting of this Committee has not yet been practicable.

W. W. Pinson.

THE WORLD MISSIONARY CONFERENCE.

I hasten to avail of the courtesy of our Church papers to send a word of greeting to my brethren throughout the connection who are interested in the Laymen's Missionary Movement of our Church.

The call to the office of General Secretary comes to me as a gift from God, the responsibility humbles me, the opportunity for large and faithful service inspires me and the difficulties to be overcome stir all the fighting blood inherited from my Scottish forebears. On my knees I cry, "Lord, who is sufficient for these things", and the answer comes back, "Lo, I am with you alway".

Brethren, we have before us a big man's job. Let us undertake it in manly fashion. This is no time for idle dawdling or the discussion of trivial issues. With two score perishing who never heard of Jesus Christ and three score going out into darkness without hope every minute, an hour becomes precious and the spending of a day without an effort to relieve the situation seems a crime. The supreme question is—What does Jesus Christ think of the thousand million people in the world who have never yet heard the mention of His name and those who call themselves His followers and dole out less than a penny a week to send the Gospel to them?

O, the patience of Christ who waits "To see the travail of His soul and be satisfied". The crying sin of Christendom is its indifference to a Christless world. Our only excuse is that the real situation has never been brought home to us. We are like the man at our Denominational Rally during the Laymen's Missionary Convention at Fresno: After an earnest presentation of the need of the mission field, he arose and said, "Why, I never dreamed of these things. I have been giving ten dollars a year for all the benevolences of the Church including missions. No one asked me for more and I supposed I was giving my full share but I want you to understand that from this time on, I give a hundred dollars a year for foreign missions alone.

It is the business of the Laymen's Missionary Movement to make people dream of these things and dream to some purpose. The movement has already made good and is here to stay until its purpose shall be accomplished.

The twenty-one of the Southern Conventions of the recent campaign have reached, in actual subscriptions, the immediate standard of giving set and several have passed far beyond is a prophecy of ultimate victory throughout the land.

The action of our recent General Conference has placed upon the movement the authoritive seal of the Church and made it a part of the regular work of all our Conferences. It now only remains for us to carry it into effective operation throughout all our borders.

What five hundred thousand laymen want to do they can and will do. What a splendid army we are and what a glorious cause we have to fight for!

Let me suggest that the Conference and District Leaders make a special effort to attend their Annual Conference during the session, endeavor to arrange with the Presiding Elders to have the District Conferences follow one after the other at such convenient intervals that a thorough campaign of the Conference by Districts may be had during the year. It would also be well to jointly make an attractive program for Laymen's Day at the District Conferences and to secure the best available speakers and workers for the address.

It shall be the business of the General Office to faciliate this work by supplying suitable literature for sale and free distribution and by suggesting programs when requested to do so.

Brethren, let us unite our prayers and join our hearts and hands to wipe forever from Southern Methodism the disgrace of only giving forty-eight cents per member to place within the reach of one thousand million people the knowledge of Jesus Christ.

Yours sincerely, C. F. Reid.

Our Children's Home Department

Edited by Supt. H. A. Hayes

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'Around the child bend all the three sweet graces—Faith, Hope, Charity."

ENDOWMENT.

It is with especial pleasure that we report the beginning of an endowment fund for our Children's Home. Mr. A. Sherrod, of High Point, has made a contribution of $500.00 for this purpose.

An endowment fund is of great value to any institution. It provides an income that is certain and can be depended on as a basis of support in any contingency.

And to the contributor, an endowment fund ought to have special attractions. One who contributes to an endowment knows that his money will be kept for all future time and the interest will be a permanent income—a never ceasing fountain of blessing.

The endowment fund contributed by Bro. Sherrod will provide clothing and schooling for one child every year as long as there are orphan children who need this ministry of love.

Brother, a gift for an endowment will make you live on and on through generations to come.

REVISED VERSIONS.

The scholars are not the only people who can revise the Scriptures. Some of our little tots have been memorizing the twenty-third Psalm. One little five-year-old had been drilled on the first verse, with necessary explanations. Later, when he was called on to repeat this verse, he gave it as follows: "The Lord is my Shepherd, I don't need nothing."

Our children are being taught that God is, that He is everywhere, and that He hears us when we pray. Their faith is literal and unquestioning.

The little ones have learned that being small involves some deprivations. They are denied some privileges enjoyed by the older ones. They want to be grown up.

Some days ago an amusing conversation was overheard among the younger set. They were wishing that they were larger. One suggested that they ask God to make them big. Another asked the time-old question: "Where is God?" A dear little girl with loving faith replied: "He is in us. I feel Him here in my heart now." Having found where God is, the children held a prayer meeting. They all prayed. And God is answering their prayers. Every day they are growing bigger and stronger. We are teaching them that this is God's way.

SHORT STORIES.

A railway train. A chance meeting with a Christian woman. A story. A poor woman.—sick and helpless: a girl of eleven years doing all the housework, nursing the sick mother and caring for three younger children, a mere child oppressed with woman's burdens; the younger children, a girl of seven years and twin boys of two years. Poverty, filth, suffering, lack of food, and sympathy and help.

All these in a prosperous Christian community.

* * * *

A lad in short pants in jail, sentenced to six months on the road, being convicted of theft of goods valued at less than two dollars. No father, no mother, no one to counsel or restrain, no means of support, he has learned the lessons of the streets and now he is promoted to the finishing school of vice and crime. What a mockery of justice and common sense!

* * * *

From a prosperous country community in the southern part of the conference a preacher writes of three little children utterly destitute, orphans indeed. If we cannot take them there is no place for them except the county home. And we are full to the brim. The county home, the poor house, the abode of age and disease and hopelessness—what a place for little children. God pity them!

Stories like these come almost every day.

INCOMING MAIL.

Dear Mr. Hayes: July 19, 1910.

I am but a little girl twelve years old. I am sending you a dress for one of the children at the Home. I wish I had a whole lot of money to send you. But I have not got it. I am sorry for the little children. Your little friend,

Mary Nail.

Valle crucis, N. C., Aug. 1, 1910

Dear Brother H. A. Hayes:

Please find enclosed check for the Children's Home from Valle Crucis Sunday School. This is Fifth Sunday collection from Watauga Circuit, Mt. Airy District. It is a great pleasure to take the collection for the children. May God's richest blessings rest upon the Home and upon your labors.

Fraternally,

J. M. Shull.

Thermal City, N. C., Aug. 1, 1910.

Dear Brother Hayes:

I am sending you herewith our Fifth Sunday collection, amount $2.50. We have only been taking this collection a short time and our school seems to take a delight in contributing towards the support of the Home. We have forty students enrolled, most of them are children. Our collection was small but it was given in the right spirit and we hope small as it is it will help you in your great work.

Sincerely yours,

Horace F. Nanney.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING AUGUST 10, 1910.

Whittier Sunday School, $1.47; Antioch Sunday School, Rural Hall, $2.00; Race St. Sunday School, $5.50; Pine Hall Sunday School, $1.00; High Shoals Sunday School, $3.80; Turnersburg Sunday School, $2.40; Lewisville Sunday School, $.60; Franklinville Sunday School, $5.31; Glencoe Sunday School, $5.50; Crabtree Sunday School, $2.16; Franklin Sunday School, $2.95; Bethel Sunday School, Swannanoa, $1.00; Rogers Chapel Sunday School, Concord, $1.05; McAdenville Sunday School, $3.10; Catawba Sunday School, $.34; Providence Sunday School, Craven, $1.35; Cedar Grove Sunday School, Norwood, $.88; Gilboa Sunday School, Morganton, $2.50; Zion Sunday School, Greensboro, $1.38; Walnut St. Sunday School, Greensboro, $4.33; Stony Hill Sunday School, Albemarle, $1.25; Rocky Ridge Sunday School, Concord, $5.44; Nebo Sunday School, $.50; Bethel Sunday School, Morganton, $3.00; Gilboa Sunday School, Gilkey, $2.00; Bryson City Sunday School, $1.31; Pine Hall Sunday School, $.26; Trinity Sunday School, Charlotte, $7.10;; Valle Crucis Sunday School, $1.00; Macedonia Sunday School, East Bend, $1.50; McFarlan Sunday School, $1.85; Marvin Sunday School, Lincolnton, $.75; Hopewell Sunday School, Catawba, $1.25; Bethel Sunday School, Asheville, $2.41; Centenary Sunday School, Winston-Salem, $17.62; Leaksville Sunday School, $7.84; Liberty Sunday School, $2.00; Olivet Sunday School, Lilesville, $1.00; Burkhead Sunday School, Winston-Salem, $11.46; Thomasville Sunday School, $10.00; Mount Airy Sunday School, $11.31; Kernersville Sunday School, $4.25; Jackson Hill Sunday School, $4.00; Crew's Chapel Sunday School, Winston-Salem, $1.50; Troutman Sunday School, $2.10; Flint Hill Sunday School, Alexander, $1.00; Pleasant Hill Sunday School, Candler, $3.00; Asbury Sunday School, Candler, $2.00; Shiloh Sunday School, Morven, $2.82; Pisgah Sunday School, Catawba, $1.08; Gilboa Sunday School, Marshville, $2.10; Hickory Grove Sunday School, Charlotte, $6.00; Good Hope Sunday School, Advance, $.75; Concord Sunday School, Mocksville, $.57; Pilot Mountain Sunday School, $1.02; Siloam Sunday School, $1.72; Ramseur Sunday School, $15.50; Macedonia Sunday School, Eldorado, $3.00; Polkton Sunday School, $1.38; Ogden Sunday School, Brasstown, $.98; Knowles Chapel Sunday School, Mt. Ulla, $2.15; Mt. Pisgah Sunday School, Greensboro, $3.00; Union Sunday School, Mabel, $1.30; Cooleemee Sunday School, $6.20; West Market St. Sunday School, Greensboro, $13.36; Elbethel Sunday School, King's Mountain, $1.36; Chadwick Sunday School, Charlotte, $4.00; Trinity Sunday School, Charlotte, $2.10; Salem Sunday School, New London, $3.40; Bethlehem Sunday School, Walnut Cove, $1.00; Ballinger's Chapel Sunday School, Valdese, $1.75; Swannanoa Sunday School, $2.40; Linwood Sunday School, $3.00; Summerfield Sunday School, $2.50; Bethel Sunday School, Wadesboro, $2.00; Union Sunday School, Franklin, $1.16; Newton Sunday School, $10.00; Central Sunday School, Asheville, $18.00; Moore's Grove Sunday School, Hendersonville, $1.17; Hendersonville Sunday School,, $13.14; Sparta Sunday School, $1.73; Brick Church, Leicester, $.55; Rural Hall Sunday School, $2.34. Total, $291.85.

Previously reported for fifth Sunday in July, $376.76: Total reported for fifth Sunday in July, $668.61.

Cash.

Wilksboro charge, $5.00; J. P. Rodgers, Winston-Salem, $10.00; Reidsville charge, $115.00; Lafayette St. Church, Shelby, $1.00; J. S. L. Orr, North Charlotte, $10.00; subscribers to Record, $10.46. Total, $151.46.

Subscribed.

Franklin: J. A. Porter, $50.00; Prof. M. D. Billings, $50.00; Jno. T. Jennings, $2.50; J. F. Dillard, $25.00; F. E. Curtis, $40.00; Dr. F. L. Siler, $25.00; Miss Laura M. Jones, $25.00; N. W. Gennett, $5.00; Chas. Stiles, $.50; A. W. Horn,, $5.00; F. L. Bryson, $1.00; F. S. Johnston, $10.00. Franklin, R. F. D. 1: Miss Emma Siler, $10.00; A. L. Siler, $5.00; Thos. M. Slagle, $5.00; J. F. Slagle, $3.00; Miss Louise Arthur, $.50; Jesse Slagle, $1.00; C. A. Slagle, $1.00; E. Patton, $1.00; J. R. Slagle, $.55; L. C. Waldrop, $2.00; Mrs. N. C. Arthur, $5.00; J. H. Slagle, $25.00; W. H. Waldrop, $10.00. Franklin, R. F. D. 2: S. M. Rhea, $5.00; M. L. Dowdle, $1.00; J. M. McConnell, $1.00; Alfred Angel, $.50; J. T. Enloe, $1.00; A. L. McDowell, $1.00; W. S. Moffitt, $1.00; W. A. Gribble, $1.00; J. E. Setzer, $1.00; cash, $.24; J. H. Mann, $5.00; G. M. Stanfield, $1.00; H. B. Waldroop, $1.00; Miss Lola Addington, $1.00; J. M. Addington, $5.00. Charlotte: Miss Anna Morgan, 805 N. Church St., $5.00. Cullasaja: T. R. Gray, $5.00. Whittier: Jno. L. Ferguson, $10.00; H. G. Ferguson, $3.00. Dillsboro: Mrs. J. P. Jarrett, $5.00. Stanley: G. W. Abernethy, $2.50. High Point: Dr. Dred Peacock, $200.00; Chas. L. Amos, $50.00; R. H. Maxwell, $10.00; J. D. Mann, $100.00. Total, $724.29.

Cash.

Jno. L. Ferguson, $10.00; H. G. Ferguson, $3.00; Mrs. J. P. Jarrett, $5.00; F. S. Johnston, $10.00; F. L. Bryson, $1.00; A. W. Horn, $5.00; Chas. Stiles, $.50; N. W. Gennett, $5.00; J. F. Dillard, $25.00; Prof. M. D. Billings, $50.00; J. A. Porter, $50.00; Mrs. N. C. Arthur, $5.00; J. R. Slagle, $.55; E. Patton, $1.00; C. A. Slagle, $1.00; Jesse Slagle, $1.00; Miss Louise Arthur, $.50; J. F. Slagle, $3.00; Thos. M. Slagle, $5.00; A. L. Siler, $5.00; J. W. Mann, $1.00; Cash, $.24; J. E. Setzer, $1.00; W. A. Gribble, $1.00; W. S. Moffitt, $1.00; A. L. McDowell, $1.00; J. T. Enloe, $1.00; Alfred Angel, $.50; J. M. McConnell, $1.00; M. L. Dowdle, $1.00; Total, $195.29.

Paid on Former Subscriptions.

Mrs. J. M. Rankin, Greensboro, $1.00; H. C. Sheets, Winston-Salem, $5.00; Joseph White, North Wilkesboro, $3.13; J. F. Scurlock, Greensboro, $5.00; F. D. Barkley, Gastonia, $25.00; W. J. Todd, Spray, $5.00; H. B. Ray, Asheville, $5.00; James Smart, Marshall, $5.00; V. E. Davis, Jamestown, $3.00; Rev. J. W. Long, Greensboro, $5.00; A. R. Yelton, Rutherfordton, $5.00; Miss Lottie Phillips, Greensboro, $3.00; Todd Hill, Greensboro, $1.00; C. W. Kirk, Wadesboro, $1.00; L. C. Holder, Greensboro, $5.00; J. R. Todd, Lenoir, $2.50; Henry Beck, Thomasville, $4.00; J. F. Jones, Lowell, $1.00; Dr. W. J. Weaver, Marshall, $10.00; E. P. Neighbors, Randleman, $2.00; Hugh C. Johnston, Asheville, $50.00; Miss Minnie Leach, Salisbury, $2.00; D. A. Beaver, Salisbury, $10.00; C. P. Walter, North Wilkesboro, $25.00; G. E. Dellinger, Newton, $1.00; A. G. Barnett, Asheville, $5.00; J. Robert Long, Bryson City, $8.00; James M. Coleman, Hayesville, $2.00; Welch Galloway, Brevard, $6.25; E. W. Trogdon, Norh Wilkesboro, $4.50; W. O. Burgin, Thomasville, $2.00; J. B. Robertson, Asheville, $5.00; J. R. Bell, Greensboro, $5.00; Mrs. J. T. Furlow, Salisbury, $5.00; C. A. Spencer, Morganton, $2.50; H. A. Tatum, Winston-Salem, $5.00; Zed Griffith, Thomasville, $1.00; W. W. Poole, Caroleen, $2.50; W. P. Hutton, Greensboro, $3.00; H. A. McNairy, Pomona, $9.00; M. N. Hoyle, Spencer, $5.00; C. C. Townsend, Greensboro, $10.00; W. T. Burke, Salisbury, $1.00; C. S. Morris, Salisbury, $1.00; R. M. Clapp, Greensboro, $5.00; B. L. Ownbey, Asheville, $3.00; J. F. Shinn, Norwood, $12.50; A. T. Preyer, Greensboro, $1.00; H. E. Ballance, Greensboro, $20.00; Wm. E. Johnson, Greensboro, $2.00; J. A. Green, Thomasville, $5.00; J. R. Dellinger, Lowell, $2.00; Mrs. W. L. Ray, Spencer, $5.00; D. W. Morris, Salisbury, $5.00; Miss Virginia Townsend, Greensboro, $5.00; J. W. Edwards, Cooleemee, $5.00; A. H. Ragan, Thomasville, $2.00; C. H. Newby, Thomasville, $1.00; E. P. Pratt, Winston-Salem, $1.00; E. A. Cole, Charlotte, $75.00; M. W. Harrison, Thomasville, $1.00; Mrs. Lizzie Rountree, Morganton, $10.00; E. R. Fonda, Salisbury, $5.00; Archie C. Johnson, S. Boston, Va., $5.00; Total, $437.88.

If we are commonplace and indifferent, we will find other people so. Mind finds its level, just as water does. A really original and sympathetic person will find others interesting and agreeable. A loving Christian spirit will find others worth loving. To complain of those we meet is really to proclaim ourselves dull.—New Guide.

From the Field

Correspondence, Reports, Etc.

Mount Pleasant.

Rev. N. R. Richardson, the pastor, writes: In March we opened up a new place of worship three miles south of Mount Pleasant. We now have a church building and held a meeting there this week, resulting in about twenty professions, all adults. Nineteen joined the church. We organized with thirty-four members, and named the church Friendship. The house is not yet ceiled, but will be before Conference.

We have agitated the matter of a better church at Cold Springs and will build this fall.

Our third quarterly meeting was held to-day and our people enjoyed one of Dr. Rowe's deep sermons.

I am trying to enlarge the circulation of the Advocate as I go into the homes of our people.

Salisbury Baraca.

Mayor A. L. Smoot, who is teacher of the Baraca class at the Methodist Church, this week received a handsome pennant bearing the word, "Baraca," from Mr. H. A. Hudson, head of the Baraca Movement. This banner is given as a mark of appreciation of the excellent work done by the local class during the past year and is highly prized by the class.

The First Methodist class organized forty classes with a total membership of 2,000 and is the only class which reported work of this kind in figures at the recent great meeting held in New York State. Mayor Smoot represented the Salisbury classes at this meeting. L. A. Smith.

Mt. Airy District Conference.

The Mt. Airy District Conference met with the Church in Boone Aug. 4-7.

Rev. R. M. Taylor called the Conference to order on Thursday morning. Sixteen of the twenty pastors and a large number of the lay delegates were present.

R. L. Plummer was elected secretary and the business of the Conference was promptly taken up and with unusual vigor and interest carried through to the close.

This was, in some respects, the most busy and working Conference this writer ever attended.

The Mt. Airy District embraces the territory of seven counties, Watauga, Ash, Alleghany, Wilkes, Surry, Yadkin and Stokes, an area of about 3,600 square miles and a population of more than 130,000 people, with a membership of 7,386.

The reports of the various charges show that the spiritual state of the Church, the attendance upon the ordinances, the support of the pastors and benevolences are in good condition. And while practically one-half of this vast territory is untouched by Methodism, yet we are making progress.

Bro. Taylor, our presiding elder, is in good favor with all the people and is doing all that any one can do with this large district.

He presided with the ease and dignity of an old veteran.

The visiting brethren were the superintendent of the Children's Home and Prof. Towbridge of the Brevard School. These brethren were heard gladly and made a good impression. Prof. Hayes made many friends for the Home and the brethren responded very liberally on Sunday to an appeal by the presiding elder, giving a good large contribution. There were many expressions of regret that the Senior Editor of the Advocate could not be present. The writer was asked to represent the Advocate in his place. Bro. Paris, in a strong speech, represented Trinity College. This speech called forth much favorable comment.

The preaching of the Conference was done by Brethren Jackson, Houck, Kirk, Parris, Tuttle, and the writer. The appointment on Sunday by Bro. Taylor.

Some important resolutions were passed by the Conference, one recommending a division of the District. Another was for the establishing of one or two good schools within the bounds of the present district of like character of Weaverville and Rutherford colleges.

License to preach were granted brethren J. M. Folger, E. M. Osborn, D. A. Oakley, Cox, Nees. R. L. Plummer, T. J. Folger, D. A. Binkley, J. A. Snow and J. M. Folger, were recommended for admission into the Annual Conference.

The delegates to the Annual Conference are: W. W. Holtzclaw, J. S. Stanbury, J. M. Edwards and J. N. Baldwin. The hospitality of the good people of Boone was unbounded and the members and visitors to the Conference were loud in their praise of Boone and her excellent people.

B. F. H.

A Helper Available.

I have just returned from Mebane, N. C., where I assisted the pastor, Rev. M. M. McFarland, in a meeting. We had a gracious revival in the church. Many were reclaimed. Several were converted, and 5 were received into the church. On Sunday twice as many as the church would hold were present. Much good was accomplished, for which we praise the Lord. Bro. McFarland is a noble man, and is beloved by his people. I still have some time I can spare in revival work. If any of my brethren need me, let them write me at Lincolnton, N. C.

B. A. Yorke.

Why Not Do It?

I suppose all the pastors in our conefrence received a communication some time ago, from Dr. W. F. McMurry, suggesting a plan for insuring all of our church property, but it seems that the General Conference took no action on the matter. Why can't we adopt a similar plan for our Conference?

The Conference Journals show that we have been reporting insurance statistics since 1898, twelve years, and in that time our loss by fire, etc, has been $17,018.30. We have paid in premiums on insurance carried, $18,209.16, and have collected on losses in the last seven years, $2390.00. So we have paid in premiums $1190.86 more than our entire loss has been and have received a very small amount in return; so much of our church property is not insured.

Here is an outline of the plan I have in mind. Let the Conference make an assessment for the protection of church property, of $2000.00, (Our average yearly loss for the last twelve years has been $1418.10.) Apportion this assessment to the district on basis of pastor's salary, the district stewards apportion to charges and the pastors to each church on same basis. This will be an amount equal to about one and one third per cent of pastor's salary. That is, a church assessed for pastor $75.00 would pay one dollar on this assessment. One assessed $150.00 would pay two dollars, etc.

As to the management of the fund, adjusting losses, etc., put it in the hands of the Board of Church Extension, or appoint a committee of three who shall serve without salary, except actual expenses.

I think this is the best and cheapest plan yet suggested to protect our church property and I believe it can be worked. Why should we not adopt it?. W. F. Womble.

Dilworth and Big Spring.

I regret very much that I did not get to the District Conference at Monroe and meet you. But my wife's condition is such that I never leave her long at a time, and I am not able at this writing to attend to my work. Have done but little pastoral work this summer, but kept on preaching until now. I told my people last Sabbath (Aug. 7th) that I would not preach any more until the first Sabbath in September. I am completely broken down. My work is not in the condition I would love for it to be, and in a measure I feel that I am to blame. Our people are taking good care of us and we love them, but can't do as we once did. But the Lord knows we have not one word of complaint to make for the Lord has been so good to us.

Bro. J. R. Black, one of our members, came for us the morning of the 10th of August, and took us to his home, four miles from Charlotte, to a family reunion. Brother and Sister Black have twelve children. Eight of them are married and there are twenty grand-children, and all were present—thirty-two in all. About sixty others were present with well filled baskets and we had a good dinner. Among the above number were quite a number of the old Steel Creek Presbyterians, who are mighty good folks. I was glad to meet them again, as I had met them at brother Black's two years ago, under similar circumstances. I made them a short talk by request on the reunions of families, concluding with the grand thought of when God shall call all his children home, so then with brother Black's good family, the good old Presbyterians and all that we preachers and our families met and worked wtih and learned to know and love will meet to part no more. We then can sing together forever, and there no sorrow will ever come to our homes.

Yours with much love,

A. L. Coburn.

Our Washington Letter.

Your correspondent has just received and read with much interest this week's issue of the Advocate, particularly the article by our good friend, Rev. J. D. Arnold on the Southern Methodist Assembly Grounds to be established by our church in the vicinity of Waynesville, Haywood county. Being thoroughly acquainted with the many excellent farms embracing the one thousand or more acres in this beautiful and fertile Richland valley. I can heartily endorse this great movement by our church and all that has been said as to the desirability of this locality for such an institution as is proposed to be established in the near future. While many good citizens have sold their holdings (although at a good price) and some may leave that immediate neighborhood, however, no one is so pessimistic, but what will admit that a Southern Chautaqua as is proposed here will be a great benefit in every way to the entire community--intellectually, morally, socially, and financially.

* * * *

Notwithstanding the weather continues unusually pleasant in Washington, most of the leaders in business ,social, and official circles are absent from the city for a season. President Taft and his cabinet members have been away since directly after Congress adjourned. The absence of so many others just now gives the capital city a very quiet aspect. The pastors of our several churches are absent during August and their pulpits are filled chiefly by local ministers. Finding it impossible to leave his post of duty, this scribe will not be able to visit Asheville and other points in the "Land of Sky" this summer, as has been the custome for many years, and where his family are now enjoying the delightful breezes and beautiful scenery of that most attractive section.

* * * *

Beginning today and continuing through the fourth Sunday of August, the second annual session of the Camp Meeting and Bible Institute will be held at Great Falls, on the Virginia side of the Patomac River, 16 miles above this city. This great religious gathering isunder the auspices of our Southern Methodist Church of the Washington district and will be attended by many prominent divines, including Bishops Wilson and Morrison. Special days for the league and the Sunday School will be interesting features during the camp.

An unusually large number are expecting to be in camp on the grounds during the meeting from Washington and the surrounding community, but a greater number will go to and fro by trolly. W. F. Tomlinson.

The Hillside, Aug. 13, 1910.

"A Methodist Historical Library."

We have set apart a fire-proof room in our new house at Dallas for a Methodist Historical Library and want everything of Historical value we can get. These books and pamphlets will be carefully stored away as a permanent library. We will be glad to have the readers of the North Carolina Christian Advocate look throgh their libraries and make a list of all old and rare books and pamphlets on any phase of Methodist History, doctrine, biography, etc., and send us a complete list. Just now we are very axnious to secure the following: Journal of General Conference of 1850, History of the organization of the M. E. Church, South, 1845; General Minutes of the Annual Conferences from 1845 to 1855, inclusive; The Quarterly Review for the year 1896 and all dates back of 1892; Complete file of the Christian Advocate (Nashville) for 1882, 1883, 1885, and all dates back of 1874; Disciplines, any date; The North Carolina Conference Minutes back of 1909. Any one having any of these volumes will confer a favor on us by writing fully and at once. Respectfully,

Smith and Lamar, Agents,
Dallas, Texas.

Trustee Meeting.

The trustees of Rutherford College are requested to meet at the College, on Wednesday, August 24th, at 1:30 p. m. for the transaction of important business—a full meeting is desired. Fraternally,

Jno. W. Jones, Chairman.

New Professors at Trinity.

At a meeting of the Executive Committee of the Board of Trustees on Wednesday of this week three additions were made to the teaching force of the College for next year.

Arthur L. McCobb was elected Assistant Professor of French and German. Mr. McCobb was graduated from Bowdoin College with the degree of Bachelor of Arts in 1905, is an A. M. of Harvard University, studied in Paris and Berlin, and has had two years experience in teaching.

Robert N. Wilson was elected Assistant Professor of Chemestry. Mr. Wilson is a native of North Carolina, was one year in Guilford, is an A. B. graduate of Harvard College, received the degree of Master of Science from the University of Florida, studied Chemistry at Harvard University, for several years professor of chemistry at Guilford College, Assistant Chemist, Florida Experiment Station. Mr. Wilson is a young scientist of much promise, is an experienced and uncommonly successful teacher, and will be a distinct addition to the working force of Trinity College.

Robinson G. Anderson was elected Professor of Law. Mr. Anderson is a graduate of Upper Iowa Univeristy, holds a graduate degree and also the degree of LL. B. from the University of Iowa, has had experience as a teacher, practiced law five years, has been a member of the editorial staff of the West Publishing Company, St. Paul, Minn., the foremost publishers of law books in this country. His services for this company have brought him into connection with the lawyers of this state, where he is well known. Mr. Anderson consents to come to the law school because of the high reputation it has won throughout the country, by its standards and by the learning of its dean. The law faculty now consists of Dean S. F. Mordecai, Professors R. G. Anderson and R. P. Reade. Since its establishment in 1904 the Law School has been very successful and its equipment and outlook are better now than ever before. For at least three reasons the Law School deserves the attention of the entire State. It is the first law school in the Southern States to enforce a high standard of admission. The minium requirement is two years of college work, or the equivalent. It is the first to use the case book system of teaching, which is nothing but the application of the inductive method to the teaching of law, and which has now been adopted in full or in modified form by leading law first to prepare its own text books. schools of America. It is likewise the And in this part of their work it is well known to experts throughout the State that Dean Mordecai and his associates have had brilliant success.

FOR SALE.

One set Pulpit Eloquence Library, 5 vols., $4.00; Watson,s Theological Institutes, $1.50; Life and Epistles of St. Paul, $.50; Eclesiastical Architecture, $.50; Glory of the Immortal Life, $2.00; Christianity in the United States,$1.50; Lessons in Logic, $.60; Butler's Analogy, $.50; Bible Tools for Busy People, $.40; A Hero and Some Other Folks, $.40; Biblical Herminutics, $1.00; Harmon's Introduction to the Study of the Holy Scriptures, $1.50. These are all second hand volumes but in good condition. Will be sent by express or mail to any one who may wish to buy.

Address J. J. Matney, Robbinsville, N. C.

Salisbury Circuit.

Rev. J. T. Stover, the pastor, writes:

I have just closed the second of my protracted meetings, in both of which "the power of the Lord was present to heal (save) the people." Yet from some unknown cause the visible results were meagre. At Bethel, where I was assisted in pulpit work by Rev. S. S. Higgins, there were five professions of conversion, and two at Tabor, where Rev. G. A. Holderby did some excellent pulpit and personal work. We begin our meeting at Granite Quarry last of this week, where Rev. R. A. Taylor, of Pleasant Garden, is to be my helper, when we are praying and hoping for large results. The last of this round of protracted meetings is to begin at Providence the 4th Sunday in this month, when our loved Presiding Elder, Rev. J. C. Rowe, D. D., is to give us the benefit of his wise and spiritually-minded leadership. As this is the home community whence the doctor came, it is but natural that he should feel more than an ordinary interest in its spiritual development. and I sincerely hope his ministry on this occasion will "bear much fruit."

Fraternally, J. T. Stover.

An Oversight.

I notice through a mistake of mine nothing was said in the Advocate of the visit of Prof. H. A. Hayes, Supt. of the Children's Home, at Winston-Salem, to the Asheville District Conference. Prof. Hayes was here and represented the Home very efficiently. I am sorry of this oversight and try to amend by giving this notice.

D. J. Miller, Sec.

THE LORD CHANGETH NOT.

Whatever changes the years bring to us, we must ever keep our eyes on the living Christ. He will always be all we need. There will never be an experience through which He cannot safely take us. We are leaving the old year behind, but we are not leaving Christ in the dead year. We need not be afraid, therefore, to go forward, if we go with Him.—J. R. Miller.

Adversity is sometimes hard upon a man; but for one man who can stand prosperity are a hundred that will stand adversity.—Carlyle.

WHOSE FAULT IS IT?

Whose fault is it when the roast is put on the table as tough as whitleather? Whose fault is it when the meat is dry and tasteless and void of all nourishment and relish? Whose fault is it when the soups, gravies, stews, etc., are insipid and savorless? Surely you can't blame it on the meats, and is wouldn't be just to do so; because the fault is solely your own, for the simple reason that you do not put the proper amount of seasoning into your meat dishes. You wouldn't think of making up a tray of bread without salt, or baking a cake without flavoring, or making pickles without spices, or, in fact, of cooking anything without the proper seasoning.

Gebhardt's Eagle Chili Powder is a condiment, made from the celebrated Mexican Chili Peppers and other Mexican Spices, and when added to meat dishes, soups, stews and gravies of all kind, imparts to them a delicious appetizing flavor, lends piquancy to the taste, makes the richest food thoroughly digestible and gives zest to the appetite.

Following is an excellent recipe for making that famous Mexican dish, "Hot Tamales," a delightful dish, appealing to the most idle appetite.

Tamales. To prepare the meat, chop one pound of beaf; add a little chopped tallow or one tablespoonful of lard and a little salt; fry in a pan until tender; chop again very fine; return to pan; add a little warm water and a tablespoonful of Gebhardt's Eagle Chili Powder; stir and fry for ten minutes; you may use sauce left over to prepare dough, which will impart fine flavor.

To prepare the dough: add to one quart of corn meal two tablespoonfuls of salt, two tablespoonfuls of lard, and boiling water to make a thick dough.

To prepare the corn husk: cut off with scissors about one inch of the stalk end and boil ten minutes; dry and rub over with a cloth dipped in hot lard.

To prepare the tamales: put a layer of dough on the husk, about four inches long, one and one-half inches wide, and one-fourth inch thick; along the center spread two teaspoonfuls of prepared meat; roll the whole like a cigarette, and fold the small end of the husk, place them with the folded end down, in a potato strainer; place the strainer in a pot, over water; cover the whole with cloth, and steam for two hours; always serve hot. The above will make about fifty tamales.

Ask your grocer for a bottle of Gebhardt's, Eagle Brand Chili Powder, and be sure to specify "Eagle Brand," because it is the original and best Chili Powder. Nothing but the finest Mexican Chili Peppers (grown especially for this purpose) and the purest Mexican Spices enter into the manufacture of Eagle Brand Chili Powder. Comes in 10c and 25c bottles, and if your dealer can't supply you, a sample bottle will be sent direct for 12c, all charges prepaid. Address Gebhardt Chili Powder Co., San Antonio, Texas. Send them the name of your dealer and they will send you a free sample, also their recipe book, "Good Things to Eeat."

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when you answer this announcement, as I am going to distribute at least one-hundred-thousand pairs of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

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Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat Rolled Gold Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address: — Dr. Haux, (Personal), Haux Building, St. Louis, Mo.

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NOTICE.

Applicants for admission on trial will be examined on "Bank's Manual of Christian Doctrine" instead of "The Bible in reference to doctrines generally."

Please take notice and prepare accordingly. W. F. Womble.

WANTED.

A man to do evangelistic work in the bounds of Mount Airy District from now till the meeting of the Annual Conference. A fair salary will be paid. Applicants will please send references and correspond with the undersigned at North Wilkesboro, N. C.

R. M. Taylor.

The Epworth League

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MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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Waynesville, Rev. C. S. Kirkpatrick, Brevard.
Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Subscribed to date.....$175.00

Special Objects for 1910-1911.

Funds to build an "Epworth League" Dormitory for the Children's Home at Winston-Salem. A box of supplies for the Children's Home, from the Charity and Help Department of every League Chapter, on Monday after each fifth Sunday.

* * * *

The Mt. Zion Senior League recently re-organized with about fifteen members.

* * * *

The Davidson Senior League sent a box to the Children's Home last week.

* * * *

Our President sends the encouraging news: "I shall be able to report other subscriptions soon for the Cottage Home."

* * * *

A Request.

Will the Secretary of each Chapter in this Conference please send his or her name and address and name of League to the Epworth League editor. A postal card will be sufficient and a prompt response to this request will be appreciated.

* * * *

Our Conference President, Rev. R. E. Atkinson, is carrying out his plan to visit the various Leagues in our bounds. He writes: "I visited the Knox Chapel Senior League, Troutman circuit, last Saturday. This is a good League. They sent a box to the Children's Home last week."

* * * *

What Others Say About the League.

A leading layman of the Shelby District said recently: "He who talks up the Epworth League is doing a good thing, he is doing a great work, he has the right subject. I am not a very good speaker, but I'm quite sure if I had not had the advantages of the League, I could not speak in public today."

* * * *

A leading layman and wholesale dealer recently said, "The pastors are standing in their own light when they discourage the League work."

* * * *

Special Notice.

Prof. H. A. Hayes, Superintendent of the Children's Home writes, "We greatly appreciate the interest manifested by the Leaguers in our work. We wish to give them full credit for all they do." He requests that all who send boxes to the Home will please be sure to do three things. We trust that each one will keep this in mind and comply with Prof Haye's request:

1. Write the Superintendent that they have sent a box, enclosing the bill of lading.

2. Put on the box, or in the box, a written statement showing where the box comes from.

3. If they fail to get a receipt from the box in a reasonable time write the Superintendent and tell him about it.

* * * *

Training.

"While the Correspondence School and allied agencies are improving the 'Preacher in charge' the Epworth League is making great and successul efforts to improve the charge of the preacher."

The above sentence appears in a recent Epworth Era editorial on the subject of the training of leaders.

No one can be blind to the fact that leaders are needed in greater numbers and in more proficient training. Who has not seen a church where the pastor may look over his congregation at the Wednesday evening prayer meeting and wonder if there is a man or woman in that Christian audience who will lead in prayer, and who has not experienced the embarressment of the moment when the pastor calls upon some one who does not respond?

Who has not seen the Sunday School where it is a task to get up a special program because the members are not trained to stand before the Sunday school and talk on the subject of Sunday school work or missions or any other subject that the program may demand. Who has not seen these same people attempt to read a scripture lesson, or a paper (written by the teacher) becoming so frightened at the sound of their own voice that they can scarce speak above a whisper, thereby destroying the effect of the message they would bring.

Who has not seen the Church where it is practically impossible to run a successful Missionary Society of any kind, not only on account of the lack of leaders who have an intelligent, up-to-date knowledge of Mission work in its various phases, but also on account of the lack of interested members. Who has not been appalled at the lack of knowledge on the part of many who have been interested (?) in such work for many years and yet have almost no conception of the meaning of the word missions?

And who has not seen the Church where the various children's societies are a failure because of the fact that the leaders have not been trained and their minds filled with the knowledge that they should impart to those under their leadership?

The Epworth League can, by training and instruction, meet these and many other needs in our Church and in a more satisfactory manner than any other organization. The work should begin in the Junior League and continue through the intermediate and senior Leagues and by the time the young people who start at seven years of age, have grown to manhood and womanhood, their talents are developed, and as a result of the work of the devotional deparment we have leaders and workers who not only have a more practical knowledge of the Bible than is imparted in Sunday school work, but are also trained to lead in prayer, to hold cottage prayer meetings and prison services, and take an active part in special church services, to put in the best and most effective work in visits to the hospitals and among he needy and sick, for the work of the first department is absolutely assential to the success of the work of the second or Charity and Help department, and the importance of the second department cannot be overestimated, while the third department with its various reading courses and study of church doctrines, history and hymnology and various other features of literary and social enjoyment is invaluable to our young people.

And since missionary activities are the most important work of the world today, the importance of the fourth department cannot be overlooked. This department should include missionary work in all its Home and Foreign departments and the Mission Study Class is the most valuable asset to this work. But there are many other features of importance in all the departments that we hope to discuss more fully at another time. Let us be up and doing, giving the young people of our Church an opportunity to avail themselves of the advantages of League work in all its departments.

The Epworth League cannot be understood without study; its methods of work and its underlying principles have been learned by years of experience and hard work and they cannot be grasped by intuition. The Epworth League is a loyal road to the development of leadership in the Church, but there is no royal road to successful Epworth League organization and conduct. Large returns awaits the pastor—and still larger his successor—who will patiently work with his young people.—Epworth Era.

Is the flower committee in your Chapter active? Are they using their opportunities for giving flowers to the sick and shut-in in the community? Do they realize that "A rose to the living, is more than sumptuous wreathes to the dead"?

Remarkable Treatment.

Almost miraculous cures of persons affected with the opium, morphine and whiskey habit are being accomplished daily by Dr. Woolley of Atlanta, Ga. For over a quarter of a century Dr. Woolley's cure for the drug habit has been in the public eye. Dr. Woolley's treatment is harmless and absolutely removes the need and desire for opiates and stimulants. This feature no doubt appeals with considerable force to those who fear their craving will remain unsatisfied after they put themselves under Dr. Woolley's care. If you address him No. 26 K Victor Sanitarium, Atlanta, Ga., he will send you his book on these diseases free.

BOOKS FOR SALE.

Rev. W. R. Ware, presiding elder of the Greensboro District, has on hand the following books, second-hand but in good condition, which were donated by a friend for the benefit of the District Parsonage: Watson's Institutes; Watson's Dictionary; Wesley's Sermons, Vols. I and II; Pope's Higher Catechism and Porter's Intellectual Science. Any one needing such books will do well to correspond with Rev. W. R. Ware, Greensboro, N. C.

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A Principal Wanted for Belwood High School, at Belwood, Cleveland County, N. C. Good four-room main building. Large chapel separate from main building, and two dormitory buildings. A splendid community, fine climate, five miles to R. R. station. A fine position for right man. Apply to J. A. Peeler, J. L. Peeler, or A. C. Higgins, Belwood, N. C.

This school was established about twenty years ago.

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Our Little Folks

UNCLE PHIL'S STORY.

"Tell us a story, Uncle Phil," said Bob and Archie, running to him.

"What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"Oh, about something that happened to you," said Rob.

"Something when you were a little boy," said Archie.

"Once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and myself go out and play by the river."

"Was Roy your brother?" asked Rob.

"No, but he was very fond of playing with me. My mother said yes, so we went and had a great deal of sport. After awhile I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He almost always did what I told him, but this time he did not. I began scolding him, and he ran toward home.

"Then I was angry. I picked up a stone and threw it at him as hard as I could."

"Oh, Uncle Phil!" cried Archie.

"Just then Roy turned his head and it struck him."

"Oh! Uncle Phil!" cried Rob.

"Yes, he gave a little cry and lay down on the ground.

"But I was still angry with him. I did not go to him, but waded into the water for my boat.

"But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me.

"But as I went down under the deep waters something took hold of me and dragged me toward shore. It was Roy. He saved my life."

"Good fellow. Was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arm around the dear fellow's neck and cried and asked him to forgive me."

"What did he say?" asked Rob.

"He said, 'Bow, wow!'"

"Why, who was Roy anyway?" asked Archie in great astonishment.

"He was my dog," said Uncle Phil, "the best dog I ever saw. I have never been unkind to a dog or to any other animal since, and I hope you will never be."—St. Louis Post-Dispatch.

ANY WAY YOU PLEASE.

"Mamma, I wish you'd call the baby in; he's so cross we can't play!" cried Robert one day as he was playing in the yard with his sister and the baby.

"I don't think he would be cross if you were not cross to him," said mamma, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robert did so, and presently the baby pushed his stray hat over one side of his head, just as Robbie had done.

"Whistle," said mamma. Robbie did, and baby began to whistle too.

"Stop mocking me!" said Robbie, giving baby a push. Baby screamed, and pushed Robbie back.

"There, you see," said his mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did, and baby hugged and kissed him gack very warmly.

"Now, you see," said mother, "you can make a cross baby or a good baby of your little brother, just whichever you choose. But you must teach him yourself."—Jewels.

OBEDIENCE.

"Alice," called mother from the kitchen window, "take this basket to the orchard and bring me some apples to make pies."

Alice was sitting in her swing on the large, shady varanda, but she did not go.

"Alice, have you brought the apples?" asked her mother when enough time had passed for her to have done the errand.

"No, mother. I'm going in a minute."

Mrs. Clark came to the doorway and, seeing some chickens in the yard, called, "Collie, Collie!" A beautiful dog responded instantly to the call and drove the chickens to their yard.

Mrs. Clark returned to her work, and Alice took a basket and, with Collie by her side, went for the apples.

To the dog she said: "I've learned a lesson from you to-day, Collie. After this I'm going to obey, too, as soon as I'm called."—Inez Wilson, in Sunbeam.

FAITH IN HER FATHER.

A gentleman saw two children before him in the cars, a boy and a girl. Both looked tired. They were traveling alone. Toward noon the little girl got up from her seat, and presently he saw her kneeling on the floor, with her head bowed in the cushion. Was she sick? Did she find this an easy way to sleep? No, she was praying.

"What are you doing, my little girl?" he asked, when she got up.

"I was saying, 'Our Father, who art in heaven,'" she said.

"And what are you saying it for now?" he asked again.

"I'm so hungry," she said. "We've been traveling two days," said the boy, "and our luncheon is all gone."

The gentleman wished he had something in his pocket, but it was empty. At the next stopping place he went out himself and bought something for the children to eat.

When he handed it to the child, "I knew it would come," she said, looking up with a blush of joy upon her face. "Did God send you, sir?"

Yes, God sent the gentleman. The child did not see how the cars were to furnish the "daily bread," going so fast, and no pantry. But the Son of God taught her to pray, "Give us this day our daily bread;" and the little girl believed it. She asked him and God well knows ever so many ways to answer our prayers. You see, he let a kind gentleman bring her some.

There is a small word in the Bible of which some people ask, "What does it mean?" The word is faith. What is faith?

It is asking God, believing and trusing Him. That is what the little girl did; and it is the kind of asking which God loves, and loves to answer.—Ex.

If Tired, Restless, Nervous,
Take Horsford's Acid Phosphate

It quiets and strengthens the nerves and brain, and induces refreshing sleep.

Crutches,
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What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

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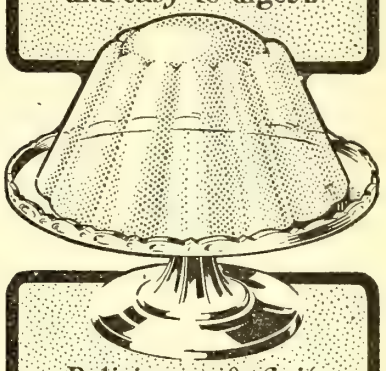
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BREVARD INSTITUTE.

We have been requested to send a short article on Brevard Institute. This is a subject so near our rearts it always affords us pleasure to do or say anything that may in any way benefit this school, which is a favorite with the Home Mission women of our church at large, and especially of the Western North Carolina Conference.

In the past our laobr, which has been of love, has also been of faith and hope. Now that we are reaping results, we have assurance linked with faith, hope and love—an invincible force for the accomplishment of good.

From a leaflet, recently sent out by Prof. Trowbridge, we gather the following facts: "Brevard Institute strives primarily to help two classes of young people. First, those who desire a thorough high school education and are not able to pay the fees usually charged in institutions of real worth. Second, those who are not ready for college but who desire to prepare themselves thoroughly and speedily to make their own way in the world. Incidentally it is an excellent place for those who are educationally behind others of their age, for a large number of its pupils are so situated. In every case moral and religious training is considered fully as important as any part of the work. . . . . It affords a course of ten grades, embracing work in English Grammar, Rhetoric, English Literature, Arithmetic, Algebra, Plane Geometry, United States, North Carolina, English and General History; Political and Physical Geography; Physiology, Civil Government, Agriculture, Physics, Latin Grammar, Ceasar, Bible and Home and Foreign Missions. All these studies are carried through from the primary grades."

Then there are special departments —Normal Department, Commercial Department, Music, piano and voice, Modern Languages, Dressmaking: 1, practice in making neatly various stitches, patches, darns, and 2, drafting patterns from measurements. 3, Cutting, fitting, pressing. 4. Garment making as follows: under-garments, wash-dress, lined waist, coat suit, test suit, white lawn dress. Millinery, house work, lace-making. Agriculture will be taught practically this year. The little farm will be run scientifically, with a graduate from A. and M. in charge.

The school—teachers and pupils, is a wonderful power in Sunday-school and church. The training given these young people by Prof. C. H. Trowbridge and his faithful helpers, is fitting them to go out as workmen that need not be ashamed. Mrs. T. F. Marr.

AN INVESTMENT.

How many auxiliaries in this Conference lead a sort of desultory life for want of something definite to do? Suffer me to make a suggestion. Select a worthy girl and put her in Brevard Institute. It will put new life into your society. The Woman's Board is spending a deal of money at Brevard, the Western North Carolina Conference reaping the lion's share of benefit therefrom. Let us show our appreciation by helping some one to get ready for life's work.

C. S. Kirkpatrick.

Eczema Seven Years—Cured by Tetterine.

"I had Eczema on my chest for seven years and the torture was almost unbearable. One of your salesmen offered to pay for the Tetterine if it did not cure me. I used less than three boxes and am entirely well."

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Did you ever read that booklet in which the Southern Bell Telephone & Telegraph Company, of Atlanta, Ga., explains how you can arrange for telephone service on the farm at a trifling expense? If not, do not fail to write for it. It will be sent you free of charge.

There is a perennial nobleness and even sacredness in work. Were a man ever so benighted or forgetful of his high calling, there is always hope in him who actually and earnestly works; in idleness alone is there perpetual despair.—Thomas Carlyle.

Desire only the will of God. Seek Him alone, and you will find peace; you shall enjoy it in spite of the world. What is it that troubles you? Poverty, neglect, want of success, external or internal troubles? Look upon everything as in the hands of God and as real blessings that He bestows upon His children, of which you receive your portion. Then the world may turn its face from you, but nothing will deprive you of peace.—Fenelon.

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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

STATESVILLE DISTRICT MEETING.

Four adult societies and three of the Light Bearers were represented at the first meeting of the Statesville District at Hickory, N. C., Aug. 6-7, 1910. We think this a fair beginning and feel sure every auxiliary will be represented next year for we are "learning how."

At 9 a. m. our District Secretary, Mrs. D. J. Kimball, opened the meeting with appropriate devotional exercises, including the singing of our Conference song, which was entirely new to the most of us, but we are going to learn it too.

Mrs. Kimball then gave us an account of the work done in our District during the past year. We paid for all purposes, $700. We were pledged $400 last year, and this year the pledge is increased to $600. We hope to pay the pledge for this year and our deficit for last.

After the immediate business of the morning was disposed of and committees were appointed, our beloved Conference Secretary, Mrs. L. W. Crawford, was asked to talk to us. She stressed the importance of prayer; she considers no meeting successful unless a spiritual impression has been made. Among other things she called attention to the difference in advantages of the women to-day over those of a century ago; that the 19th century has been noted as a century of missions, also as woman's century. She says it took two generations of missionary work to discover the important fact that the women were the ones to Christianize because of their influence over the men and children, and that we should remember that we cannot lift a nation higher than we life its women. Also that the Bible woman is one of the greatest institutions we have in the foreign fields, because of their access to the native women in their homes and of the examples they set. Mrs. Crawford says we need to do things that call for God; things that seem beyond our strength.

Mrs. Leith said she had been "on the Board" and knew how badly money was needed the first quarter and tried to impress on the delegates the importance of sending their money in for the first quarter and that there is always a way for a woman to give if her heart is really in it.

The Committee on Extension of Work, consisting of all the delegates, with Mrs. L. W. Crawford as chairman, drew up the following resolutions which were unanimously adopted:

1. Realizing that the plans for advancement adopted at the Annual Meeting of our Conference Society can be carried out only as each district falls in line, the Statesville District will adopt those plans and faithfully endeavor to do its full share.

2. That we will examine our own hearts and lives, and give ourselves more fully to the Lord Jesus Christ and His service.

That we will daily pray earnestly and unselfishly for the success of the work and the speedy coming of the kingdom.

4. That we will prayerfully, energetically and persistently push the membership campaign, never resting content till every woman is enlisted.

5. That the members of each auxiliary will try to help the District Secretary in organizing adult, young people and juvenile societies throughout the district.

6. That we will try to have a study class in each auxiliary and use as a text-book, Western Women in Eastern Lands.

7. That we will adopt as our slogan:

We are coming, we are coming
Eight hundred members strong,
And twice three hundred dollars
Shall be our rally song.
A billion heathen waiting
The way of life to know,
And every woman's needed
The Word of Life to sow.

8. That the six hundred dollar pledge be apportioned as follows: Hickory, $100; Statesville, $50; Lenoir, $150; Mooresville, $60; Newton, $60; Taylorsville, $40; New Bethany, $25; Rock Springs, $40; Rehoboth, $50.

The devotional exercises for the afternoon session were conducted by Mrs. J. F. England. The round table conducted by Mrs. W. H. Leith, was very enjoyable and helpful. I think some of us went home with new ideas as to good ways of securing new members, "How to make most of leaflets," and many other subjects which tend "to make a missionary society glow." Nearly every one present took some part in these discussions, but of course we received our greatest aid from our greatest workers, who are best informed on all these questions.

Sunday morning we gathered to hear "Father Weaver," who is, I believe, beloved by all who know him. It sounds so sweet to hear the little children speak to "Father and Mother Weaver." Oh, how they love them, and what influence they have with them.

Every one was delighted and helped by the good strong sermon we had the privilege of hearing from the words, "Why stand ye here all the day idle?" Matthew 20:6. Dr. Weaver drew some strong lines between workers and idlers that should make us ask ourselves "on which side am I?" He thinks the church membership could be divided exactly in half; one half workers, one half idlers, but that right there in Hickory, with a membership of five hundred, there is material for a band of Light Bearers of 100 members, for a Young People's Society of 100, for a Woman's Foreign Missionary Society of 100, for a Men's Missionary Society of 100, leaving a margin of 100 for sick and those who are really unable to be in any of the other bands. This division would hold good in many other churches. We wish more could have heard that most excellent sermon.

Rain Sunday afternoon prevented a great many people from coming to hear Mrs. Crawford talk to the young people, but those who did come felt well repaid as they did also at night. It poured down rain right up to the time for service to begin, but Mother Weaver's Light Bearers just would go, and considering the weather, there was a good congregation assembled to hear the Light Bearers and Mrs. Leith's talk to every one, but young people especially.

It was too unfavorable for the children's service but no one was disappointed in Mrs. Leith's talk, which was one of the strongest appeals to women we have ever heard. We hope her life will be spared for many years to bless the lives of the young people to whom she is so devoted.

Mrs. H. F. Smith.

Newton, N. C.

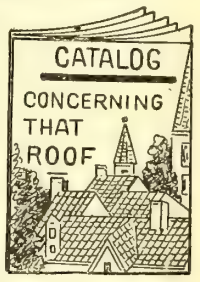


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5c bar does two washings. All grocers.
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The Sunday School Lesson

THIRD QUARTER—LESSON VIII—AUGUST 21, 1910

Jesus Nearing Jerusalem.
Matt. 20:17-34.

Golden Text—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20:28.

Journeying Toward the Cross.

To Jesus the journey to Jerusalem was a journey toward the cross. His mind and heart were full of the thought of it, and though He moved unfalteringly, He carried a heavy burden. He tried to share His thought with His disciples. He spoke in the most explicit way of the tragic events which were to come. But they looked at Him with dull, uncomprehending eyes. They listened to Him with unheeding ears. He must be speaking in some strange, symbolic way. What He said must have some mystic meaning. One thing was sure. It could not be true literally.

There is nothing in the world harder than to tell men something which they are unwilling to hear. The unwillingness to hear seems to create incapacity to understand. To get a thing clearly and adequately said is by no means an assurance that it is clearly and adequately understood. Of many things it is true that a man simply cannot grasp them unless his mind is made receptive. All words about them are hollow and meaningless. Unless a man is morally and spiritually prepared you cannot tell him some things at all.

Jesus had been busily occupying Himself with the training of the twelve for a long time. He had tried to prepare them for just such words as He was now speaking to them. They were earnest men. But they had proved dull pupils in some things. And now in an hour of testing they failed their Master. When He needed understanding sympathy, they were so utterly unable to comprehend what He said that they could not give it.

At the root their failure was a moral flaw. If their earnestness had been of a more decisive and intense quality they would have entered more deeply into their Master's spirit and they would have understood Him when He spoke of His death.

Often what seems to be an intellectual failure turns out upon close inspection to be a moral failure. If the man had been more passionately in earnest he would have understood.

The Ambitious Two.

If we look deeply into the hearts of the disciples we should say the ambitious twelve. Every one of the twelve had a mind preoccupied with the thought of honors in the external messianic kingdom which was to come. Jesus was thinking of a cross. They were thinking of crowns. But while this was true of all the twelve, the two sons of Zebedee, with their mother, planned a bit of strateby by which they hoped to secure the very highest honors in the days of the triumph of Jesus. Kneeling before Him as if He had been an Oriental potentate, they made it evident that they desired to proffer a request. And that request was that these two sons of Zebedee should have the supreme places, one on His right hand, the other on His left, in His kingdom. The request roused in Jesus a sad wonder. To be at His right hand and His left on that tragic day which was to come, would mean to be on crosses and not on thrones. He told them that they did not know what they asked. Were they able to drink the cup He was to drink? With little thought of what the meaning of that hard and sorrowful cup was, they replied that they were able. Yes, it was true that they would share in the sufferings of their Master, though they were far from forseeing that now. But the ultimate places in the kingdom were not given as a matter of favor. Even Jesus could not pick out any men for these places With perfect regard for the fitness of the character of those who were to occupy them, and ability to fill them, they had been prepared. The error of these two disciples was that they sought to obtain by favor what could come only through fitness.

The sons of Zebedeee and their mother present a picture of what has often happened in the history of the Church and in the history of the world. There is an allurement in the thought of advancement by favor which it is hard to escape. There is a suggestion of painful toil and long preparation about the tnought of advancement by fitness which comes with a shock to the indolent man. When it has happened in the world and in the Church that a poorly equipped man has been put by favor into a responsible place, it has been an injustice to the man as well as to society. No man can be his best in a place which is too large for him. The very demand of life, however, tends in the long run to put the strong man in the place of power. If a man gets into this place by favor he can keep it only by strength. This is so widely recognized that it is more and more true in this world that a man must have shown fitness before he is put in the place of power.

The Angry Ten.

When the other disciples heard of what their two brethren had done they were very angry. The attempt to secure the first places in the messianic kingdom by a piece of sharp practice roused their scorn. It is to be feared that the anger of the ten was increased by the fact that they believed the gain of the two, had their request been granted, would have been the loss of some other members of the band of the disciples who might otherwise have received greater honor. It it easier to be very angry at a man who has done wrong if you suffer as a result of that wrong. It is easier to be angry at a man who tries to be unfair if you would suffer should he be successful. And just this personal feeling in a great deal of what we are inclined to call righteous indignation takes away much of its ethical quality. When personal feeling and moral indignation are mixed in a man's emotion it is always well for him not to put too high an estimate on its moral quality.

The man who feels that he has been wronged must always be very careful in giving expression to his indignation and his judgment regarding the man who has wronged him, for nothing interferes with judicial moral perspective like personal feeling.

The ten no doubt felt virtuous enough as they expressed their indignation at the two. But the truth is every one of the twelve was living on the same superficial plane at this time. Two were trying to get the best places and the ten were angry at them for trying to get the best places in a kingdom where in the thought of all the twelve external grandeur rather than moral quality was the thing emphasized. As Jesus looked at the twelve with ambition and anger and jealousy looking out of their eyes, He must have sadly felt how far they were from understanding the nature of that kingdom of which their minds were so full.

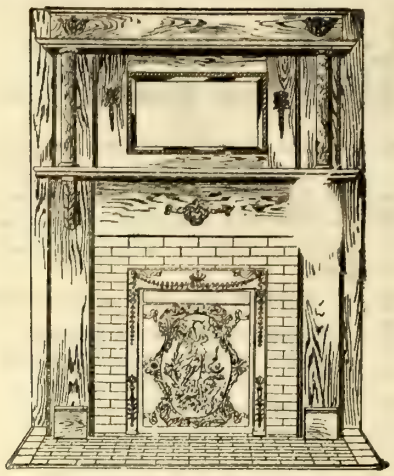
Jesus' Conception of Greatness.

With grave tenderness Jesus spoke to the disciples of what it meant to be really great in His kingdom. In the vast world of struggling nations about them the greatest man was the one who by force conquered and ruled all the rest. A man was great because he hal ability to force men to serve him in the kingdoms of the Gentiles. A man was great because he served other men in the kingdom of Christ. The measure of a man's greatness was the amount of his service. If a man wanted to be first among his brethren, let him do more for others than all the rest. If there was rivalry, let it be a rivalry in unselfish service.

Jesus was not simply laying down a principle. He was expressing the rule of His own life. For He had come into the world to be a servant of men, and He was to give life itself that through His death multitudes might receive inestimable benefit. Jesus used the word "ransom" in referring to His death. It was a vivid figure, clearly expressing His conviction that His death would do for men what they could never do for themselves. The germ of Paul's whole interpretation of the redemptive death of Christ is found in this word from the lips of Jesus Himself.

So again the Master tries to turn the minds of His diseiples from selfish thoughts, and to teach them the meaning of unselfish service, and to lift their thoughts to His own great sacrifice, soon to be made.

Near Jericho a sort of triumphal procession of eager people would silence the pitiful call of the needy blind by the way. Jesus illustrates what He has been saying about greatness consisting in service by stopping the multitude until the cry of need has been heeded and a miracle of healing wrought. The blind beggar never calls in vain to Jesus—N. Y. Christian Advocate.



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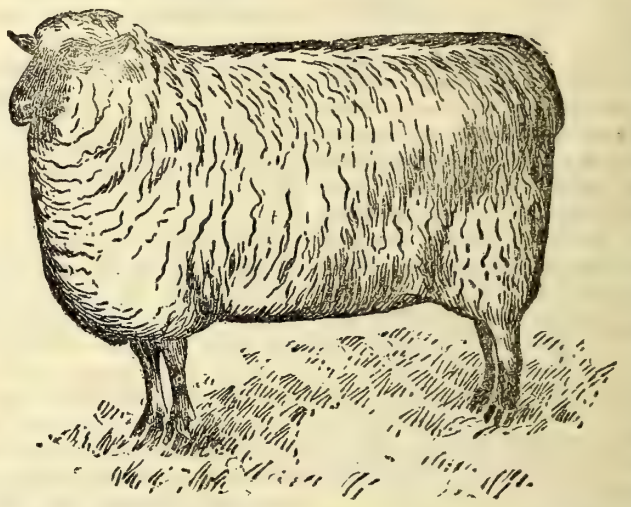
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The Farm and Garden

PREPARATION FOR A FALL GARDEN.

After conducting one of the most strenuous struggles ever known in the warfare against the grass and weeds which resulted from the long period of rainy weather, many farmers will feel that they can afford for a few weeks in the early part of August to enjoy a well-earned vacation. Yet there are many tasks, largely small ones, which now demand attention.

Chief among these is the preparation for the fall garden. After the continued rains and the rush of farm work following their cessation, most gardens are wildernesses of weeds. Ordinarily on fields it would be advantageous either to save such a growth for forage or else to let it stand until late fall and then to plow it under as a means of supplying vegetable matter. But a somewhat different view must be taken of weeds in the garden. This spot is too limited in area and capable of rendering too large a srevice to the family to be left long unoccupied. Hence, the procedure now generally advisable in the garden is to mow and rake off the vegetation; to plow the land at the first opportunity offered by a sufficiency of soil moisture; and then to harrow, replow and keep on harrowing. There is yet time, at least in the central part of the Gulf States and southward, to plant a second crop of Irish potatoes, and even of rutabagas, early varieties of corn, and most of the garden crops that require but a short season of growth, for example snap beans and dwarf butter beans. Beets and many other of the spring vegetables should be included.

If there are no tomato plants ready for setting, it is worth while during a period of rainy weather to set out slips from the old vines. These should be 12 to 14 inches long, with most of the leaves trimmed off. On account of their length, they must be placed in a slanting position in the furrow or hole, only a few of the upper joints being left above the surface. The garden affords no luxury more appreciated then a very late crop of tomatoes. Even though many of the fruits should not mature before frost, they can be pulled green, and ripened indoors, or better still, the vines pulled just before frost and hung indoors in the shade, so that the full grown, but green tomatoes may ripen on the vines. In this way the season for ripe tomatoes can be extended by at least a month.

In recent years fall-sown turnips have been so sorely injured by a webworm, which destroys the stand of young plants and defies treatment, because of spending its life in or near the ground, that many farmers are discouraged. While not enough is known of this pest to justify positive recommendations, it looks like a prudent course to divide the turnip patch, trusting that if turnips are grown on two widely separated patches, one of them may be less severely injured than if both were together.

In preparing the ground for fall tunips or either fall vegetables, it is scarcely possible to spend too much time in pulverizing the land. On account of the presence of considerable unrotted vegetable matter, there is need to settle the lower layers of soil by repeated use of harrow, drag, or roller. But in August, even more than in any other month, a soil mulch must be maintained; hence the harrow must follow drag or roller, and any tramped areas should be freshened by the use of any convenient implement, whether harrow, cultivator, or hand rake.—J. F. Duggar, Alabama Field Editor, in Progressive Farmer.

TEN THINGS TO DO IN AUGUST.

No matter if your crops have been "laid by," don't fail to stir lightly the upper crust of earth if it begins getting hard and dry.

2. Get ready to save every possible pound of hay. Sharpen up the mower. Cut peas when first pods begin to turn.

3. Cut the corn as it matures and save all the feed. Pulling fodder is not only expensive and wasteful, but seriously decreases the yield of ear corn.

4. Where crops are taken off the land, begin preparations for the fall seeding. Do not stir deeply, but thoroughly pulverize the three inches on top of the soil.

5. Clean up all weeds, briers, bushes, etc., from ditch banks, fence corners, around buildings and between cultivated fields. August is the best month for killing bushes and briers and arrange to merge the piddling patches into broad and generous fields next year.

6. Get the cattle out of the infected pastures and grease them thoroughly to kill all ticks now on them. Then put them in new pastures and start out next spring with a tick-free farm and tick-free cattle.

7. Prepare to have some winter growing crop on every acre of land now in cotton or corn. Sow crimson clover or vetch after the first picking of cotton, rye later.

8. Keep the hogs that you intend to kill next fall growing with all their might. They should be in pasture now up to their eyes, but see that they have plenty of pure water and a good shade to go to. Sow rape and turnips for winter feeding.

9. Paint the farm home, paint or whitewash other buildings, and make all needed repairs.

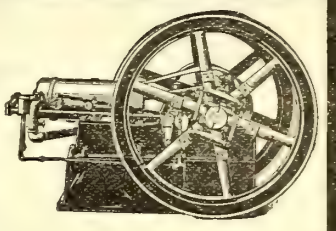
10. Go to the Farmer's Institute and also to the political meetings and see to it that your legislative and county candidates stand for some definite policy as to better roads, better schools, the salary system for county officers, the Torrens system of registering land titles, etc.—Progressive Farmer.

SAVE THE CORN STOVER.

Save the corn stover. It is not a question of whether you can make better forage cheaper, or whether the corn stover is a first-class feed. The question is, Can you harvest the stover at a cost which will be less than the value of the stover when harvested? The stover is grown, it is yours, and if it is worth more than it costs to harvest it, don't let it rot in the fields, when your neighbors, or your friends in town, will pay you a good profit on the cost of harvesting it, providing you can not feed it on the farm. If it costs $4 to harvest the entire crop, or $1 to gather the ears only, and there is one ton of stover, then this stover costs you $3 a ton. If shredded, it is as good, or better, than cottonseed hulls, for which many cattle men are paying from $6 to $10 a ton.—Selected.

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Go to the I H C local dealer and see for yourself. You can see at a glance how simple an I H C engine is—how few parts it has. You can see at a glance how strong each of these parts is. This is a great advantage, for it is plain that the simpler a machine—the fewer and stronger the parts—the less liable that machine is to get out of order.

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I H C engines are made in all styles and sizes from 1 to 25-horsepower—vertical or horizontal—stationary, portable, or tractor—to fit every need in every section. The I H C line offers you the widest selection from which to pick just the engine for your needs.

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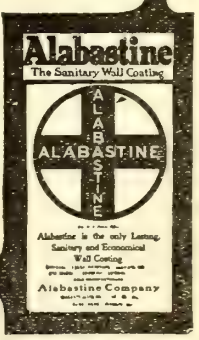
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Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Third Round

Central .....Aug. 21
Bethel .....Aug. 21

Fourth Round

Hendersonville .....Aug. 28
Tryon and Saluda, Tryon.....Sept. 3-4
Elk Mountain.....Sept 10-11
North Asheville.....Sept 11
Biltmore and Mt. Pleasant....Sept. 17-18
Weaverville Circuit, Salem....Sept. 24-25
Weaverville .....Sept. 25-26
Fairview, Sharon.....Sept. 29-30
Swannanoa, Swannanoa.....Oct. 1-2
Mars Hill.....Oct. 8-9
Bald Creek, Bald Creek.....Oct. 12-13
Burnsville .....Oct. 14
Burnsville Circuit, Martin's....Oct. 15-16
Hot Springs, Antioch.....Oct. 20-21
Marshall .....Oct. 22-23
Hendersonville Circuit, Upward, Oct. 27-28
Haywood Street.....Oct. 30
Central .....Nov. 6
Bethel .....Nov. 13
North Asheville.....Nov. 13

Christian Worker's Institutes will be held in connection with the quarterly meeting at Sharon, Bald Creek, Antioch, Upward and possibly at other places.

CHARLOTTE DISTRICT

W. K. Boyer, Presiding Elder

Third Round

Unionville .....Aug. 20-21

Fourth Round.

Trinity .....Aug. 21
Belmont Park.....Aug. 24
Tryon Street.....Aug. 28
Brevard Street.....Aug. 28
Pineville, Harrison.....Sept. 3-4
Dilworth .....Sept. 4
Morven, Bethel .....Sept. 10-11
Derita, Trinity .....Sept. 17-18
Chadwick, Severnsville.....Sept. 18
Prospect, Trinity.....Sept. 24-25
Waxhaw, Waxhaw.....Oct. 1-2
Monroe, Central.....Oct. 2-3
Unionville, Grace.....Oct. 8-9
North Monroe.....Oct 9
Polkton, Poplar Hill.....Oct. 15-16
Wadesboro .....Oct. 16
Lilesville, Forestville.....Oct. 22-23
Mount Zion Station.....Oct. 26
Ansonville, Concord.....Oct. 29-30
Weddington, Wesley Chapel.....Nov. 4
Matthews, Matthews.....Nov. 5-6
Calvary .....Nov. 13
North Charlotte.....Nov. 13

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder, Greensboro, North Carolina

Fourth Round

Greensboro, [illegible] m. Aug. 21
Greensboro, Spring [illegible] St., night Aug. 21
Greensboro, West Market St., 11 a. m. Aug. 28
Uwharrie Circuit, Concord,.....Sept. 3-4
Asheboro Station.....Sept. 4-5
Coleridge Circuit, Concord....Sept. 10-11
East Greensboro, Mt. Pleasant, Sept. 17-18
Greensboro, Walnut St., night....Sept. 18
Denton Circuit, Denton.....Sept. 25
Liberty Circuit, White's Chapel, Oct. 1-2
Ramseur and Franklinsville, Franklinsville, Oct. 2-3
Pleasant Garden Circuit, Pleasant Garden .....Oct. 8-9
Greensboro, Carraway Memorial, night, Oct. 9
Ruffin Circuit .....Oct. 15-16
Reidsville Station .....Oct. 16-17
Randleman and Naomi.....Oct. 22-23
Asheboro Circuit, Central Falls..Oct. 22-23
Randolph Circuit.....Oct. 29-30
Wentworth Circuit .....Nov. 5-6
West Greensboro .....Nov. 12-13

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, North Carolina.

Fourth Round

Franklin Circuit, Salem.....Aug. 20-21
Almond and Judson, Maple Spring Aug. 27-28
Glenville Circuit, Glenville.... Sept. 3-4
Bryson and Whittier, Schoal Creek Sept. 10-11
Robbinsville .....Sept. 17-18
Murphy Circuit, Tomotla.....Sept. 24-25
Andrews Station .....Sept. 25-26
Hayesville Circuit, Tusquittee, Oct. 1-2
Hiawassee Circuit, Harris's Chapel, Oct. 8-9
Murphy Station .....Oct. 15-16
Dillsboro and Sylva, Sylva....Oct. 22-23
Webster Circuit, Webster.....Oct. 30-31

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Third Round

Henrietta and Caroleen, at Henrietta, Aug. 20-21

District Conference at Forest City, July 28 to 31.

Fourth Round

Table Rock, Linville .....Aug. 27-28
McDowell, Nebo .....Sept. 3-4
North Catawba, Carsons .....Sept. 6
Old Fort, Greenlees.....Sept. 10-11
Hartland, Laurel Hill.....Sept. 17-18
Morganton Circuit, Gilboa ....Sept. 24-25
Morganton Station .....Sept. 24-25
Connelly Springs, Connelly Springs, Oct. 1-2
Rutherford College .....Oct. 1-2
Elk Park, Elk Park,.....Oct. 6
Sprucepine, Fairview .....Oct. 8-9
Bakersville, Bakersville .....Oct. 11
Thermal City, Thermal City ..Oct. 15-16
Rutherfordton, Gilkey .....Oct. 16-17
Green River, New Hope .....Oct. 19
Broad River at Tanner's Grove.....Oct. 20
Forest City, Cedar Grove .....Oct. 22-23
Henrietta, Caroleen .....Oct. 29-30
Cliffside .....Nov. 5-6
Marion .....Nov. 12-13

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Fourth Round

Jonesville, Jonesville .....Aug. 20-21
Elkin Station .....Aug. 21-22
Mount Airy Circuit, Oak Grove Aug. 27-28
Mount Airy Station .....Aug. 28-29
Pilot Mountain, Pilot Mountain, Sept. 3-4
Rural Hall, Antiock .....Sept. 4-5
Danbury, Delta .....Sept. 6
East Bend, East Bend .....Sept. 10-11
Rockford, Rockford .....Sept. 17-18
Yadkinville, Center .....Sept. 24-25
Sparta, Shiloh .....Oct. 1
Laurel Springs, Mt. Zion .....Oct. 2-3
Helton, Greenwood .....Oct. 8-9
Jefferson, Jefferson .....Oct. 15-16
Creston .....Oct. 22-23
Watauga .....Oct. 30-31
Boone .....Nov. 6-7

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Third Round

Jackson Hill, at New Hope....Aug. 20-21
New London, Palmerville.....Aug. 27-28

SHELBY DISTRICT

James R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

Crouse, Lander's .....Aug. 20-21
Lincolnton, Lincolnton .....Aug. 21
Cherryville, Cherryville .....Aug. 27-28
Bessemer, Bessemer .....Sept. 3-4
Gastonia, Ozark .....Sept. 4
Shelby Circuit, Pine Grove ....Sept. 10-11
South Fork, Wesley's .....Sept. 17-18
Lowell, Lowell .....Sept. 24-25
McAdenville, McAdenville ....Sept. 24-25
Lowesville, New Hope .....Oct. 1-2
Belwood, Kadesh .....Oct. 8-9
Polkville, Clover Hill .....Oct. 15-16
Stanly Creek, Stanly .....Oct. 22-23
Mt. Holly, Mt. Holly .....Oct. 23-24
Lincoln Circuit .....Oct. 29-30
Kings Mt., Kings Mt. .....Nov. 5-6

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Third Round

Rock Spring, at Camp Ground..Aug. 13-14

Fourth Round

Alexander, Rocky Spring.....Aug. 20-21
Iredell, Clarksbury.....Sept. 3-4
Mooresville .....Sept. 11, 11 a. m.
Mooresville, Centenary, Sept. 10-11, 3:30 p. m.
Lenoir, Mt. Zion.....Sept. 17
Lenoir .....Sept. 18, 11 a. m.
Whitnel .....Sept. 18, 3:30 p. m.
Troutman, Knox .....Sept. 24-25
Rock Spring Camp Meeting, Aug 11-14
Ball's Creek Camp Meeting, Aug. 25-28
Protracted Meeting, Trinity July 31-August 6
Protracted Meeting, Clarksbury, Aug. 30-Sept. 3

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Fourth Round

Canton .....Aug. 20-21
Clyde, Long's .....Aug. 27-28
Waynesville .....Aug. 28
North Haywood, Teague's .....Sept. 3-4
Jonathan, Henry's .....Sept. 10-11
West Asheville .....Sept. 17-18
Bethel, Spring Hill .....Sept. 24-25
Brevard Station .....Oct. 1-2
Sulphur Springs, Montmorency, Oct. 8-9
Haywood, Crabtree .....Oct. 15-16
Leicester, Leicester.....Oct. 22-23
Brevard Circuit, Connestee.....Oct. 29-30
Mills River, Shaws Creek.....Nov. 5-6
Spring Creek, Baldings .....Nov. 12-13

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Fourth Round

Centenary .....Aug. 21
Leaksville .....Aug. 28-29
Spray .....Aug. 27-28
Walnut Cove, Pine Hall .....Sept. 3-4
Walkertown .....Sept. 4
Forsyth, Tabor .....Sept. 10-11
Grace .....Sept. 11-12
Farmington, Farmington .....Sept. 17-18
Advance, Advance .....Sept. 18-19
Madison, Madison .....Sept. 25-26
Stoneville, Stoneville .....Sept. 24-25
Summerfield, Summerfield .....Oct. 1-2
Stokesdale, Stokesdale .....Oct. 2-3
Davilson, Olivet .....Oct. 8-9
Southside .....Oct. 9-10
N. Thomasville, Zion.....Oct. 15-16
Thomasville .....Oct. 16-17
Kernersville, Kernersville .....Oct. 22-23
Burkhead .....Oct. 23-24
Davie, Concord .....Oct. 29-30
Mocksville .....Oct. 30-31
Cooleemee .....Oct. 30-31
Lewisville, Doubs .....Nov. 5-6
West End .....Nov. 13-14



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MAYBE you sit at home at night by the window and keep up the lonely vigil. Maybe on evenings when he is a trifle late you have your fears and misgivings. Maybe there are friends with you and you fear the humiliation of his coming home inebriated.

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GREENSBORO, N. C.

Our Dead.

Hornbuckle—Mrs. Emma Jane Hornbuckle, wife of Rev. J. P. Hornbuckle, was born in Cabarrus County, N. C., May 7, 1867, and died in Reidsville, N. C., July 13, 1910. Her parents were John R. and Maggie Means, of Cabarsus County. When eleven years old she was converted and joined Mt. Olivet Methodist Church, in her native county, retained her membership in this church until the family moved to Trinity, N. C. Here she grew to maturity and spent the greater part of her unmarried life. On the 3rd of August, 1898, she was happily married to Rev. J. P. Hornbuckle, of the Western N. C. Conference.

Sister Hornbuckle suffered great physical disability for several years. She was frail in body but cheerful and brave in spirit. She loved her church and was devoted to the work her husband had espoused. For awhile she was active in the missionary and other societies of the church. It was a source of grief to her that she could not do more. Her spirit was willing but her body was weak. She bore her affliction without complaint and won friends among those who knew her. The good people of Ruffin circuit, her husband's pastorate, and of Reidsville, where they lived, were kind and attentive during her last illness, but despite all this she gradually grew worse, until, weary in body and mind, she fell asleep to awake in the likeness of her Lord. Her remains were carried to Concord, where amidst kindred and friends of other days, they were laid to rest. This writer assisted by Bros. L. T. Mann and W. L. Hutchins, conducted the funeral services in Forest Hill church.

Let the praoers and sympathy of the brethren go out to Bro. Hornbuckle in his indescrible loneliness. May God be with and comfort him, and may he meet his good wife in heaven.

W. R. Ware.

OXFORD ORPHANS COMING.

The orphans from the Oxford Masonic orphanage have given Greensboro a date, Auugst 22, and will be here then. Other places wanting that date are waiting for them. Greensboro people, Masons and all, have another opportunity to show that their hearts still lie in the right place and are full of the "milk of human kindness." They have never fallen down on a sound proposition. They have a good one in the orphans and know a good thing when they see it.

Fourteen orphans—ten pretty girls and four bright boys. All smart ones made so by their good training in that grand old Masonic home for the orphans, the first one in the South, at Oxford, N. C., where already more than two thousand orphans have been cared for and educated, who were otherwise without these blessings. There are now about three hundred in the home by the grace of God and the loyalty of the people of North Carolina and Greensboro and Guilford county especially. If your heart is not in the right place have it ajdusted by going to see these orphans, with your family, some of whom may yet become orphans.

Remember the date, August 22, at Smith Memorial building. It will be a good show for 25 cents.

Teacher: "Jimmy, you look very pale this morning. Are you ill?" Jimmy: "No, ma'am. Ma washed my face this morning herself."—Woman's Home Companion.

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NO. CAROLINA

North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

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Reading Trinity College Room

OUR PROHIBITION LAW.

ON every hand there are evidences of a determination on the part of liquor sympathizers to discredit our prohibition law. It is clearly in the game of politics. Both parties are afraid to make any pronouncement on the subject, and the demagogues in each, of which there are not a few, are going to use it for or against as circumstances may suggest. This is particularly true of the Republican party which, in its platform, declares in favor of "local self-government." Being interpreted, this means that in communities where the liquor sentiment is popular the party is to be for liquor. In other places this plank is to be explained as referring to the election of county and township officers.

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This adroit attempt to straddle the question will not fool intelligent people, but the intense devotion to party makes it dangerous, for the reason that the party coming into power can throw off the mask and quickly undo what has been done by statutory legislation. We have our statute prohibiting the manufacture and sale of intoxicating liquors ratified by a popular vote, but any legislature can undo the whole thing by a simple act to repeal. We know it may be said in reply to this that no party is likely to adopt such a bold policy in the face of the decisive majority recently given for prohibition; yet no one can be sure, and the only safety for the law is in the intelligent voter in all parties refusing to support any man who will not pledge himself to keep hands off in case any effort is made to repeal.

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They say that prohibition is not a political question—that as it has to do only with a matter of personal morals political parties have nothing to do with such matters. So they said of slavery once upon a time, but events in the history of the country long ago demonstrated what poor shortsighted statesmen they were who held and taught such doctrine. How can any question affecting the economic conditions of the country as the liquor question be kept out of politics? How can the politician dodge an issue which has been the livest one during the last decade, in territory covering more than half the area of the whole United States? During that time it has come to be a fact that this is the dominant issue in at least half the area of the country. Intelligent Christian people need no longer feel called upon to apologize for their attitude on a question of politics which by every token demands honest consideration by every political party deserving a name. Is it the duty of a political party asking for our support to give pledge of the enactment and enforcement of such laws as will punish the thief, the murderer, and protect our homes against arson and burglary? Then why not demand that they shall do as much to protect our boys against the deadly menace of the saloon and all other forms of traffic in strong drink? Why not demand that they shall enact laws to protect society against the dangers of intoxication and the wanton destruction and economic waste of the liquor traffic?

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The next Legislature will be besieged by the liquor interests to repeal our prohibition law. There is no use for us to adopt any speakeasy attitude on this question. Thousands of dollars will be available to purchase the influence and vote of the legislator. A few hundred dollars, ready cash, may be mighty tempting to some members, especially those who have been elected without any special reference to this question. Then we must not take it for granted that all these men representing the various counties and districts are going to be Solomons in wisdom, while many of them are going to be men absolutely without experience in such work. Unless this matter is clearly understood now, it may be too late to begin with them after the legislature is in session. "A stitch in time saves nine." The way to keep our prohibition law is to elect men to the legislature who could be relied on to enact another if we did not have one already. The country is full of intelligent men of this sort, and there are enough prohibitionists to elect them. Let party leaders go on prating about local self-government, as if the people of North Carolina had not already, by the exercise of this right, declared by more than 40,000 that they want no distilleries or saloons.

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A cause like this will never go backward. There may be temporary reaction, but no power can turn the tide of sentiment back permanently. This suggests another work of vital importance just now. The State has provided for scientific temperance instruction in all our schools and every Christian parent should be interested enough to find out whether this is being given or whether it is a dead letter in the public schools. As the season is now on, the inquiry should be made in every school district whether provision has been made for carrying out the purpose of this law. With systematic teaching in our schools, it will hardly be possible for the next generation to give countenance to the liquor traffic.

THE DETECTIVE A HELP OR HINDRANCE.

TODAY [illegible]ong the citizens of this state, it is a mooted question [illegible] whether the detective employed by the individuals is a help or a hindrance to the enforcement of the prohibition law. Having had some experience and much observation on this point in the last three years, I have reached pronounced convictions and feel that I must give them to our temperance workers over the state.

I have no purpose to discourage the use of detectives when employed by the city, county or state government; in fact I believe that if any municipality or county finds that the regular executive force is not sufficient to enforce the prohibition law or any other law, that it is the business of that government to employ the services of detectives or to institute some other method to aid the prevailing method, whereby the violators of all laws may be apprehended. The fact that we have an executive branch of government carries with it the duty of executing law and this is the sole official trust of officers in their executive function. I believe that any movement on the part of a few citizens to relieve them of the responsibility that their oath of office has placed upon them or that even has a tendency to relieve them of such responsibility, in the long run, will hinder rather than help the execution of law.

Therefore my conviction is that it is an unwise policy for a few citizens in any locality to undertake the execution of our prohibition laws apart from the local officers and administration. On the surface this plan seems at times to bring good results, but we fail to note the bad results brought as well. In the first place, when the citizens employ outside force, the regular officers and executive administrators feel that they are largely excused by the people from doing what their oath of office pledges them to, and if they are not disposed to do their duty, they will be only too glad to shift this responsibility. In the second place, when detectives are employed by individuals, their evidence is not respected by the courts and jurors as it is when the detectives are employed by the administration and paid with the people's money. In the first place, he is the agent of one or more individuals, in the second place, he is an authorized officer of the municipality or county and every court will give more heed to his evidence.

Again when individuals employ detectives to ferrent out liquor lawlessness, the officers afterwards, when there is liquor lawlessness, will play hands off and wait for the individuals to again employ detectives. While the liquor seller or manufacturer knows that this detective is not constantly on the ground, and if one has been at work in August, he will not likely be working in the same community for the next five or six months. They are on the watch for the detectives, but are not afraid of the officers. On the other hand, when the officers are vigilant and faithful, the would-be liquor violator is always afraid because he knows that the regular officer is on the ground, with eyes and ears open, all the time.

My experience in using detectives has not been altogether satisfactory, and my observation of the way some jurys have treated their evidence is altogether unsatisfactory. I have observed further that those communities in North Carolina that put the responsibility upon the officers and do not use detectives, except as the administration uses them, have the best conditions prevailing, and are the freest from liquor manufacturing and liquor selling.

On the other hand, we have cases in our state where the citizens have made up large purses, employed detectives and lawyers, apart from the local government, to execute their law, and their conditions are bad, possibly no better than they would have been had not the detective been used. Having viewed this question from every standpoint, I have concluded that the detective employed by the individuals and paid by just a few is a hindranee rather than a help in the execution of our law.

One might ask then, what is the remedy when the officers do not stand for the enforcement of the law and the citizens are like the officers? As I see it, the only remedy for such a condition is agitation and education. I can very readilly conceive of a true citizen standing for license, but I cannot conceive of any true citizen standing for lawlessness. I believe when our people are taught the duties of citizenship that we will find in every county and town in North Carolina, men, who have the true spirit of patriotism and loyalty to their county, that will stand for the execution of all law, not considering the fact that they advocate or oppose the law, but considering only the fact that any violator of law is an enemy to the state, a hindrance to good government and a curse to the community; and being such, they will have patriotism and courage sufficient to report and to punish such an individual. As I see it, North Carolina at this time must have a great deal of education through the press and pulpit, showing every citizen that his oath commits him to uphold law and that means the tearing down of lawlessness.

R. L. Davis, Superintendent.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

DENOMINATIONAL FRATERNITY VS DOCTRINAL TEACHING.

A recent occurrence at Salisbury in which a minister of the Baptist church and one of the Methodist church were negotiating arrangements for a joint discussion of the subject of water baptism, called forth a good deal of comment. We have had nothing to say on the subject heretofore because we did not have a full understanding of the situation. From local newspaper articles which have been furnished us we gather that this all came about, as is too often the case, by some one's superabundance of zeal for propagating his peculiar views on the subject. A banter having been given, the other brother thought that it would be tantamount to the surrender his position if he did not accept the banter.

This is the way all such unnecessary wrangles over doctrinal questions have come about in the past, and we hail with delight the sentiment now asserting itself which frowns upon such and gives assurance that intelligent communities are not to be plagued with such things in the future. We are glad that the two pastors, representing the leading Baptist and Methodist congregations in Salisbury co-operated in the movement to forestall this controversy, because it would certainly have accomplished nothing in behalf of the cause of truth and would undoubtedly have caused much ill feeling and strife.

But some one will inquire what is to be done with this question and all other questions of doctrine about which there are varient opinions. Are they to be ignored altogether? Must the denomination, as such, abandon all method of inculcating its distinctive doctrines? In other words, what relation does the conscientious pastor of a church sustain to the question of doctrinal teaching, as this is understood to mean the teaching of his denomination on those points of doctrine which distinguish one from another?

While the Advocate approves the sentiment that frowns upon a joint discussion, we do so because such discussions are never conducted in the spirit of Christian brotherliness. Even if the ministers themselves could be relied upon to maintain such a spirit, the people will line up on opposite sides and kindle the fires of an unholy rivalry. This being inevitable, the solution of the whole matter must be in the discovery of a more excellent way. This we will venture to suggest:

1. Let pastors of different denominations treat each other with the utmost kindness, being scrupulously defferential on questions about which there is a difference of opinion. If one will learn the art of being a gentleman in the highest sense he will find that this will enable him to respect the opinions of others too much to be prodding them about their belief. Some men who have been reputed as great defenders of the faith have won their reputation mainly by their capacity to exhibit coarse manners. Men of culture, as a rule, are not in sympathy with polemic pummeling and the cultivation of the art of being gentlemen will do much to promote Christian fellowship among the denominations.

2. A pastor should have a system of instruction on all doctrinal questions. This may be done incidentally in his pulpit ministrations without offending, or provoking the controversial spirit. It is the manner, rather than the matter, that gives offense. The effort to banish a strange doctrine even, need not be made the occasion of personal denunciation. Those who teach error or come into the community with the evident purpose of stirring up strife need not be answered in a railing spirit. It always strengthens ones case to discuss a subject abstractly and without any special reference to what this or that man believes or teaches.

3. Every pastor owes it to his people to indoctrinate them in the essential truths of the Bible. He should be very careful lest those whom he teaches should be led to depend for salvation upon some non-essential rather than upon the one sure foundation of a personal trust in Jesus Christ. If in doing this he should be instrumental in destroying somebody's little shelter of straw or stubble there will be no ill-feeling about it.

The fact is, there is little ground for controversy among protestant denominations any more. The questions of controversy have all been threshed out, over and over, and the people have no patience with it. The call of the church today is to spend its strength in a brave and united fight against sin, and there will be little toleration of those who are willing to stir up strife by vain and unbrotherly disputations.

DEDICATION IN FORSYTH.

A trip through a substantial farming section at this time is a treat to one who loves the vision of wide-stretching fields loaded with corn and other crops. This is a year of which it may be truthfully said that nature smiles and the soil teems with abundant reward of the labor of the agriculturist. No such year of plenty has ever been known in North Carolina within the memory of the living and we doubt if the history of the State has ever recorded anything like it. We do not know which political party is going to get the credit for this good crop, but we are sure that the harvest festival of this year ought to be one of thanksgiving to Almighty God who has smiled upon us so bounteously.

An engagement of long standing with Rev. J. B. Tabor, of the Lewisville circuit, took the editor to that place on Saturday. Lewisville is in Forsyth county, twelve miles west of Winston-Salem, and about four miles from the Yadkin river. The trip from Winston was made by buggy on Saturday afternoon, over a new and splendid macadam road, which is now complete within a short distance of Lewisville. Forsyth is a prosperous farming section and much of the best is to be seen on this route. Prospectively this is the trolly line leading to Yadkinville, and it would be hard to describe the possibilities of development. Hundreds of beautiful homes will no doubt dot the highway, and those who are so fortunate as to possess the land lying on either side, are not likely to part with it for a trifling consideration.

We arrived at the parsonage, in the quiet and restful little village about six o'clock and received delightful and cordial hospitality at the hands of Brother and Sister Tabor. They are enjoying this bit of rural life and doing a good work among a people who seem to appreciate their worth. A happy and cultured family of wife and six children cheers the heart of this faithful itinerant.

On Sunday morning we drove two miles to Concord church where the dedication service had been looked forward to for many months, the church having been completed for quite awhile, but a small debt unprovided for having delayed the dedicatory service.

This is historic ground. This church was organized early in the past century and this is the third building on the same spot. This church dates back in its history to the days of Asbury and must have had its origin not much later than McKnights, which was located only a few miles lower down the river. Many of the inscriptions on the rude slabs in the graveyard carry dates far back in the eighteenth century. Truly this church is a landmark of the pioneers. If records had been faithfully kept such churches would now be rich in the most valuable historical material.

A large congregation filled the church, and listened attentively to the word, at the conclusion of which the house was presented by the board of trustees and solemnly dedicated to the worship of Almighty God. The debt had all been provided for and there was not the usual agony of prolonged effort to make up a deficit. Instead of this the congregation made a thank-offering to be used as supplementary to the Missionary collection for the year. After an intermission during which a bounteous dinner was served on the ground, the congregation assembled for the sacremental service, which was largely attended and proved a delightful service. This immediate section was beginning to suffer for rain, but copious showers began falling during the services and continued till late in the afternoon. There were showers of blessing within and the copious rain without, and the people were happy and grateful.

Once more we are impressed with the importance of our country churches. They are great sources of power and conservators of the best that is in the race. If only the officials in these churches could be brought to realize the importance of providing more liberal things, so that the pastors could do their work free from anxiety and with that hopeful spirit which is essential to the best results. The idea of a congregation of from 100 to 150 members, contributing less than $100.00 to the support of a pastor, as is frequently the case, is preposterous when subjected to the searchlight of intelligence. Nearly all our pastors, especially in the country charges, are overworked and underpaid. The result is that the church suffers and the pastors suffer too. Much of this lamentable state of things is for want of system, and the lack of system is for want of intelligent thought and planning on the part of church officials.

Forsyth is a land of great possibilities in many respects and in nothing more than in the permanent establishment of religious influences as exerted by the Methodist Church. But these congregations must learn how to practice intelligent system, so as to yield better support. Then eight congregations will be able to give two men a liberal support rather than giving one man meager support. We believe the time is not far distant when they will do so, for Brother Tabor reports two other substantial new churches on the way and on all hands there are indications of prosperity and progress.

The memory of our visit will be a pleasant one, and we shall be happy when the opportunity comes to repeat the visit.

A LIFE OF PROGRESS.

We would suggest to all who have recently come into the church that the normal Christian life is one of progress. When we have taken our vow of faith and obedience at the altar of the church we have but entered the doorway of the kingdom. Truly Christ is formed in us the hope of glory, and the light of His love is kindled in our hearts, but we are only made partakers of the divine nature, and we must strive to go on unto perfection.

A good lesson for every young convert is that contained in the first chapter of the Second Epistle of Peter, beginning with the second verse. Here we are taught that grace and peace are multiplied unto us through knowledge. The first call of the young convert is, therefore, to the attainment of knowledge. As in everything so in the Christian life, we advance as we obtain knowledge. Here is where men make shipwreck of faith. Instead of accepting Christ as a teacher and coming into His service as one searching for truth and endeavoring, day by day, to know more of truth, too many regard religion as a sort of charm or spell, appealing only to a superstitious nature, and when the influences which awakened them for the time being are gone they lapse into the same condition that they were in before their awakening.

There are two sources of the knowledge of God which the Christian must look to with all diligence from the beginning. The first is the Holy Spirit who by His office is in the world to reprove the world of sin, and of righteousness and of judgement. If one is honest in his effort to lead a Christian life and commits his way to the Lord, day by day, he can rest assured of the Holy Spirit's presence in him to teach and guide. This is assured in the words of the Lord Jesus, "If any man will do his will, he shall know of the doctrine, etc."—John 7:17.

It may be said that this opens the way for the development of rank fanaticism. No matter. All things are subject to abuse, and however much this doctrine of the ministry of teaching and guidance to willing and obedient souls may be abused, it is nevertheless, true that the sons of God are led by the Spirit of God; "for," says St. Paul, Rom. 8:14, "as many as are led by the Spirit of God, they are the sons of God." How can a man be led by the Spirit of God unless he has subjected himself to the teaching and leadership of the Spirit? Let it be understood, however, that in seeking the Holy Spirit as a teacher and guide no one is required to abandon the dictates of common sense. Those who are truly led by the dictates of common sense are sure to walk in a plain and safe way when this common sense is sanctified by the grace of the divine Spirit.

The second source of knowledge to the Christian is the Word of God. Perhaps we may not be able in a final analysis to separate this source of knowledge from the first. The word of God—the Bible—is but the revelation of God through the Holy Spirit, for "Holy men of God"—the writers of the Holy Scriptures—"spake as they were moved by the

Holy Ghost." So we are to understand that the whole scheme of divine revelation is wrought out and made to have life and power through the Holy Spirit.

The unique feature of divine revelation through the Holy Scriptures, is their adaptability to all classes; so that while there is a place for profound scholarship, there is no less a place for the simple-minded. The Bible is as rich in what it yields on the surface as in what may be brought up from the unfathomable depths by the profoundest scholarship. In fact, it may be truthfully said that, approaching it with the devout spirit of the true worshiper and learner, the secret springs of life are opened alike to the learned and the unlearned.

We, therefore, come to the young convert who may read these lines with the exhortation of the Apostle in Second Peter 1:2-11. Strive every day to know more of Christ and His truth, and by prayer and meditation become filled with His Spirit. "For if ye do these things ye shall never fall."

OBSERVATIONS.

Hendersonville is packed full of summer visitors and is a very attractive place to visit in summer or winter. Her people are cordial and hospitable and have faith in the future of their city. Our church has had phenomenal growth during the pastorate of Rev. John W. Moore who is beloved by the whole community and is doing a work there for Methodism that has placed that charge in the front rank of Conference appointments. Last year the church was improved and enlarged by the addition of Sunday school and class rooms at an outlay of some $5000.00 and the seating capacity is taxed now to hold the large congregations that attend upon his ministry. He has demonstrated the fact that the Wednesday evening prayer service can be a success even in a summer resort and the average attendance upon these week night services is over one hundred. Bro. Moore is not only a sweet-spirited and popular preacher, but a man who stands for righteousness in the face of opposition. The idea of an open Sabbath had taken hold in Hendersonville and the demoralizing effects were plainly visible. It was not popular to raise a voice against it but Bro. Moore preached on Sabbath observence and aroused the people to a sense of its sanctity and value and went before the Aldermen and plead for a restrictive ordinance and the Board granted it and fixed the fine for selling cold drinks, etc., on Sunday at fifty dollars and the moral sentiment of the town is behind it and will see that the law is enforced.

Hendersonville will very likely extend an invitation for the Annual Conference of 1911 to meet there and if the invitation should be accepted the brethren will be well cared for.

The Hendersonville church has a membership of about three hundred and the Advocate goes to nearly every family in the congregation.

* * * *

Brevard Institute at Brevard is doing a great work for the church and deserves the hearty and liberal support of our people. Prof. C. H. Trowbridge, the principal, is both cultured and consecrated and well furnished in every way for the work. With the help of Mr. J. A. Livingston and eight other teachers he is prepared to do the best work for the patrons and expects the fall session, which will begin Sept. 1, to be largely attended, and the capacity of the building strained to care for the pupils.

Many congregations have not contributed this year to the support of this school and the money is needed to supply additional furnishing. While Brevard Institute is now the property of the Woman's Home Mission Board, it is rendering to our own people the largest service and deserves our generous support. Rev. C. S. Kirkpatrick, the pastor at Brevard, is appreciated by his people and has just returned from Davidson where he assisted Rev. R. E. Atkinson in a meeting.

* * * *

Asheville Methodism is active and aggressive and our pastors there are alert to every interest of the kingdom. Dr. Detwiler at Central is a wise leader who never shrinks from duty or fails to take a forward step at the right time. He never waits for something to turn up but is busy all the time doing well the work at hand. He is a wise and conscientious pastor and great pulpit preacher whose ministry is appreciated by the large congregations that attend upon it.

Rev. T. L. Lallance at Haywood street is comparatively a new man in the Conference, having come into our midst less than two years ago, but he is a fine gentleman and a preacher of extraordinary ability. Haywood Street people speak of him in high praise. His church too needs to be enlarged and the matter of improvement is being seriously considered now. Reference has already been made to the improvement at Bethel and North Asheville.

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It is inspiring to hear of the demands everywhere for better equipment and wider usefulness in the church. So often the church feels poor and unable to undertake the appointed tasks and some of the people think it hard to respond to the everlasting call for money to do the Master's work, but really these pressing needs are signs that the kingdom is growing and generous response to the call strangles the growth of the covetous spirit and brings to the generous giver the richest blessings of heaven, teaching in a practical way that it is more blessed to give than to receive.

Everywhere I go I find the church has before it a great financial problem and just in proportion as the people solve it right does a blessing come upon that congregation and community.

* * * *

Prof.. H. A. Hayes, the Superintendent of Our Children's Home, is busy in and out of season. Last Sunday he was in Charlotte and spoke in behalf of the institution to the Tryon Street congregation in the morning and at Trinity at night. He reports the Home full and some 250 applicants knocking at the door but cannot be admitted because there is no room for them. Plans are now in process for another building which will in a measure relieve the strain.

* * * *

The passing away of Florence Nightengale last week removed from earth to heaven one of the saintliest souls that has lived in modern times. Born in the lap of luxury, highly educated and cultured, moving in the highest soical circles, she in her young womanhood came in contact with Elizabeth Fry of prison reform fame and got a vision of life which turned her feet into the way of lowly service. She did not find the true life to be luxury, wealth, fashion and society but caught the meaning of the truth that he that would be greatest must serve—and her great heart, warmed with sympathy for human sufferers filled her with the purpose of developing a better hospital service in England. Through her efforts hospitals were established for the poor and her fame grew as her good works became known.

The Crimean War opened up for her another field of service, and she went to the East to nurse the sick and minister to the wounded on the battle field, and to comfort the dying. That was the beginning of a more humane and Christian treatment of the unfortunates who fell into hospitals and prisons in the times of war. Out of all has come the Red Cross Society and a hundred other blessings that have made a soldier's life easier than it ever had been before. As age advanced she saw these rich fruits of her life flourish and grow and she became one of the idolized heroines, not only of England but of the wide, wide world. Her name will live and the holy influence of her life will be a comfort and inspiration to every soldier and sufferer who may be ministered to through the agencies she set in motion.

How empty must be the life of the "four hundred" in comparison with such women as Florence Nightengale, Dorothy Dix, Frances Willard or Clara Barton.

S.

NOTES AND PERSONALS.

—Rev. H. C. Byrum, of Kernersville circuit, conducted a meeting at Oak Ridge last week.

—Rev. H. C. Sprinkle, of Albemarle, assisted Rev. T. E. Wyche in revival services at Rural Hall last week.

—Rev. and Mrs. Plato Durham expect to go to Hendersonville in September as guests of the Kanuga Club.

—Rev. J. E. Abernethy, of Centenary Church, Winston, assisted Rev. B. F. Hargett, of Wilkesboro, in revival services at that place last week.

—Rev. H. H. Robbins and family, of Charlotte, have been visiting relatives in the city. They left Tuesday for Catawba, where they will spend a few days and take in the Ball's Creek Camp-meeting.

—Rev. S. T. Barber, of East Greensboro, has just closed a fine meeting at Holt's Chapel near the city. Brother Barber has had fine success in all his revival services.

—Rev. Dr. T. F. Marr, presiding elder of the Winston District, returned from his stay of a month at his summer home at Brevard last Saturday, and preached at Centenary church on Sunday.

—We are glad to note the very successful revival at El Bethel church in Cleveland county, conducted by the pastor, Rev. E. N. Crowder. A full account appears in our notes from the field.

—Rev. T. J. Huggins of Union county has been assisting Rev. P. H. Brittain in a meeting at Marvin this week. Rev. Huggins has been doing some interesting preaching.—Catawba County News.

—Mr. J. E. B. Houser, a student of Rutherford College, passed his examination before the Committee here Thursday and was granted license to enter the ministry of the Methodist church.—Shelby Star.

—A note from Rev. T. A. Boone, who is now with relatives in Mocksville, brings the gratifying news that his health is improving slowly and that he now hopes to be able to attend the Annual Conference at Winston in November.

—Judge Montgomery, of Concord, celebrated his 76th birthday on Sunday, August 14th, with a family reunion, to which all his children, grandchildren and great grand-children were invited. Many of them were present and joined in celebrating the happy occasion.

—Invitations have been issued to the marriage of Miss Clara Ernestine Ware, daughter of Rev. and Mrs. W. R. Ware, to Mr. Clarence Arthur Kriechbaum, of Chambersburg, Pa. The wedding is to take place at the home of the bride in this city on Tuesday evening, September the 6th.

—We congratulate the congregation of Centenary Church, this city. They have just had installed a fine Estey Pipe Organ, which was thoroughly tested in a recital given on Wednesday evening by Mr. George Neeley, who erected the same. The congregation is very much pleased.

—We regret to learn that Prof. R. L. Madison, of Cullowhee, had the misfortune to lose his residence and all its contents, including his library and private papers, on the morning of August the 10th. The fire is supposed to have been of incendiary origin. There was only $1200 insurance on dwelling and contents.

—Miss Addie Griffith, daughter of Sheriff and Mrs John Griffith of Monroe, and a bright young Methodist teacher in the Sunday School, passed peacefully away at the age of 21 on Wednesday night, August 10th. The funeral was conducted by her pastor, Rev. G. C. Binkman, on the following day.

—Rev. P. W. Tucker, pastor of Stony Hill church, recently spent a number of days at Healing Springs in Davidson county, in company with C. R. Reeves, and his health is much improved. While physically unable, Mr. Tucker kept up his appointments, and is now conducting revival meetings. However, his people are in love with their pastor and they insist that he take a vacation.—Stanley Enterprise.

—Mrs. Matilda Morgan, mother of Rev. and Mrs. J. W. Strider, of Lincolnton, died at their home in that place on Sunady evening, August 14. The body was carried to her former home in Montgomery county and laid to rest in the burying ground at Love Joy Methodist Church, six miles north of Troy. May great comfort be given to the bereaved ones.

—One of our pastors, sending in a new sbscriber says: "This brother joined the church and subscribed for the Advocate and had his infant baptized the same day. If he does not run well it will not be from beginning wrong." If the pastors would always put the church paper in thus at the beginning it would be a great help in holding new members in intelligent and loyal interest in the church.

—We learn with deep regret of the death of Mrs. Elizabeth Montgomery Lilly, of Concord, which occurred at her home in that place on Tuesday, Aug. 16th. She was the widow of the late W. H. Lilly, who passed away some two years ago. Mrs. Lilly was a layal and devoted Methodist, but for many years has been greatly afflicted and denied the privilege of attending church much of the time. She and her husband were great friends of Methodist preachers, and many such will shed a tear to know that this home of delightful hospitality is forever closed, and that these precious friends are no more.

"Time is an estate, but an estate indeed which will produce nothing without cultivation, but will always abundantly repay the labors of industry." —Johnson.

PREPARATIONS FOR THE OPENING OF TRINITY COLLEGE.

By President William P. Few.

The college is now engaged in the construction of the most extensive and imposing scheme of buildings it has ever erected. The new academic building containing eighteen class-rooms, besides extensive additional space, in the basement, is nearing completion, and plans for the administration building are already prepared. In this second building will be located the offices, society halls, Y. M. C. A. hall, reception rooms, and a number of class rooms. The grading of the new athletic fields has been finished. This field is one of the best in the country, and will be in use next season.

The system of freshman advisers, inaugurated last year, will be strengthened and extended. A new committee of the faculty on student life will bring into still closer relation the young men and their teachers. Another new faculty committee will take supervision of all boarding halls and will do their best to make improvements in this part of college administration which concerns students so vitally.

As I assume new and grave responsibilities in the administration of the College, the thing that gives me deepest concern is the religious care of the students; and my purpose (and the purpose, I believe, of my colleagues, also) will always be to use every agency of education and all the accessories of college life to develop efficiency and Christian character in all the students the College may ever train. Of these agencies of education the Bible and the religion of the Bible will continue to hold the same prominent place in Trinity College which they have always held. This department will remain in the competent hands of Prof. J. C. Wooten, who will be assisted by Bishop J. C. Kilgo and Dean W. I. Cranford. These men have labored faithfully and efficiently to build up the religious life and Christian character of many generations of Trinity students; and their continued services will assure the public that education here will not degenerate into a mere process of mental training, or a period of intellectual ferment, but will make for stability and righteousness.

Other departments will be kept up to their high level in the past and many of them will be strengthened. Mr. H. E. Spence, who has been a successful instructor in English for two years and who is a young writer of much promise, has been made asistant professor of English. He will return from the University of Chicago and take up his new work in September. Dr. F. C. Brown, who joined the department only one year ago, has already proved himself to be an accomplished scholar and a gentleman of the highest efficiency and character. The English Department is, in my judgment, better manned than it has ever been. The president of the College will still give a considerable part of his time to teaching in this department.

Dr. J. J. Wolfe, professor of History, has held a position this summer in the government laboratory at Beaufort, and has been carrying on some important scientific investigations. C. W. Edwards, professor of Physics, has been traveling in Europe. Julian Blanchard, professor of Engineering, has been studying at the University of Michigan. R. N. Wilson, the new assistant professor of chemistry, has been working in industrial chemistry at the graduate school of agriculture, Ames, Iowa, and at the Florida experiment station. Important additions to the equipment and to the teaching force make the scientific departments stronger than they have ever been heretofore. A. M. Webb, professor of French, is in Europe, traveling and purchasing books for the library. Dr. H. H. Vaughan, assistant professor of French and German, has accepted a place in Dartmouth College, and will be succeeded by Professor A. L. McCobb, who has an admirable record behind him and will help to hold these departments to their high standards of the past. Dr. A. M. Gates, assistant professor of Latin, has been studying at Johns Hopkins University, where he went in June to receive the degree of Ph.D. Dr. W. K. Boyd, professor of History, has been teaching in the summer school of New York University and securing further material for his valuable historical publications. Dr. W. T. LaPrade, assistant professor of History, is in England continuing in the British Museum his studies on the relations between England and France in the period following the Revolution, one installment of which he has published. C. B. Markham, assistant professor of Mathematics, has been taking courses in Columbia University. E. C. Brooks, professor of Education, has been visiting the teachers' institutes of the state. The department, though one of the youngest, has already become large and important and will next year take a forward step. Headmaster S. B. Underwood, of the Trinity Park School, and others, will help professor Brooks to put teacher training on a high plane. Dr. W. H. Glasson, professor of Political Economy, after eight years of service, has been given a year's leave of absence. He will spend this year at Cornell University, giving the courses of Prof. J. W. Jenks who will be in Europe. This appointment is a tribute to Dr. Glasson that is richly deserved, for he is among the ablest economists in America. His place will be filled next year by J. A. Morgan, a Trinity and Cornell man of first-rate training.

Robinson G. Anderson, a gifted and well-trained lawyer, has been added to the faculty of the law school. Dean F. S. Mordecai is finishing the final proof of a new textbook which will come from the press in a short while. The law school has constantly grown in equipment, reputation, and influence; and looks forward to the future more hopefully now than ever before.

R. L. Flowers, professor of Mathematics, and W. H. Wannamaker, professor of German, have with characteristic unselfishness, devoted the most of their vacation to the office in preparations for the opening of College. This sort of service continued year in and year out has given these two men incalculable value as members of our active working force; and by bringing them into vital and responsible relations to the life of the College has also made them two of our most helpful and constructive teachers. And it has incidentally endeared them to the hearts of all Trinity men.

I have thus at some length called attention to improvements in the physical equipment of Trinity and to the activities of some of its professors, in order to indicate the purpose of the College to do all in its power to keep pace with the needs of a growing institution and to satisfy the demands of a growing constituency.

NOTES AND COMMENT FROM HOLSTON.

The election of Dr. R. G. Waterhouse, President of Emory and Henry College, Virginia, to be a bishop of the Church, made the presidency of our chief college vacant and to many of our preachers and people it was matter of earnest speculation as to where we could get the right man to fill the place. Rather unexpectedly the college board of trustees elected Rev. Charles C. Weaver, of the Western North Carolina Conference, to the place filled for many year by Dr. Waterhouse and he has accepted.

President Weaver is the son of Rev. James H. Weaver, who for some 12 years served in Holston before Western North Carolina was made a separate conference. Raised in these mountains, educated in "Southern Methodist" schools and fully acquainted with the conditions of our people he is prepared to mingle with country Methodists whose sturdy sons make good preachers or good members of any calling. Holston preachers will welcome him to their fellowship and thank the Western North Carolina schools for this contribution to our corps of instructors.

Sullin's College, at Bristol, Va., for young ladies, also has a new President in Dr. W. S. Neighbors, who served last year as vice-President.

Centenary College, over which Dr. D. Sullins has presided so long will also be conducted by a new executive in the person of Rev. Chas. W. Crooke.

These Holston Colleges for young women are each prepared to give a good course of learning to the daughters of Southern Methodist homes with all the good influences of religion. Martha Washington, under Dr. S. D. Long, as President, is also fully equipped for the work of Christian education under the best possible influences, in the old town of Abingdon, Va. Three schools for our girls and one or more for our boys, as I view it, are not near sufficient for the proper mental training of Holston's young people.

We do not need so much, high-grade schools and colleges to draw students from a distance, as we do good preparatory or training schools for our country people. Holston is two-thirds or three-fourths "country" and the poorly graded rural free schools have not, so far, succeeded in fitting students for high grade colleges. Academies and high schools, with a few good teachers are more suitable for the circuit people than a well equipped college. Not over one in 50 or 100 can measure up to a course in the university.

A remarkable incident in school matters occurred in Holston during the year. The citizens of Sweetwater, Tenn., some seven miles from Hiawassee College offered a school building and grounds worth $20000.00 or more to the Holston Conference Board of Education for the purpose of a school for girls in connection with Hiwassee College to be used for boys, but the Board of Education felt compelled to decline the offer. Sweetwater is one of the thriving railroad towns of Holston and Monroe county, has many Methodist churches and good people.

While we have numerous schools of learning in our older conferences and all join in supporting a "Correspondence School" at Vanderbilt University, it is real strange that so many preachers fail on their Conference course of study. In 1909 five of the first year class in Holston failed to pass; two of the second year, seven of the third and three of the 4th, making seventeen in all, failing on their conference studies.

Western North Carolina and some others, present the same result. It may be that the church needs to require the young men who offer themselves for the itinerancy, without a college course of study and some theological training, to remain in the "local" ranks for two or more years before entering the conference as itinerants. In this way our preachers "on trial" would be almost acceptable from the start.

The ranks of our local ministry need to be greatly strengthened in order that the Gospel may be given to many Methodist churches left unsupplied by the regular pastors.

The death of Rev. John Boring, which occurred August 5th, at Emory, Va., removes from the Holston Conference roll another superannuate. He was admitted into the itenerant work of the Holston Conference in 1851, and was in active service for the church until 1897, when he became supernumerary. His superannuate relation began in 1903. His first appointment was the Jamestown Mission in the Cumberland district, a charge that has been continued on the list of conference missions for a half century. He served his second year on Pikeville circuit and the third on Kingston circuit. He was not the oldest of Holston's "Ante-War" veterans, Rev. John H. Brunner being admitted in 1847, Rev. W. H. Kelly in 1848, Revs. David Sullins and R. N. Price in 1850. Rev. R. W. Pickens, of the Western North Carolina Conference since 1890, was admitted into the Holston Conference in 1845. Bro. Boring served as a pastor on circuit and station charges 21 years, on districts, as presiding elder, 14 years, as an agent for Conference colleges 5 years, and for six years he was Sunday-school agent. He was an earnest, successful preacher and supplied a number of Holston's best charges. He professed the blessing of sanctification and was a "shouting Methodist," happy in his faith, and often gave his testimony at the Conference "Love Feast" with a shout of triumph. Brother Boring was married January 1, 1856, to Miss Laura Schoolfield, of Bledsoe county, Tennessee, who was his faithful companion in the itinerant work until May 9, 1900. For many years he made his home in Chattanooga, where he served last as a presiding elder and also as a pastor. There the faithful wife sleeps in Forest Hill cemetery, and thither his body was borne to be placed by her side, until the waking of the saints in the resurrection. J. R. Payne.

GEORGIA LETTER.

Rev. Geo. G. Smith, D. D.

I have not aimed to be original in the argument I have presented in these letters. Dr. Young in his "Christ of History," Liddon in his treatise on "Divinity of Christ," Kennedy in his "Divine Life," an argument on the proof of Christianity as shown by its effects on the heart, and sundry others, have made arguments and suggestions, which I have freely used, nor have I, in showing that the proof of Christianity is not dependant originally on the Historic truthfulness of any books, other than the simple story as found in the New Testament considered as Authentic History, disparaged in any way the truth of Moses and the Prophets. On the contrary, if Jesus is recognized as the Gospels present Him, as the only begotten Son of God, the Saviour of the world, then follow as certainties the truth of the Old Testament. The Divinity of the utterances of these ancient books is proven by the Divinity of the Lord, who endorsed them. Their utterances save as the Lord by His Divine authority

modified them, as He did when He said, "Moses said, but "I say," were all endorsed by Him and given new force. He first proved His own Divinity, and then gave full attestation to the authority of the Old Testament Scriptures. I think those ardent men who in their zeal to defend the Old Testament, are daring enough to say that everything in the Bible is of equal importance, and that if a man questions any statement in the old Testament he questions all, are unwise, but I am sure those who deny the authority of the Law and the Prophets, which Jesus Christ endorsed as true, are in great error. His voice was final. What He validated stands. We cannot believe He was the truth and spake the truth, that He was omniscient, and then believe He spake falsely of the Scripture that He received as the voice of God. We may not always understand Him but we are fully assured that when we do know just what He meant, we know just what is true. God in His infinite mercy spake to us by His Son after He had spoken by Moses and the Prophets and that Son's endorsement of them assures us that they spake truly, and spake of Him. The great arguments of Christian apologests from Justin down, are of great value, Tertullian Augustine, Grotious, Paley, Chalmers, Alexander, Gregory, Bushnell Liddon, have not labored in vain, and the defenders of the faith in the present time as in all ages are to be respected; and their works are to be studied, but the one great truth upon which Christianity rests, is not dependent upon these learned arguments, for its reception, it is revealed to babes. When the story of Jesus is told, when His words are heard, when His blessed spirit's influence is felt, men have the witness before them, and when they receive Him as a Saviour in penitent hearts, they know the truth in their inmost consciousness.

If a man without the wrong bias of a sinful life, were required to make a religion which would meet the highest demands of humanity could he ask anything more, or be content with anything less than that which Jesus the Lord brings to him? The truths of God's fatherhood, of man's brotherhood, of God's love to man, of Jesus' death for man, of the Holy Spirit's work in man, of immortality, which the Lord brought to us, the direct evidence of His love(and of God's love shed abroad in our hearts by the Holy Spirit, the purification of our hearts, and the new strength which faith in Him brings, are evidences in reach of all. Still He says to the doubter, "The deaf hear, the dumb speak, the lame walk, the lepers are cleansed and the poor have the glad tidings preached to them, and blessed is he who is not offended in this Son of God, the man whose proud intellect demands a sign, which he will never have given to him.

There are mysteries in Christianity. They are inseperable from it and there are mysteries everywhere. Men have caviled and will cavil, but the eternal truth abides, and will abide forever. What science may discover in the future I know not, what art may construct I know not, but no science will change man's nature, no art will make a world in which men will not need what Christ brings, and blessed is he who is not offended in Him.

That men should take possession of churches which Christ has built, to belittle Him, and to show Him to have been charlatan, and an imposter. That men should use the livery of heaven to serve the devil in, is to be expected as long as men reject and despise Him; but that men who really know themselves, and love their fellows, should trifle with this sacred faith, and should strive by subtleties to rob men of the comfort and strength it alone gives and makes men whetched as they say in the interest of truth, if it were not a fact, would be inconceivable. I do not fear that this faith will be overthrown. It cannot be. Such a religion cannot wear out. Theology may change, definitions may change, but the truth that Jesus of Nazareth was the Son of God, that He came from God and went to God, that He did send forth and still sends forth His Holy Spirit, will never change. We will have to contend earnestly for the faith but the faith will never be given up. What appears to be defeat will be really victory. The Germany of Luther, the Scotland of Knox, the Switzerland of Calvin, the France of the Huguenots, even the Italy of St. Augustine, may appear to have been captured and gross darkness may cover them for a while, but they will find yet a purer faith their own, and at the name of Jesus every knee shall bow and every tongue confess, and every choir shall sing,

"Bring forth the royal Diadem,
And crown Him Lord of all."

Our Children's Home Department

Edited by Supt. H. A. Hayes

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"DAYS OFF."

The bow that is always strung loses its strength. The human organism cannot maintain its vigor if kept always under strain. More and more we are learning the value of vacations, especially for those who are engaged in strenuous mental work.

For the first time in ten years the writer is enjoying the luxury of a brief vacation. Tomorrow it will end. But we feel already that the renewal of physical strength and the refreshment of soul will enable us to accomplish a great deal more than if we had remained steadily at our work.

Brevard.

During our vacation Brevard Institute is our headquarters. It has been a great pleasure to us to get in close touch with this institution which has done so much and promises to do so much more for young people whose means are limited and who need assistance before they can secure education and training to prepare them for usefulness and success in life. Brevard Institute is one of the most important institutions of our Methodist educational system and it deserves the liberal support of our church. Prof. Trowbridge has large and liberal plans for increasing the facilities of the school and for enlarging its influence and helpfulness to deserving young people.

Brevard is a thriving little town, nestling in a beautiful valley and surrounded by the mountains. It is an ideal place for a summer vacation. The scenery is exquisite, the air is balmy and sweet, and one may here commune with nature in many varied moods and charming aspects. And visitors find ample and comfortable accommodations, from simple home life to the fashionable hotel.

At Brevard we found the pleasant summer home of Dr. Marr and enjoyed the gracious hospitality of the doctor and his good wife. Here is where this leader of God's hosts retires for a period of rest in the summer time, after which, with physical and spiritual strength renewed, he goes back upon the firing-line to press the campaign for the establishment of the kingdom of Christ among men.

On Sunday we had the pleasure of attending the Brevard Methodist Sunday-school, which has manifested special interest and liberality in the support of Our Children's Home. We also had the privilege of telling of our work to a large congregation composed of our people in Brevard and many visitors from other places. We missed seeing Bro. Kirkpatrick, as he was away from home, but his people made good reports of him and his work among them.

Homesick.

To-morrow—just one more day—and we will start for home. Our vacation is delightful. But we are eager to be at home again. Already our old heart is throbbing in happy anticipation of the smiles and cheery greetings of our loved ones at home. "There's no place like home." And we do not live in an institution, but in a home. God bless Our Home.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING AUGUST 17, 1910.

Burkhead Sunday School, Winston-Salem, $8.60; Connelly Springs Sunday School, $1.00; Biltmore Sunday School, $4.00; Oakdale Sunday School, Jamestown, $2.00; Dobson Sunday School, $.65; Wadesboro Sunday School, $5.97; Sharon Sunday School, Winston-Salem, $1.00; Hickory Sunday School, $11.63; Mt. Grove Sunday School, Morganton, $2.75; Fairview Sunday School, Morganton, $1.10; Unionville Sunday School, $2.20; Lebanon Sunday School, Mill Spring, $.80; Gold Hill Hunday School, $1.10; Ansonville Sunday School, $3.50; New Salem Sunday School, Cleveland, $3.95; Tomotla Sunday School, $1.25; Candler Sunday School, Montmorencie, $2.60; Turner Grove Sunday School, Rutherfordton, $1.43; Whittier Sunday School, $2.00; Acton Sunday School, $1.55; Brookstown Sunday School, Pfafftown, $1.00; Concord Sunday School, Coleridge, $.75; Prospect Sunday School, Thomasville, $2.12; Hiddenite Sunday School, $2.75; Cullowhee Sunday School, $2.00; Washington Street Sunday School, High Point, $12.28; Elliott's Sunday School, Lattimore, $1.00; Alexander's Chapel Sunday School, Asheville, $1.10; Bethlehem Sunday School, Monroe, $.70; Bethany Sunday School, Sherrill's Ford, $1.67 Friendship Sunday School, Hickory, $1.03; Capernaum Sunday School, Marion, $.80; Zion Sunday School, Morganton, $.83; Wesley Chapel Sunday School, Matthews, $1.75; Henrietta Sunday School, $1.25; Union Sunday School, White Store, $2.50; Mt. Gilead Sunday School, Trinity, $.50; Union Sunday School, Landis, $1.00; Stokesburg Sunday School, Walnut Cove, $1.82; Mt. Pleasant Sunday School, Morganton, $2.75; Tryon St. Sunday School, Charlotte, $20.00; Unity Sunday School, Thomasville, $2.50; Bethesda Sunday School, Lowell, $2.00; Leicester Sunday School, $4.55; Woodlear Sunday School, $1.50; Lee's Chapel Sunday School, Greensboro, $.40; Concord Sunday School, Ansonville, $1.85; Buffalo Heights Sunday School, Greensboro, $3.81; North Charlotte Sunday School, $1.37; Wesley Chapel Sunday School, Linwood, $1.00; Fair Grove Sunday School, Thomasville, $1.00; Lebanon Sunday School, Iron Station, $1.00; Boone Sunday School, $1.08; Lilesville Sunday School, $2.50; Southside Sunday School, $3.35; Cedar Valley Sunday School, Lenoir, $1.50; Mt. Zion Sunday School, Clyde, $1.50; Liberty Sunday School, Canton, $1.10; Matthews Sunday School, $2.37; Mock's Sunday School, Advance, $1.55; Yammon Sunady School, Huntersville, $1.00; Prospect Sunday School, Siloam, $1.40. Total, $157.01. Previously reported for 5th Sunday in July, $688.61. Total reported for 5th Sunday in July, $845.62.

Cash.

Polkton Circuit, Marshville, $20.00; Pleasant Garden Circuit, Greensboro, $1.60; Gastonia Church, $72.45; Fair Grove Church, Thomasville, $7.33; West Greensboro Circuit, $10.75; Mt. Zion Church, Lenoir, $1.53; Salisbury Epworth League, $.51. Total, $114.17.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING AUGUST 13, 1910.

Subscribed.

Burnsville: G. D. Ray, $100.00; J. Bis Ray, $100.00; Dr. J. B. Gibbs, $5.00; R. V. McElroy, $5.00; J. Y. Horton, $10.00; Mrs. Carrie E. Anglin, $5.00; W. S. Gardner, $5.00; G. E. Gardner, $10.00; Rev. A. P. Ratledge, $10.00; Cash, $.15; Mrs. L. E. Briggs, $3.00; M. C. Honeycutt, $25.00; J. L. Hyatt, $50.00; Mrs. L. J. Carter, $1.00. Asheville: Mrs. E. L. Felmet, $1.00. Mocksville: V. E. Swaim, $10.00; friend, $2.00. High Point: Miss Clara Cox, $50.00; C. J. Field, $10.00; Dr. G. F. Duncan, $50.00; Dr. Stanton, $50.00. Total, $502.15.

Cash.

Dr. J. B. Gibbs, $5.00; Cash, $.15; Rev. A. P. Ratledge, $5.00; Mr. and Mrs. R. V. McElroy, $1.00; Mrs. L. J. Carter, $1.00; J. L. Hyatt, $25.00; Mrs. L. E. Briggs, $3.00; Mrs. L. E. Felmet, $1.00; friend, $2.00. Total, $43.15.

Paid on Former Subscriptions.

J. W. Addington, Franklin, R. F. D. 2, $5.00; Miss Lola Addington, Franklin, R. F. D. 2, $1.00; Miss Nora Lowrance, Catawba, $1.00; Miss Annie Lowrance, Catawba, $1.00; Miss Mary Lowrance, Catawba, $1.00; J. W. Lowrance, Catawba, $5.00; Jno. A. Clapp, Randleman, $2.00; W. B. Fisher, Andrews, $1.00; Rev. J. H. Weaver, Hickory, $10.00; D. K. Cecil, Lexington, $25.00; D. R. Cecil, Lexington, $5.00; N. S. Welman, Mocksville, $1.00; Mrs. C. S. Brown, Mocksville, $1.00; J. L. Holton, Mocksville, $2.00; J. A. Linville, Mocksville, $1.00; C. M. Turrentine, Mocksville, $1.00; L. M. McClamroch, Mocksville, $5.00; Miss Lula Miller, Cooleemee, $1.00; C. W. Seaford, Mocksville, $5.00; Mrs. Mary Cooper, Caroleen, $5.00; J. C. Harris, Leaksville, $10.00; Col. W. H. Osborne, Greensboro, $10.00; Prof. O. V. Woosley, Asheboro, $10.00; Mrs. R. H. Miller, Salisbury, $2.00; Ray Newby, High Point, $5.00; D. W. Bagley & Son, Greensboro, $1.00; Miss Estelle Webb, Asheville, $5.00; C. W. Savage, Andews, $5.00; R. G. Mosely, Winston-Salem, $2.50; Mrs. R. D. Link, Lexington, $2.00; Prof. D. M. Stallings, Hayesville, $5.00; Walter Brem, Charlotte, $25.00; Jas. L. Turner, East Monbo, $10.00; Mrs. W. H. Chisholm, Greensboro, $2.50; J. M. Fields, Greensboro, $1.00; H. W. Clendenin, Greensboro, $1.00; Mrs. G. W. Penry, Lexington, $25.00; Mrs. M. B. Henson, Whittier, $2.00; D. C. Moir, Walkertown, $25.00; J. M. Clemmons, $3.00; B. F. Westmoreland, Asheville, $1.00; A. H. Felmet, Asheville, $5.00; Mrs. M. A. Foster, Asheville, $1.00; Mrs. P. A. Harris, Asheville, $1.00; Mrs. Mary A. Bosch, Salisbury, $5.00; N. H. Forester, N. Wilkesboro, $2.00; W. L. Forester, N. Wilkesboro, $2.50; J. D. Norwood, Salisbury, $4.17. Total, $252.67.

From the Field

Correspondence, Reports, Etc.

Two New Churches.

Rev. T. S. Coble was in Newton Saturday and says the work on May's Chapel church is progresing finely. The frame is up and storm sheeting being put on. Mr. J. S. Deal has charge of the work.

Mr. Coble is also having a new church built at Buffalo School House in the edge of Lincoln, on the Buffalo Shoal road. Carpenters are puting the roof on this building.—Catawba County News.

Mt. Pleasant Circuit.

Rev. N. R. Richardson is meeting with marked success in his work on the Mt. Pleasant circuit. He has recently organized a church at Friendship with thirty-four members and promises to be in flourishing condition soon. He has just closed a most successful and interesting protracted meeting at Cold Springs. There were quite a number of conversions, and twelve were received into church membership. He is conducting a meeting at Bost Mills this week.—Concord Times.

Andrews Sunday School.

Last Sunday morning in the Methodist Church Sunday School there was inaugurated a new organization denominated "The Win One Club". This club is a roll of honor organization. It began Sunday morning with a membership of 6. The following names were enrolled on the Sunday School records: Miss Lena Phillips, Miss Lola Matheson, Miss Sallie-Kate Fisher, Miss Nell Patterson, Mr. Jack Piercy and Mrs. T. J. Hill.

Every one is eligible to membership in the organization who secures a new pupil for the school.

Next Sunday morning you will be enrolled among the honor pupils in the school if you "win one". student for the Sabbath school.

Who else will strive to have his name on the new club roll next Sunday morning.

The contest is open to all, large or small. Just a few words, to someone a pressing invitation on your part may be sufficient to elevate you into the honor class.

Let everybody join the struggle to bring our attendance up next Sunday to 160. This is not elevating our standard too high. Aspire for it earnestly and work for it dilligently and success is ours. "Our only greatness is that we aspire" says Jean Inglewood.—Andrews Sun.

A Great Meeting at El Bethel.

I am not a good scholar, but will try to write a few lines from old El Bethel, the home church of Dr. B. F. Dixon and many more noted Christians.

No doubt many readers of the Advocate will be glad to hear of our great revival of religion. The meeting, which continued seven days, was conducted by our faithful pastor, Bro. E. N. Crowder. He gave us God's word in a plain and truthful manner. Thank God, Christians have been revived, backsliders reclaimed, and sinners converted to God.

Brother Calvin Harman, who went out from this place to join the ministry, was with us during two services at the beginning of the meeting, and preached two excellent sermons. In his first sermon he said there were many around Elbethel like Naaman, afflicted with the leprosy of sin. I thank God that many of us have been healed of that dreadful disease, and that we may hold out faithful to the end. I pray God that other young men may go out from El Bethel and preach the gospel like Bro. Harman.

The time has come that there is so much fashion and pride, shouting is almost a thing of the past, but thank the Lord, when religion takes hold of us aright we are not ashamed, "when our cup runneth over," to shout God's praises. The writer is nearly fifty-five years old and was never in a better meeting. After we had been praying for the conversion of our children and Sunday School scholars it was enough to make us shout to see so many of them converted to God. In some instances fathers and mothers were made happy to see from one to four of their children converted.

There were forty-four conversions, and twenty-three accessions to the church. Several of the brethren promised to erect family altars in their homes. May God help us all, old and young, to be faithful.

Rev. W. O. Rudisill was present during our meeting, but was physically unable to help in preaching the word. Brother Rudisill did faithful work around the altar, telling sinners the way of life. His presence was an inspiration.

As brother Crowder has worked so faithfully among us, we have given him one Sunday vacation—the third Sunday in September. May the good Lord bless him and his family. He has witnessed one of his children coming into the fold. May he and his good wife be spared to see all of their children converted.

Much love to the Advocate,

A Steward.

King's Mountain, N. C.

Home-Coming Reunion.

Thousands of North Carolinians have migrated to all parts of the country. This State has played a great part in the winning of the west and in the development of all sections. North Carolina virility, pluck and ability have proved notable factors in many other States. People from the Old North State have set their mark everywhere but have never lost their love for their mother State, North Carolina. Complete arrangements have been made for a "Home-Coming Jubilee and Reunion" for all persons born in North Carolina; this to be held at Raleigh during the fiftieth State Fair, October 17-22. Mayor J. S. Wynne is chairman and Fred. A. Olds secretary of the committee which has this matter in charge and they desire to obtain the names and addresses, as far as possible, of any people from this community who now reside in other States, in order that invitations may be sent them.

Centenary, Greensboro.

The pastor and congregation of Centenary church of this city are delighted over their new pipe organ which was used for its first service on last Sunday morning, at which time Rev. W. R. Ware, the presiding elder, preached a helpful and inspiring sermon on "Soul-winning." At night an extended musical program was rendered by the choir and greatly enjoyed by a large congregation; after which the pastor, Rev. D. M. Litaker, made an earnest talk on "Spirituality united with Culture, the True Ideal for a Church." The organ is a $2,200 Estey having 567 pipes well balanced. Its construction is substantial and pneumatic throughout; its tone full, round, and melodious. And it's paid for.

Centenary is having a most prosperous year. In the beginning of the year it made better provision for its pastor by advancing the salary $200 and buying a new parsonage at a cost of $4,500. Then it gave $1,200 to the Children's Home and subscribed $750 at the Laymen's Missionary Convention. It has had even during the summer the best Sunday school in its history. All the societies are flourishing, and twenty-two new members have joined. It can be said that Centenary has taken its place along with the strong city churches of our conference. Its splendid new building fully equipped, its choice membership of 375, its location near the business center of the city, give this church large promise of future usefulness. The fifteen men who compose its Board of Stewards are prominent in business circles and love their church. It is estimated that its ten wealthiest families are worth, combined, over half million dollars; or an average of over $50,000 each. And these people love their church and many of them are very spiritually-minded. The whole membership is a high average. It is the purpose of the stewards to continue advancing the salary until it equals that paid by other city churches of the first grade.

Davidson.

The pastor, Rev. R. E. Atkinson, writes that they have had a good meeting. Congregations splendid and good attention. A number revived and saved. Rev. C. S. Kirkpatrick, pastor at Brevard, assisted the pastor. Brother Kirkpatrick is a clear, practical and forceful preacher, and doubtless one of our most aggressive pastors. He is in sympathy and in touch with the young people of the church.

South Main St., Salisbury.

We have just closed one of the best meetings in the history of the church. There were quite a number converted and many more reclaimed, and the Christians generally revived. I have not been in a meeting in many years that so resembled the old time Methodist meeting. The service for men only on last Sunday evening at 4 o'clock, surpassed any meeting of the kind I have ever attended. There were between 250 and 300 men present and I don't think there were one dozen of the number that were not visibly affected; and many started out to live a better life. The preaching was done entirely by Rev. S. L. Owen of Charlotte, N. C. Bro. Owen is an earnest and consecrated young man. He did fine work. The brethren will make no mistake when they secure the services of Bro. Owen. The Lord is using him to save men and women from sin. May the Lord continue to use him.

W. O. Davis, P. C.

Shelby Circuit.

We have held a protracted meeting at three of our churches which resulted in great good. Our meeting at Sulphur Springs was quite a good one. The church was greatly built up. There were about twenty professions, and so far eight have been received. Rev. A. C. Swafford, of Cliffside, did most of the preaching, and did it well. Our people were delighted with him. He is one of our coming young preachers.

The meeting at Pine Grove was splendid. We have a small class there but the whole class seemed to be quickened. There were five professions and two received. Rev. F. W. Bradly of Gastonia did all the preaching. Bro. Bradly is a good preacher and a fine worker in a meeting. These people will not forget him soon.

The protracted service at El Bethel lasted for seven days. This was a revival of the old time type. I have not been in such a great revival in a long while. A few warm-hearted Christians had been praying for a revival for some time. The people were made to feel the need of a revival and that they must help bring it to pass; and so we had lots of preachers among the church members. An old time love-feast on Sunday morning had much to do with our success. The people shouted like they used to do. There were 44 professions and 23 joined. Rev. J. C. Harman preached twice at the beginning of the meeting. Except these two sermons the writer did the preaching. To God be all the praise.

E. N. Crowder.

Newton Baraca.

The Baraca class of the Methodist church had a most enjoyable social at the residence of Mrs. G. W. Cochrane, Tuesday evening. Several invited guests were present, some of the fair sex, and all passed a most pleasant evening. There were songs in the parlor, games on the lawn which was lighted with Jap. lanterns. The refreshments were ice cream and cake.—Catawba County News.

East Greensboro Charge.

We closed our meeting at Holt's Chapel last Sunday night which was one of the most enjoyable meetings I have ever attended. Nearly every service was a delightful one. A goodly number of those who attend expressed themselves as feeling that it was one of the best and most helpful meetings they ever attended. We cannot say what will be the final results, but there were more than thirty professions of conversion or renewal and I am sure the church is on a much higher plane. This is our third meeting for the year on this charge.

We closed a very delightful and successful meeting at Mt. Pleasant August 8th, with twenty-two professions and the church in very fine spirit. It is so good to be in such a splendid meeting.

The second Sunday in July we began the meeting at Gibsonville which ran twelve days and was very successful. This is a new point where we expect to build a new church. We are now engaged in pledge-getting for the church building and we are meeting with encouragement. We have secured about fifteen hundred dollars.

We have had thus far about seventy-five professions and forty-five additions to the church during the year. We hope to do much more before Conference, and we shall be as we already are, thankful to the Lord.

S. T. Barber.

THE TRINITY PARK SCHOOL.

(By W. P. Few, Pres. Trinity College.)

The building and grounds are being put in order for the opening of the school on Wednesday, September 7. The prospects for a good opening are brighter than they have ever been before. Last December Headmaster H. M. North, after several years of valuable service, resigned to become pastor of Edenton Street Church, Raleigh. During the remainder of the year Prof. E. C. Brooks, of Trinity College faculty, filled the place with great acceptability. In June the trustees elected Mr. Samuel B. Underwood Headmaster.

The change in the head of the school will cause no break. Headmaster Underwood, a graduate of the school and also a graduate of the College, is thoroughly imbued with the Trinity spirit and ideal. The school under his leadership will go on as heretofore, but with ever increasing success. The large and well equipped study hall, which last year added so much to the value of the school as a place for training boys, will be continued. The study hours are from 7:00 to 10:00 at night, and an instructer is always on hand to give the boys any help they may need.

One distinct improvement this year will be a co-operative boarding hall run under the supervision of the school, where it is hoped better and cheaper board may be obtained. The large new athletic field right at the school and one of the best athletic fields in the country will be ready for use next season. This in connection with the gymnasium will afford students of the school abundant opportunities for physical development. The availability of its students of a well equipped gymnasium and a lage library gives the Trinity Park School a distinct advantage in these respects over nearly every other preparatory school in the Southern States.

The school is most fortunate in securing for the future the services of Headmaster Underwood. Since graduating at Trinity he has had remarkable success as teacher and educational administrator, both in college and public schools. He is today one of the most promising educators in the State.

Prof. F. S. Aldridge, A. M., has been with the school since its establishment and will continue to serve it with the same loyalty and efficiency that he has always given it. Prof. C. L. Hornady, A. M., will in the future as in the past, give the school his faithful service. The two new men, Professors E. W. Knight and H. C. Doss, both honor graduates of Trinity College, who added much strength to the teaching force last year, will with a year's experience be henceforth still more useful. Mr. Knight is this summer teaching history in the East Carolina Teachers' Training School at Greenville.

Since its establishment in 1898, the Trinity Park School has each year contributed a large proportion of the best prepared students to the Freshman Class of Trinity College. In fact the existence of this school years ago enabled the College to fix its admission standard on the basis of a four-year high school, and to this school the College largely owes its place of leadership in the movement for raising standards and strengthening high schools, a movement which has meant much to the cause of education and to the State. Therefore, the school is very dear to the College, and it gives me peculiar pleasure to commend the school to all who desire for their sons a first-class preparatory school that is thorough in its instruction and makes its chief aim the promotion of efficiency and character in those it trains.

BREVARD INSTITUTE.

Agriculture—A New Department.

In accordance with its established plan of development it is understood that Brevard Institute will open this fall a regular Department of Agriculture co-ordinate with its High School and Normal departments. Like the normal department this new course will be for students of High School grade but will include two full year's work in subjects especially designed to be useful to farmers, these studies substituting for equivalent studies in the High School course. The first of these two years the students will take elementary agriculture and carpentry, using the textbook prescribed by the state for students of agriculture, and learning in the carpentry shop by the use of saws, planes, chisels, etc., the simple steps in carpentry, such as dressing lumber and making various kinds of joints. The Institute is well supplied with several complete sets of hand tools for this purpose.

In the senior year the agriculture students will make a more advanced study of theoretical and practical farming. The subjects taken up will be those studied in the elementary course and others including the preparation of the seedbed, the fertilizing of soils, with problems in fertilizing, the cultivation and harvesting of crops, the selecting and preserving of seeds, the use of sprays, the care of livestock, with a study of feed rations and other agricultural problems as time will permit. The seniors in these courses will also study commercial law, English literature, mathematics, and other high school branches which will tend to make their lives more successful and broader.

It is expected that the little farm connected with the Institute will be managed on strictly scientific principles and will thus become a model farm run on a plan which is suitable for the average mountain farmer, that is to say, the land is being built up by deep plowing, rotation of crops, etc., and only the ordinary farming tools are used.

Mr. Trowbridge states that he has been fortunate in securing Mr. J. M. Gray of Macon county to act as direct- of this new department. Mr. Gray was brought up on a mountain farm and in addition to this practical knowledge he is a graduate of the Agricultural & Mechanical College at Raleigh. He comes very highly recommended by President Hill, Professor Stevens, and Professor Withers of that college.

With all the present departments of Brevard Institute constantly gaining in strength and thoroughness and with the addition of new departments of practical value, the future of Brevard Institute seems very bright. We understand that the prospects for the year which opens next September are better than ever before at this time in the year. We all feel proud of our school and wish for it the success which it deserves.

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Waynesville, Rev. C. S. Kirkpatrick, Brevard.
Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Subscribed to date $175.00

Special Objects for 1910-1911.

Funds to build an "Epworth League" Dormitory for the Children's Home at Winston-Salem.

A box of supplies for the Children's Home, from the Charity and Help Department of every League Chapter, on Monday after each fifth Sunday.

A Request.

Will all secretaries who have not already responded to our request in last week's issue please write a postal to the Epworth League editor, giving name and address and name of league. This matter is important and your promptness will be appreciated.

Work of the Departments.

1. The weekly League prayer-meeting is the source from which is gathered the spiritual impetus for the work of the League in all its departments and affords the best opportunity for training members to become proficient in this important branch of Church work.

2. The oversight of members for the maintenance of fidelity in attending and participating in the meetings is easily accomplished by the aid of the committee with attendance record cards and does much to foster a spirit of fraternal interest and brotherly love among the members.

3. The prayermeeting choir is a source of great pleasure and profit to those who are so gifted as to be able to take a part in this good work and its importance should not be undervalued.

4. Cottage and open air prayer meetings are a blessing not only to those for whom they are conducted but perhaps a greater blessing to those who conduct them.

5. Personal work, the fellow-workers covenant "Is aggressive evangelism in the League" and "A means of definite commitment to work for the salvation of the unsaved."

6. Personal piety, the Quiet Hour covenant is gaining ground as its great importance as a means of enriching the spiritual life is becoming more evident and we are glad to note that the Epworth Era is expanding the space allotted to the first department to include the fellow workers and Quiet Hour covenants.

7. Assistance in the midweek Church prayer meeting is another important feature and one that is appreciated by pastors wherever they are so fortunate as to have such assistance.

8. Temperance meetings are of the utmost importance and it is with gratitude that we note the resolutions adopted by many Conference Leagues, pledging themselves to greater activities along the lines of temperance work.

2. Department of Charity and Help.

1. Visitation and provision for the sick. "And Ahaziah the son of Jehiram, king of Judah, went down to see Joram, the son of Ahab, because he was sick." "I was sick and ye visited me." Surely this work is blessed of God and also our efforts in

2. Providing nurses for the sick Miss Martha C. Frost's article in a recent issue of the Epworth Era gives a graphic description of the great opportunities for usefulness along this line.

3. Visitation of hospitals, prisons, etc. "I was in prison and ye came unto me." All who have taken part in this work may rest assured that their efforts are not in vain. The waiting may seem long but the seed sown will bring forth fruit in its season.

4. Relief of the poor and destitute. "I was an hungered and ye gave me meat." The poor we have with us always and "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

5. Promotion of Sunday-school attendance, especially by providing suitable clothing for poor children, is one of the features that we are glad that the Leauge stands for, and when we exert ourselves more along this line we will realize more of the blessing it has in store for us.

6. Systematic visitation under direction of the pastor is ideal training for usefulness in one of the most pleasant and profitable departments of this work and adds a new dignity to what we are prone to look upon as a mere social duty.

7. Reform work, distribution of tracks on temperance, purity, citizenship, etc. may be carried on in most if not all communities and when the work is carefully and tactfully done the results show that it is well worth while.

8. The welcome and invitation of strangers. "I was a stranger and ye took me in." Nothing in our Christian work can possibly take the place of the personal touch. Let "Brotherly love" prompt use to greet each, not as a stranger, but as friends, and as we strive to live "All for Christ" we may more readily obey the commandment to "Love one another as I have loved you."

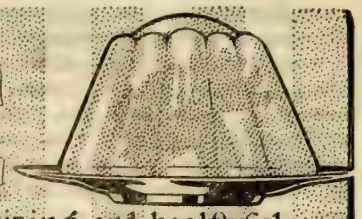
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Our Dead.

Mitchell—Bro. Joseph W. Mitchell was born in Rutherford county, April 11, 1838, being at the day of his death 72 years, 1 month and 22 days old. He was a Confederate soldier in the war of 1861, in the 25th regiment, company A. He fought under Colonel Rutledge and Capt. Gose. He was a valient soldier. In early life he professed faith in Christ and connected himself with the Cane Creek Baptist Church, and for some cause (unknown to this writer) he withdrew and joined the Methodist Church at Sharon, Fairview circuit, and since that time he lived a consecrated Christian life. This writer has known him for 18 months, and to know him was to love him. He loved his church and pastor, and his home was always a delight to the preacher. He could resort hither any how and find sunshine. He died in the Mission Hospital in Asheville, but died in the faith and is without doubt with his God. Ever since June the fifth he has been sleeping in the city of the dead at Sharon. The funeral service was conducted by this writer, amidst a large concourse of relatives and friends. Our loss is heaven's gain. Earth is bereaved but heaven is made glad. Joseph Fry.

Smith—Mrs. Eliza Smith, widow of the late Alfred Smith, was born Oct. 25, 1831, and departed this life at the residence of her son-in-law, John W. Hawkes, Cornelius, N. C., June 8, 1910. In early life she gave her heart to God and united with the Methodist Episcopal Church, South, under the ministry of the Rev. Paul Kistler, and for fifty-five fruitful years she adorned the Gospel of her Savior with an upright walk and a life that was a daily benediction to her family and a large circle of appreciative friends. Hers was the preacher's home and many a tired itinerant found rest and good cheer under her hospitable roof. It was her delight to minister to the needs and comforts of those who were sent to minister to her and her people in spiritual things. "She, being dead, yet speaketh" in the grateful appreciation of many a soldier of the cross.

In the church community she was recognized as one of the most consecrated and influential members. By living the life of the Master in her quiet, simple way, she gave much help and encouragement to others who were pressing on in the ways of righteousness.

But in the home her light shone the brightest, and here her memory will live the longest. She leaves six sons and two daughters, who "rise up and call her blessed." We laid her away in the Mt. Zion cemetery to await the resurrection. May the unfailing mercies of God attend the loved ones left behind. J. W. Clegg.

Burnette.—Francis M. Burnette was born Sept. 29th, 1836, died April 11, 1910, aged 73 years, 7 months, 12 days. He was married to Elizabeth Duvall Feb. 25, 1858, with whom he lived in perfect harmony 47 years, then God called her home to heaven. Bro. Burnette was a consistant Christian for the last 50 years of his life, serving as S. S. Superintendent for 30 odd years. He made a good steward. One son, and four daughters live to mourn the loss of a righteous father.

They do not mourn as those without hope, but feel that their loss is his gain. To me Bro. Burnette was an example of purity. A merchant said of him, that he had known and dealt with him for 30 years, and had never known an unfair or dishonest thing about him. True to his fellowman, to his country's best interest, to his church, loyal and faithful to the cause of his Redeemer. God took him home. W. I. Hughes, pastor.

Craver—J. Davidson Craver was born August 7, 1826, and died June 11, 1910, aged 83 years, 10 months and 3 days. He was first married to Crissy Hinkle, about 62 years ago; eight children, six boys and two girls, blessing their happy union.

His first wife having died some 30 odd years ago, he was married again some years after, to Nancy Thomason. His second marriage was blessed with three children, two boys and one girl. Of all his children, but one passed from earth before him. He leaves behind him wife, ten children, fifty-one grand-children and twenty-six great-grand-children to mourn his departure from them.

Bro. Craver proessefd faith in Christ about 7 years ago and joined the M. E. Church, South at Mt. Olivet, and there his body now sleeps, awaiting the call of the resurrection morning. J. T. Ratledge.

Bobbitt.—S. H. Bobbitt is with us no more in the flesh. On the 29th day of June, 1910, the pure spirit of brother Bobbitt went to the God who gave it to the earth in mortal form seventy years ago. For nearly fifty years he was a faithful and consecrated member of the Methodist Episcopal Church, South, and was always the preacher's friend, giving encouragement and inspiring faith, not only to his pastor, but to his neighbors and friends as he walked daily with God. On every question of interest to his State or Church the people knew where to find "Uncle Haywood Bobbitt." He is with us no more and we shall all miss him, but we all know where to find him as truly now as when he was here raising his voice on every moral uplift for his community. He never talked much, in fact he was a modest and rather retiring man in his nature; but in his last days he told his pastor that he was not tired of the service of his Lord and Master, and said too that this is a blessed sweet service. He has gone now to reign with his King, but has left here a rich heritage not in wealth, but in inscense of a well spent life, and the manhood of eight sons to bless their father's state and nation and church and fellow and serve their father's God. And to Aunt Bobbitt, these sons, and all friends who are left on this side, I would say, follow Christ as did this father in Israel, and all will be well here and hereafter.

J. W. Kennedy.

Miller—Flora I. Miller (nee Zimmerman) was born April 27, 1877, and died July 11, 1910, aged 33 years, 2 months and 14 days.

At 13 years of age she made public profession of faith in Christ and united with the M. E. Church, South, in which church she remained a faithful member until her death.

Sister Miller was a woman of the purest Christian character and was beloved by all her acquaintances. She was hurried to her death by an unusual case of tuberculosis.

When she saw that she could be of no more service and comfort to her loved ones here and must soon pass away, she said she was ready for the going and that she had a desire to go and meet with her Savior.

She leaves father, husband and four children, besides many other relatives and true friends to suffer her loss on earth. J. T. Ratledge.

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"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui.

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N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

RHEUMATISM

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

ASHEVILLE AND WAYNESVILLE DISTRICT MEETING.

The Distric Meeting of the Woman's Home Mission Society of the Asheville and Waynesville Districts will be held at Biltmore Sept. 6th and 7th,. The Home and Foreign Societies will unite in this meeting; the Home Mission Society having charge of the program for the first day, and the Foreign society for the second day. Each society will please send two delegates, one of whom will give a short report from her society.

Will the pastors of churches where we have no society please see that a representative is with us.

The names of all delegates who wish entertainment for the night should be sent to Mrs. Frank Walton, Biltmore, N. C.

Mrs. H. A. Durham, Sec.

LETTER FROM MRS. MacDONELL.

The Editor of this department has several letters from members of this Conference Society in her hands for publication, but has decided to postpone these another week in order to give place to the following communication from Mrs. R. W. MacDonell. The Editor of the Advocate published it two weeks ago, but we have feared some of our Home Mission women have overlooked it. We hope it will be carefully read by all and especially by Auxiliary Presidents whom we trust will, if they have not already done so, acquaint the members of their auxiliaries with all changes made by the consolidation of the various Missionary Boards.

My dear sister:

The June and July issues of Our Homes as well as my circular letter of June 5th have kept you posted concerning our relation to the new Board of Missions. As I wrote you no changes will be made in the auxiliaries Conference Societies, except as they themselves desire to come together. Even then the departments of home and foreign work are kept so distinct as to necessitate different treasurers.

The changes are found in the Board of Missions which is now composed of ten preachers, ten laymen, ten women managers, plus the College of Bishops, and the six men and five women officers. This makes fifteen women on the Board, vested with equal responsibility with the men.

These fifteen women are selected by the Woman's Missionary Council, which supercedes the Two Woman's Boards, and is formed by the necessary officers, a corresponding secretary from each of the two Conference Societies, the fifteen women who are on the Board of Missions and the Superintendent of Bureaus. In order to avoid confusion with the Home and Foreign Departments of the Board and Council, the work done in supplies for preachers, etc., education, etc., will now be classified as Bureaus. Mrs. J. H. Yarbrough will now be known as the Superintendent of the Bureau of Supplies; Miss Bennett of the Bureau of Education of the Home Mission Department.

The General Conference called a Provisional Committee to meet at Asheville on April 18th to organize the Woman's Missionary Council, and form some general plan of Work. This Provisional Committee appointed a Committee of Seven, to form by-laws for the management of the Council, which will make a formal report at the first Annual Meeting of the Council in April, 1911. It also requests that none of the Conference Societies hold their annual meetings until after this session of the Council.

The duties of the officers of the Council elected at Asheville were fixed, however, so I pass this action on to you. The President, Miss Belle H. Bennett, will preside at meetings and actively advance the interests of the society. To avoid confusion the Vice-Presidents will not be numbered but are assigned specific work. Vice-President to superintend Young People's Work, Mrs. J. E. Grubbs, Winchester, Ky. She will have charge of this work, plan and develop it and keep in touch with the Superintendents of Young People's work in the Conferences, receive reports from them and make a quarterly tabulated report to the respective Corresponding Secretaries of the Council.

Vice-President to superintend the Children's Work, Mrs. J. R. Nelson, will plan and develop the work in those lines, keep in touch with the Superintendent of Children's work in the Conferences, receive reports from them and make quarterly tabulated reports to the respective Corresponding Secretaries of the Council.

Vice-President to superintend Local Work, Mrs. J. W. Perry, Morristown, Tenn., will develop and stimulate all lines of local Home Mission work, striving to make it more distinctively missionary in character.

Vice-President to superintend the Relief and Retirement Funds, Mrs. H. N. McTyeire, Nashville, Tenn., will seek to arouse and maintain an interest in these funds. She will receive and invest the same under the direction of the Woman's Missionary Council.

The Secretary of the Home Department and the Secretary of the foreign Department will be the Corresponding Secretaries of the Woman's Missionary Council, with such duties as have heretofore fallen to these officers. They will also countersign orders in their respective Departments on the General Treasurer.

The Assistant Treasurer will receive all remittances from the Conference Treasurers, make quarterly statements through the periodicals of the Council and will conduct necessary correspondence. She will make full reports of receipts and expenditures at the Annual Meetings of the Council. Mrs. F. H. E. Ross, of Greensboro, N. C., has been elected Assistant Treasurer, but will not move to Nashville or enter upon the duties until November. Until then Mrs. H. R. Steele will serve as Treasurer of our Home Mission Department.

The Associate Secretary, Miss Daisy Davies, Atlanta, Ga., will do general field work, make quarterly reports of general conditions and status of Work to the Secretaries in both Departments, and have such touch with the office as may be needful for the best interests of the work.

The Recording Secretaries, Mrs. Frank Siler, Atlanta, Ga., and Mrs. Fitzgerald Parker, Nashville, Tenn., will keep the minutes of the meetings in permanent shape and give notice of Annual Meetings.

(CONTINUED ON PAGE FIFTEEN)

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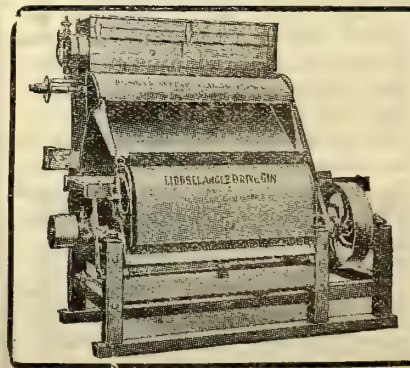
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Woman's F. M. Society

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GREENSBORO DISTRICT MEETING.

Remember the District Meeting of the Woman's Foreign Missionary Society at Ramseur on Aug. 30th and 31st. Delegates will please send their names as soon as possible to Mrs. J. E. Woosley, Ramseur, N. C.

MARION CONFERENCE NOTES.

The second annual District Conference of the Woman's Foreign Missionary Societies of the Morganton District, met in Marion, N. C., Aug. 10 and 11.

Owing to the illness and absence of Mrs. Womble, our District Secretary, the chair was occupied by Mrs. Jno. T. Perkins, who presided gracefully and wisely.

The meetings were held in the beautiful new Methodist church, and a fair attendance greeted the workers at each session.

Miss Belle Neal was elected Secretary. The first session was held Wednesday afternoon. The presence of Mrs. L. W. Crawford during both days was an untold inspiration and benediction to us, and her assistance invaluable.

Mrs. Leith, of the Holston Conference, was present, and unanimously elected a full member of the conference, with all its rights and privileges. She proved very helpful in many ways.

It was a real treat to have with us Miss Mabel Haynes, a returned missionary of the Baptist Church, from Cuba, who gave us a very delightful, concise, little home-like talk on Cuba, its conditions, possibilities and needs. She is now on her way to Cuba, and carries with her our best wishes and prayers for God's blessing on her life and work, and our sincere appreciation of her presence with us.

Miss Lizzie Perkins, of Greensboro, a member of the "Margaret Foster's" was in attendance and conducted a "Model Young People's Meeting," which was in reality a model meeting, conducted in her usual dignified, business-like and interesting manner. She had, from various committees, very interesting reports and a fine paper read by Miss Pearl Hollaway, entitled, "Why Young Women Should Enter Foreign Mission Fields." She also had on exhibit some "Margaret Foster Quarterlies," which I wish every missionary society in the conference might see. They are an inspiration, being little bound volumes of the choicest programs of this wide-awake young peoples society, beautifully illustrated with little pen and ink and water color sketches.

Most of the societies in the District were represented by delegates or reports or both, and we are sure that those which failed to send delegates were distinctly losers.

A very interesting letter from Miss Terry Butterick was read by Mrs. Hudgins, of Marion, followed by an interesting explanation of "Our Pledge" by Mrs. Crawford. Thus ended the first session.

The night session was turned over to Mrs. Leith, who had with her an unusually attractive and instructive set of charts which she used in a very fine and comprehensive talk on Missions, from which I culled a few notes as follows:

"Information is the keynote of interest. A million souls a month die without Christ, in China alone. 17,000 walled cities in China, and only 218 of them have ever had a Christian missionary in them. 400,000,000 people in China, and only one in every 4,000 has heard of Christ. Too little time is devoted to preparation of work for missionary meetings. It is worth more than 10 cents a month to meet the women one sees at missionary meetings. Methodists by standing with fingers touching can belt the globe. The population of China can belt the globe, marching two abreasct. The converts of India are sending missionary money to Cuba. The converts of Korea are sending missions to the Esquimeaux. A petition 15 feet long has come from Korea asking for more missionaries. A Korean prayer-meeting had 800 in attendance. The picture of Korean child wives of 10 years of age was very pathetic."

This talk resulted in several new members to the adult society, and the organization of a young people's society, of I believe, nine members.

The Thursday morning session was devoted to a "Round Table" discussion of many topics of interest in our missionary meetings. Of special interest were those on "Our Pledge," "The Membership Campaign," "Our Leaflets," "Birthday Dollars," "How to make the Meeting Glow," and a number of other perminent questions.

It was suggested that since it has been demonstrated that $2.00 will convert one heathen, instead of having a birthday dollar, we each give a birthday $2.00 and so celebrate our physical birthday by making it the means of a spiritual birthday to one soul.

The following resolutions were read and adopted:

Realizing that the plans for advancement, as adopted by our Annual Conference, can be developed only in so far as each District Conference will assume its proportional share of the responsibility, therefore be it resolved,

1. That the Morganton District will endeavor to faithfully do her part.

2. That as a deeper spirituality is ever the cause of a fuller consecration and renewed zeal, we ever strive toward this goal, and grasp every means to this end.

3. That only as people become educated and informed on any subject can they become interested and intelligently active, therefore we will endeavor, through the organization of Mission Study Classes, to become more conversant with the conditions and needs of missions.

4. That through thorough organization of adult, young people's and children's societies, we get our entire membership into systematic activity.

5. That each local society should assist the District Secretary in this work of organization by visiting and organizing any unorganized member ship in its vicinity.

6. That as we recognize the young people and children as the most important factor in our work, we make a special effort to bring them into organizations this year.

7. That as we have taken the "Membership Campaign" as the keynote of our work this year, we at no time abate our zeal and effort to double our membership. If we succeed in this, our finances will be more than doubled.

8. That as our pledge has been materially increased, we expect to bend every energy to reach the goal.

9. That we recommend that all Mission Study Classes be urged to take up the new book in our United Study Course, "Western Women in Eeatern Lands."

10. That we accept the apportionment of the pledge as made by our District Secretary.

11. That we adopt the following slogan as our rally song:

We are coming, we are coming,
Three hundred members strong,
And twice two hundred dollars
Shall be our rally song.

A billion heathen waiting
The word of life to know,
And every woman's needed
The word of life to sow."

The conference adjourned with the singing of the above.

Mrs. E. McK. Goodwin.
Morganton, N. C.

ASHEVILLE DISTRICT MEETING.

The District Meeting of the Woman's Foreign Missionary Society of the Asheville District will be held at Biltmore on Tuesday and Wednesday, Sept. 6, and 7, in connection with the Home Mission Societies of the District. The first day will be devoted to the work of the Home societies and the last day to the foreign work. Each Adult, Young People and Light Bearer Society is expected to send a delegate with a short report from the society. The pastors of churches where there are no societies are asked to send representatives. A full and interesting program is being prepared and it is hoped that the occasion will be most profitable and interesting. Send names of delegates to Mrs. Frank Walton, Biltmore, N. C.

Mrs. W. R. Harris, District Sec.



resulting from rheumatism or neuralgia, stiff joints, strained or lame muscles, sprains, tired, aching feet, sore hands, and all sorts of bruises; also for painful chest or tubes, heavy colds, sore throat and hoarseness; as well as for scores of every-day emergencies and accidents that happen in every family. **MINARD'S LINIMENT** is a safe and reliable standby, and should be on every medicine shelf.

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The Sunday School Lesson

THIRD QUARTER—LESSON IX—AUGUST 28, 1910.

Jesus Entering Jerusalem.
Matt. 21:1-17.

Golden Text—Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. Matt. 21:9.

Into His Own City.

Jesus entered Jerusalem amid the shouts of the multitude. It was His own city. Its long history had been a preparation for Him. The ringing voices of the prophets helped forward the time when men should hear His voice. The deepest religious life of the city, the solemn summons of the services of the temple, the aspiring human songs of its devotional poets had all been preparing the way for Him. The whole story of moral struggle, of failure and of victory made Jerusalem the city for His voice, the city for His work. Now, in the full acceptance of the Messiah's honors, He swept into the city in triumph. No wonder the people were strangely moved, no wonder the whole city felt the stir of something new and wonderful in its life.

Right eagerly the voices of the people rang out in glad acclaim. There was a wealth of welcome in their shouts. It seemed as if the King had indeed come to His own. In a few days, however, all was to be changed. The city which had heard voices shouting "Hosanna to the son of David," was to hear hard, ominous voices crying, "Crucify him." The way of triumph and the sorrowful way to the cross did not have a week of time between them.

The tragedy of the triumphal entry is that it was a superficial triumph. The men who shouted were expressing excited opinions and not deeply grounded moral convictions about Jesus. It was a welcome of palms and voices rather than a welcome of utterly devoted lives. Jesus was sad at heart while voices with no ring of moral sympathy with His mission or of unfaltering loyalty to His leadership were shouting His praises.

Very important questions are suggested by this coming of Jesus into His own city and finding a welcome on which He could not really depend. We think of Jesus as our King. Have we crowned Him monarch of mere passing emotions or have we really made Him the Master of our lives? We shout with the multitude when He rides in triumph. What will we do when to follow Him means to enter the way of pain?

The Desecrated Temple.

Jesus found the outer courts of the temple filled with the noisy voices of people buying and selling. The need of sacrificial offerings and the need of Jewish coins in exchange for foreign money had been made the excuse for turning htese outer courts into a veritable place of trade. All this confusion and the sharp practice of the dealers filled Him with indignation. And so compelling was the strength of His personal presence when He chose to exert it that He drove the merchants panic-stricken and helpless from the temple courts. He was the very incarnation of love, but when the occasion demanded moral indignation flashed sword-like from His lips. Just because He loved so well, He hated all which would defeat the ends of moral law.

The very building which men use for the worship of God is to be a sort of continual sermon in wood or brick or stone. The atmosphere of the building is a sacred trust to those who worship there. It is to be kept such a place that before a word is spoken it summons men to righteousness. It is not that the Church is to be kept apart from life. It is that it is to be kept a moral influence in life. When the question arises as to what may not be admitted to a chuch building legitimately, the answer is, anything must be excluded which tends to drive away the thought of the claims or righteousness and the claims of God. The Church is to be preeminently the servant of the moral and spiritual life. And whatever tends to build up life morally and spiritually has special claims upon the Church's attention. The Church is also to minister to the whole life and there is a place in the outer court for whatever helps to make life wholesome and large and full. Jesus would not want to cast any one out of a wisely conducted institutional church.

The Praises of the Children.

Jesus was not disturbed by the presence of the children in the temple. He was not disturbed when, imitating the voices they had heard outside, they called out, "Hosanna to the son of David." Of course these children did not know what it all meant. But their innocent, winsome voices gave Him more comfort than had come from the lustier voices of the men outside.

Men have no right to play at religion. But children play at what afterward becomes the dominating interest of life. Jesus knew that little as the children knew of the meaning of His life and ministry, real impressions were being made upon them. the playful hours of childhood were They were in the house of God, and the playful hours of childhood were being shot through by beautiful thoughts of the messianic King. When the thought of God is near to the play of childhood, it is not likely to be far away from the work of manhood. So Jesus was pleased and gladdened by the fresh young voices which within the temple uttered words of praise.

It is of the utmost importance that children be kept singing hosannas within the temple gates. Religion is a normal part of the child's life, and all the after years will be impoverished if it is not given a real place. The religion of a child is a very simple and trusting matter. It takes much for granted and it imitates in the most naive way. But all the while the foundations of the strong religious life of maturity are being laid.

The Criticism of the Leaders.

The chief priests and the scribes did not share the attitude of Jesus toward the children in the temple. To them it was all a matter of shocking irreverence. The children should be silenced, and that right sternly. They were so sure of themselves and their judgment regarding the matter that they sharply asked Jesus if He heard what the children were saying.

It was a strange scene of contrast; the bright, innocent children calling out great words of praise, and the hard, selfish leaders of tne Jewish people looking at the children and at Jesus with scornful disapproval. The Master could be silent when He was Himself assailed; but these children needed a defender, and with a vigor and penetrating moral irony which was felt by all who heard it He made His reply. It was the leaders of the Jews, and not the children in the temple, who were put to silence.

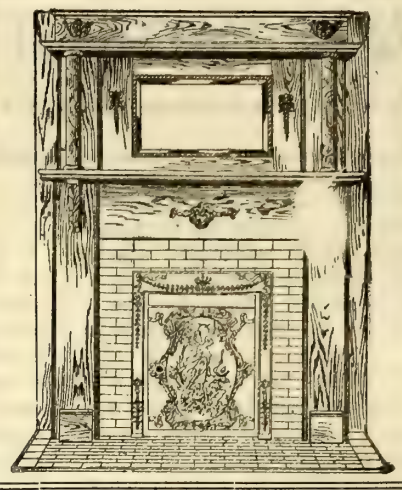
There is a great deal of criticism in the world which is logical enough and which, notwithstanding that, entirely misses the point. A simple, earnest heart would not have gone wrong regarding this matter of the children. Without that the wisdom of these Jewish leaders simply led them astray.

Trained minds are indispensable. Large knowledge and hoarded wisdom are a wonderful service. But again and again the final equipment for true judgment is the possession of a simple and earnest heart.—N. Y. Christian Advocate.

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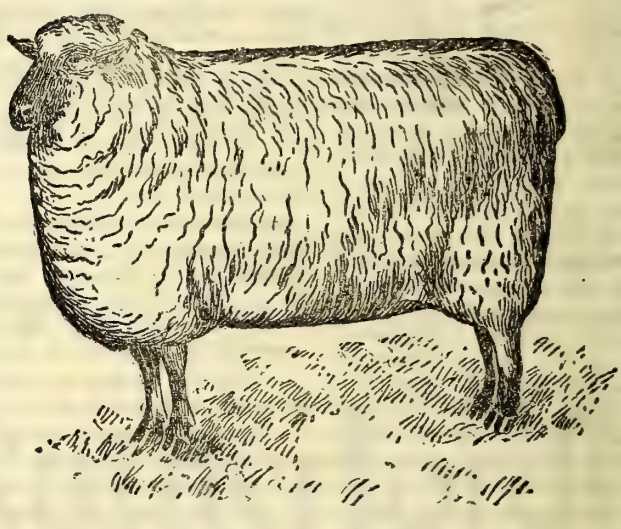
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Our Dead.

(Continued from Page Nine)

RESOLUTIONS OF RESPECT OF THE LAWNDALE S. S.

Whreeas God, in His infinite wisdom, has seen fit to call to Himself from our midst our friend, Mrs. A. M. Edwards,

Resolved, That in her departure this Sunday-school has lost one of its faithful teachers, this community the true Christian influence of a noble woman, and the home a model wife and mother.

That, while we are deprived of the pleasure and profit of her gentle personality, and feel the burden of our loss, and while our hearts ache in sympathy with each one of the bereaved and sorrowing family, as a genuine consolation to all concerned we desire to express and put on record our sincere assurance that she has been called to a better and happier world. That her true and noble life as friend, wife and mother has not been lived in vain. That its sweet memory will ever be an inspiration, and a consolation to broken hearts left behind.

Resolved, That a copy of these resolutions be put on the Sunday School records, and published in one or more papers, and that a copy be presented to the bereaved family, accompanied by the heart-felt sympathy, the prayers, the best wishes, and encouragement of this Sunday-school.

Kate Laughridge.
Gazzie Osborne,
Georgia Williams,
Committee.

Neill.—Captain Riley Neill was born in Buncombe County, N. C., April 13, 1823. He departed this life June 28, 1910, his age being eighty-seven years, two months and fifteen days.

He was married to Miss Helen M. Proffitt, August 31, 1855. They remained happily together for thirteen years, and the loving Father called her home. To this union were born four children, the oldest dying in infancy. There remain three to mourn his loss, Brother Ed. Neill, of Bald Creek, N. C., Mrs. Laura P. Carter, of Asheville, N. C., and Mrs. Lillie Burton, of Burnsville, N. C.

Brother Neill was married the second time to Mrs. Elizabeth Ann Proffitt. To this union was born one daughter, Mrs. Kate Ray, who answered the roll call some time ago.

Brother Neill joined the M. E. Church, South, in 1879, and has always been at his post of duty. It will be hard to find a man to fill his place.

He was the county suveyor for a number of years, which place he was holding when he died. He was called on to settle the difficulties that would arise in the community, and would always settle them satisfactory to everybody. He filled his place well in the church, and we will miss him greatly. But the greatest consolation is that his sufferings are over and he is at rest. The day before he died he was so happy telling his children he would soon be with their mama. He said he was going home, a better home than he had here, and we are satisfied he did, because he left all evidence that he was going.

The funeral services were conducted by his pastor at his home.

May the good Lord comfort his aged companion and the bereaved children.

W. L. Edwards, Pastor.

Gwyn.—Mrs. Martha Gwyn was born March 6, 1819, and died July 4, 1910, aged 91 years, 3 months and 28 days. She was married to Mr. Franklin Gwyn in the year 1842, and to them were born seven children, four of whom survive her, her husband having preceded her to the promised land. She was converted in early life and joined the Methodist Church and lived a consistent Christian life till death called her home. The last years of her life were spent at the home of her son, Mr. W. L. Gwyn, near Mt. Airy, where she died. The funeral services were conducted by Rev. D. V. Price and the writer and her body laid to rest in the cemetery at Salem Church, of which she was a member, to await the resurrection of the righteous. May the Lord comfort, keep and bring all the relatives to meet her in heaven.

J. D. Gibson.

Griffith—Margaret Griffith was born December 16, 1894 and died May 25, 1910, her age being 15 years, 5 months and 9 days. She was the oldest of the four daughters of Mr. and Mrs. T. W. Griffith, of Clemmons, N. C.

Margaret lived a model Christian life to the day of her death. While but a child in years, she possessed the industry and solicitude for the welfare of others that belong to persons of maturer years. In the home she was exceedingly kind and unselfish, voluntarily taking a large part of the family cares upon herself and helping much to make her home the Christian home that it is. Even in her last sickness she was full of anxious concern, not for herself but for her younger sisters, who were sick also.

Margaret was a joy and comfort to her parents, and how they longed to keep her with them! But she was taken away to her Saviour, whose Spirit had sweetened her life here into such heavenly ripeness. When her loved ones reach her in the beautiful home up there, they will find Margaret still loving and faithful, and, if in that happy world they should need the comfort of a human spriit, the devoted spirit of Margaret will render that service.

A Friend.

Tesh—Louvinia C. Tesh was born December 11, 1844, and died July 24, 1910, aged 65 years, 7 months and 13 days. She was married to Jacob A. Tesh November 19, 1867, and their union was blessed with ten children, four of whom have preceded mother into the spirit world.

Sister Tesh was brought up in the Moravian Church at Friedburg, being received an active member at the age of twelve. After marriage she joined by letter with her husband at Mt. Olivet.

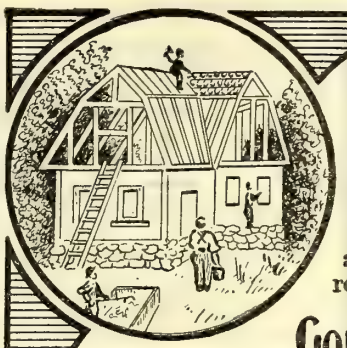
She leaves a husband, six children and nine grand-children, with other kindred and many friends to mourn the great loss. She expressed her readiness and her desire to depart and be at rest in heaven. She said she was going to rest, her only concern being the welfare of ner loved ones left behind. She sang tenderly to those about her bed a part of the song, "Be robed and ready," and quietly passed into the better world.

J. T. Ratledge.

Eczema? Use Tetterine.

"I have been troubled with Eczema on the face for nearly two years, and a few applications of Tetterine and the use of Tetterine Soap has entirely cured me. I cannot say too much for its praise."
Myricks, Mass. Mrs. S. A. Haskins.

Tetterine cures Eczema, Dandruff, Itching Piles, Ring Worm and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists, or by mail direct from The Shuptrine Co.,



Have an Ornamental Roof That Will Not Wear Out.

There's only one kind of roofing in the wide, wide world that gives supreme, continuous satisfaction all the time and costs hardly more, if any, than an ordinary wood shingle roof. It is the

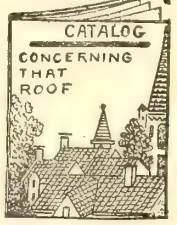
Cortright Metal Shingle

The shingle that locks on—never needs repair, keeps out rain, snow and wind; will not catch fire; doesn't rattle, buckle or get out of order, and if painted every five years, is always handsome.

If you contemplate the purchase of roofing material, and we have no local representative in your section, we will be pleased to send you

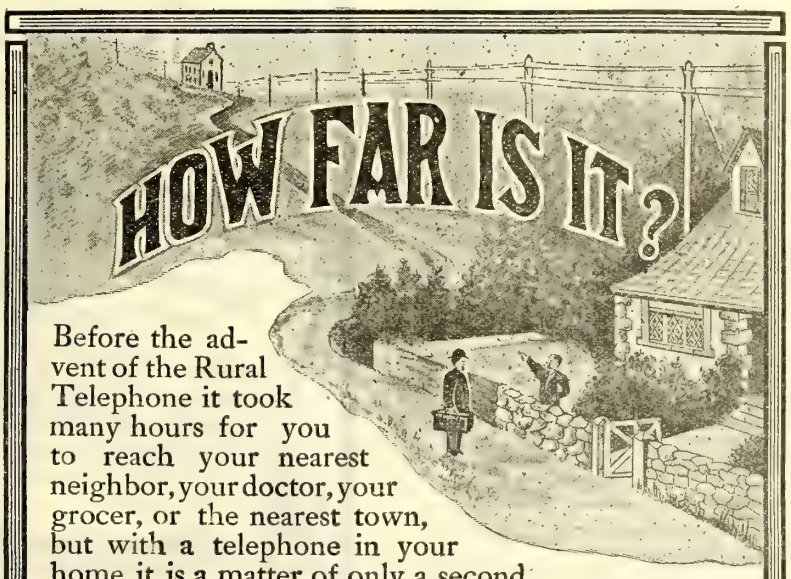
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In the meantime, write for our handsome illustrated booklet which describes the various styles of Cortright Roofing and shows pictures of homes, churches and other buildings covered with it. Address



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Jacobs & Co.



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The Rural Telephone

enables the farmer to summon the doctor on a moment's notice, to converse with a distant neighbor at his pleasure, to keep in touch with market conditions and to order supplies when it is inconvenient to go to town.

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Good health is essential to prosperity, and HARRIS LITHIA WATER is essential to good health. The **Kidneys** and **Liver** are just as important as the heart, it being their duty to carry off all impurities accumulating in the entire system, and if they are not in the proper condition to perform accurately that duty, it leads to headaches, dizziness, backaches, nervousness and a generally depleted body. It is important to keep the **Kidneys, Liver, Bladder** and **Stomach** in *perfect* condition, and just as important to be careful of the remedy used. HARRIS LITHIA WATER is nature's own remedy, safe and effective. Get it from your druggist and begin drinking it today

HARRIS LITHIA SPRINGS CO.
Harris Springs, S. C.

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From June 15th to Sept. 15th.

FRECKLES TAN, SUNBURN

Quickly removed by **WILSON'S FRECKLE CURE.** Guaranteed for freckles, sunburn, tan, moth, pimples. Postpaid 50c a box. Trial size 25c—postage, 5c. Dealers and agents write for special offer to
Wilson's Freckle Cure Mfg. Co., Charleston, S. C.

Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Fourth Round

Tryon and Saluda, Tryon.....Sept. 3-4
Elk Mountain.....Sept 10-11
North Asheville.....Sept 11
Biltmore and Mt. Pleasant....Sept. 17-18
Weaverville Circuit, Salem....Sept. 24-25
Weaverville .....Sept. 25-26
Fairview, Sharon.....Sept. 29-30
Swannanoa, Swannanoa.....Oct. 1-2
Mars Hill.....Oct. 8-9
Bald Creek, Bald Creek.....Oct. 12-13
Burnsville .....Oct. 14
Burnsville Circuit, Martin's....Oct. 15-16
Hot Springs, Antioch.....Oct. 20-21
Marshall .....Oct. 22-23
Hendersonville Circuit, Upward, Oct. 27-28
Haywood Street.....Oct. 30
Central .....Nov. 6
Bethel .....Nov. 13
North Asheville.....Nov. 13

Christian Worker's Institutes will be held in connection with the quarterly meeting at Sharon, Bald Creek, Antioch, Upward and possibly at other places.

CHARLOTTE DISTRICT

W. K. Boyer, Presiding Elder

Third Round

Unionville .....Aug. 20-21

Fourth Round.

Tryon Street.....Aug. 28
Brevard Street.....Aug. 28
Pineville, Harrison.....Sept. 3-4
Dilworth .....Sept. 4
Morven, Bethel .....Sept. 10-11
Derita, Trinity .....Sept. 17-18
Chadwick, Seversville.....Sept. 18
Prospect, Trinity.....Sept. 24-25
Waxhaw, Waxhaw.....Oct. 1-2
Monroe, Central.....Oct. 2-3
Unionville, Grace.....Oct. 8-9
North Monroe.....Oct 9
Polkton, Poplar Hill.....Oct. 15-16
Wadesboro .....Oct. 16
Lillesville, Forestville.....Oct. 22-23
Mount Zion Station.....Oct. 26
Ansonville, Concord.....Oct. 29-30
Weddington, Wesley Chapel.....Nov. 4
Matthews, Matthews.....Nov. 5-6
Calvary .....Nov. 13
North Charlotte.....Nov. 13

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder, Greensboro, North Carolina

Fourth Round

Greensboro, West Market St., 11 a. m. Aug. 28
Uwharrie Circuit, Concord,.....Sept. 3-4
Asheboro Station.....Sept. 4-5
Coleridge Circuit, Concord....Sept. 10-11
East Greensboro, Mt. Pleasant, Sept. 17-18
Greensboro, Walnut St., night....Sept. 18
Denton Circuit, Denton.....Sept. 25
Liberty Circuit, White's Chapel, Oct. 1-2
Ramseur and Franklinsville, Franklinsville, Oct. 2-3
Pleasant Garden Circuit, Pleasant Garden .....Oct. 8-9
Greensboro, Carraway Memorial, night, Oct. 9
Ruffin Circuit .....Oct. 15-16
Reidsville Station .....Oct. 16-17
Randleman and Naomi.....Oct. 22-23
Asheboro Circuit, Central Falls..Oct. 22-23
Randolph Circuit.....Oct. 29-30
Wentworth Circuit .....Nov. 5-6
West Greensboro .....Nov. 12-13

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, North Carolina.

Fourth Round

Almond and Judson, Maple Spring Aug. 27-28
Glenville Circuit, Glenville.... Sept. 3-4
Bryson and Whittier, School Creek Sept. 10-11
Robbinsville .....Sept. 17-18
Murphy Circuit, Tomotla.....Sept. 24-25
Andrews Station .....Sept. 25-26
Hayesville Circuit, Tusquittee, Oct. 1-2
Hiawassee Circuit, Harris's Chapel, Oct. 8-9
Murphy Station .....Oct. 15-16
Dillsboro and Sylva, Sylva....Oct. 22-23
Webster Circuit, Webster.....Oct. 30-31

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Fourth Round

Table Rock, Linville .....Aug. 27-28
McDowell, Nebo .....Sept. 3-4
North Catawba, Carsons .....Sept. 6
Old Fort, Greenlees.....Sept. 10-11
Hartland, Laurel Hill.....Sept. 17-18
Morganton Circuit, Gilboa ....Sept. 24-25
Morganton Station .....Sept. 24-25
Connelly Springs, Connelly Springs, Oct. 1-2
Rutherford College .....Oct. 1-2
Elk Park, Elk Park,.....Oct. 6
Sprucepine, Fairview .....Oct. 8-9
Bakersville, Bakersville .....Oct. 11
Thermal City, Thermal City ..Oct. 15-16
Rutherfordton, Gilkey .....Oct. 16-17
Green River, New Hope .....Oct. 19
road River at Tanner's Grove.....Oct. 20
Forest City, Cedar Grove .....Oct. 22-23
Henrietta, Caroleen .....Oct. 29-30
Cliffside .....Nov. 5-6
Marion .....Nov. 12-13

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Fourth Round

Mount Airy Circuit, Oak Grove Aug. 27-28
Mount Airy Station .....Aug. 28-29
Pilot Mountain, Pilot Mountain, Sept. 3-4
Rural Hall, Antiock .....Sept. 4-5
Danbury, Delta .....Sept. 6
East Bend, East Bend .....Sept. 10-11
Rockford, Rockford .....Sept. 17-18
Yadkinville, Center .....Sept. 24-25
Sparta, Shiloh .....Oct. 1
Laurel Springs, Mt. Zion .....Oct. 2-3

You Want a Clean Attractive Home

Of course you do. And you want to safe-guard the health of your family too. Then look after your walls and ceilings and see that they are cheerful looking and sanitary.

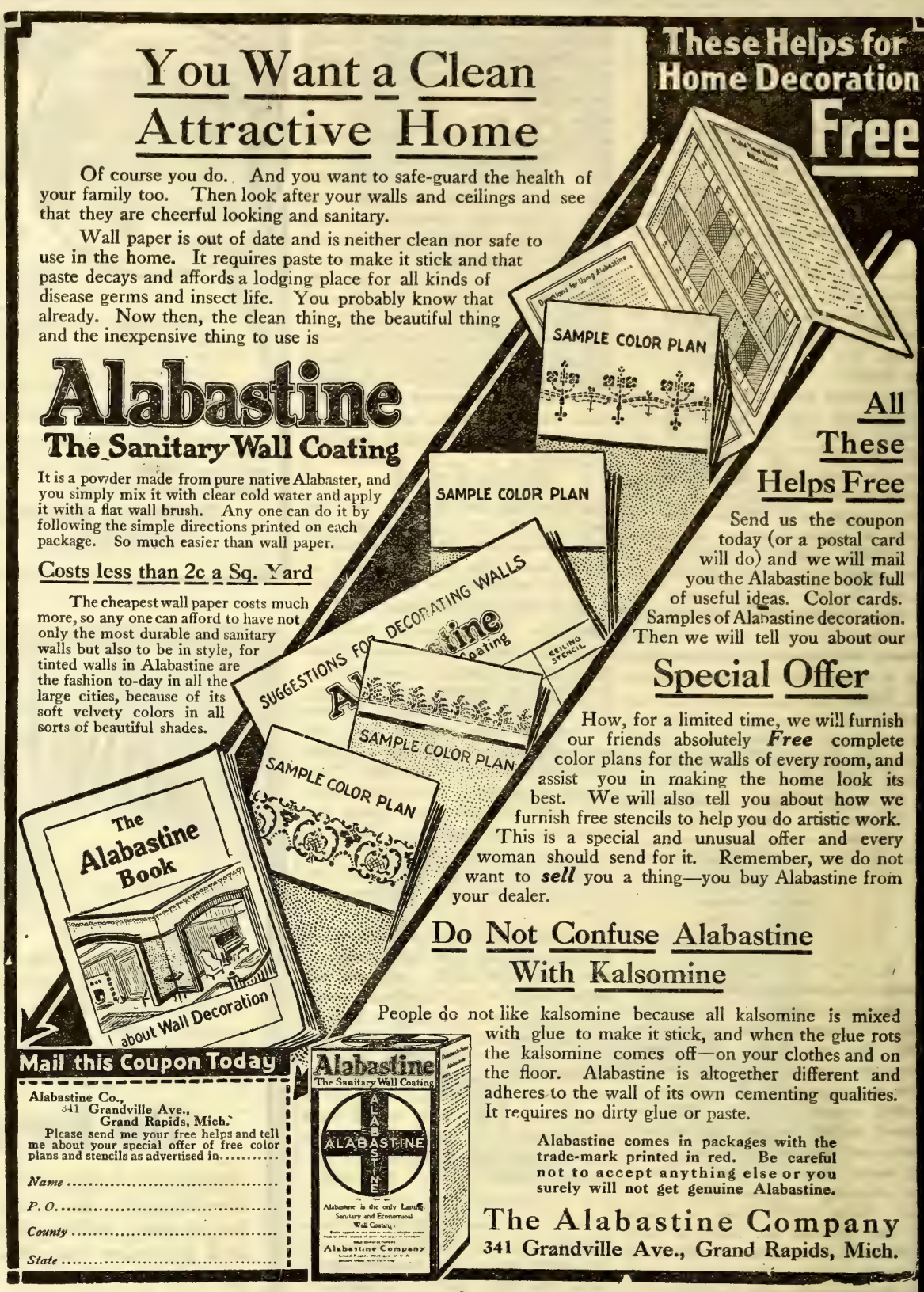
Wall paper is out of date and is neither clean nor safe to use in the home. It requires paste to make it stick and that paste decays and affords a lodging place for all kinds of disease germs and insect life. You probably know that already. Now then, the clean thing, the beautiful thing and the inexpensive thing to use is

Alabastine
The Sanitary Wall Coating

It is a powder made from pure native Alabaster, and you simply mix it with clear cold water and apply it with a flat wall brush. Any one can do it by following the simple directions printed on each package. So much easier than wall paper.

Costs less than 2c a Sq. Yard

The cheapest wall paper costs much more, so any one can afford to have not only the most durable and sanitary walls but also to be in style, for tinted walls in Alabastine are the fashion to-day in all the large cities, because of its soft velvety colors in all sorts of beautiful shades.



These Helps for Home Decoration Free

All These Helps Free

Send us the coupon today (or a postal card will do) and we will mail you the Alabastine book full of useful ideas. Color cards. Samples of Alabastine decoration. Then we will tell you about our

Special Offer

How, for a limited time, we will furnish our friends absolutely ***Free*** complete color plans for the walls of every room, and assist you in making the home look its best. We will also tell you about how we furnish free stencils to help you do artistic work. This is a special and unusual offer and every woman should send for it. Remember, we do not want to ***sell*** you a thing—you buy Alabastine from your dealer.

Do Not Confuse Alabastine With Kalsomine

People do not like kalsomine because all kalsomine is mixed with glue to make it stick, and when the glue rots the kalsomine comes off—on your clothes and on the floor. Alabastine is altogether different and adheres to the wall of its own cementing qualities. It requires no dirty glue or paste.

Alabastine comes in packages with the trade-mark printed in red. Be careful not to accept anything else or you surely will not get genuine Alabastine.

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341 Grandville Ave., Grand Rapids, Mich.

Helton, Greenwood .....Oct. 8-9
Jefferson, Jefferson .....Oct. 15-16
Creston .....Oct. 22-23
Watauga .....Oct. 30-31
Boone .....Nov. 6-7

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Third Round

New London, Palmerville.....Aug. 27-28

Fourth Round.

Spencer, 11 a. m.....Sept. 4
E. Spencer, N. Main, E. Spencer, 3 p. m., Sept. 4
Holmes Memorial, at night.....Sept. 4
Epworth, 11 a. m. .....Sept. 11
West Concord, Westford, 3 p. m..Sept. 11
Albemarle Circuit at Zoar.....Sept. 17-18
Albemarle Station .....Sept. 18-19
Salisbury Circuit, Mt. Tabor..Sept. 24-25
South Main ..... Sept. 25-26
Gold Hill Circuit, Liberty..... Sept. 30
Cottonville Circuit, Rehobeth.....Oct. 1
Norwood .....Oct. 2-3
Salem .....Oct. 4
Kannapolis Circuit, Kannapolis....Oct. 8
China Grove Circuit, China Grove, Oct 9-10
Woodleaf Circuit, Ebenezer.....Oct. 15
First Church .....Oct. 16-17
Bethel, Big Lick Circuit, Loves..Oct. 20-21
Mt. Pleasant, Cold Spring.....Oct. 22-23
Linwood Circuit, Linwood.....Oct. 29
Lexington Station.....Oct. 30-31
Concord Circuit, Rocky Ridge, Nov. 5
Central, 11 a. m. .....Nov. 6
Forest Hill, at night .....Nov. 6
Jackson Hill .....Nov. 12
New London .....Nov. 13

SHELBY DISTRICT

James R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

Cherryville, Cherryville .....Aug. 27-28
Bessemer, Bessemer .....Sept. 3-4
Gastonia, Ozark .....Sept. 4
Shelby Circuit, Pine Grove ....Sept. 10-11
South Fork, Wesley's .....Sept. 17-18
Lowell, Lowell .....Sept. 24-25
McAdenville, McAdenville ....Sept. 24-25
Lowesville, New Hope .....Oct. 1-2
Belwood, Kadesh .....Oct. 8-9
Polkville, Clover Hill .....Oct. 15-16
Stanly Creek, Stanly .....Oct. 22-23
Mt. Holly, Mt. Holly .....Oct. 23-24
Lincoln Circuit .....Oct. 29-30
Kings Mt., Kings Mt. .....Nov. 5-6

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Fourth Round

Iredell, Clarksbury .....Sept. 3-4
Statesville, Connelly's .....Sept. 6
Stony Point, Stony Point .....Sept. 8
Mooresville .....Sept. 9-11
Mooresville, Centenary .....Sept. 10-11
West Statesville, Marvin .....Sept. 13
Lenoir, Mt. Zion .....Sept. 17
Whitnel .....Sept. 18
Lenoir .....Sept. 18-19
Race Street.....Sept. 21
Troutman, Knox .....Sept. 24-25
Granite Falls .....Sept. 28

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Fourth Round

Leaksville .....Aug. 28-29
Spray .....Aug. 27-28
Walnut Cove, Pine Hall .....Sept. 3-4
Walkertown .....Sept. 4
Forsyth, Tabor .....Sept. 10-11
Grace .....Sept. 11-12
Farmington, Farmington .....Sept. 17-18
Advance, Advance .....Sept. 18-19
Madison, Madison .....Sept. 25-26
Stoneville, Stoneville .....Sept. 24-25
Summerfield, Summerfield .....Oct. 1-2
Stokesdale, Stokesdale .....Oct. 2-3
Davilson, Olivet .....Oct. 8-9
Southside .....Oct. 9
N. Thomasville, Zion.....Oct. 15
Thomasville .....Oct. 16
Kernersville, Kernersville .....Oct. 22
Burkhead .....Oct. 23
Davie, Concord .....Oct. 29
Mocksville .....Oct. 30
Cooleemee .....Oct. 30
Lewisville, Doubs .....Nov.
West End .....Nov. 13

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Fourth Round

Clyde, Long's .....Aug. 27
Waynesville .....Aug.
North Haywood, Teague's .....Sept.
Jonathan, Henry's .....Sept. 1
West Asheville .....Sept. 1
Bethel, Spring Hill .....Sept. 2
Brevard Station .....Oct.
Sulphur Springs, Montmorency, Oct.
Haywood, Crabtree .....Oct. 1
Leicester, Leicester.....Oct. 2
Brevard Circuit, Connestee.....Oct. 3
Mills River, Shaws Creek.....Nov.
Spring Creek, Baldings .....Nov. 1

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Woman's H. M. Society

(CONTINUED FROM PAGE TEN)

The Executive Committee, to transact business, ad interim, is composed of the officers of the Woman's Missionary Council and women managers and officers of the Board of Missions. Seven will make a quorum and a midwinter meeting will be held to plan for the annual meeting of the Council.

To quicken interest and provide for inspirational annual meetings of the Conference Societies the Conferences have been divided into three districts and two of the Women Managers of the Board given special supervision of each district. The Eastern Division: Mrs. Luke G. Johnson, Gainesville, Ga. Mrs. Lee Britt, Norfolk, Va., in charge. The Conferences are: Baltimore, West Virginia, Virginia, Holston, Western North Carolina, North Carolina, North Georgia, South Georgia, Florida, Alabama, North Alabama.

The General Division: Mrs. H. R. Steele, Nashville, Tenn., Mrs. E. B. Chappelle, Nashville, Tenn., in charge. The Conferences are: Mississippi, North Mississippi, Louisiana, Tennessee, Memphis, Louisville, Kentucky, St. Louis, Missouri, White River, Arkansas, Little Rock.

The Western Division: Mrs. L. P. Smith, Henrietta, Texas, Mrs. W. F. Barnum, Fort Worth, Texas, in charge. The Conferences are: Texas, North Texas, West Texas, Central Texas, Northwest Texas, German Mission, Oklahoma, New Mexico, Denver, Los Angeles, Pacific, Columbia, East Columbia, Montana.

Of course you understand that the Educational Secretary, Miss Mabel Head, will have charge of Institute Work at the Conferences, and help plan the Interdenominational Study Courses; and the Editorial Secretary, Mrs. A. L. Marshall, will direct our printed matter, such as periodicals, leaflets, charts, etc., etc. You thus see that all the women on the Board of Missions, save Miss Gibson and Miss Moon have been given special duties. Their school duties prevent regular work, but they will aid greatly by public presentation of the work when opportunity offers. As they travel in the interest of their schools such opportunities will be frequent.

When you re-read the items of the Constitution given the Board of Missions, especially those bearing on our woman's work, and add the plans outlined in this letter, I am sure you will see that the women of the auxiliaries, Conference Societies, and Woman's Missionary Council are charged with as great responsibility as has obtained in the past, and that through their representatives on the Board of Missions their circle of service is larger and therefore the need of prayerful, careful study of the work made greater. I am sure you will remember to pray for this part of our Lord's vineyard. May I not ask especially that you will remember those who are vested with official responsibility?

Mrs. R. W. MacDonell.



EAGLE BRAND TABASCO SAUCE

A dash of ***Gebhardt's Eagle Tabasco Sauce*** *to your meats, fish, soups, gravies etc., adds a delicious appetizing flavor and imparts to them a relish that no other flavoring can give.*

The next time you prepare a roast, just try a little and see how much more palatable Tabasco Sauce makes it; or put a drop or two into your soups—it gives them the finest kind of a flavor. No meats or soups should be prepared without Tabasco Sauce. In asking your grocer for Tabasco Sauce, specify EAGLE BRAND, and get the best. EAGLE BRAND Tabasco Sauce is made in the most approved manner—no artificial coloring or preserving matter, and from the most select Tabasco peppers, grown especially for us in the State of Tabasco, Mexico. Specify EAGLE BRAND, don't accept a substitute. If your dealer can't supply you, send us 50c for trial bottle.

Send us the name of your dealer and we'll send you, free, our recipe book, "Good Things to Eat."

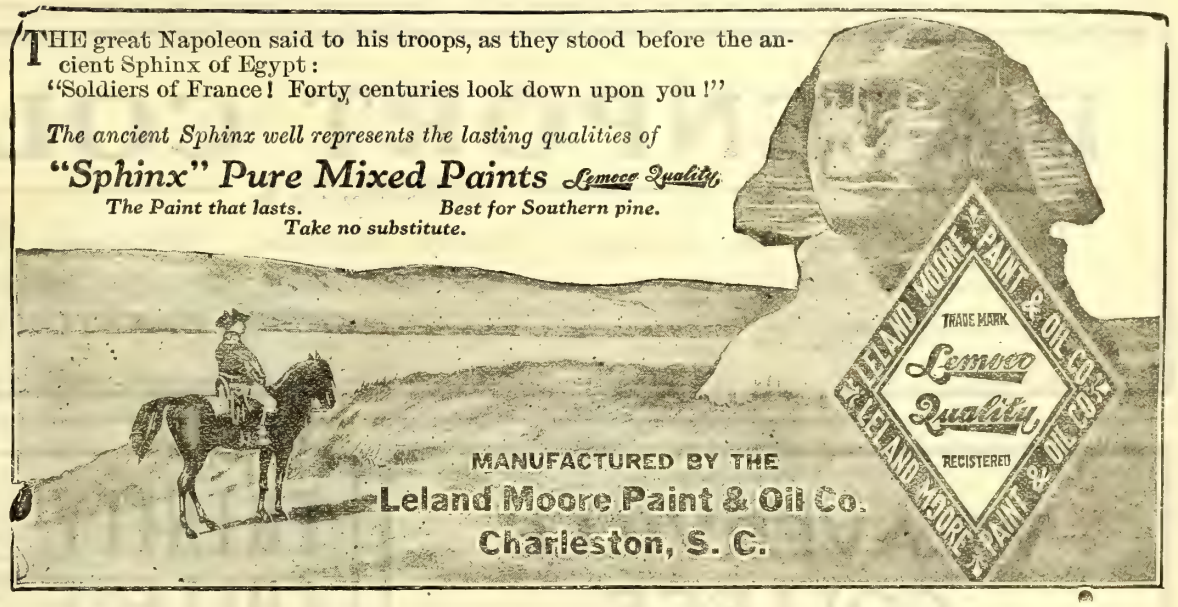
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The Paint that lasts. Best for Southern pine.
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P. P. P. will purify and vitalize your blood, create a good appetite and give your whole system tone and strength.

A prominent railroad superintendent at Savannah, suffering with Malaria, Dyspepsia, and Rheumatism says: "After taking P. P. P. he never felt so well in his life, and feels as if he could live forever, if he could always get P. P. P."

If you are tired out from over-work and close confinement, take

P. P. P.

If you are feeling badly in the spring and out of sorts, take

P. P. P.

If your digestive organs need toning up, take

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If you suffer with headache, indigestion, debility and weakness, take

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If you suffer with nervous prostration, nerves unstrung and a general let down of the system, take

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For Blood Poison, Rheumatism, Scrofula, Old Sores, Malaria, Chronic Female Complaints, take

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Prickly Ash, Poke Root and Potassium.

The best blood purifier in the world.

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IS THE BEST SODA EVER PRODUCED. *IT IS PURE!*
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North Carolina Christian Advocate

H. M. BLAIR, Editor
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ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SO[illegible]

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Trinity College

CHARTER AND AMENDED CHARTER OF VANDERBILT UNIVERSITY.

(The following is an exact reproduction of a pamphlet which appeared under the above caption some years ago.)

No. 7214. In Chancery, at Nashville, Tennessee. Petition: Filed June 29, 1872; enrolled in Book 2, p. 48. The Central University of the Methodist Episcopal Church, South. To the Chancellor, presiding at Nashville, State of Tennessee:

The undersigned petitioners, citizens of Davidson County, Tennessee—To-wit: A. L. P. Green, David C. Kelley, Robert A. Young, and Edward H. East, also Jordan Stokes, of Wilson County, Tennessee; David-T. Reynolds, a citizen of Giles County, Tennessee; William C. Johnson, Robert J. Morgan, citizens of Shelby County, Tennessee; Smith W. Moore and Milton Brown, of Madison County, Tennessee; Landon C. Garland and Philip Tuggle, citizens tofthe State of Mississippi; John M. Steele and James H. McFerrin, citizens of the State of Arkansas; Christian D. Oliver, William Dickens, and Edward Wadsworth, James L. DeYampert, citizens of the State of Alabama; W. M. Byrd, Wm. L. C. Hunnicutt, and Thomas Christian, citizens of the State of Mississippi; Wm. H. Foster, James L. Borden, and Andrew Hunter, citizens of the State of Louisiana, would respectfully petition the court to incorporate them under the name and style of The Central University of the Methodist Episcopal Church, South, for the purpose of soliciting subscriptions, donations, and for the erection and maintenance f an institution of learning of the highest order, containing all the schools belonging to a university of that character, together with all the rights, powers, and privileges which by law may belong to literary institutions chartered by the laws of the State. They pray to this end that the required publication may (be made) and all other necessary and proper steps be taken. And will ever pray.

Thos. H. Malone.

Charter of the Central University. Decree entered August 6, 1872; Minute Book 60, p. 267. The Central University of the Methodist Episcopal Church, Ex Parte.

This matter came on this day to be heard before the Hon. Nathaniel Baxter, Judge, etc., of the Circuit Court of Davidson County, sitting by interchange with the Hon. Edward H. East, the Chancellor presiding, but who was incompetent to preside and hear this cause, for the reason that he was interested herein; and the same was heard upon the petition of W. C. Johnson, Robert J. Morgan, Smith W. Moore, and Milton Brown, citizens and residents of the State of Tennessee and representatives of the Memphis Conference of the Methodist Episcopal Church, South; and Alexander L. P. Green, Jordan Stokes, David C. Kelly, Edward H. East, David T. Reynolds, and Robert A. Young citizens and residents of Tennessee and representatives of the Tennessee Conference; and Landon C. Garland, a citizen and resident of Mississippi, and Philip Tuggle, a citizen and resident of Tennessee, the two latter representing the North Mississippi Conference; and James H. McFerrin and John M. Steele, citizens of the State of Arkansas and representatives of the White River Conference; and Christopher D. Oliver and William Dickson, citizens of the State of Alabama and representatives of the North Alabama Conference; and Edward Wadsworth and W. M. Byrd, citizens of the State of Alabama; and representative of the Alabama Conference; and W. L. C. Hunnicut and Thomas Christian, citizens of the sissippi Conference; and James L. Borden and William H. Foster, citizens of the State of Louisiana and representatives of the Louisiana Conference; and Andrew Hunter and J. L. DeYampert, citizens of the State of Arkansas and representatives of the Little Rock Conference; and it appearing to the court that said persons, in their said petition, prayed to be incorporated under the name and style of The Central University of the Methodist Episcopal Church, South, the object and plan of said university having been fully set forth in resolutions passed by the delegates of said conferences at a convention of the same, held in the city of Memphis, on the 24th, 25th, 26th, and 27th of January, 1872, and which resolutions are in words and figures as follows:

"Resolved by the Convention, 1. That measures be adopted looking to the establishment, as speedily as practicable, of an institution of learning of the highest order, and upon the surest basis, where the youth of the church and country may prosecute theological, literary, scientific, and professional studies to an extent as great, and in a manner as thorough, as their wants demand.

"2. That the institution shall be called the Central University of the Methodist Episcopal Church, South.

"3. That it shall consist, at present, of five schools, or departments—viz., a theological school, for the training of our young preachers, who, on application for admission, shall present a recommendation from a quarterly or annual conference and shall have obtained a standard of education equal to that required for admission on trial into an annual conference; and instruction to them shall be free, both in the theological and the literary and scientific departments. Secondly, a literary and scientific school. Thirdly, a normal school. Fourthly, a law school. Fifthly, a medical school.

"4. That the sum of one million of dollars is necessary in order to realize fully the object desired, and not less than five hundred thousand dollars must be secured as a condition precedent to the opening of any department of the university.

"5. That the location of the university shall be left to the decision of the college of bishops of the Methodist Episcopal Church, South.

"6. That the carrying out of this whole scheme is hereby committed to the persons (herein named before as petitioners), who shall take immediate steps for securing a suitable charter of incorporation, and shall be a board of trust, with power to solicit and invest funds, appoint an agent or agents, and to do whatever else is necessary for the execution of this scheme.

"7. That seven of the board of trustees, at any meeting regularly called, shall constitute a quorum.

"8. That provision be made in the charter for giving a fair representation in the management of the university to any annual conference hereafter cooperating with us.

"9. That the bishops of the Methodist Episcopal Church, South, be and are hereby requested to act as a board of supervision of the university or any of its departments, and jointly with the board of trust to elect officers and professors, and prescribe the course of study and the plan of government."

And it further appearing to the court that, upon the filing of said petition, the Clerk and Master of this court caused, by an order at rules, the same to be advertised, in pursuance of the statute in such cases made and prescribed; and it further appearing to the court that no one has appeared and made known any objection to the granting of the prayer of the petition, and the court, upon inspection of the designs and objects of said corporation, finds nothing therein contained to be against public policy or good morals, or in conflict with the constitution and laws of the State or of the United States, is pleassed to grant the prayer of the same, and doth hereby order and adjudge and decree that the petitioners be declared a body politic and corporate under the name and style of "The Central University of the Methodist Episcopal Church, South," and in that name may sue and be sued, plead and be impleaded, in th[illegible]s of this State or of the other States of th[illegible]n, or of the United States of America; may have a common seal, which may be altered at pleasure; shall have perpetual succession; may solicit and receive subscriptions, donations, legacies, and devises; may hold real estate and personal property in such amounts as the business of the corporation requires, and may receive the same by contract, gift, will, or devise, and shall hold the same for the purpose of said incorporation, with all the lawful conditions imposed by the donor; may appoint such subordinate officers and agents as the business of the corporation requires, prescribe their duties, and fix their compensation; may make by-laws not inconsistent with the laws of the land or this charter, or of the resolutions of the convention at Memphis, as set out hereinbefore, which resolutions are hereby adopted as a part of this charter, but shall make all by-laws necessary and proper to carry out the objects of said resolutions, as well as for the management of its property and the regulation of its affairs, and may also have power to pass all by-laws necessary to the use of the powers therein given, or which by law may hereafter be conferred; and all said powers, rights, and privileges, together with such others as are not herein specially given and referred to, are hereby conferred upon said corporation in as full, complete, and ample manner as by the laws of the State the same can or might be; and said corporation shall have the power to confer all the degrees of merit and honor usually conferred by universities. It is further decreed that petitioners pay the costs of this proceeding, and that the Clerk and Master issue to them a certified copy of this decree.

Nathaniel Baxter, Judge.

No. 7631. Petition: Filed April 23, 1873; enrolled in Book 3, p. 469. The Central University of the Methodist Episcopal Church, South. Ex Parte. To the Hon. W. F. Cooper, Chancellor, etc.:

The petition of the Central University of the M. E. Church, South, a corporation chartered heretofore by the Chancery Court at Nashville.

Petitioner would state to your Honor that heretofore, by a decree of record in this court, it was chartered as a university of learning; a certified copy of its charter is here filed marked "Exhibit B," and made a part of this petition. Since it has obtained its charter, its condition is so altered that it now desires to have an amendment to its said charter, which amendments are as follows:

It havng been thought poltic to limit the number of the Board of Trust to two from each co-operating conference, the names of Jordan Stokes and Robert A. Young be dropped from the list. Some conferences not having co-operated in the purpose of said instittuion, it is now desirable to omit from the list of trustees the names of the persons heretofore incorporated and who represented said conferences, as follows, viz: Christopher D. Oliver, William Dickson, of the North Alabama Conference; Edward Wadsworth and W. W. Byrd, of the Alabama Conference; W. L. C. Hunnicutt and Thomas Christian, of the Mississippi Conference; and James L. Borden and Wm. H. Foster, of the Louisiana Conference.

A large donation having been made to petitioner by C. Vanderbilt, of New York, of not less than $500,000, as set out in "Exhibit C." herewith filed and made a part of this petition, petioner prays that its name and style be changed to that of "The Vanderbilt University," and that the terms and conditions of said gift be incorporated as a part of said charter.

Petitioner also prays that the words, "or the resolutions of the convention at Memphis set out herein, which resolutions are hereby adopted as a part of this charter," on page 12 of the printed charter here filed, be stricken out and omitted, and that said charter may be altered and amended as to read

(CONTINUED ON PAGE FOUR)

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

LET ALL BE PATIENT.

For quite awhile the space allotted to obituaries in the Advocate has been crowded, and such matter has accumulated on our hands. The people who write obituaries habitually disregard the request to make them brief. We do not refuse to publish any, long or short, paid or unpaid, but all should keep in mind the fact that we have very limited space at command and can not print promptly when there are so many and many of them quite lengthy. We try to print them as nearly as possible in the order in which they are received. This is our answer to any inquirers about obituaries that have been sent in.

THE VANDERBILT CHARTER.

For the information of many of our readers who are just now specially interested in the Vanderbilt matter, we are printing in this issue of the Advocate the original charter of the institution with amendments. We are indebted for this copy to the New Orleans Christian Advocate. Most of our readers will understand that Vanderbilt University was originally chartered as Central University and that a few of the Central Conferences were responsible for the undertaking. Afterwards the charter was amended so as to give the institution a scope as wide as the M. E. Church, South, and the name was changed to Vanderbilt University in honor of Cornelius Vanderbilt who became its chief benefactor.

SPEAK THE WORD NOW.

It is less than three months till the Conference year will be at an end. Time rolls off rapidly and makes our Annual Conference dates flit by us like mileposts on a trunk line. What we do during the present year must be done quickly.

Many a pastor has been passing in and out among his people, doing faithful work both as preacher and pastor, yet no one has taken any special pains to speak words of appreciation. Why are people so modest about this? They enjoy the ministry of the man, and feel that he has been faithful and helpful, yet they somehow take it for granted that he knows of their appreciation and leave him to guess as to whether his work is appreciated or not.

We write this to urge that you speak to your pastor and express to him in words the appreciation you feel in your heart. It will do him good and at the same time put you in position still more to enjoy his ministry. Speak the word now.

WAR ON HAZING.

A special to the daily papers from Rutherford College on the 24th, says:

"Four boys were expelled from Rutherford College this morning on account of their effort to revive the old barbarous practice of hazing, which is no longer tolerated at civilized schools. They were sons of prominent families in different parts of the State."

We know nothing of this affair save what is contained in this special. We know Professor McKay, however, and feel assured that there must have been flagrant offense or he would not have resorted to such a severe remedy. Professor McKay is a level-headed man, having no bumps of eccentricity about him, and can be relied on to keep cool and do the right thing.

This little episode occuring just in the beginning of the season for the opening of our schools furnishes the occasion for saying something on this subject that ought to be said. In the first place hazing is the outcropping of a brutal spirit in boys that deserves no toleration. There is a sentiment prevailing among many that would condone this spirit in the boy, on the plea that it is natural and that we do wrong in our educational work to attempt to curb or suppress nature. It is enough to say in reply to this that it is doubtful whether boys properly trained in the home will develop the brutal spirit which can only be satisfied with exhibitions of savagery. To tolerate such a spirit on the plea that "boys will be boys," is to confirm in them a spirit which will effectually unfit them for civilized society. It is no small part of the work of the educator to develop high ideals in the minds of the young and we contend that the practice of hazing is altogether out of harmony with such ideals. No young man can successfully prosecute his claim to be recognized as a gentleman and engage in such sport. The boy must cultivate the art of being a gentleman if he would come into the estate of the gentleman in manhood.

In the second place we wish to assert with emphasis that if all school men would join in the purpose to promptly dismiss all hazers and keep a permanent record so that they might be effectually barred from enrollment until they gave bond for good behavior, it would put a stop to the savage practice at once, and would go a long way toward the solution of the troubles now weighing heavily upon some parents' hearts. A concerted movement like that with the common record would prove the medicine for such offenders, and there is no good reason why the schools should not unite and thus banish such an insufferable nuisance.

If the parents of these boys are sensible they will give moral support to Professor McKay and if an agreement can be reached march them back with a guarantee of good behavior.

LOOKING FOR A MAN.

As the years go by the tendency on the part of leading laymen is to interest themselves, more and more about the question of ministerial supply. We can not blame them, for there is nothing quite so important to any congregation as having the right man in the pulpit and pastoral work. This feeling grows more pronounced as the churches become stronger and the congregations feel more keenly the pressure of competition in other pulpits. There is a constant fear lest other churches should draw the crowds and their work should suffer.

While these men are to be commended for their zeal for the success of their churches, it is nevertheless true that there is a peril in such zeal, for the reason that there is strong temptation to place the emphasis on the wrong qualities in the men whom they seek to fill their pulpits. Much is said these days about drawing qualities and the tendency is to develop a class of sensation mongers who in the end prove to have repellent rather than drawing qualities. They not only fail to draw long, but they die effectually and the congregation dies with them.

As the Conference season approaches we feel like making some suggestions to anxious laymen. Our first suggestion is that if you have a pastor who is doing even fairly well, the chances are that by a determination to rally around him you can make of him the most successful pastor you can possibly secure for next year. The fact that you can secure a change does not by any means guarantee that you will improve conditions. The fact is that by changing pastors you take the risk of making matters worse and perpetuating troubles instead of bringing them to an end. In a system like ours with an arbitrary time limit of only four years no pastor should be removed short of that limit without a serious reason.

Again, we suggest that laymen in search of a man, should never allow themselves to be possessed of the idea that capable men are confined to the class who have filled, or who are at present filling, the most prominent places. In every Conference there may be a few of the best and most capable men who have somehow not been promoted as their merits would seem to have demanded. Then there are scores of the young men, who though well equipped, have properly been content to labor in the obscure places, and who have been developing by the normal process those qualities of efficient leadership which fit them for the larger places into which they must ultimately be called.

We suggest again, that it is never well to talk a pastor out of his place in advance of the Conference. As no man can decide fully what he should recommend for himself till the year is fully closed, so no congregation can tell what they should recommend or ask till the year's work is fully closed. However, a little thoughtless gossip may so unsettle a man or a congregation as to make it necessary to change where otherwise no change would have been considered. We know of nothing in which a little gossip may do more harm than in interfering with the relation of pastor and congregation.

Last, but not least, we suggest that in their search for a man, laymen will find their presiding elder the best qualified to advise. This is one of the important duties devolving upon the presiding elder. If our people understood this more fully it would greatly enhance their appreciation of this office. If he is wise through all the year the presiding elder is studying the men and the work and endeavoring to put himself in position to give advice so that the man may be adapted to the work. Everything working in its sphere, our system is great, challenging the admiration of the greatest statesmen of the world; but in it all there is nothing more vital to the system and fraught with greater possibilities of useful service than the presiding eldership. Laymen will do well to work in absolute harmony with this important functionary in our system.

RUTHERFORD TRUSTEES MAKE APPEAL.

We direct special attention to the appeal of the Trustees of Rutherford College printed on the 7th page. A call of this kind ought not to make vain appeal to those who love the cause of Christian Education. A place where some two hundred pupils gather annually for instruction means one of the greatest opportunities for Methodism in the State, and we sincerely hope some Methodist whom God has blessed with the financial ability will lead by making a gift that will inspire others to follow. It would be a shame for North Carolina Methodists to allow this opportunity to be lost for the lack of a shelter for the students. Is there not some reader of the Advocate who can lay down $10,000. on condition that the rest of the church bring forward two dollars for every one, making a total of $30,000? Who will take the banter and start the ball?

OBSERVATIONS.

The good people of Asheville do not take it for granted that righteousness was fully established in North Carolina when the State, in 1908, gave a majority of 45,000 for prohibition. It is true that the people that vote placed upon the statute books the best temperance law we ever had, but in order to bring forth good results it becomes the duty of every law-abiding citizen to stand for the enforcement of that law. It is too true that in some quarters the law is winked at and many offenders go unpunished, while too many who are convictrd are punished sparingly. The near beer saloon and the blind tiger are doing a great deal to reduce the effectiveness of our temperance laws and the liquor interests and their sympathizers are alert to furnish when possible a wet man for judicial or legislative positions.

Our temperance friends must remember that eternal vigilance is the price of liberty and the Asheville temperance people taking time by the forelock are making sentiment for temperance and law enforcement now. Last Sunday night a monster mass meeting was held in the great auditorium in which our General Conference met, and Rev. John S. Rutledge, of Ohio, an active Anti-Saloon worker, spoke to the people on the importance of law enforcement. The church services were generally suspended that night so that all the people could hear him. Then for four nights following he continued to speak on the same line, giving an account of the difficulties in the way of temperance progress in Ohio and other Northern states. His addresses did great good and the forces of righteousness are determined that the law shall be respected. Judge Pritchard was present at all the meetings, occupying a prominent place on the platform. At the conclusion of Mr. Rutledge's address on Monday night, the Judge spoke for a few minutes, saying that the liquor interests are determined if possible to restore the liquor evil in North Carolina—that they had given the dare and that he stood ready to fight to the end for temperance and for temperance law enforcement.

It was gratifying to see all the Methodist preachers of Asheville on the platform, standing to a man by Mr. Rutledge. You can always depend upon the Methodist preacher when a fight is to be made against the whiskey evil or any other evil.

Waynesville people are jubilant over the prospect of the establishment of the Methodist chantanqua and Assembly Grounds near there. A magnificent body of land, containing over a thousand acres has been secured for the chantauqua. The land lies on Richland Creek between Waynesville and Tuscola and is beautiful for situation. It is the purpose to build a concrete dam near Tusvola and the lake will be a vast body of water for that section. An electric car line is proposed to run to the grounds from Waynesville and the power to operate it and to light the grounds will be generated at a power house to be established below the dam. This dam will be 60 or 75 feet high and the estimated cost is $100,000.00. Space forbids a full report here of this great movement, but take the following from the Asheville News Gazette correspondence:

"It will require probably three years to complete the work at the assembly grounds. It is purposed commencing work this fall and with the opening of next spring an army of from 500 to 1,000 men will be employed in building the dam, grading roadways and in other work. All these men must be fed and housed and naturally Waynesville will benefit.

"The location of the assembly grounds of the Southern Methodist church, near Waynesville means to Waynesville just what the building of the magnificent Biltmore House of George W. Vanderbilt meant to Asheville and the erection of the more than one million dollar plant of the Champion Fibre company at Canton meant to that place.

"I was told that Bishop Atkins, incidentally one of the prime movers in the assembly ground proposition, and the man, perhaps above all others, who did more to secure for Waynesville the assembly, expects that when the chautauqua and assembly ground is in readiness there will be at times during the summer as many as 20,000 people in the grounds. Some say that these figures of Bishop Atkins' are too great and that probably not more than 10,000 people will inhabit the grounds during the season. Placing the number of people in the grounds during the summer at only 10,000 it will be seen that a small city will be created and that not only Waynesville but all of Western North Carolina will benefit."

Waynesville is one of the most attractive resort towns of the mountain country and Methodism is firmly planted there. Our congregation contains nearly 400 members, and the church is growing under the pastorate of Rev. J. H. Barnhardt who is regarded by his people as a preacher of strength and originality. Waynesville is the home of Bishop Atkins, Rev. W. H. Willis, the presiding elder of the Waynesville District, and of Rev. J. D. Arnold, an honored and much loved member of our Conference, who is now superannuated.

In company with Bro. Branhardt I called to see Maj. W. W. Stringfield, one of the old and faithful members of the Waynesville Church. He is, as many of our readers know, a son of the Rev. Thomas Stringfield of sainted memory who was the first editor of our Nashville Christian Advocate. Major Stringfield is a genial and cultured gentleman, full of reminiscent and historical facts and withal a most charming companionable man. He is a graceful writer and has promised to give our readers a few articles touching the work of the chaplain in the war. The first man to shed his blood for the Confederacy at Bethel was a North Carolinian and Maj. Stringfield showed me the spot where the last soldier of the war was killed near the Waynesville White Sulphur Springs. He too was a North Carolinian, but a Federal soldier named Arrowoth. This took place about May 15, 1865, more than a month after the surrender but the news from Appomattox had not reached Haywood county until after that date. There was then no railroad or telegraph line west of Morganton.

* * * *

At the home of Mr. and Mrs. A. E. Ward, near Tuscola, on Wednesday afternoon, August 24th, Miss Cora Ward was married to Mr. J. Ray Morgan, a young lawyer of Waynesville. Rev. J. H. Barnhardt performed the ceremony. A select company of friends witnessed the marriage of this young couple who were both quite popular and prominent in the social life of the country. The bride is a daughter of Mr. A. E. Ward, and a grand-daughter of the late Rev. J. R. Long, who was for many years a member of our Conference.

* * * *

West Asheville is a growing suburb of Asheville across the French Broad River. Rev. Z. E. Barnhardt is the pastor of West Asheville station, locally known as Balm Grove Church. The old building long used as a church is dilapidated and will soon be torn away as this progressive congregation is now building by the side of the old church a magnificent and spacious temple which when complete will have capacity of seating, including the gallery space, fully 1200 people. It is hoped that in a few weeks or months at most the new church will be ready for occupancy. The Sunday school enrollment is over 300 with an average attendance of 225. Bro. Barnhardt, the pastor,eis doing excellent work both in and out of the pulpit. Soon after he came there last winter he began a revival meeting which resulted in large accessions to the church and a great spiritual uplift to the membership. It was my privilege to preach at West Asheville on last Sunday.

* * * *

Rev. D. R. Proffitt was engaged last week in a revival meeting at Black Mountain, assisted by Rev. L. B. Abernethy, of Canton. The meeting lasted for only a few days as the throngs of summer visitors and other diverting influences hindered the attendance of the local membership and it was therefore deemed best to postpone until a later date.

S.

NOTES AND PERSONALS.

—Rev. T. W. Smith, of Concord, filled the pulpit of the First Methodist church, Salisbury, on the third Sunday.

—Rev. S. S. Higgins has been holding revival services at Love's Chapel in Stanly county, assisted by Evangelist Fink.

—Rev. W. M. Biles, of Burkhead church, Winston, assisted Rev. A. G. Loftin in a meeting at Farmington last week.

—Rev. N. E. Coltrane, wife and two daughters, of Gibson, Scotland County, are visiting Prof. W. G. Coltrane at North Wilkesboro.

—Fifty-five members of the Methodist Sunday School, of Mocksville, picnicked at the Children's Home, Winston-Salem, one day last week.

—The Methodists of Rutherford county are to have a confrence at Gilkey, beginning on Friday night, September 9th, and continuing over Sunday.

—Rev. J. A. J. Farrington, of Epworth Church, Concord, accompanied by his wife and two sons, have been visiting relatives in Iredell county.

—Rev. Chas. F. Sherrill preached an able an eloquent sermon to the Shelby Odd Fellows in the Methodist church Sunday morning.—Shelby Star.

—Rev. W. I. Hughes reports a good meeting recently closed at Snow Hill on the Franklin circuit. He began at Burnington on the 24th of August.

—A committee of the trustees of Trinity College has now in hand the matter of building a new home for Bishop John C. Kilgo, and the work is soon to begin.—Ex.

—Rev. T. B. Johnson, of Stony Point circuit, recently closed a good meeting at that place in which he was assisted by Revs. E. L. Bain, B. F. Fincher, and J. Mack White.

—Mr. M. T. Carpenter, a good man and member of the Methodist church at Pleasant Grove, Rutherford county, died at his home in that county on Sunday morning, August 21st.

—Miss Laura Rowe, daughter of Presiding Elder Rowe, of this district, expects to return to Charlotte the first week in next month from her nine weeks' European trip.—Concord Times.

—The many friends of Rev. W. O. Rudasill the consecrated pastor of the La Fayette street Methodist church will be glad to learn of his convalescence after several weeks' illness.—Shelby Star.

—At the parsonage in Matthews, N. C., August 23, 1910, at 6:30 p. m., Mr. James A. Mitchell, of Charlotte, N. C., and Miss Frances E. Watkins, of Monroe, N. C., were united in matrimony, Rev. E. J. Poe officiating.

—Rev. J. J. Barker, the pastor, closed an old time revival meeting at Bethel Methodist church last night. As a result of the meeting there were 25 accessions to the membership of the church.—Wadesboro Messenger.

—Rev. J. S. Hiatt will begin a series of meetings at Mt. Tabor Church, this county on the 4th Sunday in August. He has just closed an interesting protracted service at Bethel Church, 4 miles west of the city, which resulted in seven joining the church and a general spiritual revival.—Winston Republican.

—The approaching marriage of Miss Hatty Wattington, of this city to Mr. Simmonds H. Isler, of Kinston, was announced last week. The wedding will take place at the home of the bride's mother in this city early in October.

—Mrs. Mary Eliza Bowman, mother of Mrs. James A. Gray, of Winston-Salem, died at the home of her daughter in that place on Saturday, August 21st. She was an estimable lady and had lived to the ripe old age of nearly eighty-nine years.

—The Thomasville correspondent of the Lexington Dispatch says: Rev. Parker Holmes, the much loved pastor of Main stree Methodist church, filled his pulpit Sunday morning, after a few weeks' vacation. He was greeted by a large congregation.

The revival services at Oak Ridge closed Wednesday night, after having been in progress for several days. There were about 50 professions and the entire community awakened. The meeting was conducted by Rev. H. C. Byrum of this place.—Kernersville News.

—A Raleigh special to the daily press, on August 24, says: "State Auditor B. F. Dixon is expected back in his office here Saturday after two weeks' absence with Mrs. Dixon, who is recovering nicely from a serious illness and operation. They are now at Gastonia with their daughter, Mrs. W. H. Balthis, Jr.

—Miss Flora Ellis, daughter of Mr. A. W. Ellis, of Farmington died at the home of her father at that place on Monday, August 22nd. Her death was caused by typhoid fever. Miss Ellis was a lovely young woman, only twenty-two years old and had many friends. May the Lord greatly comfort the bereaved ones.

—The congregation at Grace Church, Winston, has grown very rapidly during the last year. They have just completed the work of enlargement of the church which was made necessary by the increase in attendance. Brother Robbins, the pastor, informs us that for quite awhile the Sunday School attendance has averaged about 200.

—Rev. W. M. Robbins, pastor of Grace church, Winston, was a pleasant caller at the Advocate office on Wednesday of last week. He was returning from Weddington, where he had been for a week assisting Rev. J. H. Bradley, of the Weddington circuit in a meeting at Wesley Chapel. The meeting was one of good interest and resulted in a number of accessions to the church.

—Rev. R. A. Taylor, of Pleasant Garden circuit, returned from Granite Quary, near Salisbury, Saturday morning. He reports a fine revival at that place in which there were over fifty professions. Rev. J. T. Stover is the pastor at Granite Quarry. The week previous he was with Rev. S. S. Higgins, at Bethel. During his visit he says he witnessed 116 professions of faith.

—Rev. J. S. Chadwick, who, for some four years or more, has been the editor of the Alabama Christian Advocate, has retired and Rev. John B. Cummings succeeds him, with Rev. H. Whitehead as his assistant. Brother Chadwick has done good work on the Alabama and we very much regret to see him leave the fraternity. We welcome his successor and trust he may be able to keep the Alabama up to the mark of high service rendered by his predecessors.

—Rev. R. E. Atkinson, president of the Western North Carolina Epworth League Conference was a pleasant caller at the Advocate office on Monday and Tuesday. He was in the city to visit the Leagues. A union meeting and rally of all the Leagues of the city had been planned at West Market Street Church on Monday night. The incessant rain, however, interfered with the attendance so that Brother Atkinson had but a small number of the West Market League present. This was very much regretted. He left on Tuesday afternoon for High Point where he had an engagement to meet the Leagues of that place.

—Rev. E. K. McLarty, of Greensboro, preached last Sunday afternoon at Center Methodist church, three miles east of Monroe. Although, comparatively speaking, Mr. McLarty is a young man he has one of the very best appointments in the Western North Carolina Conference and he stands in the front rank of the ministers of the State and is growing in popularity, in influence and in power. At Center, however, it is not "Rev. E. K. McLarty," but just plain "Emmett," for Center church is Mr. McLarty's home church and only half a mile from there he was born and reared and last Sunday afternoon his congregation was composed of his old neighbors and the friends and associates of his boyhood days. It was a splendid sermon Mr. McLarty preached at Center church, one full of gospel truth.—Monroe Enquirer.

CHARTER AND AMENDED CHARTER OF VANDERBILT UNIVERSITY.

(Continued from Page One)

as set out in "Exhibit D" here filed and made a part of this petition. Petitioner asks that this be done, in order that the ends of its creation may be the more readily attained.

Petitioner prays general and full relief in the premises.

Edward H. East, Solicitor.

AMENDED CHARTER.

Decree entered June 16, 1873. (Minute Book X, page 309.)

Central University of Methodist
Episcopal Church, South, Ex Parte.

This matter came on this day to be heard before the Chancellor upon the petition hereatofore filed, and publication of the matter thereof having heretofore been made according to the statutes in such cases made and provided, the court is pleased to order and decre that the name and style of The Central University of the Methodist Episcopal Church, South, a corporation heretofore chartered under the constitution and laws of this State as a university of learning and with all the powers, rights, and privileges of such corporations as are now given and conferred by the laws of the State of Tennessee, or may hereafter be given and conferred, be changed to the name and style of the Vanderbilt University, by which name it shall hereafter be known and sue and be sued, hold and receive property, confer degrees, and do any and all things which, by the present and future laws of Tennessee, it may be empowered to do.

It is futher decreed that all the rights of property powers to contract, privileges, immunities, and franchises which heretoforeby law, under the decree of this court, were conferred upon the said corporation under the name and style of The Central University of the Methodist Episcopal Church, South, and the property or rights thereof which have heretofore been secured to said corporation, pass to The Vanderbilt University, and its assigns and successors, forever, for the purposes of said corporation. And that it have the power to pass by-laws, resolutions, etc., not inconsistent with the laws of the land, and to increase and diminish the number of its trustees and change the name of its schools, and do and perform any and all acts allowable by law to corporations of learning. It is further decreed that the said Vanderbilt University pay the cost of this proceeding, for which fi. fa. issue.

W. F. Cooper, Chancellor.

State of Tennessee,
Davidson County.

I, Park Marshall, Clerk and Master of the Chancery Court at Nashville, Tennessee, do hereby certify that the foregoing are full, true, and perfect copies of the petition of A. L. P. Green et al., filed June 29, 1872, enrolled in Book No. 2, page 48; Decree of August 6, 1872, entered in Minute Book W. page 267; the Petition of the Central University of the Methodist Episcopal Church, South, filed April 23, 1873, enrolled in Book 3, page 469; and Decree of June 16, 1873, entered in Minute Book X, page 309, now on file in my office.

IN TESTIMONY whereof I have hereunto set my hand and affixed the official Seal of said Court at my office in the Courthouse at Nashville, Tennessee, this the 17th day of October, 1906, and in the 131st year of American Independence.

Park Marshall, Clerk and Master,
By J. R. West, Deputy Clerk and Master.

APPENDIX.

MR. VANDERBILT'S LETTER.

To Bishop H. N. McTyeire, of Nashville:

I make the following offer, through you, to the corporation known as the Central University of the Methodist Episcopal Church, South:

First—I authorize you to procure suitable grounds, not less than from twenty to fifty acres, properly located for the erection of the following work:

Second—To erect thereon suitable buildings for the uses of the university.

Third—You to procure plans and specifications for such buildings and submit them to me, and, when approved, the money for the foregoing objects to be furnished by me as it is needed

Fourth—The sum included in the foregoing items, together with the "Endowment Fund" and the "Library Fund," shall not be less, in the aggregate than five hundred thousand dollars ($500,000), and these last two funds shall be furnished to the corporation as soon as the buildings for the university are completed and ready for use.

The foregoing being subject to the following conditions:

First—That you accept the presidency of the boad of trust, receiving therefor a salary of three thousand dollars per annum and the use of dwelling house free of rent, on or near the university grounds.

Second—Upon your death or resignation the board of trust shall elect a president.

Third—To check hasty and injudicious appropriations or measures, the president shall have authority, whenever he objects to any act of the board, to signify his objections in writing within ten days after its enactment, and no such act to be valid unless, upon reconsideration, it be passed by a three-fourths vote of the board.

Fourth—The amount set apart by me as an endowment fund shall be forever inviolate, and shall be kept safely invested, and the interest or revenue only, used in carrying on the university. The form of investment which I prefer, and which I reserve the privilege to give the money to said fund, is in seven per cent. first mortgage bonds of the New York Central & Hudson River Railroad Company, to be registered in the name of the corporation, and to be transferable only upon a special vote of the board of trust.

Fifth—The university is to be located in or near Nashville, Tennessee. Respectfully submitted.

C. Vanderbilt.

RESPONSE OF THE BOARD.

Whereas, Mr. C. Vanderbilt, of New York, has offered, through Bishop H. N. McTyeire, to the Central University of the Methodist Episcopal Church, South, the munificent sum of five hundred thousand dollars; and,

Whereas, the Bishop has this day presented to this board, duly convened, the offer of Mr. C. Vanderbilt, in writing; therefore,

1. Resolved, That we accept with profound gratitude this donation, with all the terms and conditions specified in said proposition.

2. Resolved, That as an expression of our appreciation of this liberality, we instruct the committee hereinafter mentioned to ask the honorable chancery court to change the name and style of our corporation from "The Central University of the Methodist Episcopal Church, South," to "Vanderbilt University," and that the institution thus endowed and chartered shall be from henceforth known and called by this name.

3. Resolved, That the Hon. M. Brown, the Hon. E. H. East, and the Rev. D. C. Kelley, D. D., be and they are hereby, authorized and requested to obtain, at the earliest practicable day, such modifications of our charter as will enable this board to conform its future operations to the conditions aforesaid.

4. Resolved, That the secretary is requested to convey to Mr. C. K. Vanderbilt the sincere thanks of this board, with a copy of these resolutions.

S. W. Moore,
W. C. Johnson.

MR. VANDERBILT'S REPLY.

New York, March 31, 1873.

D. C. Kelly, Esq., Secretary:

My Dear Sir—Your favor of the twenty-seventh inst., inclosing a resolution of The Central University of the Methodist Episcopal Church, South, passed the twenty-sixth inst., is received and is very satisfactory.

Very respectfully yours, C. Vanderbilt.

LETTER FROM CALIFORNIA.

Mr. Editor:

I desire to say a few words to the readers of your valuable paper, among whom I trust I have several friends. On July 1st I was released by my presiding elder from my charge at Mountain View, California, my physician having advised me that I must desist from public speaking, or few would be the remainder of my days upon earth. I am not encouraged to hope that I will ever again be safe in reassuming active work in the ministry, or to engage strenuously in any work, religious or secular. When Conference meets the first of October my name will be referred to the Committee on Conference Relations, and will doubtless be placed on the roll of superannuates. This comes to me at the close of the thirty-fifth year since I was admitted on trial into the Pacific Conference. I would gladuly have continued longer, as my age would have led me to hope to do, but since Providence has decreed otherwise, I cheerfully acquiesce.

With my faithful companion who has shared my fortunes for nearly thirty- three years, I have located in the beautiful city of Berkeley, upon which she has had her eye for several years as the place above all others where she would be pleased to spend the closing years of our lives. Here the family has secured and partly paid for, a little cottage, which we hope ere long to have for our very own. As I have stated, I may not engage "strenuously in any work," yet, without a bank account, I am not permitted to remain idle. I have chosen to constitute myself advisor to our California friends who may wish to locate in Berkeley, and to our friends from other localities who may desire to take up their residence in California. Having spent thirty years in the state, and having served in the capacity of pastor and presiding elder in every section of the Pacific Conference, I think I am fairly well prepared to act in such capacity. I have arranged, or shall arrange, with thoroughly reliable real estate dealers in every section, to whom I can send my friends with the assurance that they will not be imposed upon, I to receive a portion of the commission on sales of real no matter to which locality I may direct them, I am estate to them. Since I will be equally benefitted no matter to which locality I may direct them, I am saved from danger of biased judgment, and I am sure that none will object to consulting me because I may be benefitted, as well as they, though not to so great an extent.

None will wish to come to California without visiting Berkeley, San Francisco's desirable and attractive suburb, the educational center of the West, and the largest no-saloon city. It is but thirty-five minutes from San Francisco, and the fare is but ten cents. When you come call upon me at 2105 Shattuck Avenue, near Berkeley Station, and talk over the matter of location with me. Or if you do not care to come to Berkeley, write me.

Sincerely,
W. P. Andrews.

ABOUT THE SUPERANNUATE ENDOWMENT FUND.

Believing that information is essential to promotion the following is submitted for the consideration of your readers, hoping that quickened interest in the Superannuate Fund may be the result. As many of your readers already know, a large majority of the Annual Conferences in our connection have assumed a small assessment for this general fund, only eight of the stronger conferences not being in the list. Although these assessments are but little more than nominal, still they aggregate for this year, $25,000.

It is expected that other conferences of the small number not assessing will do so ere long. Why such expectation? Simply because our preachers and people are interested in this movement, and because, again, our usual method of procedure is by assessment, and because, lastly the preachers would prefer taking a small assessment additional to the Conference Claimant's Fund, rather than make a separate appeal and take up a collection. Now, in consideration of the fact that so many preachers dislike to take a separate collection in addition to securing all the assessments, the Board of Trustees are willing to endorse the small assessment plan, and have done so. But in the cases of non-assessing conferences there is only one alternative, and that is for each pastor to present the cause as originally provided.

Actuated by this consideration we recently mailed to the preachers of the eight conferences referred to, the following letter:

Dear Brother:

We take for granted that every Methodist preacher is interested in the success of the Superannuate Endowment Fund, either on his own account or on behalf of others. Your Conference being one of the few not having assumed an assessment for this fund, we appeal to you personally to observe the duty cited in the inclosed separate paragraph, which will be paragraph 79 of the new Discipline—the law touching this fund. We feel that it is unfair to the assessing Conference for your Conference to receive the pro rata of yearly interest without contributing to the enlargement of the Fund. Doubtless you think so. Pardon us for making this a personal matter with you, as we are doing with

all the preachers of the non-assessing Conferences. We respectfully but earnestly request that you reply at once on the inclosed card, giving us your word that you will present this cause to your people before Conference, D. V., and receive voluntary offerings for the same. Please write us promptly, as this is a very important matter, and greatly oblige, Your servants in a worthy cause,

A. J. Lamar, Pres.
J. R. Stewart, Sec.

Paragraph 479 above is the following:

"That it is made the duty of the preacher in charge of each station, circuit, and mission in the Church to call attention annually in each congregation to this Endowment Fund, and ask a voluntary contribution from the congregation for its enlargement; all money so secured shall be sent at once to the Treasurer of the Joint Board of Finance of the Annual Conference, to be by him transmitted to the person authorized to receive such funds."

I am glad to report that of the considerable number of replies already received nearly all of them are favorable, and we are justified in expecting that gratifying returns will be made this fall from these conferences.

It is our solemn duty and purpose to persist in urging, if necessary, that by either one method or the other, our church-wide Methodism should have opportunity to contribute to this permanent fund for the relief of our Conference Claimants. Brethren of the itinerancy, we do not even intimate that you are not as much interested in this good work, primarily as we are. We know your duties are numerous and often exacting. But, suffer two suggestions: First, let us not discriminate against this class of our honored servants, by side-tracking this cause for other things: second, co-operation is indispensable to success. We believe this movement has come to stay—and to succeed. The money paid in is yielding good returns, and the conferences are already beginning to realize something from it.

We greatly appreciate the efforts of any of our preachers or people in behalf of this sacred cause.

Fraternally, J. R. Stewart, Sec.

THOUSAND DOLLAR SPECIAL FOR MISSIONS.

The laymen of the Winchester District, Baltimore Conference, at a recent meeting assumed a thousand dollar missionary special and within a few minutes raised $800.00 of the amount. This is in addition to the regular missionary assessment and illustrates the growing recognition of personal responsibility on the part of the laymen for the evangelization of the world.

At the District Conference Judge E. D. Newman presided over the meeting of the men, the needs of the field were presented and a call from the Board was read, asking for funds to send out eighteen new missionaries. After a few minutes discussion the laymen gladly pledged $1000.00 for the District for this cause and raised four-fifths of it on the spot. The movement was spontaneous and enthusiastic. One man, when asked to pledge one hundred dollars for his church, replied, "Certainly; why not? I can go out any time and, in an hour, raise $75.00 for baseball, and I can raise this money just as easily when the men understand about it."

In a letter to the Conference Missionary Secretary, the Secretaries of the General Board say: "Nearly all of the advance and notable development of plans and equipment has come out of specials and money raised apart from the regular assessment. The men and women on the field plead for help. The men and women in the homeland are ready to go. What will the Church do in this hour of opportunity?" The laymen of the Winchester District have set a worthy example in responding to the Church's appeal for aid to increase her working force in the mission fields.

Will not our laymen everywhere recognize the inspiring opportunity of the hour and gladly assume a worthy part in the work of world evangelization? The men of Southern Methodism can finance our share of this enterprise whenever they will. They can do it easily and without sacrifice or inconvenience. Three million dollars per year, less than two dollars per member, is a mere bagatelle to our 1,800,000 Southern Methodists. Yet, this will enable the Church to evangelize, in our day, the forty million heathen for whom we are responsible. Surely out of our abundance we will not withhold this little that means light and life to millions of our benighted brothers, perishing for lack of the gospel that we can supply whenever we will!

Our Children's Home Department

Edited by Supt. H. A. Hayes

BOARD OF TRUSTEES AND OFFICERS.

Rev. G. H. Detwiler, D. D., President	Asheville
Rev. N. R. Richardson, Vice-President	Mt. Pleasant
G. F. Ivey, Secretary	Hickory
J. A. Glenn	Winston-Salem
G. L. Hackney	Asheville
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Rev. T. F. Marr, D. D.	Winston-Salem
Rev. Harold Turner	Statesville
J. L. Nelson	Lenoir
J. K. Norfleet	Winston-Salem
S. L. Rogers	Raleigh
Walter Thompson	Concord
James A. Gray, Treasurer	Winston-Salem
Rev. J. P. Rodgers, Financial Agent	Winston-Salem
H. A Hayes, Superintendent	Winston-Salem

Childhood.

"Oh, it is a great thing to be children, even when we are old, to be children when our hair is gray, to be children when our hearts are scarred with the troubles and mysteries of the world. It is a great thing to come in penitence, in trust, in confidence to God. That is the essence of all real humility; that is great—indeed, the greatest of the Kingdom of Heaven."

Home Again.

It is good to be with our loved ones at home. We found everybody well. And we were rejoiced at the reports that all the children had been especially good while we were gone.

A Day in Charlotte.

Last Sunday we spent in Charlotee, speaking at Tryon Street in the morning and at Trinity in the evening. The morning service gave us the opportunity of speaking to a large and appreciative congregation. At night our crowd was small, on account of the rain, but the faithful few cheered us with their manifest interest in our work.

School.

Our school will open the first Monday in September. Miss Abernethy writes that she is "homesick" to be with the children again. And the children are eager for school to begin.

Picnics.

This week has been marked by unusual festivities for our folks. On Tuesday our West End Sunday School gave the children a picnic at Nissen Park. The ride on the street car, to and fro, the beauties of the park and the curious animals to be seen there, the moving pictures, and the supper—all these made the trip one ceasless round of enjoyment. The children laughed and shouted and sang until their little throats were sore. It was a trip long to be remembered.

On Thursday two Sunday Schools from the Mocksville Circuit gave a picnic on our grounds. We enjoyed their companionship in eating, talking, playing, and singing. We appreciate the opportunity of having our children brought into association with the Sunday School folks, that we may know and love each other better. We always have a hearty welcome for visiting Sunday Schools.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING AUGUST 24, 1910.

Davidson Sunday School, $2.16; Salem Sunday School, Bostic, $1.85; Oak Grove Sunday School, Ellenboro, $1.00; Leaksville Sunday School, Bethlehem Church, $2.00; Concord Sunday School, Monbo, $2.94; Newton Sunday School, $5.81; Salem Sunday School, Cullasaja, $2.32; Ebenezer Sunday School, Lexington, $1.31; Concord Sunday School, $8.78; Main Street Sunday School, Reidsville, $10.00; Housk's Chapel Sunday School, Hickory, $1.25; Marion Sunday School, $3.82; Henry's Sunday School, Maggie, $1.00; Buffalo Sunday School, Lincolnton, $1.00; Cedar Falls Sunday School, $.67; Fair View Sunday School, Boone, $1.35; Shady Grove Sunday School, Pee Dee, $5.50; South Main Street Sunday School, Salisbury, $2.65; Center Sunday School, Lexington, $3.07; Elkin Sunday School, $5.57; Mocksville Station Sunday School, $12.15. Total, $76.20.

Previously reported for fifth Sunday in July, $845.62. Total reported to date, $921.82.

Cash.

West Greensboro charge, $5.75; Hendersonville circuit, $6.00; Epworth League of Belmont Park, Charlotte, $1.30; Cash for vegetables, $14.85. Total, $27.90.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING AUGUST 20, 1910.

Subscribed.

Greensboro: Dr. J. P. Turner, $25.00. Wilkesboro: W. S. Surratt, $25.00. Concord: Rev. W. L. Hutchins, $25.00; J. H. Carriker, $2.00; J. F. Honeycutt, $1.00; L. A. Talbert, $1.00. Concord, R. F. D. 7: Mrs. Sam Flowe, $1.00; Mrs. R. W. Biggers, $1.00; W. A. Bost, $5.00; Mr. and Mrs. L. E. Measemer, $1.00; C. W. Bost, $1.00; W. H. Bost, $10.00. Concord, R. F. D. 5: Mrs. M. E. McAnulty, $.50; Harrisburg: F. L. Starnes, $5.00; Miss Claude Teeter, $1.00. Harrisburg, R. F. D. 1: Mrs. Mary Barbee, $.25. Harrisburg, R. F. D. 2: D. H. Horton, $2.00; J. M. McEachern, $5.00; T. R. Black, $2.00; Atlas Carriker, $2.00; E. C. Black, $5.00; W. B. Black, $1.00. Harrisburg, R. F. D. 4: Arthur Morrison, $.50; E. P. Black, $1.00; G. H. Hartsell, $.50; Jno. W. Kerr, $1.00; J. B. McEachern, $.25; C. L. Taylor S. S., $10.00; W. L. Baker, $1.00; J. M. Measemer, $3.00; Rev. S. S. Higgins, $10.00; R. L. Flowe, $1.00; Fred Morrison, $1.00; A. O. Carriker, $2.00; O. L. Black, $5.00; J. S. Russell, $5.00. Unionville, R. F. Price, $5.00; T. M. Wiley $10.00. Georgeville: G. C. Shinn, $1.00; Mrs. J. M. Klutz, $.50. Locust: Mrs. G. M. Turner, $.50; Locust, R. F. D. 2: D. W. Turner, $1.00. Bost Mills: A. S. Rowe, $5.00. Charlotte: Clifford Newell, $.50; Mrs. Anne Black, $.25. Gastonia: Rev. J. J. Beach, $5.00. High Point: W. C. Phillips, $1.00; R. W. Gray, $5.00; Junius Wren, $50.00; Fred G. Barbee, $20.00; W. H. Gurley, $10.00; W. W. Snyder, $15.00; S. L. Davis, $50.00; H. C. Kearns, $20.00; B. C. Harmon, $20.00. Total, $382.75.

Cash.

Fred G. Barbee, $10.00; R. W. Gray, $5.00; W. C. Phillips, $1.00; Mrs. Anne Black, $.25; Clifford Newell, $.50; D. W. Turner, $1.00; Mrs. G. W. Turner, $.50; G. C. Shinn, $1.00; J. S. Russell $5.00; J. M. Measemer, $.50; J. B. McEachern, $.25; Jno. W. Kerr, $1.00; G. H. Hartsell, $.50; E. P. Black, $1.00; Arthur Morrison, $.50; W. B. Black, $1.00; E. C. Black, $2.50; D. H. Horton, $.50; Mrs. Mary Barbee, $.25; Miss Claude Teeter, $1.00; F. L. Starnes, $5.00; Mrs. E. M. McAnulty, $.50; W. H. Bost, $5.00; C. W. Bost, $1.00; Mr. and Mrs. L. E. Measamer, $1.00; W. A. Bost, $5.00; Mrs. R. W. Biggers, $1.00; L. A. Talbert, $1.00; J. F. Honeycutt, $1.00; J. H. Carriker, $2.00; Dr. J. P. Turner, $25.00. Total, $80.75.

Paid on Former Subscriptions.

Charlotte: Chas. W. Ramsey, $6.50; Dr. F. M. Winchester, $5.00; T. B. Powers, $3.00; W. M. McCubbins, $3.00; W. F. Holmes, $4.00; J. N. Lineberger, $10.00; Mrs. L. E. Stone; $5.00; J. W. Weddington, $7.50; A. M. Smith, $5.00. Greensboro: J. Ed. Albright, $2.50; Miss Mary Hines, $1.25; W. J. Moose, $5.00; H. B. Tatum, $22.00; A. D. Beckham, $3.00; M. Robins, $3.00; M. L. Ralls, $2.00; Miss Bertha Wheeler, $5.00. Sam. F. Binkley, Mocksville, $1.00; Mrs. C. J. Clark, Asheboro, $5.00; J. E. Marr, Bryson City, $5.00; W. H. and Ed. M. Harris, Norwood, $10.00; Dr. S. L. Stringfield, Waynesville, $5.00; J. A. Shuping, Morganton, $10.00; N. C. Burns, Davidson, $5.00; B. H. Colvard, N. Wilkesboro, $5.00; U. L. Robinson, Mt. Airy, $5.00; Mrs. J. W. Gray, Thomasville, $2.00; J. T. Darlington, Leaksville, $13.13; Louis Ulrich, N. Wilkesboro, $3.00 Archibald Nichols, Asheville, $50.00; Seth W. Laughlin, Asheboro, $5.00; Wagner & Whitaker, Winston-Salem, $3.00; M. M. Rogers, Asheboro, $1.00; C. N. Bodenheimer, Elkin, $2.00; Miss Lutie E. Webb, Asheville, $4.00; J. W. Rice, Candler, $5.00; H. K. Roberts, Salisbury, $3.00; Mrs. N. W. Fain, Asheville, $5.00; Miss Eugenia Fife, Thomasville, $10.00; W. S. Clinard, Thomasville, $5.00; R. L. Anderson, Asheville, $5.00; F. M. Weaver, Asheville, $50.00. Total, $309.88.

The North Carolina Conference Epworth Leagues are enlarging their field of usefulness this year by taking up the support of a medical missionary in Japan. Another worthy example.

A THANKFUL SONG.

I'm thankful for the summer with its blossoms 'an its bees,
I'm thankful for the winter with its bluster an' its freeze;
I'm such a thankful feller that I couldn't, if I'd try,
Say whether I'm more thankful for December or July.
Of course there's disappointments, an' there's troubles, more or less,
But I'm so brimmin' over with the sweets o' happiness
I don't have time to worry o'er the bitter things, you see,
For the Lord jes' keeps me busy bein' thankful's I can be.

Roy Farrell Greene, in Leslie's Weekly.

From the Field

Correspondence, Reports, Etc.

A Caroleen Call.

Rev. R. M. Hoyle and his helpmeet are now our delightsome and edifying visitors, the occasion being the third quarterly conference for this pastoral charge. Bro. Hoyle is a massive link between the dignity and power of the old guard and the strength and fine equipment of the new order of the presiding eldership. His return to this district next year is desired and expected..

From the view point of this scribe not only the Christian religion but our Southern Methodism is on trial; and only a general, genuine revival of religion will exonorate our cause and our Christ before the court of the universe. World conditions, apparent to all thinking persons, and the lack of loyalty, consecratrion and spirituality in the Methodist Church call us in trumpet voice thus to the defence of our King.

At our approaching Conference it may be well for the Bishop to write a double E after presiding elder—P. E. E., presiding elder, evangelist. What is meant is that next Conference year be made a special revival season in every district, and the presiding elders lead in the van of the triumphant hosts. Yes, let 1911 go down in history as the revival year in the Western N. C. Conference. The time seems to be propitious for our Methodist army to take up its line of revival march around the world and through the highways and hedges, lanes and cities of our great country. And let the Nashville Brigade fall into ranks, joining in the march and the shout; and soon the M. E. Church, South will own and control the great Vanderbilt plant without higher criticism interference.

Bro. Bogle is now engaged in a revival meeting in the Henrietta Methodist Church, assisted by Rev. H. H. Jordon, of Marion, a former popular pastor here. Bro. Bogle is one of our strongest young preachers and one of nature's noblemen. Bishop Hendrix will have smoothe sailing with all such heralds of the cross aboard. All honor to our present young pastor and brotherhood.

This superannuate has had to give up the superintendency of the Caroleen Sunday school, after several years at that post, because of poor health. Bro. Dobbins, superintendent of these mills, takes my place. My comfort is that service and suffering are the ultimate ways to the crown.

The Advocate is a real gem of excellence these days of superior journalism. S. M. Davis.

To the Delinquent Churches on Mount Airy District.

Every church in a habit of falling behind on finances, and that fell behind last year, shall have, as a prize, a nicely bound pulpit Bible, on condition that all the finances are paid in full this year. Every circuit in a habit of falling behind snall have a well bound circuit register on condition that all the finances shall be paid in full this year.

These offers are made to stimulate activity and encourage effort in finances. R. M. Taylor.

Trinity Park School.

Durham, N. C., Aug. 23.—Trinity Park School will open for fall term Sept. 7. From all indications, the attendance will be record-breaking. The first student has already arrived. Capt. J. J. Day, master of a sea-going vessel from New York, came to Durham last week and made arrangements to place his son here during the year. The young man is now here waiting for school to open.

Prof. F. S. Aldridge is now in the eastern part of the state in the interest of the school.

Prof. and Mrs. C. L. Hornaday have returned from Beaufort, where they have spent the summer.

Prof. E. W. Knight, after teaching history in the East Carolina Teachers' Training School during the summer term, is spending a few days at his home at Aulander before the opening of school.

Prof. H. C. Doss is at Lenoir, spending some time with friends.

Prof. W. S. Lockhart and Headmaster S. B. Underwood are on the campus, where they have spent the greater part of the vacation.

A new feature of the school this year will be a co-operative boarding hall, run under the direction of the school authorities. The plan is to furnish good board to the students at actual cost. This is expected to be a very popular feature.—Charlotte Observer.

Waxhaw.

We have just closed a fine meeting at Bond Grove, best they say in the life of that church. 20 or 25 conversions. So far 13 accessions to the church. With the help of the membership of the church the pastor was enabled to do this work without any outside help. We are now beginning at Waxhaw. Revs. S. R. and G. W. Belk are our leaders in a meeting of the union of churches. May the Lord bless us. C. M. Campbell.

Crossed the River.

Mr. Levi Hefner died Saturday at his home near Catawba Springs. He had not been in good health for the past three years. He suffered from a complication of diseases. He was a Confederate veteran, and was nearly 70 years old. He leaves a widow and 9 children. One daughter, Mrs. White, lives in Chicago, and was not present at the funeral. He was a devoted member of the Methodist Church at Marvin, where the funeral service was held Sunday afternoon. Dr. J. H. Weaver, assisted by Rev. P. H. Brittain, conducted the service. Prof. G. W. Hahn, a comrade in arms, also made a talk.—Catawba County News.

Kannapolis.

The children of the Methodist Sunday School entertained a large audience in the Y. M. C. A. auditorium Sunday night, with their Children's Day exercises, which consisted of appropriate dialogues and recitations. These were interspersed with music by a select choir. The girls were all dressed in white and all did well and produced a good impression on the audience.

Rev. W. B. Shinn closed the exercises in a happy manner with a short talk, winding up with a word to the parents but made a grave mistake by telling them to send their children to Sunday School, which, however, he quickly corrected and told them to bring them, accenting the bring. The Sunday School is in a prosperous condition under the superintendency of Mr. A. H. Sides, and has a membership of 200 scholars with an average attendance of 160.—Concord Times.

Hayesville Circuit.

As I have not seen anything in the N. C. Christian Advocate from Clay county this year, I will try and give you an idea of what is being done in and around Hayesville for the Master. First, the writer has had the best of health this year so far. Second, we have had some of the best meetings I was ever in; the Lord has wonderfully blessed his people in old Clay County this summer. We held special meeings at Sweet Water the first and second weeks in July. The whole Church was revived and 13 were converted. Three united with the Church. We held a two weeks' meeting at Tusquittee, beginning the third Sunday in July. The church at Tusquitee was also revived and 31 were converted, and twelve united with the Church. This was a great meeting. Old people say it was one of the best meetings that they have had at that place for years.

The fifth Sunday in July a union meeting was begun at Hayesville that was a power for good in the town and surrounding country from the start. It lasted two weeks. Fifty-eight were converted and 18 united with the M. E. Church, South, and 6 with the Baptist Church. Special meetings were begun at Myers Chapel Sunday night, July 14th, closed July 22nd, with 14 conversions. Two united with the church at that place, and there are some 6 or 8 more that will unite with us later. So far there has been 116 conversions and 35 have united with the church. We have four meetings to hold yet. The Lord has done great things for us in the past and we are looking for greater things in the future. The prayer of faith brings the blessing. The young people of Hayesville will meet Thursday night of this week to organize an Epworth League. We have a fine class of young people in and around Hayesville, and we are looking and expecting to see great things take place here when these young people get down to work right. I think all that our young people need is a chance to prove their worth to the church. Let us not turn them loose with nothing to do. If we do the world is going to furnish them a job, and if it gets them in its grasp the church will lose them.

I hope that you will find space in your valuable paper for these few lines. J. R. Warren.

Shelby Station.

A special from Shelby, dated August 27th, says: Rev. Charles F. Sherrill, pastor of Central Methodist church, has resigned the pastorate of the church here to become effective the middle of September, at which time he will move to Charlotte, where he goes to accept the position of district manager for the Penn Mutual Life Insurance Company, with head-quarters in the city of Charlotte. Mr. Sherrill leaves the ministry at this time on account of his throat affection, which has been growing worse for several months, and his physicians advise this course. It is needless to add that Shelby people generally, regardless of denominational affiiliations, regret the departure of both Mr. Sherrill and his estimable family, for they are universally popular and highly esteemed in Shelby.

Mr. Sherrill is a brother of Mr. John B. Sherrill of Concord and is a graduate of Randolph-Macon College, and was afterwards chaplain of that splendid institution. Since, he has served the pastorates at Beaufort, Franklin, Lenoir, Newton and Shelby twice, and also as presiding elder of the Waynesville, Morganton and Shelby districts. He was pastor in Shelby when the new Methodist church was built there, and it stands as a lasting monument to his energy, zeal and ability. He has served the church this year most acceptably. Large congregations have attended every service and his membership has increased greatly during the year, and especially has he had a strong hold upon the young people and they have been put actively to work in the church. The church and the town would welcome his return here next year to serve this charge, but for his decision to leave the ministry, temporaily, at least. All of the progressive movements of the church have always had his heartiest approval and most earnest and zealous leadership, ande he is a forceful and effectiv preacher, and a successful and popular pastor, and leaves this church in fine condition, and the outlook was never brighter. Charlotte is to be congratulated upon the aquisition of this splendid family. Presiding Elder Scroggs will fill the vacancy in the church here until Conference in November.

Brevard Report.

Previously reported	$125.00
Monroe Home Mission Aux.	5.00
Miss Annie Anderson	2.00
Andrews Home Mission Aux.	20.00
Elkin Home Mission Aux.	17.25
Total	$169.25

Respectfully submitted,
Mrs. F. H. E. Ross, Treas.
Greensboro, N. C.

Danbury Circuit.

We have just closed two meetings, one at Delta and one at Davis Chapel. They were both great meetings in many respects. The one at Delta especially. It lasted two weeks. There were some twenty conversions and seventeen accessions, with more to follow. There were five or more professions at Davis Chapel, and one accession, with more to follow. Rev. Miles H. Long was with us and did most of the preaching and won for himself a warm place in the hearts of the people. I was glad to know that you were out at Concord last Sunday and dedicated my home church. It would have been a source of great pleasure to me to have been there, but my own work required my attention.

Yours very cordially,
D. A. Binkley.

Wilkesboro.

We have just closed one of the greatest meetings ever held in our town. Bro. Abernethy, of Winston, was with us for ten days, and his preaching was indeed with great power, and of the Holy Spirit. Large crowds were present at almost every service. Our large and commodious church was filled every night. We had over fifty conversions, thirty-three giving their names for church membership. Bro. Abernethy is easily one of the best preachers in our church and is truly a great revivalist.

Our church has been greatly revived and strengthened, and our prospects are now brighter than ever before. Prof. Fisher of Canton led the singing for us and added much to our success in the meeting. These two brethren are a great power and it would be a blessing to any church or town to have them for ten days. B. F. Hargett.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children 50 cents.

RUTHERFORD COLLEGE.

At the meeting of the Board of Trustees, held at the College on Wednesday, August 24th, the whole situation was gone over thoroughly and the conclusion reached that steps must be taken at once to secure adequate building accommodations for the school.

At a previous meeting the trustees had proposed to put Rev. Dr. L. L. Nash in the field as a special agent to raise the money for the erection of new buildings. Dr. Nash at first considered the proposition favorably, but has since decided not to undertake the work, for the reasons set forth in the following letter:

Sanford, N. C., July 13, 1910.

Dear Brethren:

After careful consideration of the Rutherford College work, I have decided not to undertake it. I saw and talked with a number of members of W. N. Conference, and I did not find sufficient encouragement to enable me to believe I could make a success of the undertaking. You know raising money is a difficult task when everything is favorable; but when the probability exists, that an agent would not be able to get at the stronger charges in the Conference, then the task would be almost hopeless. I appreciate your kindness, and the action of the executive committee in offering me the opportunity, which I would have accepted, if it were not for the reasons above given. Yours truly,

L. L. Nash.

The Trustees unite in the following statement and appeal:

Let us have a word with every preacher and layman in the W. N. C. Conference. Ten years ago you sent a committee to buy Rutherford College and start the school. Later you elected them trustees. We did just what you sent us to do. The school started and has not closed a single day. We have faced many difficulties, financial and other troubles—and we have met them but not without sacrifice. We have had a large school, for ten years never falling below the two hundred mark. Our boys and girls have made good in all the colleges and universities where they have gone. We have given the Conference more preachers than any and perhaps more than all the other schools.

We feel that we have done what we could. Now, we enquire, Does the Conference want this school? Do you need it? If so you must come to its help and come at once. You cannot expect a few men to carry its burdens alone longer than ten years. If you dislike the management, elect a new board. We will stand by and do our part. We do not feel that the church can afford to close this school. Located in the center of the Piedmont section where lies the strength and hope of the Conference, we feel that to close her doors against 200 students, with a prospect of five hundred as soon as room is made for them, will be the greatest mistake the Conference could make. This is your school. Our thought, worry and money have gone into it for ten years, but it is yours. We are glad it is yours. So it is for you to say what she shall do and what she shall be.

The building was in bad condition when we bought it. We have, from time to time, repaired as best we could; but the work has grown until the old building is altogether inadequate. So to go on we must have a new building to cost not less than $30,000. To erect this we only need the sympathy of the Conference. So speak out and let us know your mind and wish in this matter.

We may have served you poorly but have tried to be true to the task you gave us.

Now what next? Let the Conference say what. The Trustees.

Trinity College Notes.

Everything is put in readiness for the opening of Trinity College Wednesday, Sept. 7. All the buildings have been thoroughly overhauled, and the campus is in excellent condition. Old students who return to college will find several changes. The new building which is nearing completion adds very materially to the beauty of the campus. Several new members of the faculty will take up their work this year. New students will be met at the trains by a committee of old students, and will be given every assistance in getting settled in their new quarters. The Young Mens' Christian Association has prepared a handbook for the use of new students. This book gives much information that will be of great service to the students who are entering college for the first time. A bureau of information will be maintained on the first floor of the Duke Building, and every new student may feel that he will be given all the assistance possible, and may be assured that he will receive nothing but the kindest treatment from the old students.

The management of the Chronicle, the weekly paper issued by the students, is showing commendable enterprise in arranging to issue a special edition of the paper to be ready for distribution at the opening of college. This paper will give much information in regard to all exercises incident to the opening.

The outlook for this year is exceedingly good. The indications are that the Freshman class will be unusually large.

Results of Every Member Canvass in Twenty-one Cities.

From $25,810 to $433,680 is the increase in foreign missionary contributions in twenty-one cities that have introduced the every member canvass in the last few months. The canvass was preceded in seventeen of these cities by conventions of the national campaign. In four of them, however, no convention was held, and it is notable that the increase in these is about as large proportionately as in those holding conventions, which shows clearly that it is the canvass which counts, not the convention. Like results have been realized in many other of the convention cities, but the results have not yet been tabulated. The figures in detail give a very encouraging idea of the possibilities of the Laymen's Movement and the every-member canvass: canvass.

Convention Cities.

	Amount Given to Foreign Missions the Past Fiscal Year.	Amount actually subscribed for Foreign Missions Annually.
Richmond, Va.	$ 36,287	$ 63,031
Greensboro, N. C.	7,287	19,805
Memphis, Tenn.	19,421	35,132
Louisville, Ky.	32,894	53,800
Nashville, Tenn.	36,609	41,176
Jackson, Miss.	6,720	10,538
New Orleans, La.	13,372	19,137
Jacksonville, Fla.	3,500	12,385
Columbia, S. C.	5,365	12,355
Macon, Ga.	19,125	25,572
Tampa, Fla.	3,745	7,040
Montgomery, Ala.	6,335	13,629
Montgomery, Ala.	6,335	13,629
Houston, Tex.	7,962	28,307
El Paso, Tex.	1,891	5,350
Phoenix, Ariz.	2,406	3,755
Huntington, W. Va.	2,636	3,297
Little Rock, Ark.	6,141	12,382
Total	$211,696	$366,691

Cities holding follow-up campaigns without Conventions:

Petersburg, Va.	$ 7,138	$ 12,603
Winston-Salem, N. C.	9,220	14,728
Charlotte, N. C.	14,136	22,265
Chattanooga, Tenn.	9,620	17,393
Total	$ 40,114	$66,989
Grand Total	$251,810	$433,680

Nothing increases missionary giving like a well conducted every member canvass. It is the best plan yet devised for crystalizing missionary sentiment into tangible form so that it may be sent to the ends of the earth and put to work. Have you had such a canvass in your church yet? The Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn., will be glad to supply detailed information as to introducing and carrying out the canvass.

It is not the temptation yielded to, but the temptation rejected, that makes moral fiber.—Henry Churchill King.

The heart which can carry the burdens and sorrows of even the most forsaken, which can make room for the griefs and toils and cares of the hapless multitude, is filled without measure with the life and love of God.—Charles F. B. Miel.







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The Epworth League

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435 WALKER AVENUE, GREENSBORO, N. C.

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Charlotte, Rev. W. O. Goode, Charlotte.
Franklin, Rev. L. D. Thompson, Andrews.
Greensboro, Miss John Starr, Greensboro.
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Waynesville, Rev. C. S. Kirkpatrick, Brevard.
Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Subscribed to date $175.00

Special Objects for 1910-1911.

Funds to build a cottage for the Children's Home, to be known as the "Epworth League Dormitory."

A box of supplies from the Charity and Help Department of every chapter on Monday after each fifth Sunday.

* * * *

We find it necessary to repeat the request: Will each local secretary please write a postal to the League editor, giving name and address and name of chapter.

Salisbury District.

The secretary of the Salisbury District writes: "The League is alive in the Salisbury District. We have had a steady growth for a number of years. We are expecting to do our part at the Children's Home." Brother Avett will visit the Leagues in his district. We believe that all District Secretaries should make a special effort to visit their Leagues, particularly so if no District meeting can be arranged.

Epworth League Facts and Figures. General.

Local chapters in Southern Methodism, 4,100; total membership, 150,000; membership gain last year, 6,500; contributed last year to missions, $26,575.85; contributed last year for other purposes, $81,270.01 contributed last year for all purposes, $107,845.86; contributed since its inauguration (estimated), $1,000,000; men in the ministry of Southern Methodism today because of the League (estimated), 1,000. Men and women to the foreign mission fields, practically all for past 12 years gave rise to the Laymen's Movement, "the most significant uprising in the past 50 years." Number of young people studying missions today in the Epworth League, 10,000; number of prayer meetings held every week by the Epworth Leaguers, 4,000.

Western N. C. Conference.

Number of chapters, 101; number of members, 3,433; banner district, Winston, 592; amount contributed for missions, $666.33; amount contributed for other purposes, $2,395.25; amount contributed for all purposes, $3,061.58; charges having one or more local chapters, 80; chaprges having no local chapter, 143.

Charges having one or more local chapters, 5; charges having no local chapters, 15. What Bishop Warren A. Candler thinks of the Epworth League: "For the means and labor expended upon its inauguration and maintenance no organization in the church has returned such large results."

What do you think?

* * * *

Rev. J. Frank Armstrong, who has prepared the above interesting facts in leaflet form for distribution among the pastors and lay delegates of his district and who gives us permission to publish it in these columns wites: "The League properly understood and worked is beyond question the greatest institution in the church," and adds that three new Leagues have been organized in that District since January 1st. All of these are in his pastoral charge.

We regret that we have not a full report of the League program at the Shelby District Conference. The fact that Revs. R. E. Atkinson and Armstrong addressed the Conference in the interest of this work is sufficient proof that what was said was "worth while."

HOW TO TEST A GOOD LEAGUE.

It does not close its doors in the summer.

It begins on time and never drags.

The singing is spiritual and in harmony with the subject.

The leader is well prepared. There are short, stirring testimonials from the majority of the members present and voluntary prayer when called for.

There is always a spiritual application, an appeal to the unconverted, and an invitation for new members.

There is previous study and thoughtful consideration before each service.

There is always a good number of members at Sunday School, church and prayer meeting.

The officers are "every day Christians," consistent, prayerful and thoughtful.

They may be always relied upon to fill their engagements the best they can.

Each department is wide awake, and has fully written reports for the business meetings.

The Lookout (Watch) Committee sees every absentee each week.

The social and literary meetings are of the highest order, instructive, attractive and interesting.

There are always some new features at the meetings.

The members are genial and generous, very little "begging" is done

The pastor finds ready helpers in this League when he calls for them.

The members all work together in unity. There are no "sets" or cliques.

All have the true missionary spirit and are "in love and charity with their neighbors."

They love not the world, neither the things that are in the world".

The members tithe and read their Bibles daily.

There is always a bright class of Juniors in training for promotion to the Senior ranks. No League can be a really good and growing society without regular accessions to its membership by the advancement in course of the Junior members.—Exchange.

Men who live for self never succeed in satisfying self, or in quite satisfying anybody else; men who live for others in God-like unselfishness, have joy themselves while giving joy to others.—H. Clay Trumbull.

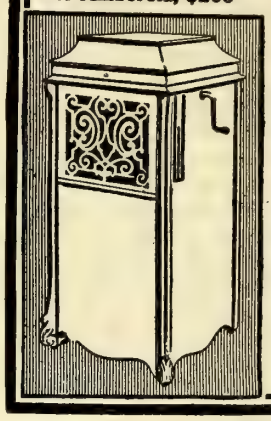
It helps us to understand this great mystery, if you consider death as not the end, but simply an incident in an unending life—an entrance into a larger, richer life, where development of character still goes on.—L. D. M

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25 YEARS. NOW I HEAR WHISPERS with my artificial Ear Drums in my ears. I never feel them—they are so perfectly comfortable, and no one sees them. I will tell you the true story of How I Got Deaf—and How I Made Myself Hear. Address your letter to me personally—at 8 Adelaide St. This is important, as letters sent to other addresses often do not reach me.



I stand back of every claim made. Medicated Ear Drum MY drums. GEO. P. WAY, Pat. July 15, 1908
8 Adelaide Street, Detroit, Mich.

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Write for SPECIAL DONATION PLAN Cat. No. 57
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YOUR VERY BEST.

What can I do this year, sweet bells,
To make it of all the best?
Brimfull of love keep one little heart,
Let two little hands do their small part,
And leave to God the rest.

—Selected.

HONEST DUES.

"Mrs. Smith said you were the best laundress she ever had, Norah," we remarked as dainty muslins were taken from the rack.

"Did she, ma'am?" The woman looked up for a moment, but her face expressed no particular pleasure at the praise. "'Twas mesilf she should have said it to, then, long ago, but she never did. All the months I worked for her she never said if things pleased her or no; she just looked at 'em and said nothing. I'd do my best for her, but all the time I did be feeling she wasn't satisfied. I thought she was an honest woman."

"Honest, Norah?" we questioned. "Why, she paid you, didn't she?"

"She paid me the money, ma'am; but if she liked me work, 'twas no more than me dues for her to say so," was the answer with a touch of indignation. "She kept that back."—Selected.

LITTLE JEWELERS.

They were playing jewelry store, Edith and Corinne, when Mrs. Barr called from the back door. Edith ran up at once.

"Hadn't you better invite Mrs. Miller's granddaughter over to play with you?" mama asked.

Edith scowled. "We don't either of us know her," she objected.

"It won't take long to get acquainted. She looks lonesome."

"Well," yielded Edith, but she did not say it cheerfully.

The tow little girls talked together in whispers for a moment; then Edith slowly crawled through the place in the fence where the pickets were off, and walked toward the little girl in the big, old-fashioned garden.

"Would you like to come and play with us?" she asked. "We're going to have a jewelry store; we're making the jewelry now ."

"Oh, thank you! I'd love to!" cried the other. "I'll run right and ask grandma. You will have to teach me how to play it; I never did," she said, as she walked along by Edith's side.

"Oh, we're stringing snowberries for pearl necklaces and making pins out of asters, and doing things like that. When we get enough we'll ask the other children to come and buy."

"It must be fun!" and Laura Mill's face glowed with pleasure.

The bench, which was now a counter for the display of jewelry, showed several necklaces.

"How pretty!" cried Laura. "Oh, I know what I'll make!" and she ran back into her grandmother's garden.

"I don't think that's very polite—to go off first thing!" fretted Edith, as the visitor did not return.

"Let's tell her she can have a store by herself," suggested Corinne. "Probably she won't make anything nice."

So Edith called through the fence: "If you want to you can have your things on your side!"

"All right!" came back to them from behind the flower-beds; but it did not have a joyful sound.

For a long time the three worked quietly. Finally Edith and Corinne were ready for customers. "We'll have to go and tell her," whispered Edith.

Together they approached the fence.

"Oh, what a lot!" gasped Corinne.

"Why, it's just like a real jewelry store! cried Edith.

"Aren't they pretty?" said Laura, smiling.

There was a large wooden box close by the "gate," and upon it, in small paper boxes, lying on white and pink cotton, were the articles she had made. The blossoms of scarlet sage strung together looked almost like a coral necklace, red rose hips made a pretty bracelet, yellow baby roses, put together with wire, answered for pins and belt buckles, while fuchsias were pretty earrings.

"Nobody will want to buy ours after seeing yours," mourned Corinne.

"Oh, I think they will!" returned Laura. "But why not put them all together? I'd rather."

"Would you, really?" asked Corinne, her face growing hot, as she remembered that she had been the one to suggest separate "stores."

So more shallow boxes were obtained, and the whole stock was soon in readiness for the real play to begin. Business was brisk, and Laura soon had to leave her place behind the counter in order to fashion more jewelry.

By dinner-time all the children were wearing the pretty ornaments, and both Corinne and Edith thought there could not be a pleasanter playmate than Laura Mills.—Emma C. Dowd.

WHY THE DAISY WAS PRAISED.

A certain prince went out into his vineyard to examine it, and he came to the peach tree and said: What are you doing for me?"

The tree said: "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hangs the fruit which presently men will gather and carry into the palace for you."

The prince said: "Well done, good and faithful servant."

Then he went down into the meadow and said to the waving grass: "What are you doing?"

And the grass replied: "We are giving our lives for others—for your sheep and cattle—that they may be nourished."

"Well done," said the prince, "good and gaithful servants, that give up your lives for others."

And then he came to a little daisy that was growing in the hedgerow, and said: "What are you doing?"

And the daisy said: "Nothing! nothing! I cannot make a nesting place for the birds, I cannot give shelter to the cattle, I cannot send fruit unto the palace, and I cannot even furnish food for the sheep and cows; they do not want me in the meadow. All I can do is to be the best little daisy I can be."

And the prince bent down and kissed the daisy and said: "There is none better than you."—Home Herald.

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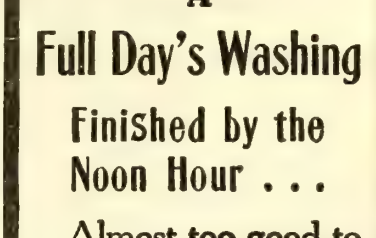
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CONFERENCE ANNUAL REPORT.

A copy of the Ninth Annual Report of the Home Mission Society of the W. N. C. Conference has just reached us. We have not had opportunity to do more than glance at its pages. We wish to say, however, that the Secretary deserves especial credit for the proceedings are concisely and accurately written, while the Advocate Publishing Company also is to be commended for the neatness and attractiveness of the work done. Later when we have had time to study the reports of the various committees there are some points to which we wish to direct your attention. In the meantime let each Auxiliary President take up some part of the Report and study it at the September Meeting.

ASHEVILLE AND WAYNESVILLE DISTRICT MEETING.

The District Meeting of the Woman's Home Mission Society of the Asheville and Waynesville Districts will be held at Biltmore Sept. 6th and 7th. The Home and Foreign Societies will unite in this meeting; the Home Mission Society having charge of the program for the first day, and the Foreign society for the second day. Each society will please send two delegates, one of whom will give a short report from her society.

Will the pastors of churches where we have no societies please see that a representative is with us.

The names of all delegates who wish entertainment for the night should be sent to Mrs. Frank Walton, Biltmore, N. C.

Mrs. H. A. Dunham, Sec.

The following item will be of interest to many in our Conference Society: Miss Lillie M. Howe, of Carrollton, Ky., a niece of Mrs. D. B. Coltrane, First Vice-President of Conference Society, has been chosen as one of the teachers at Ruth Hargrove Seminary at Key West, Fla. The girls under her care are indeed fortunate, as she is the daughter of Mrs. W. F. Howe, who has been so closely identified with Home Mission work in the State of Kentucky.

WEEK OF PRAYER.

This cannot bring the spiritual blessings to the members nor result in the needed sum into the treasury unless prayer is daily made to that end and very definite plans made. These two items taken from the September Bulletin should be emphasized at the September Meetings of each auxiliary.

We call attention to the following action of the Board in annual session:

1. Inasmuch as we feel that the collections from the Week of Prayer in the past might have been larger had there been a more aggressive agitation of the subject and more information given concerning the objects to which the collections were given, we would recommend the following:

(a) That the first week in October be fixed as the date for the Week of Prayer.

(b) That the leaflets for the Week of Prayer be prepared by July, thus giving time for the Corresponding Secretaries to get them to the auxiliaries in time for study and intelligent use.

(c) That the definite sum of $20,000 be the amount for which we work and pray.

The collection is to go toward erecting a large chapel and class room building at Ruth Hargrove Institute, Key West, Fla. The foundations of the building, which is to cost $18,500, are laid and by October we trust the work will be nearing completion. The furnishing will cost $1,500 or more, so it is seen how necessary it is that the full 20,000 should be collected. Three years ago $8,000 was raised during the Week of Prayer for the enlargement of the campus and buildings. With this sum six adjoining lots were purchased, the principal's residence was built and the required pavements and fences built. In the mean time the school continues to grow, and the demand for school room and chapel facilities have become imperative. If only one-fifth of the membership of the society would give $1.00 each, the needed sum would be in hand. Let every member have a chance to give a free-will offering this year.

Programs.

The program for the Week of Prayer this year furnishes a most interesting line of study. The program itself has a suggestive chart for each day and the leaflets are well prepared and adapted to auxiliary use. Get these from your Conference Corresponding Secretary or order from Mrs. R. W. MacDonell, 810 Broadway, Nashville, Tenn.

Concord, N. C., Aug. 10, 1910.

My Dear Mrs. Nicholson:

I think more about the Salisbury District than I express. But what we are doing seems so little, for 'tis only a bit here and there; a word here, a garment there, a visit made or a package sent, or one of the many little things that make up every day life of busy people. Our interest is in the work, and we do what we can, not all we could perhaps, but we are few. Yet God can use a few quite as well as a large number; and we pray that we may be used to bring some light into the lives of those whom we meet from day to day.

We would that we could present to the women of the Salisbury District the vision of our opportunity in the home field through this organization.

(Continued on Page Fifteen)

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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

NOTES FROM THE CONFERENCE CORRESPONDING SECRETARY.

In response to a cordial invitation from the secretaries, it was the privilege of the Conference Secretary to attend both the Statesville and the Morganton district meetings of the Woman's Foreign Missionary Society, an account of each of which has been given in the Advocate. Not a small part of the pleasure of such an experience is the kind ministry of friends who open their doors so hospitably to the guest "on the King's business."

So delight ful were the three days spent in the Hickory parsonage, that haven of rest to so many a worn wayfarer, that it was with a pang of sorrow we bade farewell to its occupants, Dr. and Mrs. Weaver, who have the unaffected art of winning the hearts of all who come within their touch. Because of the thoughtful kindness of Miss Lizzie Perkins, our Conference Recording Secretary, the time intervening between the meetings was spent at Morganton in the midst of her own charming family circle. On Tuesday afternoon the little housemother, Mrs. Perkins, was the gracious hostess of all the members of the missionary society, this giving us opportunity to look into the faces of the strong, capable women, who are bringing such fine things to pass in the Morganton church. We scarcely needed introduction, since it may be said of missionary women as of the early Christians, "how they love one another!" On all sides we heard the cry of lament that at the close of the year Mr. and Mrs. Womble must be surrendered to some other fortunate congregation. Mrs. Womble is one of our best district secretaries, and it was a sore disappointment to her, and a greater one to us, that, on account of recent ill health, she could not join the delegation that left on Wednesday morning for Marian. She had, howevtr, a fine representative in Mrs. Perkins, who presided with the grace and dignity born of a strong personality and long experience as a missionary worker. At Marion we had scracely expected to meet any old-time friends, but what was our delight to be welcomed by Mrs. A. J. Gilake, one of our charfer members and a former district secretary, into the lovely home of her daughter, Mrs. E. A. Dyzart. To Mrs. Gilkey's faithful upholding the very life of her church society is due. Though far from well, at the cost of much physical discomfort, she lent the benediction and inspiration of her presence to both of the day sessions.

Encouragement and discouragement are usually pretty well balanced in most missionary meetings. The only really discouraging feature in both these meetings was the lack of representation from so many societies, and the small attendance from the entertaining church. Those who most need the enlivening touch were not there to get it. But those who did attend were so intelligent, earnest and responsive, that every effort to enlighten and inspire was well worth while. It was gratifying that each district accepted so readily its part of the Conference Pledge, adapting the Conference slogan to its own aims and purposes.

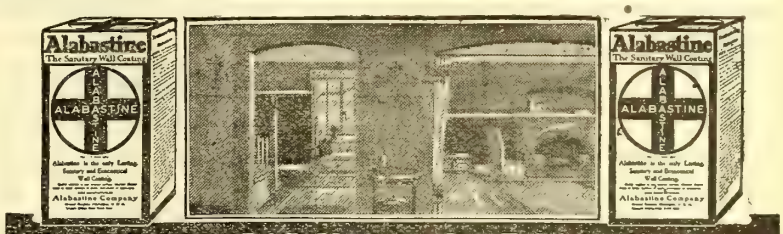
One of the most helpful features of these meetings is the discussion of the round table topics, as these bring out in detail, through the experience of many, the best methods of individual and society work. Some fine papers were read which we hope to publish at an early date. The most important of all questions now before us is the Membership Campaign. To meet the immediate urgency of the need of enlargement in the foreign field there must be corresponding enlargement of the home base, the end for which we are striving is, by the use of all the skilled tactics of the successful drummer, to give to all the women and children of the church a clear knowledge of the situation and enlist their sympathy and help in this great cause. Our desire is to reach not only a few choice spirits in the stronger churches, but the last woman and child in every church. Every member is expected to gain one other member, and the aim of every secretary is to organize in every charge in her district.

It is claimed that there are places where organization seems impossible. an d everywhere those who cannot be induced to jion a society. To meet this need we have had printed a silent membership card, the signing of which obligates one to read the missionary literature sent to her, to pray for the work, and to give at least ten cents a month to the treasury of the W. F. M. Society. These cards are but tools, and like all other tools must have intelligent handling. They will be sent to the district secretaries for careful distribution to those who will try to use them, and it is hoped that every card will be made to count for at least one new worker.

Too much can hardly be said in appreciation of the presence and work of Mrs. W. H Leith whom we have loaned for awhile to the Holston Conference. Mrs. Leith is well-nigh the ideal district secretary personified. She speaks right to the point and always with illuminating clearness. In her evening address she uses a series of charts prepared by her own hand, which forcibly impress the facts she so tellingly presents, and conscience-seared indeed must the hearer be who is not thereby awakened to a new sense of personal obligation for the evangelization of the world. The immediate fruits of her appeal were the acquisition of several new members and the organization of a young people's society, both at Hickory and Marion. The latter was organized during the last morning session, and at the close Mrs. Leith impressively presented the new-born baby to the home church with solemn warning of how easily it might be killed by simple criticism and neglect, and tender pleading that instead it be nurtured into vigorous life by faithful attention and loving care.

The full and final results of these meetings cannot be tabulated. While they were largely intensive rather than extensive, we are hoping that every one touched will become a radiating point in her home community to the full extent of her own personal influence, and that each district will measure up to its highest possibilities.

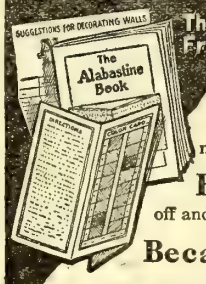
We can't choose happiness either for ourselves or for another: we can't tell where that will lie. We can only choose whether we will indulge ourselves in the present moment or whether we will renounce that for the sake of obeying the divine voice within us, —for the sake of being true to all the motives that sanctify our lives.—George Eliot.



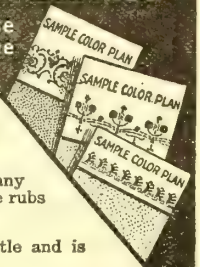
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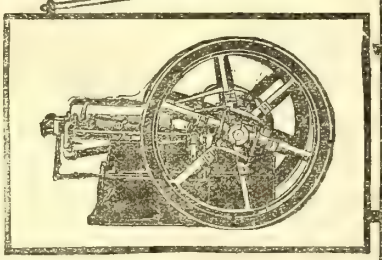
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The Sunday School Lesson

LESSON, SEPTEMBER 4, 1910.

Two Parables of Judgment.
Matt. 21:33-46.

Golden Text—Therefore I say unto you, The kingdom of God shall be taken from you. Matt. 21.43.

Notes by Camden M. Cobern, D. D., Litt. D.

Chair of English Bible and Philosophy of religion, Alleghany College.

On Sunday of Passion Week occurred the triumphal entry described in last lesson. Sunday night Jesus passed at Bethany. Monday morning, returning to the Temple, he "cursed" the fig-tree, and then entering the Temple drove out the money-changers and marketmen from the Court of the Gentiles. On Tuesday occurred most of the events and discourses which we are to examine during September and October. The first thing the disciples notice on Tuesday as they walk towards Jerusalem is that the fig-tree is withered. In connection with this Christ teaches precious lessons concerning the power of faith. Everything standing against the new kingdom, even though it be a mountain, shall be "torn up and cast into the sea." True faith gives thanks for the victory even before the battle. The Jewish power arrayed against this little band of disciples looked big and strong, but it should be withered, as the fig-tree had been. How the trembling disciples must have been heartened by this acted parable!

Many foolish people have gotten themselves into endless difficulties by their misunderstanding of this act of Jesus. The destruction of the tree was no act of vandalism. It was worth the destruction of the solar system to make vivid the lesson of the Master taught that day. Certain facts about figs trees, not generally known, are necessary in order to understand the fig-tree parable. This tree regularly bears two crops each season. The first crop begins to appear early in spring, on the old limbs, before the new sprays or leaves appear. These figs may be ripe by the end of May, but are eaten by the poor folks before they are ripe. Shortly after these first green figs appear the leaves begin to grow and by this time the leaves are well grown this first crop is ripe. About this time the buds or a second crop appear, which comes to maturity in August or September. (See June Expos. Times, London.) At the Passover (April) it was too early to expect even these earliest figs, but the leaves were a public profession that fruit was present. But it was barren! Jesus immediately saw that the tree was nature's parable of a barren city, which made great profession of holiness but which, because of this very boastfulness over "nothing but leaves," should become perpetually fruitless. This was the great sorrow of Jesus! It was for this he wept over the city during his "triumphal" entry. This it is which fills his thought in all the parables of this his last sad day of public ministry.

Christ's Authority Challenged.

Yesterday Jesus drove the dealers in merchandise out of the Court of the Gentiles— which he called the House of God—and discredited the regular church officials. To-day these priests, with certain distinguished Biblical professors ("Scribes") and some of the most prominent laymen ("elders"), seek to recover their lost prestige by making public the illegality and silliness of all these pretensions of this young Galilean to religious authority. Where does he get his authority? Only out of his own crazy consciousness, for the church, and the Scriptures, too, according to these recognized exponents of them, are against him. But our Lord escapes the well-laid plot to entangle him in controversy—perhaps concerning the prophecies which he had appropriated to himself two days before—by fixing attention upon John the Baptist, whom no one dared to say was not a prophet; yet who had unequivocally accepted him as the Messiah (John 1:19-27), and who was directly associated in prophecy with the One who should "suddenly come to his temple," and "sit as a refiner of silver" to "purify the sons of Levi," and to be "a swift witness" against those who oppress servants and widows, and "turn aside the sojourner from his right" (Mal. 3). Thy object to Jesus because he is ecentricentric in act and doctrine, but90 came "in the way of righteousness," with ascetic fastings and scrupulous purifyings, and in their hearts they opposed him as they now oppose the one he acknowledged as his Lord. They are insincere, they are as fruitless as the barren fig-tree, and are about to suffer the same fate, unless they can be awakened to a sense of their sin and danger. In this unanswerable retort concerning John the Baptist's authority, and in the following parables, Jesus was not simply beating the Pharisees in controversy, but was clearly showing them their own inconsistency and lack of moral earnestness, thus bringing before them in picture their true condition, that they might turn from their ways before it was too late.

The Two Sons.

These ecclesiastical dignitaries claimed to accept God's will. They also presented themselves to John's "baptism unto righteousness;" but he, with his clear vision for double-dealing and blunt speech, had reproved them as unrepentant "vipers" who brought stings for true prophets instead of "fruit meet for repentance." Such fruitless professors of a noble religion are more spiritually hopeless than the drunkard and gambler, or the publican and harlot. The latter never claimed to be worthy of John's baptism, or to be followers of the prophets; but in answer to the surprising call of this new Messiah, who fellowshiped with them, eating at their tables and inviting himself to their homes, multitudes of these who had formerly said, "I go not," had started to do God's will, and had been transformed into new men. The Pharisees were far ahead of them morally at the beginning, but the "last" had become "first." The "new birth" is possible only to him whose present heredity is hateful to him. Neither John's prophetic utterances nor these wonderful transformations through preaching can move these moralists who cover themselves with the barren leaves of wordy righteousness without either faith or works! Surely this parable burns with new fire when we see it in connection with these last public words of a rejected Messiah.

The Vineyard and its Caretakers.

In the parable of Isaiah (chapter 5) to which the thought of every Hebrew would naturally turn in listening to Jesus, Israel is the "vineyard," and the charge against its keepers is that notwithstanding all the care Jehovah took with it, they have allowed it, through carelessness and sloth, to revert to its wild state, so that the crop is almost valueless—"wild grapes." But here the charge is that they have used the vineyard (the old Hebrew economy) for their own profit, and have become thieves and murderers in attempting to keep from the Owner the fruit which was rightly his. These Pharisees boast that they do not "rob God" in "tithes or offerings"—the very charge made in Malachi just before he foretells the coming of "Elijah" (John the Baptist)—but Jesus shows that they are robbing him of the fruitage of their lives, which is the real fruit which God has always sought from his vineyard. Every true prophet to Judaism had had to suffer persecution and insult, and now when the "well beloved" and "only Son" hath come, he too will be murdered! This is the dreadful prophecy of this terrific parable. Jehovah has failed. The "heir" is now to be killed. And what shall be the penalty? Let them state it: "He will miserably destroy those miserable men, and give the vineyard to others!" There is a false optimism about the present and the future which is worse than pessimism. When Jesus has failed, what in all the eternal future can succeed?

Practical Application.

Fruit is what the Lord of the vineyard asks. Why is the church in the world? Why are sinners converted? Why is the saint given joy and peace and rest and power? So that he may bear fruit. To drink from the wells of salvation, and eat at the Lord's table, and shout "Hallelujah!" is good—if it helps the Lord's servant to work; otherwise it is disgraceful. Prayer-meetings too often are places for spiritual luncheon, in which the laborers tell how much they enjoy doing nothing.

The Stone Rejected.

The Messiah from whom they expected salvation, will bring upon them destruction. The cross which was uplifted to save, increases guilt. The son of David, the Rock of Jehovah, upon whom they expected to build a carnal, earthly empire, will break to pieces those who seek to move him from his proper place as head of a spiritual kingdom. To fight against the gospel of brotherhood and love is to fight against the invulnerable granite which is the foundation of the universe.—Pittsburg Christian Advocate.

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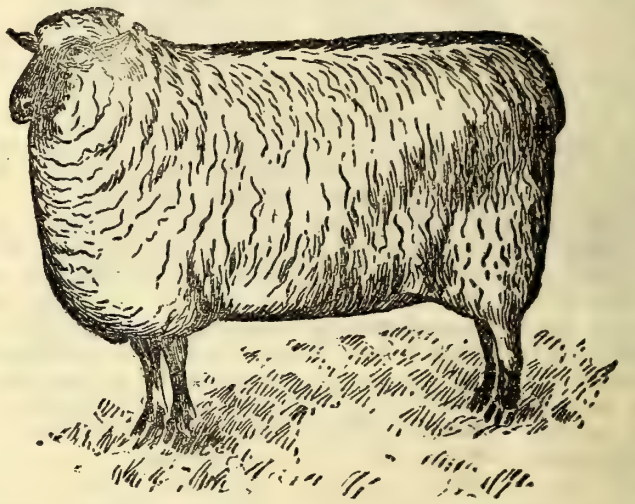
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Yours sincerely,
A. C. WADE, M. D.

"The bird that flutters least in the air remains longest on the wing."

"All that time is lost which might be better employed."—Rouseau.

The Farm and Garden

A BATCH OF GARDEN NOTES.

We are now at the height of the summer production in the garden. I have now fourteen varieties of vegetables ready for use on the table, and every one the product of my own labor, and gathered daily by my own hands.

The latest to come in were the egg-plants, but these are producing rapidly. Good egg plants are largely a matter of heavy manuring, for it is useless to try to grow them without this. The ground where they were planted was heavily manured in the spring, and after the plants were set they were mulched with manure on the surface to keep the soil moisture in, and on this I applied a liberal dressing of fertilizer of a higher grade than our cotton farmers ever dream of, for it runs 7—6—5, and is the mixture the Norfolk truckers are using heavily. Of course, to get the 7 per cent of nitrogen, there is a large amount of nitrate of soda used in it, and it makes things jump surely.

We have been having more tomatoes than we can consume since the first week in July, and but for the cool and backward spring, I would have had them in June. But being very busy about other matters, I neglected spraying early enough, and the result has been more rotten tomatoes and more boll worms than I ever had.

And on the corn the boll worms have taken a large toll, for some ears are almost eaten up. I hope that the later corn will escape, for the early corn is about the first thing the boll worms can find. I have some tomatoes grown from seed sown outdoors that are now loaded with green fruit and not a boll worm hole nor a rotten fruit to be seen. So we have to pay the toll for earliness.

The best snap beans are the Silver Wax. I planted these last year early, and the first beans were a disappointment, and they seemed scanty. But when they got well down to work they beat any bean I have ever had, for the same vines continued to give us snaps till the middle of August. The pods are a golden yellow color, and never rust as some wax beans do.

The plot where I dug early potatoes that made at the rate of 350 bushels an acre is now growing Stowell's Evergreen sugar corn, and in a little while I will sow spinach between the rows of corn.

All the refuse in the way of vegetable matter that grows in the garden I will return to the soil after rotting it down. As fast as the ears of corn are cut, I pull out the stalks, for I do not want any stumps in the garden, and pile the stalks with the potato tops and peavines and sprinkle with lime in an out-of-the-way corner to rot. Then the garbage from the kitchen goes on the same pile, and by next spring I expect to have a mass of humus-making material to go back on the garden.

People ask me how to get rid of nut grass, and I tell them the only way is not to allow it to grow. My land was infested with it, but I have kept at it daily, and already have to hunt for stray plants. These I pull out and throw in the sun to wither. Just outside the fence it is still very thick, but it is evident that one can banish it from cultivated ground if he keeps everlastingly at it.

The worst thing I have to contend with is a green brier of the smilax family that has a deep running stem under ground and shoots up everywhere. I am keeping this chopped off at the ground, knowing that no roots can long survive if not allowed to make green leaves above ground. Making a garden from a lot that has lain vacant for years and covered with all manner of weeds is a serious task, but the weeds can be conquered if we give them no quarter.

I have two varieties of okra. One, the Perkins Mammoth, is of the White Velvet class. The other is a dwarf green-podded sort that is much earlier than the Mammoth. Both are excellent for soups. The tender green pods can be put in the sun to dry and then will keep in cotton flour bags for winter, and then they come in finely to help out the soup.

On a sunny border I have beds of parsley and sage, for I grow sage from seed every year, giving the old plants to any one who wants to keep the bushes in the garden, but I get more sage, and better, from the seed.

Brussels sprouts are now making buds along the stems, and in the fall these will make little heads the size of a small walnut and are among the finest things for a winter table, as they are improved by frost.—Prof. Massey, in Progressive Farmer.

KEEP SUMMER CHICKS GROWING.

The old notion that chicks must be all out of the way by July has been largely driven out—partly by the incubator, which is willing to work at all seasons; partly by the poultry raiser, who finds that there is less feed to buy when the bugs and worms are most plentiful.

As we have learned better how to raise the flock and keep them growing fast, the old problem of having pullets ready to lay in fall is more easily approximated, even though the chicks do not emerge from the shell during a snow storm.

Summer chicks must have a little extra care in keeping the feeding board and drinking fountain clean; they must also have plenty of shade; but in several ways they can better care for themselves than during the spring months.

If they are liberally fed morning and night after they get nicely feathered out, they are ready to hunt up the numerous seeds of early autumn grasses, which do no good to the farmer but rather the reverse, though they put plenty of flesh and muscle into the chick.

Crowd them with as much pains as though they were early, and the extra waste of grain and insects will help them along amazingly.

You will have little wet weather with which to contend.

Even if they are not quite ready to commence laying in November, they will be among the best workers in the flock during spring and the lessened cost of production will offset the winter eggs that may be lacking.

Let them run in the orchard when little, and give them plenty of fresh water, and they will thrive.—Ex.

"Christ's cross is the sweetest burden that I ever bore. It is such a burden as wings are to a bird, or sails to a ship, that carry me forward to my harbor."—Samuel Rutherford.

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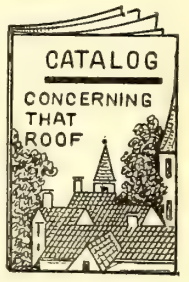
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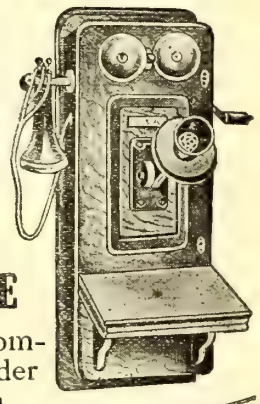
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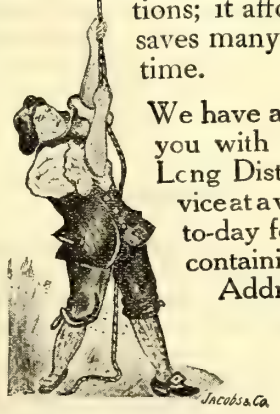
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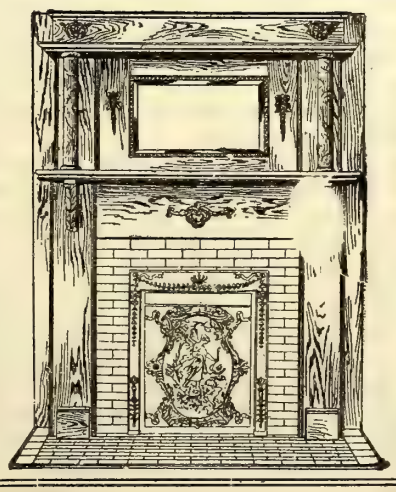




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The above also applies to Tributes of Respect.

Maffitt.—Tuesday morning, May 31, at twelve forty-five o'clock, our venerable and highly esteemed fellow townsman, W. P. Maffitt, passed away.

He was born in McDowell County July 8th, 1832, and was therefore nearing his 78th birthday. Converted at Old Bethel Camp meeting in 1850, he joined the Methodist Episcopal Church, South; and has lived an exemplary Christian for sixty yeas.

Sometime in 1855, he was married to Miss Lydia Burgin. Two sons, Harvey and Brannon, both living, were born of this marriage.

His wife died within a few years and left him with these two small boys. He was married a second time to Miss Rhoda Grant, of Rutherford County, and of this union were born three sons, John R., George and Carson, and one daughter, Delia. All living.

In 1877 he moved from McDowell to Henderson County, and his two oldest sons married and settled there. In 1881 he removed to North Hominy in Haywood County and has spent most of his remaining days in that section.

Early in 1861 he enlisted in the Confederate army and spent two years in Capt. Lytles Company. Owing to ill health was permitted to return home at end of second year.

His second wife died June 2nd, 1895 and some three years afterwards he was married to Miss Crecia Case of Buncombe.

He was laid to rest at Hominy Baptist Church, Candler, Wednesday, June 1st, by Revs. E. P. Stabler and L. B. Abernethy.

One of the truest sons has passed away and we extend to the family our hearty sympathy.

No better man could be found among us anywhere.—Canton Vendicator.

Graham—Mrs. Elizabeth Blackburn Graham, wife of Dr. W. R. Graham, born Feb. 25, 1859, died March 24, 1910. The deceased was the daughter of William and Malinda Blackburn. She professed faith in Christ early in life and joined the M. E. Church, South, and remained a consistent member till death. March 26th, we consigned her body to the quiet calm of the grave in the presence of many friends and weeping relatives, Rev. T. E. Weaver, her pastor, conducting the burial service. The little mound and the heritage of her loving disposition is all that is left a bereaved husband and three children.

Mother needs no glowing epistle nor eloquent tongue to herald her praise abroad. Her devotion to God, her sweet Christian character, her pure and spotless life of labor and love, all speak for her, giving that blessed assurance that "she is not dead but sleepeth," and that when the call of the Master came she was ready, and when the terbulant wave lashed at her feet and she could live no longer, fearlessly she launched her little craft and sailed out under the lead of the star of Bethlehem flashing forth its golden mellow light across the dark bosom of the angry flood, guiding her safely into the heavenly morning, into the arms of Jesus where she anchored her faith many years ago. And if it be that the soul in its transitory state can give expression to the burning love that consumes it, I imagine her singing softly, sweetly as she goes:

"Jesus lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O, my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide.
O receive my soul at last."

Peace to her ashes, rest for her soul.

Eugenia Graham.

Rufty.—Miss Maud A. Rufty, daughter of Mr. John Rufty, was born on April 21st, 1889, and departed this life August 17th, 1910, aged 21 years, 3 months and 26 days. In June 1908 she joined East Spencer Methodist Church and was faithful to the same. About ten years ago her mother died, and about one year after her mother's death two of her little brothers, who in company with their father and others as they were returning from a Christmas tree were killed by a passing train. This made her lonely life doubly sad but she was faithful and true to her father and little baby brother.

The funeral services were conducted from East Spencer Methodist Church by the writer, assisted by Rev. R. A. Goodman, of the Lutheran Church, and the remains laid to rest in Chestnut Hill Cemetery. God bless the bereaved ones.

G. A. B. Holderby.

Hedgecock.—Harvey Boyd Hedgecock was born in Winston-Salem Jan. 13th, 1889, and died August 9th, 1910, being a little more than twenty-one years old. Three years ago he graduated with distinction at the Salem Boys' School. Immediately after leaving school he began business with the firm of R. W. Hedgecock & Sons, with whom he remained until the dreaded disease of typhoid fever took him away.

He professed faith in Christ when a boy and joined Burkhead M. E. Church, South. In his death the church loses one of its most loyal members. The Baraca class of which he was a member attended the funeral in a body. Harvey will be very much missed by the church, the community and the home. Our sympathy is extended to the bereaved family.

W. M. Biles.

IN MEMORIAM.

Whereas, in the providence of God our well beloved sister and brother Mrs. Sue Lipe and Mr. Alex West have departed this life in the fullness of years and of deeds, be it resolved,

1. That our Sunday School and church have lost two of its most consecrated and Godly members, whose lives were full of good works both in the church and among our people.

2. That each and all of us have lost two trusted and loving friends and counselors, whose hearts and hands were ever open to us in seasons of joy and sorrow.

3. That we heartily express our tender sympathy and loving condolence with each afflicted family, and pray God's fatherly blessing upon them in their affliction.

4. That these resolutions be spread upon our church and Sunday School records, and a copy sent to each of the bereaved and to the Christian Advocate for publication.

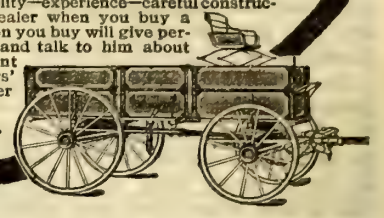
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Page—Robert Lee, son of James H. and Minnie V. Page, was born Jan. 26, 1898 and died July 14, 1910, aged 12 years, 5 months and 18 days. He had measles in the early part of the year, from which he never fully recovered. He was not sick more than 7 or 8 days when the end came. The writer was by his little bedside when he breathed his last, about 2:45 a. m. Robert was a faithful Sunday-school scholar and loyal member of Miss Beatrice Dalton's Missionary Band at East Spencer Methodist Church.

The interment took place at Chestnut Hill Cemetery, conducted by the writer. God bless and comfort the bereaved. G. A. B. Holderby.

"Time well spent is Satan's dead foe, it leaves no opening for the lurking fiend."—Wilcox.

LOW ROUND TRIP RATES VIA SOUTHERN RAILWAY

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Ohio Valley Exposition, Cincinnati, Ohio, August 29th to September 24th, 1910. Tickets on sale August 28th to September 24th with final limit to reach original starting point within five days from date of sale.

Appalachian Exposition, Knoxville, Tenn., September 12th to October 12th. Tickets on sale September 10th to October 12th. Limits according to rate. Several low fares with short limit and higher rates with long limit.

Grand Fountain of the United Order of True Reformers, Richmond, Va., September 13th-20th, 1910. Tickets on sale September 11th and 12th, final limit September 27th.

National Baptist Convention (Colored), New Orleans, September 14th to 19th, 1910. Tickets on sale September 12th, 13th, 14th, with final limit September 21st.

Bienniel Movable Conference of the United Order of Odd Fellows (Colored), Baltimore, Md., September 12th-17th, 1910. Tickets on sale September 9th, 10th, final limit September 21st.

Sovereign Grand Lodge of I. O. O. F., Atlanta, Ga., September 19th-24th. Tickets on sale September 16th, 17th, 18th, with final limit September 28th, with privilege extension by depositing ticket with Joint Agent and upon payment of fee of $1.00.

National Encampment G. A. R., Atlantic City, September 19th-24th, 1910. Tickets on sale September 15th to 19th, inclusive, with final limit September 29th, with privilege of extension to October 28th by depositing ticket with joint agent and upon payment of fee of $1.00.

Brotherhood of St. Andrew, Nashville, Tenn., September 26th-Oct. 2nd, 1910. Tickets on sale September 24th to 27th with return limit October 5th and privilege of extension by depositing ticket and payment of fee of $1.00.

General Assembly of the Episcopal Church, Cincinnati, Ohio, October 5th-26th, tickets on sale Oct. 3rd, 4th, 5th, 6th and 10th, limit Oct. 30th.

National League of Post Masters, Chattanooga, Tenn., October 12th-14th, 1910, tickets on sale Oct. 10th and 11th with final limit Oct. 17th and privilege of extension to Oct. 31st by depositing ticket and upon payment of $1.00 fee.

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Woman's H. M. Society

(CONTINUED FROM PAGE TEN)

How many would refuse to be a member, or to influence others to do some service for the Master, if they could only get a view of our wonderful world-wide opportunity. Look for a moment, will you, at the possibilities of one of our foreign converts even? A Chinaman may come to our western coast, there are two ways open for him, two at least, that is if we do our duty in our little monthly meetings with our dimes and dollars.

One is the advantage of our schools for orientals, where for a reasonable amount he may get a practical education, limited perhaps, but much to him, because of his inability to pay enough to attend one of our higher colleges, and more suited to him for the reason that he wants just enough to learn the trades of our land. And perhaps 'tis only a few hours each night; but if each night and each hour the truth of the love of God for his children is presented to him, who can count the distance that the light from his candle may cover? Can you? Imagine if you can, the return to his own country, where from place to place he goes ever telling of the Christ, the Saviour of his world as well as ours.

But the other way open to him, when he enters the Golden Gate, I'll just let you picture as black as you wish. We all know too well the way without the ever present guiding Hand.

But I've run off into foreign lands, when I started to tell of the societies in this District. We have only three since the one at Kannapolis disbanded. We are sorry 'tis so, but leaders are the need we find. We have no report from the Mt. Olivet auxiliary. But Epworth is one very much alive. The pastor says of it that he has never seen a better working set of women. Just to give you an idea of their interest, the members have made 191 calls on sick and strangers the last quarter. Summer, yes, in the hot summer time.

And Central, we are trying to keep our heads above water, so, we are planning somewhat early for our Week of Prayer. We hope to make of it a very interesting series of meetings.

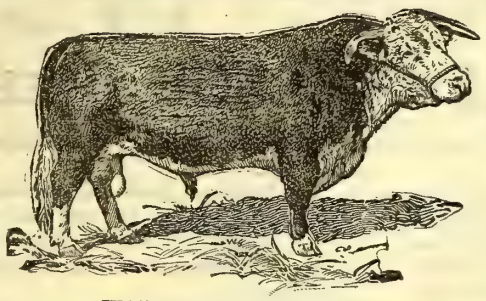
Our District had several delegates at the District Conference, but there was no especial program.

We hope to have a Union Meeting during the Week of Prayer, which shall be the only District Meeting attempted this year. Our prayer is, ever to have faith enough to do what our hands find to do, patiently, gently, as our Master, who forever stands out as the example we would follow.

Yours in loving service,
Ida May King, Dist. Sec.

(We hope this interesting letter from Miss King of the Salisbury District will prove profitable to other District Secretaries and to many auxiliaries. May those plans and prayers bring forth sixty, yea, even a hundred fold, more than you have yet dared hope or pray for. Every thought in your letter is worthy of consideration. "What's in a name?" Indeed, has the name aught to do with the zeal and activity of the Epworth Church at Concord? And now we shall expect a report from the Week of Prayer all over the District.—Editor.)

"Time is the capital lent us by God, and for the use of every moment we must give an account to the lender."



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KEEPING AT IT.

Ella had spoiled her beeds and a great many had fallen into the cracks of the floor. She was prying them out with a pin when her big brother came by.

"You never can get them out that way," he said shortly.

"Why, yes, I can," said Ella, "if I only keep at it." And she set to work again; while her big brother walked off thinking. He had been almost discouraged about some work that he was trying to do. He was at the point of giving up. Now Ella's words had made him think.

"Perhaps," said the big brother, "all I need is to keep at it. Anyway, I'll try."—Young Evangelist.

"Those that dare lose a day, are dangerously prodigal; those that dare misspend it, are desparate."—Hall.

Unfortunate Slave to Drugs.

If you happen to know of any one, dear reader, whose life is being destroyed by addiction to morphine, cocaine of liquor you can do him a favor by telling him of Dr. B. M. Woolley, the specialist in Atlanta, who is so successful in treating and curing such cases. Dr. Woolley has a record of over thirty years' continuous practice in his field and he succeeds in many instances where relatives—and the patient himself—had given up all hope of reformation. Perhaps there is some one in your town or neighborhood who would be overjoyed to know that there is a specialist in the South who can cure. Dr. B. M. Woolley and his son, Dr. Vassar Woolley, conduct the Victor Sanitarium in Atlanta. An able corps of nurses under the resident physician is maintained and all the appointments of the establishment are conducive to tran- Woolley at his office, No. 26 L Victor Sanquility of mind and physical rejuvenation. Communications will reach Dr. itarium, Atlanta, Ga.

Quarterly Meetings

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Fourth Round.

Spencer, 11 a. m.	Sept. 4
E. Spencer, N. Main, E. Spencer, 3 p. m.,	Sept. 4
Holmes Memorial, at night	Sept. 4
Epworth, 11 a. m.	Sept. 11
West Concord, Westford, 3 p. m.	Sept. 11
Albemarle Circuit at Zoar	Sept. 17-18
Albemarle Station	Sept. 18-19
Salisbury Circuit, Mt. Tabor	Sept. 24-25
South Main	Sept. 25-26
Gold Hill Circuit, Liberty	Sept. 30
Cottonville Circuit, Rehobeth	Oct. 1
Norwood	Oct. 2-3
Salem	Oct. 4
Kannapolis Circuit, Kannapolis	Oct. 8
China Grove Circuit, China Grove,	Oct 9-10
Woodleaf Circuit, Ebenezer	Oct. 15
First Church	Oct. 16-17
Bethel, Big Lick Circuit, Loves	Oct. 20-21
Mount Pleasant Circuit, Friendship,	Oct. 22-23
Linwood Circuit, Linwood	Oct. 29
Lexington Station	Oct. 30-31
Concord Circuit, Rocky Ridge,	Nov. 5
Central, 11 a. m.	Nov. 6
Forest Hill, at night	Nov. 6
Jackson Hill Circuit, Lanes	Nov. 12
New London Circuit, Bethel	Nov. 13

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Fourth Round

Iredell, Clarksbury	Sept. 3-4
Statesville, Connelly's	Sept. 6
Stony Point, Stony Point	Sept. 8
Mooresville	Sept. 9-11
Mooresville, Centenary	Sept. 10-11
West Statesville, Marvin	Sept. 13
Lenoir, Mt. Zion	Sept. 17
Whitnel	Sept. 18
Lenoir	Sept. 18-19
Race Street	Sept. 21
Troutman, Knox	Sept. 24-25
Granite Falls	Sept. 28



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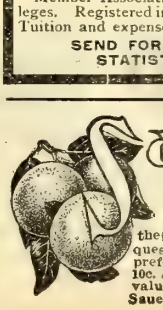
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North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

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In Advance

ESTABLISHED 1855 | GREENSBORO, N. C., SEPTEMBER 8, 1910 | VOL. LV.—No. 36

Reading Room Trinity College

WANTED=2000 NEW SUBSCRIBERS

THE readers of the ADVOCATE must not object to having in this issue a message from the publishers. We have consumed very little of our space this year in writing about the paper and its circulation. No one can bring against us the railing accusation that we have filled space which should have been devoted to other things with appeals for subscribers. The time has come, however, when we must make appeal for a move all along the line for the enlargement of our circulation. Every intelligent reader will agree with us in the assertion that it is folly to print a good paper every week and fail to give it the very widest possible circulation. To do so is to put our candle under a bushel and defeat the very object for which we exist.

* * * * * * *

Believing that we shall have the sympathy of the great body of intelligent Methodists who are already subscribers, we are making this appeal, first, on the ground that there are now more than 2,000 families in the Western North Carolina Conference who have been subscribers to the paper in the past but are not subscribers now. Our having adopted practically the cash system during the last two years has caused the cutting off of some three thousand or more, and by the methods used we have not been able to win back to our list more than one out of three of these. While this policy has been better for us financially, it is a matter of deep regret that so many who formerly enjoyed its weekly visits are now without the benefit of the paper. Then there are hundreds of families where the paper has never gone. These families are, as a rule, the ones that we find it so difficult to enlist with hearty sympathy in any church work. They make up the "barren lands" of our membership. It would be amply worth while for any congregation to inaugurate a movement whereby the Conference paper may be placed in these homes, that by its weekly visits it may gradually awaken intelligent interest in all the work of the church. Most assuredly we are following a forlorn hope in our efforts to develop a church where the church paper does not visit the homes. Yet it is true, especially in the great majority of our country churches, that the church paper is a stranger. Nevertheless, some pastors in these churches are wondering why the people are slow to respond to their efforts. In despair they join the prophet in his outcry, "Who hath believed our report?" In dumb indifference the people listen to his call for a forward movement, but without intelligent comprehension or grasp of the situation they fail to move and the pastor gives up in despair.

* * * * * * *

We make this appeal in the second place because the publication of the NORTH CAROLINA CHRISTIAN ADVOCATE is now a business enterprise of the Conference. There is unanimity in the minds of all that our Conference did wisely to take over the paper and erect our own building here in Greensboro and secure a first-class, up-to-date printing plant, placing the whole under the direction and management of a Board of the Conference. This gives the Conference entire control of the publication of the paper, besides placing in their hands facilities for printing the publications of the Conference and all Conference societies, so that whatever of profit may accrue will go into the treasury of the needy Conference claimants instead of going into the hands of individuals. This fact alone furnishes a double motive to every member of the church for taking the ADVOCATE and for patronizing the house with orders for job work. He not only gets value received in the weekly visits of his church paper, but he, at the same time, contributes a small mite to the worn-out preachers and widows and orphans of deceased preachers. With such an appeal we ought to have a constantly increasing list of subscribers. Under such an arrangement as this it will be a serious reflection upon the intelligence of our Conference if we do not have a constantly increasing subscription list.

* * * * * * *

The weak point in our circulation is in the country church. Our list has constantly grown in the towns and cities. Most of the country lists, however, have failed to renew during the past year, and but few new subscribers have been secured. This is because we have not been able to keep any agency at work in these churches. The club plan having been abandoned most of the pastors in country places have failed to accomplish anything for the paper this year. In order to recover what we have lost in circulation we are making this appeal so that a campaign may be inaugurated now that will place us back again on the old basis, or beyond, by the time our Conference meets in November. There is no reason why we should fail to accomplish this. An average of ten new subscribers from each pastoral charge will put us to the goal, and we believe it will be easy to go far beyond on the plan we are adopting.

* * * * * * *

Our plan is to secure an active, pushing canvasser in each country church who will agree if possible to canvass each family in the congregation. The pastors are so busy with other things that it may not be possible for them to give time and effort to this, so we ask anyone in the congregation who can secure the endorsement of the pastor to write us at once, asking for terms, and we will furnish canvassing material and terms. We have determined to secure not less than TWO THOUSAND NEW SUBSCRIBERS by the time our Conference meets, and we are going TO PAY THOSE WHO DO THE WORK. This is to be a campaign for new, full-year subscribers, the cash to be sent with the order. Now, reader, if you want a job that will give you an opportunity to make a little money write us for terms, sending the endorsement of your pastor or Sunday-school superintendent. Give not only your post office address, but also the name of your church and the pastoral charge to which you belong. Write quick, for there will be a rush and we shall have only one agent to a congregation. A pastor may have the job, provided he can give the time to the work and comply with the terms.

Address THE CHRISTIAN ADVOCATE, Greensboro, N. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

Published Weekly by the Board of Publication of the Western North Carolina Conference, M. E. Church, South.

Entered according to the Postal Laws and Regulations in the postoffice in Greensboro, N. C., as mail matter of the second class.

EDITORIAL

In the midst of the preparation of the matter for this issue the editor was seized with a virulent attack of tonsilitis and has been confined to his bed for several days. At this writing there are indications of improvement and he hopes to be able for duty in a few days.

See our appeal on the first page. We want a good live agent in every country church and if those interested will write we will send full terms and particulars.

PREMIUMS OFFERED.

Besides paying a liberal commission, we are offering a series of attractive premiums to those who will secure new subscribers for us in the country churches. Write for terms and particulars to the Christian Advocate, Greensboro, N. C.

ALIEN RELIGIONS INVADING OUR SHORES.

More than twenty years ago, in a missionary sermon, we endeavored to show that the Christian people of the United States should press the cause of missions in self-defense. We took the position that if America failed to Christianize the pagan world, the result would be the paganizing of America. Time is already demonstrating that we were correct, notwithstanding some in our congregations were inclined to make big eyes at the suggestion.

The wonderful developments of the intervening years have, by improvements in rapid transit and the means of communication, brought all nations into close proximity, so that they are beginning to dwell together, and the social fabric of the world is rapidly becoming one. While this is a menace to our civilization, yet if we are true to our mission it will greatly faciliate the work of evangelizing the world, as, like Dagon these false religions must fall down and be broken to pieces in the presence of that form of Christianity which represents the true God. It is well to remind the church at home, however, that pagan religions can not be expected to fall to pieces in the presence of a Christianity which has abandoned the vital principle of a conscious and all-conquering faith.

Referring to the Alien Faiths in the United States the Methodist Recorder says: The United States is the land of religious freedom; hence many pagan and alien faiths have found an abiding place here and some of them flourish. A volume in proof, but not yet published by the Census Bureau, gives some most interesting facts on this subject. Besides more than two hundred sects of the Christian faith the United States is the home of many heathen beliefs, among which are Buddhists, Confucionists and Bahaists. Buddhism has its strength among the Chinese and the Japanese of this country. They have churches which are called "temples," but more familiarly known as "joss" houses. There are sixty-two Chinese and twelve Japanese temples in this country, confined principally to three states. New York has fifteen of these Chinese temples. There is no record of membership, and the Chinese have but one priest in this country, and they conduct no recognized system of worship and keep no Sabbath. The American-Japanese Buddhists are a progressive sect and quite missionary in character. The societies are well organized and each has a priest. San Francisco is headquarters of this sect and they have both journals and schools. The Hindoo religion is represented by organizations in New York, Pittsburg, San Francisco and Los Angeles. It was introduced in this country at the time of the World's Fair in 1893. This is represented by the Vedanta Society, and its aim is to harmonize all religious systems. Bahaism is a comparatively new sect and is both non-Christian and foreign. It was founded by a Persian leader, who claimed to be the forerunner "of him whom God would manifest," and called himself "Bab" or "the gate." Then came another Baha Ulla, who claimed to be the one whose coming had been foretold, and from him the real name of the body is derived. Thus it will be seen that heathenism has gotten quite a foothold in this country, that while we are carrying Christianity to the heathen, the heathen in turn are pushing their propaganda in this land of religious freedom.

METHODISM AND EDUCATION.

At the recent meeting of the General Conference of the Methodist Church of Canada, Rev. Dr. H. M. Dubose delivered a great address as the fraternal delegate of the Methodist Episcopal Church, South. In this as well as in several other deliverances lately Dr. Dubose has convinced many that in the hunt for Bishop timber at the recent General Conference, the supply was by no means exhausted. He has certainly shown himself to be an ecclesiastical statesman worthy to take his place among the foremost in the rank of eminent Methodists of his day.

We regret that we have not space to give our readers his message in full but must content ourselves with giving what he had to say with regard to Methodism and Education. He said:

Next to the call to Methodism to defend the purity and orthodoxy of its doctrines, the call to maintain its ideals and authority in education is important. This importance is predicted not alone of the innate significance of the matter, but of the organized movement which seeks to practically drive the church from the field of higher educaion.

An effort is making in our day to enslave the public opinion and the intellectual conscience of the future generations through a money control of the educational systems of the world. To the promoters of this movement the brains of youth are as so many measures of wheat, so many carcasses of swine and oxen, or so many tons of steel or barrels of oil to be cornered in the market for individual advantage and gain.

This movement has assumed two shapes; First, it has created colossal foundations and sustentation funds for the giving of a purely secular education, and for the pensioning of such teachers as can show certificates freeing them from the taint of connection with religious education; and, second, it deliberately in many instances—in most instances, in fact—plans to undermine and render ineffective the whole scheme of higher religious education, encouraging revolt and disloyalty amongst the fiduciary boards and faculties of the schools and colleges of the church. To such an extent has this gone in the States, and especially in those of the South, that not a few Methodist teachers, on the way to the financial salt licks of the millionaries, have been known to sneer at "Methodist Colleges" and the idea of church education in general. So quickly does the meat of Caesar breed a strut in the gait of the lifetime boarder.

This matter, which a little while ago was observed as a mere symptom, is now a disease, deep and virulent, and one that threatens to strip the church of Protestantism of half their potency as witnesses to the truth.

No such evil as this has before emerged in our times. The ascendency of the papacy in the Middle Ages was not so fatal to religion and truth as this threatened ascendency of mammon. The dogmatism of dollars is more to be dreaded than was even the dogmatism of the papacy.

Pius IX., in his encyclical of 1870, did two things: First, he made himself a vice god to the Romanist world, assuming infallibility, an attribute of the Godhead; then he undertook to tie up the progress of the world by demanding that men think only the thoughts of Rome. But the money power of today has gone beyond this. It not only proclaims itself a god, but it proposes to "settle the destinies of mankind" by buying up the schools and colleges of the land and suborning the teachers and faculties of the same so far as this may be possible.

Against this most insidious movement the Methodists of the world must, for their own part, consent and organize.

It is a profitable study—this of looking narrowly into the purpose of this movement of hostility to the church's educational ideals; this cult of the priesthood of the gold and silver eidolon.

As to motive. Beyond a doubt this so-called educational movement is a scheme of predatory wealth to settle its dominion over the race of the immediate future. Its thought is that by means of cruel tariffs, conscienceless exactions upon the toilers and the common ranks of life, it may not only maintain its hoards intact, but increase them to still more enormous figures.

But in an age and in a land in which all men are deluded with the false belief that they are free, this can be done only through falsely stimulated sentiment which crystalizes in ballots and the acts of assebmlies. Hence the effort to enslave public sentiment in the public school, the college, and the university. A generation educated under such conditions will make a subservient citizenship and return a public opinion enslaved and supine to the last degree.

This movement regards as education only that rote of instruction in the primaries and in the higher studies as disallows both the authority and the presence of the church in the work of intellectual enlightenment. It barks back to the tenet of the old Alexandrian ethical school of Zeno that virtue and morality can be uncovered in the life by a purely secular education.

What is more, this movement misrepresents the church's attitude in the matter of education by asserting that the church desires to supplement what is considered a secular training of the intellect with a special system of religious training. The truth is quite the contrary. The church has but one standard of education; and while it remits nothing imposed in the standards of secular education, it insists that training to be thorough should be religious—that is, that it should be reverent toward revealed truth.

The truth concerning this whole matter is that religious education is an education which is imparted in a religious atmosphere, and this atmosphere is unfriendly to schemes of the money lords of this world. Hence their Ishmaelitish diplomacies.

A POSSIBLE SOLUTION OF THE VANDERBILT MATTER.

Under this head in the last issue of the Nashville Christian Advocate has an interesting article written by Mr. W. B. Stubbs, late Secretary of the Laymen's Movement of our Church and a lawyer of ability. Mr. Stubbs writes as follows:

With the hope of aiding to bring to pass the peaceful settlement of the Vanderbilt matter referred to by Bishop Fitzgerald, permit me to make the following suggestions:

1. In the event of a lawsuit it will make little difference to the Church and the University which contention is sustained. Suppose the court decides that the General Conference should elect its trustees, they will in all probability be hereafter elected by the Board of Education on nomination or suggestion of the Vanderbilt Board, or vice versa.

But suppose the court should decide that the Board of Trust shall fill its vacancies, will the work or spirit of the institution be any less in keeping with the desire of the Church than before?

There seems to me to be no reason to fear such a result if the plain path marked out by the Commission be followed. I refer to the relation of the bishops to the University as a Board of Visitors or Supervisors. I understand that both factions agree that the bishops have visitorial power. If this be true, their special relation and duty to the University is to see that the Board of Trust (who are the executives or managers of the plant) shall conduct its affairs in keeping with the spirit and law of the trust. According to the Commission, their duty is as follows:

"The visitor is the judge or arbiter to decide all disputed questions not involving the integrity of the management of the fund or the observance of the statutes of the founder, and he alone can make regulations or by-laws that should bind its officers. By the common law the founder and his heirs are the visitors. But the foundation may provide for other visitors, and in England that office is generally withheld from the trustees who hold the fund in order that they may also be visited.

"The power is judicial, not executive or legislative. The visitor is to judge whether the acts of the trustees are within the laws of the institution, and whether their by-laws are in the spirit of the trust. The visitor is in no sense above the law of the institution, but his judgment as to matters within the law is necessarily supreme. This does not entitle them to interfere with the internal management of the affairs of the institution, so long as the Board of Trust do not violate the laws of the State or the charter granted to the institution by the State or the purpose of the settlers of the trust. But they do have the right of inspection and of general supervision in the sense of compelling the execution of the trust, even as to its internal management or policy in the spirit of its settlement, and so as to insure the observance of the charter, the condi-

tions of specific gifts, and the statutes of the State. On this point our conclussion is that under the charter of the University and the laws of Tennessee the bishops of the Methodist Episcopal Church, South, do sustain the relation of visitors to the Vanderbilt University."

The bishops, according to this finding, occupy the position of judging whether the trustees administer the trust in the spirit of the founders; and if the trustees should ever intend an attempt to do otherwise, it will become the duty of the bishops to see that they carry out the purpose in good faith.

Why, then, should there be any alarm or concern as to the result of the suit should one be begun? It is simply to settle the legal construction of the charter for the future guidance of all concerned.

2. Is any suit necessary? Would it not be a safe wise, and satisfactory settlement of the whole matter to agree that the trustees elect the same men chosen by the General Conference and let all the bishops resign as trustees and enter upon their duties as visitors, and in this way relieve themselves of the delicate situation of acting in the dual capacity of trustees and visitors? In the last-named capacity they may at any time be called upon to sit in judgment on their own acts, which is not a very pleasant position for a man to occupy.

Why can't the Church be saved the cost and inconvenience and unpleasant spectacle of brother going to law with brother?

OBSERVATIONS.

Weaverville College opened last week with a large attendance on the first day and the dormitory space had all been engaged before the opening day. President Dean has around him a splendid faculty of eight and the school is prepared to do perhaps better work than at any previous time. The students come from all sections of the State and from other States. The climate is perfect, the scenery unsurpassed, and the moral and religious advantages to be found in this community attract to Weaverville College a great many young people from long distances. Rev W. E. Poovey, the Weaverville pastor, has had much experience in school work and is fully in sympathy with young life and fits in perfectly as the College chaplain.

* * * *

Rev. W. A. Newell is closing four years of successful work at Tryon and Saluda. When he went there in 1907 the membership was about 25 at both points—now there are about 80. The salary has increased in even greater proportion and when he leaves in November his successor will find everything in good condition.

Bro. Newell has endeared himself to all the people by his preaching and magnetic spirit. During the quadrennium he has at times taught the school at Tryon and got hold of the young life of the community and all the children love "Uncle Mose", the term of endearment by which he is addressed by them. He has just completed a handsome church at Flat Rock and preaches there once or twice a month and a new church is being planned now at Tuxedo Cotton Mill with good prospect of early completion.

* * * *

The Church Extension work has grown to great proportions since that department was established by the General Conference of 1882. The money paid to the cause has carried incalculable blessing to many communities and each year the scope of its usefulness is enlarging.

The past quadrennium under the leadership of Dr. W. F. McMurry has been marked with greater progress than any previous decade. This is due, in part, to the accumulated momentum that this department has gathered throughout the past years of its existence but in large degree to the organized force and far-sighted wisdom of Dr. McMurry who has demonstrated extraordinary ability since he assumed the office of General Secretary of the Board in 1906.

He has by his energy and strong personality quickened the interest in Church Extension throughout the connection and the future promises still greater things from this important department of our work.

It is coming closer and closer to the people and the local Boards are intensifying this interest so that local laymen are entering more and more heartily into the work and magnifying its value in their own community.

The City Board of Church Extesion appeals in a very practical way and directly to the congregations represented in it and brings the laymen into fuller sympathy with the local needs, with the important resultant of larger blessings to, and deeper consecration of their own lives to the service of the Master and of the poor in this world's goods.

Asheville Methodism has a well organized City Board which holds monthly meetings. Last Tuesday night I attended the meeting in Central church. It was held at 7 o'clock so that the brethren could go direct from their palces of business and lunch together in the church diningroom, after which the business was disposed of. This Board has full control of all church property in the city. All proposed new buildings and all improvement of old ones must be passed on and approved by the Board before the work is done and all advanced steps in city mission work is planned and carried out under its direction. For some months a city missionary has been serving in the mission part of the city as the agent of the Board and plans are being considered now for the employment next year of one or more deaconesses. This meeting was well attended and was specially interesting to me from start to finish both on account of the important matters considered and the social and other benefits which are sure results of such fellowship. I was impressed too with the cosmopolitanism of Asheville as I looked around in that meeting of Methodist officials and noted the fact that aside from the native North Carolinians present England, Maine, Iowa, Maryland, South Carolina, Louisiana and other states had furnished Asheville with these good men.

S.

NOTES AND PERSONALS.

—Rev. L. T. Mann, of Reidsville, has just returned from his vacation. He called at the Advocate office Monday morning.

—Dr. Gross Alexander has been engaged to deliver some lectures before the Moody Bible Institute and the McCormick Theological Seminary in Chicago.

—Fifty-three ministers were ordained at the late session of the British Wesleyan onference. Among them was a son of Gipsy Smith, the famous evangelist.

—Rev. S. B. Turrentine, D. D., pastor of First Methodist church, Salisbury, returned last Saturday from his vacation and filled his pulpit last Sunday morning and night.

—Rev. J. W. Ingle, pastor of Walnut street church, Proximity, began revival services in his church on Sunday. Rev. J. H. Bradley, of Weddington, is assisting in the services.

—Rev. N. R. Richardson writes that he has received fifty-five on profession of faith in the meetings he has held this summer. He is assisting Rev. J. J. Eads in a meeting this week.

—Rev. R. G. Tuttle returned last Monday from Moravian Falls where he had spent the week before assisting the pastor of the Moravian Charge in a protracted meeting.—Elkin Times.

—Rev. A. R. Surratt closed a successful protracted meeting at Wesley Chapel, in the county, last week. Next Sunday afternoon Mr. Surratt will begin a series of revival meetings at Ebeneezer.—Lexington Dispatch.

—Rev. A. L. Stanford went to Winston-Salem Monday to meet his brother, Mr. E. D. Stanford, who arrived from Little Rock, Ark., to spend a short time with relatives in this state.—Lexington Dispatch.

—The Trustees and Sunday School of St. Pauls Methodist church are having shingles sawed to recover the church. Many repairs are to be made and the building will be repaired inside and out.—Lincoln County News.

—Rev. A. N. Lewis, of the Virginia Conference, has been in this county for several days, visiting relatives. He was accompanied by his wife and little child. On Sunday he was at his old home church, Rehobeth, and preached an edifying sermon.

—A Sunday School rally was held at Grace church Winston, last Sunday at 11 o'clock. Mrs. H. A. Hayes es and several children from the Children's Home were present and rendered an entertaining program of songs and recitations. Short addresses were made by Prof. J. T. Erwin and Mr. T. L. Rawley.

—The Lightbearers Society of the Methodist church rendered a delightful program at the evening service last Sunday, consisting of songs, recitations, etc. The little folk acquitted themselves with great credit, and the service was very much enjoyed by the large audience present.—Lexington Dispatch.

—The many friends of [illegible] loaf bread cooker will rejoice with them that their [illegible] old. And it Frank, has passed successfully through the man of a delicate surgical operation, the removal of a tumor from under the arm. The operation was performed by Dr. Harlan Shoemaker, of the Shelby hospital Friday.—Shelby Star.

—Bishop John C. Kilgo spent last Sunday in Birmingham, preaching at Ensley at II o'clock, and laying the corner-stone of the handsome new Methodist Church there in the afternoon. At the evening hour he occupied the pulpit of the First Church, delivering an eloquent and impressive sermon.—New Orleans Christian Advocate, Sept. 1st.

—The Guilford County Teachers' Institute which had been in session in this city for two weeks came to a close with a great rally on last Friday. This was the most largely attended institute ever held in the county. These institutes are of incalculable benefit to the cause of education, and it is encouraging to see this manifestation of growing interest in education.

—Mrs. Taylor, wife of Rev R. A. Taylor, of the Pleasant Garden Circuit, has been seriously ill at the home of her mother in Rowan county for several weeks. Brother Taylor was called to her bedside by wire on Tuesday, Aug. 30th. At last report she was not improving. We trust prayers may be heard for her recovery and that she may soon be restored to health.

—Rev. L. T. Hendren began a series of meetings at the M. E. church last week which is being attended by large congregations, with the best of attention, which shows they are greatly interested. The doors of the church were opened Sunday night and 18 members were added. The meeting will close some time this week.—Stokesdale Correspondent Greensboro Patriot.

—An Epworth League was organized at Burkhead church, Winston, last week. Mr. M. L. Lancaster was elected president; Miss Florence Blackwell, Mr. W. L. Thornton, Mr. J. J. Hamilton and Mr. H. L. Langley, vice-presidents; Mrs. H. L. Langley, secretary; Mrs. J. W. Futrell, treasurer; Miss Florence Blackwell, superintendent of the Junior League; and Mr. J. A. McGee, Epworth Era agent.

—Mrs. Lucy H. Robertson and party who spent the summer touring Europe, returned to Greensboro last week. The party visited Germany, Ireland, Scotland, England, France, Italy, Switzerland and Austria, besides attending the Passion Play and a visit to Stratford-on-Avon, they visited many other places of interest. Miss Fannie Strauss, who went over with the party, will remain a year studying in Europe.

—An occasion of great interest in Greensboro this week was the marriage on Tuesday evening of Miss Clara Ernestine Ware, daughter of Rev. and Mrs. W. R. Ware, to Mr. Clarence Arthur Kriechbaum, of Chambersburg, Pa. The ceremony took place at the residence on Summit Avenue and was peformed by the father of the bride assisted by Rev. E. K. McLarty, the pastor of the bride. The happy couple left immediately for a bridal trip North.

—At the meeting of the Woman's Home and Foreign Missionary Society of the North Carolina Synod, Evangelical Lutheran Church, held in Salisbury recently, five persons offered themselves for work in the foreign field, under the direction of the board. The candidates are as follows: Rev. R. A. Goodman, of Spencer; Clarence Norman, of Concord; J. K. Linn, of Rockwell, Rowan county; P. D. Brown, of Salisbury, and Miss Marie Yeager, of Charlotte.

—Rev. R. M. Taylor, presiding elder of the Mt. Airy District, has appointed Rev. T. E. Weaver, of the Boone Circuit, to Evangelistic work in the district for the remainder of the year; his appointments to be filled until conference by Rev. Mr. Downum, of the A. T. S. faculty, assisted by Rev. L. D. Cole at some of the churches nearest his home. We are all sorry to give Mr. Weaver up, even temporarily, but as he must go, we are glad the work is so well provided for.—Watauga Democrat.

—The camp meeting at Bethlehem, on the Pleasant Garden Circuit, continued through last week. The weather was very inclement most of the time and the crowds in attendance after Sunday were small. Notwithstanding the hindrances, there were quite a number of converts. The ministers in attendance were Rev. W. R. Ware, presiding elder, Revs. E. K. McLarty, C. A. Wood, J. E. Woosley, J. W. Ingle, C. H. Caviness, S. T. Barber, and the pastor, Rev. R. A. Taylor, who was called away by the illness of his wife on Tuesday.

NORTH CAROLINA WORK IN HOLSTON.

Published Sunday schools of Southern Methodism in Holston had a larger enrollment of scholars than the enrollment of church members of its societies in 1908. It had 760 schools with 64,450 scholars, while the Tennessee conference reported 573 schools and 41,934 scholars. In 1909 the Holston schools numbered 754 with 63,915 scholars and Tennessee schools 587, with 41,431 scholars. In 1909 the church members in Holston numbered 68,553 and in the Tennessee Conference 68,526. The Virginia Conference in 1908 reported 792 schools with 73,764 scholars and a church membership of 104,108. The collections in the Sunday schools of Holston for 1909, reported in the "Annual," are $3,927.00 for missions, for Children's Day Fund, $644.00 and for "other objects," $17,824.00. Total raised in the schools, $22,013.00. The charges reporting collections on "Children's Day" number 95, those raising the collection for missions number 96, and 27 charges made no report of collection for "other objects." The comparison of the collection for missions and for "Children's Day Fund" by about the same number of charges is rather interesting. The increase in the collections for missions alone being equal to the entire collection on "Children's Day." While it is not very easy to say which of these collections has been taken for the longest time, it is evident on looking over the tables in the "Annual," that the collection for missions has the larger amounts in those charges taking both collections.

Centenary Station, Chattanooga, which has the largest Sunday-school in Holston, raised in the Sunday-school for missions, $306.00 and for Children's Day Fund, $28.00. Cleveland Station, $135.-00 for missions and $7.00 for Children's Day Fund, Broad Street Station, Knoxville, $100.00 for missions and $16.00 for the Children's Day Fund; Sweetwater Station, $56,00 for missions and $10.00 for Children's Day Fund. In a few instances the collection for Children's Day exceeds that for missions and these are country charges.

The collections made in the Sunday schools for missions have been applied by the pastors to the assessment for missions on each charge. This may account in some measure for the difference of amounts.

The collections made on "Children's Day," after taking 10 per cent for "General Sunday School Board," and 10 per cent for "General Board of Education," are to be used by the Sunday School Board of each Annual Conference to supply the truly destitute or mission Sunday schools with needed literature of the church publications. As to how this fund is administered by the several boards cannot well be stated, as each board has the authority to make its own conditions for all help extended to needy Sunday schools.

The Holston Board in its last report says "All applications for aid in the form of literature shall be made by superintendents and endorsed by pastors before the same can be granted.

The Treasurer's statement of collections and disbursement for needy schools is $584.75, amount of collections in 1909, and $395.64 paid for literature and Children's Day programs. How much of the $395.64 was used for programs does not appear in the board's report to the Conference, nor is there any reference in this report to the help given during the year to needy schools. Estimating that $300.64 was used to help the needy schools and $95.00 for programs to encourage the schools to hold Children's Day services, it would seem that 50 per cent of this fund was used for needy schools.

There are a large number of country schools in Holston that need some assistance from the "Sunday School Board" in supplying lesson helps and good reading for both teachers and scholars. The nickle and penny collections in these schools do not furnish enough lesson helps and picture cards for the children and the Sunday School Magazine, "Primary Teacher," and "Visitor" are not found in some country charges and schools. There are about 250 Sunday schools in the "Domestic Mission" charges of Holston and a large number of these are in churches very weak in financial support for the pastors. One of the better charges with 6 Sunday schools and 500 scholars has been reported by its pastor as being supplied, only, with senior and junior quarterlies and a small number of picture cards for the little children.

One Sunday school magazine in a school of near 200 scholars with no "visitors" or other periodicals, either for the young people or the children. This is not a back country charge but some of its people are poor. There is no more important interest in hands of Methodist pastors than the efficient care of the rural Sunday schools, scattered sometimes over wide extent of country. The children in these schools should not be neglected.

J. R. Payne.

August 13, 1910.

A DUTY TO OURSELVES AND THE NATION.

By Bishop W. A. Candler.

Let not our people forget the building of our representative church at Washington, D. C., our national capital.

There is not a capital in Christendom in which the churches are as poor when compared with the other public buildings.

The splendid structure in which our Congress assembles is one of the finest of all the parliament houses in the world. The new library is without a superior of its kind anywhere. But there is not at Washington a real, first-class church building comparable to the public buildings of the city. This blemish upon our national capital discredits us as a people and damages the cause of Christianity among us. It impresses visitors to the city, both foreigners and our own people, that religion holds a secondary place in the thought of the nation. It may account in part for the failure of many of our public men to attend public worship and live godly lives during their stay at the capital. The constant impression of great buildings for political uses and poor edifices for religious purposes is not calculated to stimulate piety and stir religious zeal.

In Edinburgh is St. Giles, in London St. Paul's and Westminister Abbey, in Paris, Notre Dame, in Mexico City the great cathedral near the palace; but in Washington City there is not to be found a church that approaches the buildings of the Federal government in impressiveness. The fact is partly explained by the separation of Church and State under our system of government. It is also in part attributable to the fact that our national capital is not a wealthy commercial metropolis like London and Paris. The people of Washington are people of small means, many of them engaged in the service of the government on small and uncertain salaries; and hence they are unable to build there such churches as befit the place. This means that if ever such houses of worship adorn the national capital, they must be erected largely by the liberality of Christian people throughout the republic. Every great denomination in the land owes it to itself and to the nation to build at least one representative church in Washington.

This duty has been recognized by thoughtful people in most of the great churches. The Episcopalians have begun a movement in that direction, and recently a large bequest was made for the building of their Washington cathedral. The Presbyterians are moving for such a houst of worship there, as the Northerns Methodists and Lutherans and Baptists did years ago. Of course the Roman Catholics are alive to the needs and opportunities of the situation.

The Methodist Episcopal Church, South, rests under a similar obligation to the nation. The second largest Methodist body in the United States and in the world, our Church must do its part at the national capital of our country. Our duty and our interests coincide in this greater matter.

Accordingly our General Conference which met in Birmingham, Ala., in 1906 took steps for the erection of a representative church at Washington, and our General Conference which met in Asheville, N. C., this year took still more advanced action on the subject. We cannot turn back from the task—a task which is not a heavy one for so strong a Church as ours. To delay the work will discredit us; to fail in it would disgrace us. But we will not, we must not fail.

Let all our people respond liberally to the appeals of Rev. George S. Sexton, D. D., the agent appointed by the General Conference to prosecute this important work. Under the plans of the national building committee subscriptions may be made payable in annual installments running through as much as five years. In this way most any member of the Church who cares for this work may have a part in it, and every one among us should wish to have a part in it.

This church will in time become one of the historic structures at the national capital. Let us make it worthy of our great Church. Its foundations ought to be laid at an early day, and then the work should go on without interruption until the capstone is brought forth amid the rejoicings of all our people.

As chairman of the committee appointed by the General Conference to direct the canvass for funds, I ask all our members and friends to give prompt and generous assistance to this important enterprise.

OKLAHOMA LETTER ON THE WING.

Dear Brother Blair:—

Among the books, papers, and magazines which I dropped into my suitcase, Friday, with which to while away the hours, on the train, was the North Carolina Christian Advocate of Aug. 18th.

This morning, Saturday, after a delightful breakfast, on the Pullman, while speeding along on the limited, through East Tennessee, I read almost every word in the issue, and am so impressed with its contents that I am constrained to write you. I think our North Carolina Christian Advocate ranks among our best Church organs.

That editorial (selected) on the first page, is a gem—a perfect classic on "Where Shall the Young Man Go to College?" It should be re-read, memorized by all Methodists, and repeated over and over again, until its import is thoroughly understood and all our people are made to cry out as with one voice, It shall be done. It shall be done.

Only education by Christian men within the pales of the church can approximate the training and influence of the mother heart in the home.

Parents may risk free tuition in the High Schools of the State for the preparation of their sons and daughters for college, provided the mother heart dominates, shapes, and directs their lives, but when the son and the daughter leave the parental roof to enter college for four years, a destiny determiner, one way or the other, it means everything to have them under the next best influence to the mother heart in the home, namely, teachers thoroughly Christian and indoctrinated in faith and sympathy similar to that of the home. The Christian ethics of both professors and President, should be thoroughly furnished with good works, ever abounding in the faith. There is so much fake, hoodooism, and insincerity in what the Presidents and Chancellors of some of our institutions do and say, that it is no wonder that so many of our boys and girls return from college indifferent toward moral life and Church work, indeed, really alienated from it, and robbed of the genuine fiber and excellence of manhood and womanhood. The realities of life to them have not even been touched. A boy or girl is advantaged a thousand times to pay tuition in his Church college with the seal of his mother's faith upon and in his diploma, than to receive at this critical period of life, free tuition in and at the hands of the State.

The one is essentially Christian, the other is not, cannot be, is not intended to be. Its only aim is, citizenship. Let our editors publish abroad the true doctrine. The crowning day will come.

So far as I am concerned, I am thoroughly saturated with the idea and the wisdom of the same, that a man must have religion or else he cannot teach it, that a college President and his faculty must have "tasted of the good things," have a creed, and be loyal to the same, else the institution over which they preside is unchristian, is secular and in such instances, because of their own disregard of the will and faith of the Church, the Church should weed the garden, immediately, and enthrone men in whom there is no half-heartedness, no languishing, no uncertain sounds, no shadow of turning.

That letter of Dr. Charles Foster Smith, reveals, exactly, what I felt Bishop Hendrix and his colleagues were keeping unto themselves. I heard the discussion at the General Conference, at Asheville, I have read every article published concerning it, the whys and wherefores, and in it all and through it all, nowever hard I have tried to rid my mind of it, the facts that this letter "lets out of the wallet," have lingered with me, and, now, my convictions are confirmed and I dare say, it is the case with the great body of the Church. What a great pity! I know of no braver act of heroism within the Church than the magnificent leadership of Bishop Hoss against any such semblance of cunning and stealth to rob our Church of its own under the pretense of loyalty, in behalf of a broader and more liberal policy that Vanderbilt may no more be a "little Methodist College," but sink to higher heights by coming into the hands of a self-perpetuating Board, and, thereby, acquiring the possession of millions which will secular-

ize it, and develop a great free, unhampered institution, like Chicago University, Columbia, or some other like institution above Mason and Dixon line. The idea seems to be wholly wrong, wholly out of harmony with our economy. The canon by which to judge the merits of any school is the interpretation of the Master of the widow's mite.

Notwithstanding the smallness (?) of a college conducted by the Church, in the eyes of Chancellor Kirkland, Bishop Hendrix, and Dr. Smith, if it be in the kingdom and do kingdom work, and bring young men and women into the kingdom and faith of their fathers, it is greater than greater Vanderbilt, or any other institution considered as an ideal for it to attain, not in the kingdom and not doing kingdom work. That must be the idea of Bishop Hoss and the great body of the Church is patiently waiting by his side in the hope of certain victory.

But here I am on the French Broad, approaching Asheville, and, in a few minutes I shall be going down the mountains to Salisbury where my precious wife and babe, whom I left 12 weeks ago, to spend the summer in Franklin, are to meet me. Speed on, old train. This meeting is more vital to me, though too my Church and her interests are near unto my life.

I may remark that I am off on a vacation for this meeting, that we may go down into Stanly and spend three or four weeks with my old father, 81 years, a deep-died Methodist, strong in the faith, waiting the roll-call, to meet his beloved companion, our mother, on high.

There we will rest under the old vine and fig tree, in reunion with the old family, sit under the shade of the spreading oaks and drink from the old well. I shall enjoy it, I need the rest. I have for three months, in a temperature ranging from 90 to 108, busied myself in going up and down in great Oklahoma, in behalf of Our Oklahoma City College for young women, preaching the gospel of high ideals and standards in education, and stiring and making sentiment for the institution. I have met with great success. The ears of the people are open to the needs of such an institution as ours, and their purse strings are loose to substantial aid.

The administration building is progressing nicely. It is 192½ feet square, in the form of a Greek Cross, three stories high, modern, up-to-date in every sense, and fire-proof. Seven dormitories are to be constructed. Four on one side of the campus and three on the other. They are to be wholly modern, up-to-date, fire-proof, and to accommodate 500 girls. The institution stands back in the center of a level section of land, a high plateau, presenting a most imposing scene and all surrounded by a view almost indescribable. It is a unique proposition, a great institution and the people of the whole Church are watching it with eager eye.

I am happy in my work. It is a great inspiration to formulate the first course of work, make the first catalogue, select the first faculty and set up standards and ideals that are true and wholesome and that shall remain for the coming years. I shall do my best. Geo. H. Crowell.

"ONE CHRISTIAN IN YOUR CONFERENCE!"

Over thirty years ago, in Greensboro, an old doctor (now in heaven) said to me: "Brother Betts, you have one Christian in your Conference." I quickly told him I thought they were all Christians. He explained. Rev. J. A. Cunninggim had consulted him and he told him tobacco was injuring him. The good man said: "Dr. Glenn, I will never touch tobacco again. I have no right to ruin this body that God has given me."

Greensboro, N. C. A. D. Betts.

"It is our yesterdays that give force and character to our present deeds."—Parker.

At a Christian convention of Indian men, held not long since, it was found that of the audience of 200, 100 were tithe givers. If half the men of Southern Methodism did as well, all our Church financial problems would be solved and our share of world-evangelism would be an assured fact. Why should we not? Why shouuld you not?

Infinite love follows us everywhere, and we are ever trying to escape from it; it is everywhere, and we do not perceive it. We call ourselves alone when we have only God with us. He does all for us, and we do not trust in him; we despair when we have no other resource than his providence, and count for nothing infinite love and infinite power.—Fenelon.

Our Children's Home Department

Edited by Supt. H. A. Hayes

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A Treat.

We have had occasion before to express our appreciation of Capt. T. L. Rawley's class of men in Centenary Sunday school, Winston-Salem. We are again brought under obligations to this magnificent class.

Last Sunday afternoon this class came in a body to make us a visit. We were glad to see them, for their own sakes. But our welcome was none the less cordial on account of the fact that our visitors brought a wagon load of fine watermelons. The feast was spread. Divine blessings were invoked by Rev. W. A. Lambeth. Then the fun began. It would have stirred the heart of a mummy to see the little folks revelling in the crimson hearts of the delicious fruit. They filled themselves to the brim, and then the rich juices overflowed and ran down their garments, like the oil upon Aaron's beard.

After the feast we assembled in our little school house, where the children sang for the visitors, and words of appreciation and encouragement were spoken by Rev. J. E. Abernethy and others of our guests.

The memory of this visit will linger in our minds for many a day.

Burdens and Blessings.

During the visit of Capt. Rawley's class, Mr. C. B. Watson made a notable speech. He said that when the proposition was made that the Children's Home should be located in Winston he anticipated that a large part of the expense of supporting the Home would fall on the Winston Methodists, and he expressed the fear that this might prove a heavy burden. He declared, however, that the Children's Home had proved not a burden but a blessing, and that his people were being richly repaid for all that they were doing for the children.

"I'll Sleep On The Floor."

Yes, we are full—full to the brim. Every sleeping place, every seat at the tables is taken. But a few days ago a case so urgent was presented that we agreed to take three more children. We don't know where we will put them, but it has been said that "love always finds a way." And it was love that suggested a plan. One of our dear little girls said, "Please let them come: I will sleep on the floor and give one of them my place." Oh! that our Heavenly Father would put it into the hearts of His people who are able that they should make some sacrifice to provide shelter and safety for the little ones who are pleading to come in.

Bread.

Bread has been called "The staff of life." Bread that is badly cooked might more properly be called "the club of death." Certain it is that poor cooking is the fruitful source of manly ills and much suffering.

Cooking should be classed as one of the fine arts. Certainly no other art sustains such an intimate relation to the happiness of mankind.

In our Home we have from the first stressed the importance of good cooking. The results have justified our attention to this subject. Our children are remarkably healthy and vigorous. We are sure that this is due more to a simple diet of well-cooked food than to anything else.

A Proud Father.

Speaking of cooking, while our visitors were with us last Sunday they went into our kitchen . There they saw great stacks of beautiful loaf bread cooked by one of our girls only fourteen years old. And it was good to eat—simply delicious. Every man wanted a large slice—and got it—and enjoyed it. We were proud of our talented and accomplished daughter, more so than if she had produced a poem or a picture.

A Good Example.

Mrs. N. R. Richardson, wife of the efficient pastor of the Mount Pleasant circuit, writes that the ladies on that circuit are preparing a box of canned fruit for the Home. They hope to have two or three hundred cans. What a help that will be during the coming winter. We hope that many others will do likewise.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING AUGUST 31, 1910.

Salem Sunday School, Stocksville, $1.05; Holmes Memorial, Salisbury, $2.20; Shoal Creek, Whittier, $2.85; First Church, Salisbury, $9.08; Lowell Sunday School, $1.90; Morven Sunday School, $3.65; Fairview Sunday School, Linney, $6.54; Elk Park Sunday School, $14.25; New Hope Sunday School, Winston-Salem, $1.25; St. Paul's Sunday School, Bost Mills, $2.00; Dillsboro Sunday School, $1.50; Stoneville Sunday School, $1.50; Antioch Sunday School, $1.24; Salem Sunday School, Reidsville, $2.12; Oak Hill Sunday School, Waynesville, $1.03. Total, $52.16. Previously reported for fifth Sunday in July, $921.82. Total reported for fifth Sunday in July, $973.98.

Cash.

Washington St. Church, High Point, $44.45; Mt. Olivet Church, Concord, Ladies H. M. S., $13.00; New London Circuit, $7.00; Centenary Baraca Class, Winston-Salem, $8.33. Total, $72.78.

Supplies.

Main St., Epworth League, Salisbury, one box clothing, linens, Bibles, and cash, 51 cts.; Lafayette St. Church, Shelby, 1 box clothing, etc.; Knox's Chapel Epworth League, Mt. Ulla, 1 box clothing; no name, 1 blanket; no name, 1 box clothing, shoes, and groceries; no name, 1 box potatoes and groceries; New London Epworth League, 1 box clothing; Shiloh Sunday School, Lilesville Circuit, 1 box clothing; W. H. M. Society, Boonville, 1 box clothing, etc; Shady Grove Ladies' Aid Society— Jonathan charge, 1 quilt; Junior League and Sunday School, North Asheville, 1 box clothing, etc.; Davidson Epworth League, 1 box supplies; Mrs. G. L. Miller, Winston-Salem, six cans fruit.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING AUGUST 27, 1910.

Subscribed.

Mocksville, R. F. D. 5: Robt. A. Foster, $1.25. Mocksville, R. F. D. 1: S. J. Smoot, $1.00; D. M. Cartner, $2.00; G. W. Wilson, $1.00; J. F. Cartner, $1.00; W. A. Cartner, $10.00; Miss Mattie Cartner, $1.00; T. W. Cartner, $1.00; J. D. Cartner, $1.00; J. L. Cartner, $1.00. Mocksville: Rev. P. E. Parker, $5.00. Statesville, R. F. D. 4: Prof. E. O. Shaver, $1.00. Hot Springs: J. B. Martin, $10.00; J. B. House, $10.00; T. B. Ebbs, $25.00; Herman Arial, $1.00; R. P. Parton, $2.00; W. T. Davis, $5.00; Wayne B. Weaver, $5.00; H. P. Rich, $25.00; J. A. Broobs, $5.00; Rev. C. R. Allison, $10.00. Waterboro, S. C.: J. G. Padgett, $1.00. Tennelina: H. J. Fleming, $1.00. Delta, Col.: Mr. and Mrs. Wm. Lamont, $3.00. Knoxville, Tenn.: C. P. Price, $1.00. Asheville: Thos. C. Smith, $25.00. Walkertown: W. N. Poindexter, $50.00. Concord: J. A. Goodman, $100.00. Andrews: Jno. M. Whisenhunt, $5.00. Total, $310.25.

Cash.

C. P. Price, $1.00; Mr. and Mrs. Wm. Lamont, $3.00; H. J. Fleming, $1.00; J. G. Padgett, $1.00; Herman Rial, $1.00; T. B. Ebbs, $12.50; Rev. P. E. Parker, $5.00; Miss Mattie Cartner, $1.00; W. A. Cartner, $10.00; J. F. Cartner, $1.00; G. W. Wilson, $1.00; P. M. Cartner, $2.00; S. J. Smoot, $1.00; J. A. Goodman, $100.00; Jno. W. Whisenhunt, $5.00. Total, $145.50.

Paid on Former Subscriptions.

J. W. McKenny, Pilot Mountain, $5.00; Dr. M. L. Smoot, Salisbury, $45.00; Mrs. W. H. Thompson, Shelby, $5.00; J. A. Brooks, Salisbury, $2.00; W. A. Harbison, Morganton, $5.00; Jas. E. Lambeth, Thomasville, $10.00; Chas. F. Lambeth, Thomasville, $10.00; J. W. Alexander, Hayesville, $1.00; N. G. Kirkman, High Point, $5.00; A. G. Lyman, Morganton, $2.50; V. M. Spencer, Greensboro, $1.00; I. M. Reynolds, Greensboro, $1.00; Rev. W. L. Dawson, Guilford College, $25.00; B. F. Ivey, Norwood, $5.00; S. A. Ashe, Whittier, $1.00; W. W. Garwood, Mocksville, $1.00; G. H. Meyers, Winston-Salem, $1.00; H. W. Holt, Spencer, $5.00; H. B. Slack, Greensboro, $1.00; Mrs. Lucy Sink, Salisbury, $1.00; H. E. Ross, Whitney, $2.50; N. M. Bales, Jamestown, $1.00; Frank Gurley, High Point, $12.50; Jno. Jones, Greensboro, $5.00; Rev. G. H. Christenbery, Biltmore, $2.00; J. H. Mecum, Walkertown, $2.00; Asheville: J. W. Eidson, $25.00; Edwin L. Brown, Jr., $12.50; Geo. L. Hackney, $12.50; H. A. Dunham, $25.00; T. L. Frierson, $2.50; Dr. G. D. Gardner, $2.00; J. M. Hearne, $5.00; Chas. Henniger, $2.50; S. T. Logan, $5.00; A. H. Mills, $3.00; B. L. Ownbey, $5.00; Mrs. Irene Poindexter, $10.00; F. Stikeleather, Jr., $2.50; F. A. Shuford, $4.00; Manus Screamer, $2.00; H. M. Weir, $2.00; Mrs. W. V. Lowe, $2.00; J. E. Divelbiss, $5.00. Total, $285.00.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

In the midst of the preparation of the matter for this issue the editor was seized with a virulent attack of tonsilitis and has been confined to his bed for several days. At this writing there are indications of improvement and he hopes to be able for duty in a few days.

See our appeal on the first page. We want a good live agent in every country church and if those interested will write we will send full terms and particulars.

PREMIUMS OFFERED.

Besides paying a liberal commission, we are offering a series of attractive premiums to those who will secure new subscribers for us in the country churches. Write for terms and particulars to the Christian Advocate, Greensboro, N. C.

ALIEN RELIGIONS INVADING OUR SHORES.

More than twenty years ago, in a missionary sermon, we endeavored to show that the Christian people of the United States should press the cause of missions in self-defense. We took the position that if America failed to Christianize the pagan world, the result would be the paganizing of America. Time is already demonstrating that we were correct, notwithstanding some in our congregations were inclined to make big eyes at the suggestion.

The wonderful developments of the intervening years have, by improvements in rapid transit and the means of communication, brought all nations into close proximity, so that they are beginning to dwell together, and the social fabric of the world is rapidly becoming one. While this is a menace to our civilization, yet if we are true to our mission it will greatly faciliate the work of evangelizing the world, as, like Dagon these false religions must fall down and be broken to pieces in the presence of that form of Christianity which represents the true God. It is well to remind the church at home, however, that pagan religions can not be expected to fall to pieces in the presence of a Christianity which has abandoned the vital principle of a conscious and all-conquering faith.

Referring to the Alien Faiths in the United States the Methodist Recorder says: The United States is the land of religious freedom; hence many pagan and alien faiths have found an abiding place here and some of them flourish. A volume in proof, but not yet published by the Census Bureau, gives some most interesting facts on this subject. Besides more than two hundred sects of the Christian faith the United States is the home of many heathen beliefs, among which are Buddhists, Confucionists and Bahaists. Buddhism has its strength among the Chinese and the Japanese of this country. They have churches which are called "temples," but more familiarly known as "joss" houses. There are sixty-two Chinese and twelve Japanese temples in this country, confined principally to three states. New York has fifteen of these Chinese temples. There is no record of membership, and the Chinese have but one priest in this country, and they conduct no recognized system of worship and keep no Sabbath. The American-Japanese Buddhists are a progressive sect and quite missionary in character. The societies are well organized and each has a priest. San Francisco is headquarters of this sect and they have both journals and schools. The Hindoo religion is represented by organizations in New York, Pittsburg, San Francisco and Los Angeles. It was introduced in this country at the time of the World's Fair in 1893. This is represented by the Vedanta Society, and its aim is to harmonize all religious systems. Bahaism is a comparatively new sect and is both non-Christian and foreign. It was founded by a Persian leader, who claimed to be the forerunner "of him whom God would manifest," and called himself "Bab" or "the gate." Then came another Baha Ulla, who claimed to be the one whose coming had been foretold, and from him the real name of the body is derived. Thus it will be seen that heathenism has gotten quite a foothold in this country, that while we are carrying Christianity to the heathen, the heathen in turn are pushing their propaganda in this land of religious freedom.

METHODISM AND EDUCATION.

At the recent meeting of the General Conference of the Methodist Church of Canada, Rev. Dr. H. M. Dubose delivered a great address as the fraternal delegate of the Methodist Episcopal Church, South. In this as well as in several other deliverances lately Dr. Dubose has convinced many that in the hunt for Bishop timber at the recent General Conference, the supply was by no means exhausted. He has certainly shown himself to be an ecclesiastical statesman worthy to take his place among the foremost in the rank of eminent Methodists of his day.

We regret that we have not space to give our readers his message in full but must content ourselves with giving what he had to say with regard to Methodism and Education. He said:

Next to the call to Methodism to defend the purity and orthodoxy of its doctrines, the call to maintain its ideals and authority in education is important. This importance is predicted not alone of the innate significance of the matter, but of the organized movement which seeks to practically drive the church from the field of higher educaion.

An effort is making in our day to enslave the public opinion and the intellectual conscience of the future generations through a money control of the educational systems of the world. To the promoters of this movement the brains of youth are as so many measures of wheat, so many carcasses of swine and oxen, or so many tons of steel or barrels of oil to be cornered in the market for individual advantage and gain.

This movement has assumed two shapes; First, it has created colossal foundations and sustentation funds for the giving of a purely secular education, and for the pensioning of such teachers as can show certificates freeing them from the taint of connection with religious education; and, second, it deliberately in many instances—in most instances, in fact—plans to undermine and render ineffective the whole scheme of higher religious education, encouraging revolt and disloyalty amongst the fiduciary boards and faculties of the schools and colleges of the church. To such an extent has this gone in the States, and especially in those of the South, that not a few Methodist teachers, on the way to the financial salt licks of the millionaries, have been known to sneer at "Methodist Colleges" and the idea of church education in general. So quickly does the meat of Caesar breed a strut in the gait of the lifetime boarder.

This matter, which a little while ago was observed as a mere symptom, is now a disease, deep and virulent, and one that threatens to strip the church of Protestantism of half their potency as witnesses to the truth.

No such evil as this has before emerged in our times. The ascendency of the papacy in the Middle Ages was not so fatal to religion and truth as this threatened ascendency of mammon. The dogmatism of dollars is more to be dreaded than was even the dogmatism of the papacy.

Pius IX., in his encyclical of 1870, did two things: First, he made himself a vice god to the Romanist world, assuming infallibility, an attribute of the Godhead; then he undertook to tie up the progress of the world by demanding that men think only the thoughts of Rome. But the money power of today has gone beyond this. It not only proclaims itself a god, but it proposes to "settle the destinies of mankind" by buying up the schools and colleges of the land and suborning the teachers and faculties of the same so far as this may be possible.

Against this most insidious movement the Methodists of the world must, for their own part, consent and organize.

It is a profitable study—this of looking narrowly into the purpose of this movement of hostility to the church's educational ideals; this cult of the priesthood of the gold and silver eidolon.

As to motive. Beyond a doubt this so-called educational movement is a scheme of predatory wealth to settle its dominion over the race of the immediate future. Its thought is that by means of cruel tariffs, conscienceless exactions upon the toilers and the common ranks of life, it may not only maintain its hoards intact, but increase them to still more enormous figures.

But in an age and in a land in which all men are deluded with the false belief that they are free, this can be done only through falsely stimulated sentiment which crystalizes in ballots and the acts of assemblies. Hence the effort to enslave public sentiment in the public school, the college, and the university. A generation educated under such conditions will make a subservient citizenship and return a public opinion enslaved and supine to the last degree.

This movement regards as education only that rote of instruction in the primaries and in the higher studies as disallows both the authority and the presence of the church in the work of intellectual enlightenment. It harks back to the tenet of the old Alexandrian ethical school of Zeno that virtue and morality can be uncovered in the life by a purely secular education.

What is more, this movement misrepresents the church's attitude in the matter of education by asserting that the church desires to supplement what is considered a secular training of the intellect with a special system of religious training. The truth is quite the contrary. The church has but one standard of education; and while it remits nothing imposed in the standards of secular education, it insists that training to be thorough should be religious—that is, that it should be reverent toward revealed truth.

The truth concerning this whole matter is that religious education is an education which is imparted in a religious atmosphere, and this atmosphere is unfriendly to schemes of the money lords of this world. Hence their Ishmaelitish diplomacies.

A POSSIBLE SOLUTION OF THE VANDERBILT MATTER.

Under this head in the last issue of the Nashville Christian Advocate has an interesting article written by Mr. W. B. Stubbs, late Secretary of the Laymen's Movement of our Church and a lawyer of ability. Mr. Stubbs writes as follows:

With the hope of aiding to bring to pass the peaceful settlement of the Vanderbilt matter referred to by Bishop Fitzgerald, permit me to make the following suggestions:

1. In the event of a lawsuit it will make little difference to the Church and the University which contention is sustained. Suppose the court decides that the General Conference should elect its trustees, they will in all probability be hereafter elected by the Board of Education on nomination or suggestion of the Vanderbilt Board, or vice versa.

But suppose the court should decide that the Board of Trust shall fill its vacancies, will the work or spirit of the institution be any less in keeping with the desire of the Church than before?

There seems to me to be no reason to fear such a result if the plain path marked out by the Commission be followed. I refer to the relation of the bishops to the University as a Board of Visitors or Supervisors. I understand that both factions agree that the bishops have visitorial power. If this be true, their special relation and duty to the University is to see that the Board of Trust (who are the executives or managers of the plant) shall conduct its affairs in keeping with the spirit and law of the trust. According to the Commission, their duty is as follows:

"The visitor is the judge or arbiter to decide all disputed questions not involving the integrity of the management of the fund or the observance of the statutes of the founder, and he alone can make regulations or by-laws that should bind its officers. By the common law the founder and his heirs are the visitors. But the foundation may provide for other visitors, and in England that office is generally withheld from the trustees who hold the fund in order that they may also be visited.

"The power is judicial, not executive or legislative. The visitor is to judge whether the acts of the trustees are within the laws of the institution, and whether their by-laws are in the spirit of the trust. The visitor is in no sense above the law of the institution, but his judgment as to matters within the law is necessarily supreme. This does not entitle them to interfere with the internal management of the affairs of the institution, so long as the Board of Trust do not violate the laws of the State or the charter granted to the institution by the State or the purpose of the settlers of the trust. But they do have the right of inspection and of general supervision in the sense of compelling the execution of the trust, even as to its internal management or policy in the spirit of its settlement, and so as to insure the observance of the charter, the condi-

tions of specific gifts, and the statutes of the State. On this point our conclussion is that under the charter of the University and the laws of Tennessee the bishops of the Methodist Episcopal Church, South, do sustain the relation of visitors to the Vanderbilt University."

The bishops, according to this finding, occupy the position of judging whether the trustees administer the trust in the spirit of the founders; and if the trustees should ever intend an attempt to do otherwise, it will become the duty of the bishops to see that they carry out the purpose in good faith.

Why, then, should there be any alarm or concern as to the result of the suit should one be begun? It is simply to settle the legal construction of the charter for the future guidance of all concerned.

2. Is any suit necessary? Would it not be a safe wise, and satisfactory settlement of the whole matter to agree that the trustees elect the same men chosen by the General Conference and let all the bishops resign as trustees and enter upon their duties as visitors, and in this way relieve themselves of the delicate situation of acting in the dual capacity of trustees and visitors? In the last-named capacity they may at any time be called upon to sit in judgment on their own acts, which is not a very pleasant position for a man to occupy.

Why can't the Church be saved the cost and inconvenience and unpleasant spectacle of brother going to law with brother?

OBSERVATIONS.

Weaverville College opened last week with a large attendance on the first day and the dormitory space had all been engaged before the opening day. President Dean has around him a splendid faculty of eight and the school is prepared to do perhaps better work than at any previous time. The students come from all sections of the State and from other States. The climate is perfect, the scenery unsurpassed, and the moral and religious advantages to be found in this community attract to Weaverville College a great many young people from long distances. Rev W. E. Poovey, the Weaverville pastor, has had much experience in school work and is fully in sympathy with young life and fits in perfectly as the College chaplain.

* * * *

Rev. W. A. Newell is closing four years of successful work at Tryon and Saluda. When he went there in 1907 the membership was about 25 at both points—now there are about 80. The salary has increased in even greater proportion and when he leaves in November his successor will find everything in good condition.

Bro. Newell has endeared himself to all the people by his preaching and magnetic spirit. During the quadrennium he has at times taught the school at Tryon and got hold of the young life of the community and all the children love "Uncle Mose", the term of endearment by which he is addressed by them. He has just completed a handsome church at Flat Rock and preaches there once or twice a month and a new church is being planned now at Tuxedo Cotton Mill with good prospect of early completion.

* * * *

The Church Extension work has grown to great proportions since that department was established by the General Conference of 1882. The money paid to the cause has carried incalculable blessing to many communities and each year the scope of its usefulness is enlarging.

The past quadrennium under the leadership of Dr. W. F. McMurry has been marked with greater progress than any previous decade. This is due, in part, to the accumulated momentum that this department has gathered throughout the past years of its existence but in large degree to the organized force and far-sighted wisdom of Dr. McMurry who has demonstrated extraordinary ability since he assumed the office of General Secretary of the Board in 1906.

He has by his energy and strong personality quickened the interest in Church Extension throughout the connection and the future promises still greater things from this important department of our work.

It is coming closer and closer to the people and the local Boards are intensifying this interest so that local laymen are entering more and more heartily into the work and magnifying its value in their own community.

The City Board of Church Extesion appeals in a very practical way and directly to the congregations represented in it and brings the laymen into fuller sympathy with the local needs, with the important resultant of larger blessings to, and deeper consecration of their own lives to the service of the Master and of the poor in this world's goods.

Asheville Methodism has a well organized City Board which holds monthly meetings. Last Tuesday night I attended the meeting in Central church. It was held at 7 o'clock so that the brethren could go direct from their palces of business and lunch together in the church diningroom, after which the business was disposed of. This Board has full control of all church property in the city. All proposed new buildings and all improvement of old ones must be passed on and approved by the Board before the work is done and all advanced steps in city mission work is planned and carried out under its direction. For some months a city missionary has been serving in the mission part of the city as the agent of the Board and plans are being considered now for the employment next year of one or more deaconesses. This meeting was well attended and was specially interesting to me from start to finish both on account of the important matters considered and the social and other benefits which are sure results of such fellowship. I was impressed too with the cosmopolitanism of Asheville as I looked around in that meeting of Methodist officials and noted the fact that aside from the native North Carolinians present England, Maine, Iowa, Maryland, South Carolina, Louisiana and other states had furnished Asheville with these good men.

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NOTES AND PERSONALS.

—Rev. L. T. Mann, of Reidsville, has just returned from his vacation. He called at the Advocate office Monday morning.

—Dr. Gross Alexander has been engaged to deliver some lectures before the Moody Bible Institute and the McCormick Theological Seminary in Chicago.

—Fifty-three ministers were ordained at the late session of the British Wesleyan onference. Among them was a son of Gipsy Smith, the famous evangelist.

—Rev. S. B. Turrentine, D. D., pastor of First Methodist church, Salisbury, returned last Saturday from his vacation and filled his pulpit last Sunday morning and night.

—Rev. J. W. Ingle, pastor of Walnut street church, Proximity, began revival services in his church on Sunday. Rev. J. H. Bradley, of Weddington, is assisting in the services.

—Rev. N. R. Richardson writes that he has received fifty-five on profession of faith in the meetings he has held this summer. He is assisting Rev. J. J. Eads in a meeting this week.

—Rev. R. G. Tuttle returned last Monday from Moravian Falls where he had spent the week before assisting the pastor of the Moravian Charge in a protracted meeting.—Elkin Times.

—Rev. A. R. Surratt closed a successful protracted meeting at Wesley Chapel, in the county, last week. Next Sunday afternoon Mr. Surratt will begin a series of revival meetings at Ebeneezer.—Lexington Dispatch.

—Rev. A. L. Stanford went to Winston-Salem Monday to meet his brother, Mr. E. D. Stanford, who arrived from Little Rock, Ark., to spend a short time with relatives in this state.—Lexington Dispatch.

—The Trustees and Sunday School of St. Pauls Methodist church are having shingles sawed to recover the church. Many repairs are to be made and the building will be repaired inside and out.—Lincoln County News.

—Rev. A. N. Lewis, of the Virginia Conference, has been in this county for several days, visiting relatives. He was accompanied by his wife and little child. On Sunday he was at his old home church, Rehobeth, and preached an edifying sermon.

—A Sunday School rally was held at Grace church Winston, last Sunday at 11 o'clock. Mrs. H. A. Hayes es and several children from the Children's Home were present and rendered an entertaining program of songs and recitations. Short addresses were made by Prof. J. T. Erwin and Mr. T. L. Rawley.

—The Lightbearers Society of the Methodist church rendered a delightful program at the evening service last Sunday, consisting of songs, recitations, etc. The little folk acquitted themselves with great credit, and the service was very much enjoyed by the large audience present.—Lexington Dispatch.

—The many friends of Re[illegible] rill rejoice with them that their yo[illegible] Frank, has passed successfully through th[illegible] of a delicate surgical operation, the removal of a tumor from under the arm. The operation was performed by Dr. Harlan Shoemaker, of the Shelby hospital Friday.—Shelby Star.

—Bishop John C. Kilgo spent last Sunday in Birmingham, preaching at Ensley at II o'clock, and laying the corner-stone of the handsome new Methodist Church there in the afternoon. At the evening hour he occupied the pulpit of the First Church, delivering an eloquent and impressive sermon.—New Orleans Christian Advocate, Sept. 1st.

—The Guilford County Teachers' Institute which had been in session in this city for two weeks came to a close with a great rally on last Friday. This was the most largely attended institute ever held in the county. These institutes are of incalculable benefit to the cause of education, and it is encouraging to see this manifestation of growing interest in education.

—Mrs. Taylor, wife of Rev R. A. Taylor, of the Pleasant Garden Circuit, has been seriously ill at the home of her mother in Rowan county for several weeks. Brother Taylor was called to her bedside by wire on Tuesday, Aug. 30th. At last report she was not improving. We trust prayers may be heard for her recovery and that she may soon be restored to health.

—Rev. L. T. Hendren began a series of meetings at the M. E. church last week which is being attended by large congregations, with the best of attention, which shows they are greatly interested. The doors of the church were opened Sunday night and 18 members were added. The meeting will close some time this week.—Stokesdale Correspondent Greensboro Patriot.

—An Epworth League was organized at Burkhead church, Winston, last week. Mr. M. L. Lancaster was elected president; Miss Florence Blackwell, Mr. W. L. Thornton, Mr. J. J. Hamilton and Mr. H. L. Langley, vice-presidents; Mrs. H. L. Langley, secretary; Mrs. J. W. Futrell, treasurer; Miss Florence Blackwell, superintendent of the Junior League; and Mr. J. A. McGee, Epworth Era agent.

—Mrs. Lucy H. Robertson and party who spent the summer touring Europe, returned to Greensboro last week. The party visited Germany, Ireland, Scotland, England, France, Italy, Switzerland and Austria, besides attending the Passion Play and a visit to Stratford-on-Avon, they visited many other places of interest. Miss Fannie Strauss, who went over with the party, will remain a year studying in Europe.

—An occasion of great interest in Greensboro this week was the marriage on Tuesday evening of Miss Clara Ernestine Ware, daughter of Rev. and Mrs. W. R. Ware, to Mr. Clarence Arthur Kriechbaum, of Chambersburg, Pa. The ceremony took place at the residence on Summit Avenue and was peformed by the father of the bride assisted by Rev. E. K. McLarty, the pastor of the bride. The happy couple left immediately for a bridal trip North.

—At the meeting of the Woman's Home and Foreign Missionary Society of the North Carolina Synod, Evangelical Lutheran Church, held in Salisbury recently, five persons offered themselves for work in the foreign field, under the direction of the board. The candidates are as follows: Rev. R. A. Goodman, of Spencer; Clarence Norman, of Concord; J. K. Linn, of Rockwell, Rowan county; P. D. Brown, of Salisbury, and Miss Marie Yeager, of Charlotte.

—Rev. R. M. Taylor, presiding elder of the Mt. Airy District, has appointed Rev. T. E. Weaver, of the Boone Circuit, to Evangelistic work in the district for the remainder of the year; his appointments to be filled until conference by Rev. Mr. Downum, of the A. T. S. faculty, assisted by Rev. L. D. Cole at some of the churches nearest his home. We are all sorry to give Mr. Weaver up, even temporarily, but as he must go, we are glad the work is so well provided for.—Watauga Democrat.

—The camp meeting at Bethlehem, on the Pleasant Garden Circuit, continued through last week. The weather was very inclement most of the time and the crowds in attendance after Sunday were small. Notwithstanding the hindrances, there were quite a number of converts. The ministers in attendance were Rev. W. R. Ware, presiding elder, Revs. E. K. McLarty, C. A. Wood, J. E. Woosley, J. W. Ingle, C. H. Caviness, S. T. Barber, and the pastor, Rev. R. A. Taylor, who was called away by the illness of his wife on Tuesday.

WORK IN HOLSTON.

Sunday schools of Southern Methodism in Holston had a larger enrollment of scholars than the enrollment of church members of its societies in 1908. It had 760 schools with 64,450 scholars, while the Tennessee conference reported 573 schools and 41,934 scholars. In 1909 the Holston schools numbered 754 with 63,915 scholars and Tennessee schools 587, with 41,431 scholars. In 1909 the church members in Holston numbered 68,553 and in the Tennessee Conference 68,526. The Virginia Conference in 1908 reported 792 schools with 73,764 scholars and a church membership of 104,108. The collections in the Sunday schools of Holston for 1909, reported in the "Annual," are $3,927.00 for missions, for Children's Day Fund, $644.00 and for "other objects," $17,824.00. Total raised in the schools, $22,013.00. The charges reporting collections on "Children's Day" number 95, those raising the collection for missions number 96, and 27 charges made no report of collection for "other objects." The comparison of the collection for missions and for "Children's Day Fund" by about the same number of charges is rather interesting. The increase in the collections for missions alone being equal to the entire collection on "Children's Day." While it is not very easy to say which of these collections has been taken for the longest time, it is evident on looking over the tables in the "Annual," that the collection for missions has the larger amounts in those charges taking both collections.

Centenary Station, Chattanooga, which has the largest Sunday-school in Holston, raised in the Sunday-school for missions, $306.00 and for Children's Day Fund, $28.00. Cleveland Station, $135.00 for missions and $7.00 for Children's Day Fund, Broad Street Station, Knoxville, $100.00 for missions and $16.00 for the Children's Day Fund; Sweetwater Station, $56,00 for missions and $10.00 for Children's Day Fund. In a few instances the collection for Children's Day exceeds that for missions and these are country charges.

The collections made in the Sunday schools for missions have been applied by the pastors to the assessment for missions on each charge. This may account in some measure for the difference of amounts.

The collections made on "Children's Day," after taking 10 per cent for "General Sunday School Board," and 10 per cent for "General Board of Education," are to be used by the Sunday School Board of each Annual Conference to supply the truly destitute or mission Sunday schools with needed literature of the church publications. As to how this fund is administered by the several boards cannot well be stated, as each board has the authority to make its own conditions for all help extended to needy Sunday schools.

The Holston Board in its last report says "All applications for aid in the form of literature shall be made by superintendents and endorsed by pastors before the same can be granted.

The Treasurer's statement of collections and disbursement for needy schools is $584.75, amount of collections in 1909, and $395.64 paid for literature and Children's Day programs. How much of the $395.64 was used for programs does not appear in the board's report to the Conference, nor is there any reference in this report to the help given during the year to needy schools. Estimating that $300.64 was used to help the needy schools and $95.00 for programs to encourage the schools to hold Children's Day services, it would seem that 50 per cent of this fund was used for needy schools.

There are a large number of country schools in Holston that need some assistance from the "Sunday School Board" in supplying lesson helps and good reading for both teachers and scholars. The nickle and penny collections in these schools do not furnish enough lesson helps and picture cards for the children and the Sunday School Magazine, "Primary Teacher," and "Visitor" are not found in some country charges and schools. There are about 250 Sunday schools in the "Domestic Mission" charges of Holston and a large number of these are in churches very weak in financial support for the pastors. One of the better charges with 6 Sunday schools and 500 scholars has been reported by its pastor as being supplied, only, with senior and junior quarterlies and a small number of picture cards for the little children.

One Sunday school magazine in a school of near 200 scholars with no "visitors" or other periodicals, either for the young people or the children. This is not a back country charge but some of its people are poor. There is no more important interest in hands of Methodist pastors than the efficient care of the rural Sunday schools, scattered sometimes over wide extent of country. The children in these schools should not be neglected.

J. R. Payne.

August 13, 1910.

A DUTY TO OURSELVES AND THE NATION.

By Bishop W. A. Candler.

Let not our people forget the building of our representative church at Washington, D. C., our national capital.

There is not a capital in Christendom in which the churches are as poor when compared with the other public buildings.

The splendid structure in which our Congress assembles is one of the finest of all the parliament houses in the world. The new library is without a superior of its kind anywhere. But there is not at Washington a real, first-class church building comparable to the public buildings of the city. This blemish upon our national capital discredits us as a people and damages the cause of Christianity among us. It impresses visitors to the city, both foreigners and our own people, that religion holds a secondary place in the thought of the nation. It may account in part for the failure of many of our public men to attend public worship and live godly lives during their stay at the capital. The constant impression of great buildings for political uses and poor edifices for religious purposes is not calculated to stimulate piety and stir religious zeal.

In Edinburgh is St. Giles, in London St. Paul's and Westminister Abbey, in Paris, Notre Dame, in Mexico City the great cathedral near the palace; but in Washington City there is not to be found a church that approaches the buildings of the Federal government in impressiveness. The fact is partly explained by the separation of Church and State under our system of government. It is also in part attributable to the fact that our national capital is not a wealthy commercial metropolis like London and Paris. The people of Washington are people of small means, many of them engaged in the service of the government on small and uncertain salaries; and hence they are unable to build there such churches as befit the place. This means that if ever such houses of worship adorn the national capital, they must be erected largely by the liberality of Christian people throughout the republic. Every great denomination in the land owes it to itself and to the nation to build at least one representative church in Washington.

This duty has been recognized by thoughtful people in most of the great churches. The Episcopalians have begun a movement in that direction, and recently a large bequest was made for the building of their Washington cathedral. The Presbyterians are moving for such a houst of worship there, as the Northerns Methodists and Lutherans and Baptists did years ago. Of course the Roman Catholics are alive to the needs and opportunities of the situation.

The Methodist Episcopal Church, South, rests under a similar obligation to the nation. The second largest Methodist body in the United States and in the world, our Church must do its part at the national capital of our country. Our duty and our interests coincide in this greater matter.

Accordingly our General Conference which met in Birmingham, Ala., in 1906 took steps for the erection of a representative church at Washington, and our General Conference which met in Asheville, N. C., this year took still more advanced action on the subject. We cannot turn back from the task—a task which is not a heavy one for so strong a Church as ours. To delay the work will discredit us; to fail in it would disgrace us. But we will not, we must not fail.

Let all our people respond liberally to the appeals of Rev. George S. Sexton, D. D., the agent appointed by the General Conference to prosecute this important work. Under the plans of the national building committee subscriptions may be made payable in annual installments running through as much as five years. In this way most any member of the Church who cares for this work may have a part in it, and every one among us should wish to have a part in it.

This church will in time become one of the historic structures at the national capital. Let us make it worthy of our great Church. Its foundations ought to be laid at an early day, and then the work should go on without interruption until the capstone is brought forth amid the rejoicings of all our people.

As chairman of the committee appointed by the General Conference to direct the canvass for funds, I ask all our members and friends to give prompt and generous assistance to this important enterprise.

OKLAHOMA LETTER ON THE WING.

Dear Brother Blair:—

Among the books, papers, and magazines which I dropped into my suitcase, Friday, with which to while away the hours, on the train, was the North Carolina Christian Advocate of Aug. 18th.

This morning, Saturday, after a delightful breakfast, on the Pullman, while speeding along on the limited, through East Tennessee, I read almost every word in the issue, and am so impressed with its contents that I am constrained to write you. I think our North Carolina Christian Advocate ranks among our best Church organs.

That editorial (selected) on the first page, is a gem—a perfect classic on "Where Shall the Young Man Go to College?" It should be re-read, memorized by all Methodists, and repeated over and over again, until its import is thoroughly understood and all our people are made to cry out as with one voice, It shall be done. It shall be done.

Only education by Christian men within the pales of the church can approximate the training and influence of the mother heart in the home.

Parents may risk free tuition in the High Schools of the State for the preparation of their sons and daughters for college, provided the mother heart dominates, shapes, and directs their lives, but when the son and the daughter leave the parental roof to enter college for four years, a destiny determiner, one way or the other, it means everything to have them under the next best influence to the mother heart in the home, namely, teachers thoroughly Christian and indoctrinated in faith and sympathy similar to that of the home. The Christian ethics of both professors and President, should be thoroughly furnished with good works, ever abounding in the faith. There is so much fake, hoodooism, and insincerity in what the Presidents and Chancellors of some of our institutions do and say, that it is no wonder that so many of our boys and girls return from college indifferent toward moral life and Church work, indeed, really alienated from it, and robbed of the genuine fiber and excellence of manhood and womanhood. The realities of life to them have not even been touched. A boy or girl is advantaged a thousand times to pay tuition in his Church college with the seal of his mother's faith upon and in his diploma, than to receive at this critical period of life, free tuition in and at the hands of the State.

The one is essentially Christian, the other is not, cannot be, is not intended to be. Its only aim is, citizenship. Let our editors publish abroad the true doctrine. The crowning day will come.

So far as I am concerned, I am thoroughly saturated with the idea and the wisdom of the same, that a man must have religion or else he cannot teach it, that a college President and his faculty must have "tasted of the good things," have a creed, and be loyal to the same, else the institution over which they preside is unchristian, is secular and in such instances, because of their own disregard of the will and faith of the Church, the Church should weed the garden, immediately, and enthrone men in whom there is no half-heartedness, no languishing, no uncertain sounds, no shadow of turning.

That letter of Dr. Charles Foster Smith, reveals, exactly, what I felt Bishop Hendrix and his colleagues were keeping unto themselves. I heard the discussion at the General Conference, at Asheville, I have read every article published concerning it, the whys and wherefores, and in it all and through it all, nowever hard I have tried to rid my mind of it, the facts that this letter "lets out of the wallet," have lingered with me, and, now, my convictions are confirmed and I dare say, it is the case with the great body of the Church. What a great pity! I know of no braver act of heroism within the Church than the magnificent leadership of Bishop Hoss against any such semblance of cunning and stealth to rob our Church of its own under the pretense of loyalty, in behalf of a broader and more liberal policy that Vanderbilt may no more be a "little Methodist College," but sink to higher heights by coming into the hands of a self-perpetuating Board, and, thereby, acquiring the possession of millions which will secular-

ize it, and develop a great free, unhampered institution, like Chicago University, Columbia, or some other like institution above Mason and Dixon line. The idea seems to be wholly wrong, wholly out of harmony with our economy. The canon by which to judge the merits of any school is the interpretation of the Master of the widow's mite.

Notwithstanding the smallness (?) of a college conducted by the Church, in the eyes of Chancellor Kirkland, Bishop Hendrix, and Dr. Smith, if it be in the kingdom and do kingdom work, and bring young men and women into the kingdom and faith of their fathers, it is greater than greater Vanderbilt, or any other institution considered as an ideal for it to attain, not in the kingdom and not doing kingdom work. That must be the idea of Bishop Hoss and the great body of the Church is patiently waiting by his side in the hope of certain victory.

But here I am on the French Broad, approaching Asheville, and, in a few minutes I shall be going down the mountains to Salisbury where my precious wife and babe, whom I left 12 weeks ago, to spend the summer in Franklin, are to meet me. Speed on, old train. This meeting is more vital to me, though too my Church and her interests are near unto my life.

I may remark that I am off on a vacation for this meeting, that we may go down into Stanly and spend three or four weeks with my old father, 81 years, a deep-died Methodist, strong in the faith, waiting the roll-call, to meet his beloved companion, our mother, on high.

There we will rest under the old vine and fig tree, in reunion with the old family, sit under the shade of the spreading oaks and drink from the old well. I shall enjoy it, I need the rest. I have for three months, in a temperature ranging from 90 to 108, busied myself in going up and down in great Oklahoma, in behalf of Our Oklahoma City College for young women, preaching the gospel of high ideals and standards in education, and stiring and making sentiment for the institution. I have met with great success. The ears of the people are open to the needs of such an institution as ours, and their purse strings are loose to substantial aid.

The administration building is progressing nicely. It is 192½ feet square, in the form of a Greek Cross, three stories high, modern, up-to-date in every sense, and fire-proof. Seven dormitories are to be constructed. Four on one side of the campus and three on the other. They are to be wholly modern, up-to-date, fire-proof, and to accommodate 500 girls. The institution stands back in the center of a level section of land, a high plateau, presenting a most imposing scene and all surrounded by a view almost indescribable. It is a unique proposition, a great institution and the people of the whole Church are watching it with eager eye.

I am happy in my work. It is a great inspiration to formulate the first course of work, make the first catalogue, select the first faculty and set up standards and ideals that are true and wholesome and that shall remain for the coming years. I shall do my best. Geo. H. Crowell.

"ONE CHRISTIAN IN YOUR CONFERENCE!"

Over thirty years ago, in Greensboro, an old doctor (now in heaven) said to me: "Brother Betts, you have one Christian in your Conference." I quickly told him I thought they were all Christians. He explained. Rev. J. A. Cunninggim had consulted him and he told him tobacco was injuring him. The good man said: "Dr. Glenn, I will never touch tobacco again. I have no right to ruin this body that God has given me."

Greensboro, N. C. A. D. Betts.

"It is our yesterdays that give force and character to our present deeds."—Parker.

At a Christian convention of Indian men, held not long since, it was found that of the audience of 200, 100 were tithe givers. If half the men of Southern Methodism did as well, all our Church financial problems would be solved and our share of world-evangelism would be an assured fact. Why should we not? Why shouuld you not?

Infinite love follows us everywhere, and we are ever trying to escape from it; it is everywhere, and we do not perceive it. We call ourselves alone when we have only God with us. He does all for us, and we do not trust in him; we despair when we have no other resource than his providence, and count for nothing infinite love and infinite power.—Fenelon.

Our Children's Home Department

Edited by Supt. H. A. Hayes

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A Treat.

We have had occasion before to express our appreciation of Capt. T. L. Rawley's class of men in Centenary Sunday school, Winston-Salem. We are again brought under obligations to this magnificent class.

Last Sunday afternoon this class came in a body to make us a visit. We were glad to see them, for their own sakes. But our welcome was none the less cordial on account of the fact that our visitors brought a wagon load of fine watermelons. The feast was spread. Divine blessings were invoked by Rev. W. A. Lambeth. Then the fun began. It would have stirred the heart of a mummy to see the little folks revelling in the crimson hearts of the delicious fruit. They filled themselves to the brim, and then the rich juices overflowed and ran down their garments, like the oil upon Aaron's beard.

After the feast we assembled in our little school house, where the children sang for the visitors, and words of appreciation and encouragement were spoken by Rev. J. E. Abernethy and others of our guests.

The memory of this visit will linger in our minds for many a day.

Burdens and Blessings.

During the visit of Capt. Rawley's class, Mr. C. B. Watson made a notable speech. He said that when the proposition was made that the Children's Home should be located in Winston he anticipated that a large part of the expense of supporting the Home would fall on the Winston Methodists, and he expressed the fear that this might prove a heavy burden. He declared, however, that the Children's Home had proved not a burden but a blessing, and that his people were being richly repaid for all that they were doing for the children.

"I'll Sleep On The Floor."

Yes, we are full—full to the brim. Every sleeping place, every seat at the tables is taken. But a few days ago a case so urgent was presented that we agreed to take three more children. We don't know where we will put them, but it has been said that "love always finds a way." And it was love that suggested a plan. One of our dear little girls said, "Please let them come: I will sleep on the floor and give one of them my place." Oh! that our Heavenly Father would put it into the hearts of His people who are able that they should make some sacrifice to provide shelter and safety for the little ones who are pleading to come in.

Bread.

Bread has been called "The staff of life." Bread that is badly cooked might more properly be called "the club of death." Certain it is that poor cooking is the fruitful source of manly ills and much suffering.

Cooking should be classed as one of the fine arts. Certainly no other art sustains such an intimate relation to the happiness of mankind.

In our Home we have from the first stressed the importance of good cooking. The results have justified our attention to this subject. Our children are remarkably healthy and vigorous. We are sure that this is due more to a simple diet of well-cooked food than to anything else.

A Proud Father.

Speaking of cooking, while our visitors were with us last Sunday they went into our kitchen . There they saw great stacks of beautiful loaf bread cooked by one of our girls only fourteen years old. And it was good to eat—simply delicious. Every man wanted a large slice—and got it—and enjoyed it. We were proud of our talented and accomplished daughter, more so than if she had produced a poem or a picture.

A Good Example.

Mrs. N. R. Richardson, wife of the efficient pastor of the Mount Pleasant circuit, writes that the ladies on that circuit are preparing a box of canned fruit for the Home. They hope to have two or three hundred cans. What a help that will be during the coming winter. We hope that many others will do likewise.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING AUGUST 31, 1910.

Salem Sunday School, Stocksville, $1.05; Holmes Memorial, Salisbury, $2.20; Shoal Creek, Whittier, $2.85; First Church, Salisbury, $9.08; Lowell Sunday School, $1.90; Morven Sunday School, $3.65; Fairview Sunday School, Linney, $6.54; Elk Park Sunday School, $14.25; New Hope Sunday School, Winston-Salem, $1.25; St. Paul's Sunday School, Bost Mills, $2.00; Dillsboro Sunday School, $1.50; Stoneville Sunday School, $1.50; Antioch Sunday School, $1.24; Salem Sunday School, Reidsville, $2.12; Oak Hill Sunday School, Waynesville, $1.03. Total, $52.16. Previously reported for fifth Sunday in July, $921.82. Total reported for fifth Sunday in July, $973.98.

Cash.

Washington St. Church, High Point, $44.45; Mt. Olivet Church, Concord, Ladies H. M. S., $13.00; New London Circuit, $7.00; Centenary Baraca Class, Winston-Salem, $8.33. Total, $72.78.

Supplies.

Main St., Epworth League, Salisbury, one box clothing, linens, Bibles, and cash, 51 cts.; Lafayette St. Church, Shelby, 1 box clothing, etc.; Knox's Chapel Epworth League, Mt. Ulla, 1 box clothing; no name, 1 blanket; no name, 1 box clothing, shoes, and groceries; no name, 1 box potatoes and groceries; New London Epworth League, 1 box clothing; Shiloh Sunday School, Lilesville Circuit, 1 box clothing; W. H. M. Society, Boonville, 1 box clothing, etc; Shady Grove Ladies' Aid Society— Jonathan charge, 1 quilt; Junior League and Sunday School, North Asheville, 1 box clothing, etc.; Davidson Epworth League, 1 box supplies; Mrs. G. L. Miller, Winston-Salem, six cans fruit.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING AUGUST 27, 1910.

Subscribed.

Mocksville, R. F. D. 5: Robt. A. Foster, $1.25. Mocksville, R. F. D. 1: S. J. Smoot, $1.00; D. M. Cartner, $2.00; G. W. Wilson, $1.00; J. F. Cartner, $1.00; W. A. Cartner, $10.00; Miss Mattie Cartner, $1.00; T. W. Cartner, $1.00; J. D. Cartner, $1.00; J. L. Cartner, $1.00. Mocksville: Rev. P. E. Parker, $5.00. Statesville, R. F. D. 4: Prof. E. O. Shaver, $1.00. Hot Springs: J. B. Martin, $10.00; J. B. House, $10.00; T. B. Ebbs, $25.00; Herman Arial, $1.00; R. P. Parton, $2.00; W. T. Davis, $5.00; Wayne B. Weaver, $5.00; H. P. Rich, $25.00; J. A. Broobs, $5.00; Rev. C. R. Allison, $10.00. Waterboro, S. C.: J. G. Padgett, $1.00. Tennelina: H. J. Fleming, $1.00. Delta, Col.: Mr. and Mrs. Wm. Lamont, $3.00. Knoxville, Tenn.: C. P. Price, $1.00. Asheville: Thos. C. Smith, $25.00. Walkertown: W. N. Poindexter, $50.00. Concord: J. A. Goodman, $100.00. Andrews: Jno. M. Whisenhunt, $5.00. Total, $310.25.

Cash.

C. P. Price, $1.00; Mr. and Mrs. Wm. Lamont, $3.00; H. J. Fleming, $1.00; J. G. Padgett, $1.00; Herman Rial, $1.00; T. B. Ebbs, $12.50; Rev. P. E. Parker, $5.00; Miss Mattie Cartner, $1.00; W. A. Cartner, $10.00; J. F. Cartner, $1.00; G. W. Wilson, $1.00; P. M. Cartner, $2.00; S. J. Smoot, $1.00; J. A. Goodman, $100.00; Jno. W. Whisenhunt, $5.00. Total, $145.50.

Paid on Former Subscriptions.

J. W. McKenny, Pilot Mountain, $5.00; Dr. M. L. Smoot, Salisbury, $45.00; Mrs. W. H. Thompson, Shelby, $5.00; J. A. Brooks, Salisbury, $2.00; W. A. Harbison, Morganton, $5.00; Jas. E. Lambeth, Thomasville, $10.00; Chas. F. Lambeth, Thomasville, $10.00; J. W. Alexander, Hayesville, $1.00; N. G. Kirkman, High Point, $5.00; A. G. Lyman, Morganton, $2.50; V. M. Spencer, Greensboro, $1.00; I. M. Reynolds, Greensboro, $1.00; Rev. W. L. Dawson, Guilford College, $25.00; B. F. Ivey, Norwood, $5.00; S. A. Ashe, Whittier, $1.00; W. W. Garwood, Mocksville, $1.00; G. H. Meyers, Winston-Salem, $1.00; H. W. Holt, Spencer, $5.00; H. B. Slack, Greensboro, $1.00; Mrs. Lucy Sink, Salisbury, $1.00; H. E. Ross, Whitney, $2.50; N. M. Bales, Jamestown, $1.00; Frank Gurley, High Point, $12.50; Jno. Jones, Greensboro, $5.00; Rev. G. H. Christenbery, Biltmore, $2.00; J. H. Mecum, Walkertown, $2.00; Asheville: J. W. Eidson, $25.00; Edwin L. Brown, Jr., $12.50; Geo. L. Hackney, $12.50; H. A. Dunham, $25.00; T. L. Frierson, $2.50; Dr. G. D. Gardner, $2.00; J. M. Hearne, $5.00; Chas. Henniger, $2.50; S. T. Logan, $5.00; A. H. Mills, $3.00; B. L. Ownbey, $5.00; Mrs. Irene Poindexter, $10.00; F. Stikeleather, Jr., $2.50; F. A. Shuford, $4.00; Manus Screamer, $2.00; H. M. Weir, $2.00; Mrs. W. V. Lowe, $2.00; J. E. Divelbiss, $5.00. Total, $285.00.

From the Field

Correspondence, Reports, Etc.

West Greensboro Circuit.

We have just closed our last protracted meeting on the West Greensboro charge for the year, unless God should lead us to hold a second one at some of the churches. In a former letter we referred to our meetings at Pomona and Oakdale. We held an eight days' meeting at Friendship, resulting in much good to the church, with six professions and four accessions. We held an eight days meeting at Groome, resulting also in much good to the church, with thirteen professions and five accessions. Our meeting at Jamestown continued ten days, resulting in about thirty-six professions and four accessions, besides a general awakening of the church. Our last meeting, which was held at Muir's continued eleven days, resulting in about forty-six professions, and twenty accessions, besides the greatest awakening of the church which has been here for many years. In all of these meetings the Lord has been very sweetly and graciously present, to save from sin and to empower for service. A great many of the professions have been those who had already joined the church; hence so many more professions than accessions. The Lord truly has been very good to this part of his moral heritage. He has been present in His convicting power, and people have wept, prayed, and believed and found God. Old-fashioned repentance and restitution have taken place. We have tried to preach the old gospel in its simplest style, and have insisted on men and women coming to God in the old way, and they have come, for which we praise God. The people have shown us in many substantial ways their kindest appreciation of our humble service among them, and this, aided by God's divine smiles of approval, only inspired us to give out to them, and for God, the very best that there is in us. Without any doubt in our mind, we expect to come up to Conference with a full, rounded-out report along all lines. May God richly reward this kind people for everything they have done for this unworthy servant of His.

W. L. Dawson.

Bessemer City.

I am glad to report progress from this part of the field. On Friday night, last, we closed a good revival meeting at Concord church. The congregations were large and the interest gratifying. The number of unchurched in this community is very small indeed, but perhaps 80 per cent or 90 per cent of the membership came under the influence of the meeting and were greatly edified. Rev. B. A. York, of Lincolnton, preached throughout the meeting. His sermons were all strong and helpful, and were keenly appreciaed by the people who heard them. Last Sunday we had one of the greatest days in the history of Concord Church. It was the occasion of our Children's Day exercises. The entire responsibility of training the children and carrying out the program was placed upon Miss Zora Stroup, a student in the Senior class of Davenport Female College and a daughter of Bro. Moses Stroup, one of the oldest members of this church. Her work was admirably done and the result was an exercise second to none ever held in this church. Dr. Newton, a discriminating judge, remarked at the close, "I doubt if it could have been excelled by our largest city schools." Children's Day always attracts a big crowd here, but the announcement weeks ahead that Dr. J. C. C. Newton, Dean of the Theological department of the Kwansei Gaquin of Kobe, Japan, would be present and make an address, drew hundreds more, so that the crowd was simply immense. These all came prepared to spend the day. The children's exercise began at 10:30 and lasted an hour, after which Dr. Newton spoke for nearly an hour. Dinner followed and immediately on re-assembling, Attorney S. J. Durham, of Bessemer City, made a very fine address on "Service." This, too, without immediate preparation, as it had been announced that Congressman Webb would speak at this hour, and Mr. Durham didn't know he would be called upon till he had started to the church Sunday morning. Dr. Newton, then spoke again most powerfully and convincingly of the great work being done in Japan.

Sunday night our revival meeting began in the Bessemer City church and Dr. Newton preached a really great sermon on the Woman of Samaria. He also preached Monday afternoon and Monday night. Rev. F. L. Townsend, of Lincolnton, came in Monday prepared to remain with us through the week, but the almost incessant rains and other unfavorable local conditions made it necessary for us to close the meeting. Bro. Townsend will return the last of September when we hope to have a permanently helpful meeting.

It may be interesting to some to know how we were able to bring Dr. Newton directly from the city of Atlanta, where he is resting, to this country church. Well, it is this way, Just a year ago, at the close of our meeting at Concord, I proposed that the Sunday-school link itself on to one of our mission fields by doing some special work. After writing Dr. Lambuth, we decided to take a scholarship in the Kwansei Gaquin at Kobe, Japan. This scholarship goes to the support of a young Japanese ministerial student in the above Institution, of which Dr. Newton is dean. An invitation to speak to the Sunday-school was readily accepted by Dr. Newton. The young man selected is Mr. Nekao, of Oita, and from what I learn from various sources is one of the most brilliant and promising sons of the Flowery Kingdom. The Sunday-school has his photograph and a most interesting letter from him. The school is enthusiastic in its support of this student. Dr. Newton left a great blessing with us. He will not soon be forgotten.

Cordially yours,
J. Frank Armstrong

From Gold Hill.

"Truly the Lord hath done great things whereof we are glad." Our pastor, Bro. Wiley, began a protracted meeting here on the Gold Hill circuit, at Liberty, August 21st. This is a place where has been much confusion and contenion between the different denominations. But Bro. Wiley, from the beginning, laid aside all doctrinal points and had the help of the Holiness people and members of other churches. After a day or two the meeting progressed nicely and continued until Friday of the same week, when the writer was saved. Up to this time there were some eight or ten souls saved and our preacher closed with the day service Friday. But the revival did not close. On Saturday night God's people met to have their usual prayer meeting. It was the best prayer meeting many of the older soldiers of the cross ever witnessed at old Liberty. At this meeting five of those who had hardened their hearts during the week were gloriously saved. These five were among the most intelligent people. The power came as "the rushing of a mighty wind" and it was at a late hour before the meeting or the people of the meeting could stop shouting long enough to adjourn. On Sunday night the saints met and held the closing service. This was also a victorious meeting, there being two mothers saved. While the services have been discontinued the revival isn't over, for the Lord has saved souls who will greatly aid in furthering His kingdom in our community. May God bless us and keep His hand upon us until we all join those who have gone before in praising Him around the throne.

J. C. Eagle.

Robbinsville Circuit.

We have just colsed a meeting, resulting in forty professions and ten connecting themselves with the Methodist church. We can see not far distant better days for the Robbinsville charge.

J. J. Matney, P. C.

Revival at River Bend.

We closed a very fine meeting of eight days at our River Bend church. Something between 30 and 40 were converted, 13 uniting with our church, others went to the Presbyterian, Baptist and Lutheran churches, but the real feature of the meeting was the genuineness and thoroughness of the revival of old-time religion that God so graciously poured upon his people. It was one of the best I ever witnessed and it was greatly needed.

J. A. Bowles.

September 2, 1910.

Salisbury Circuit.

My heart is filled with gratitude as I take my tablet to report the gracious manifestation of divine power that was showered upon the meeting just closed at Granite Quarry. Fifty-four persons professed saving faith and of course the spiritual life of all Christians in attendance was deepened and enriched. These converts ranged from children of tender years to the toughened sinner of middle life. Rev. R. A. Taylor, of Pleasant Garden Circuit, was my "helper" in these meetings and more efficient "help" never came to my assistance. Few men are more highly endowed with that subtle power that moves men to action, than Brother Taylor. God is evidently preparing men to fill the new office of District and Conference evangelist provided for in our new discipline.

"He gave some evangelists" and it is well for the church to recognize the fact and use every man in the work for which he is best fitted.

J. T. Stover.

Prof. Mims to Chapel Hill.

Dr. Edwin Mims left yesterday afternoon for Chapel Hill, where he begins work permanently in the English department of the university.

Later Dr. Mims will move his family to Chapel Hill and occupy the residence that Dr. Alphonso Smith lived in. The place that Dr. Mims takes in the faculty is the one that Dr. Smith filled and his work will be very much the same.

The university secured in Dr. Mims a man throughout the country regarded as a scholar of great ability, and an author who has made lasting fame in his work. It was particularly pleasing that he goes so short a distance from Trinity, where he has spent all of his useful life thus far. Early and frequent return visits are promised by him.—Durham Herald.

Salisbury Baracas.

A congregation which taxed the building to its full capacity attended the special Baraca exercises at the First Methodist church last night. The main feature of the evening was the address of Rev. Dr. Gilbert T. Rowe of Charlotte, who was presented by Mayor A. L. Smoot.

In the beginning Dr. Rowe paid eloquent compliments to the Baraca spirit manifested in Salisbury and the amount of work being done by the classes here, stating that for him to attempt to tell of Baraca work to the people of Baraca headquarters of the South was like carrying a load of coal to Newcastle, or to use a more familiar term, was like bringing a dose of snake-bite medicine to Salisbury two years ago. "And if Saleeby keeps up his present head of steam," said the speaker, "in ten years Salisbury will be Baraca headquarters for the whole world."

Refusing to admit presumption on his part by attempting to talk of Baraca work direct, the speaker announced that he would talk on "Man." He disagreed with Aristotle's definition of man as a "two-legged animal without feathers," and also disagreed with that given by a schoolmate which definition if printed here would give the impression that the linotype was in bad condition.

The speaker's definition of man was "a complex organism which functions, emotions, thoughts and actions," and the burden of his efforts was to have man realize the great possibilities of growth and work in him. The aims of the Baraca movement were heartily commended as means of development of the spiritual nature of young men, their motto being "young men at work for young men, all standing by the Bible and the Bible school."

Defining the soul as being identified with each part and function of the body and the heart as the real centre of the entire being the speaker plead for the development of young life along spiritual lines and the gaining of all knowledge possible from the Bible, the only book that has ever been able to save man.

The speaker was in fine form and his every work had an attentive ear from each member of the large audience.

The banner given by Mr. Hudson, head of the Baraca movement, as an appreciation of the great work done last year by the First Methodist class, was on exhibition during the exercises.

Apleasing feature of the evening was the solo, "Hear us, oh Father," sung by Mrs. C. C. Martin, of Charlotte, with a beautiful soprano voice and in a most charming manner. Another musical number was, "The Radiant Morn," by the local choir.

Revival at Andrews.

The protracted meeting which has been in progress at the Methodist church for the past two weeks came to a close Tuesday night.

Rev. John W. Moore, of Hendersonville, one of the leading ministers in the Methodist denomination in the State, assisted the pastor, Rev. Loy D. Thompson.

The preaching of Rev. Mr. Moore was scriptual and deeply spiritual.

Rev. Mr. Moore is a courageous preacher. He has a comprehensive grasp of the Bible and its great truths.

His delivery is very graceful, his pulpit manner pleasing, and his thought logical.

Brother Moore has won his way into the hearts of the Andrews people by his fearless and able ministry among us.

Great crowds flocked to the services. The church building prov.d to be inadequate to hold the ever increasing crowds and beginning with Sunday evening the services were held in the High School Auditorium.

Sunday evening the Auditorium was filled to its capacity with a throng of interested people. Incalculable good has been accomplished through these services. The church members were revived and quite a number of the unsaved made professions of faith in Christ.

Tuesday night, the last night of the meeting, 12 or 15 responded to the appeals made.

Rev. Mr. Moore's coming to our town has been a blessing to the whole community. A standing invitation to return to Andrews is extended him.—Andrews Sun.

Sad Death at Lilesville.

Christian Advocate:—Inclosed you will find resolutions of respect with reference to our dear young friend and brother, James A. Richardson. He was a fine Christian boy, always ready to do what he could to advance the cause. During our meeting here somebody said something about our colleges breeding dudes and infidels, but from the first our two Trinity boys showed their colors and were not only regular attendants but helpful in the prayer service and at the altar service. James was to conduct our prayer meeting the very evening he was drowned. He was a lovely son and charming brother and popular with all. I had come to look upon him as a probable preacher. He is greatly missed by all and his family feel almost broken up without him. His poor broken hearted mother and father suffer deeply for he meant much to them. They have the full sympathy of the church and whole community. C. H. Clyde, P. C.

LETTER FROM MRS. DURHAM.

My Dear Mrs. Ross:

The programs and leaflets were received and I think you will be interested to know of our plans for the week of prayer at Central. Our committee has already met and made its plans so that the work might be assigned at our September meeting, giving a full month for reading and preparation.

The Week of Prayer program is decidedly the broadest and most attractive that has been sent out from headquarters since my connection with the work. There is not so much repetition of former years and a study of its material leaves one with a very definite and unified idea in mind.

First of all we went over the roll and made a list of all our members with a view to giving each one something to do. As we reviewed the subjects for papers, certain names immediately suggested themselves as being desirable for subjects which require special preparation. The members of our Mission Study Class, for instance, get the Wednesday afternoon papers on "Knowledge of the Work". Each name is checked as assigned and and finally appointments were made for the posters, chart work, music, and decorations. Five ladies were selected to preside whose years (pardon me) will lend dignity and grace to our meetings.

We then took up a study of the leaflets and after determination of the subject matter, these were laid aside for the ladies whose work they touched on.

A careful review of my year's file of "Our Homes" left various numbers marked for the same way for references. As special references for the Ruth Hargrove Seminary the last Board report, a catalogue of the school and the leaflets will serve in addition to the magazine articles. "Key West, a strategic point" will be studied geographically and commercially and socially and the map which serves as a cover to the program will be enlarged on a poster. Pictures from the catalogue of the school will make another poster.

With a glue pot, scissors and card board at hand I took two programs this morning and cut out the subjects of papers, etc., and mounted each on separate slips of card board. I marked on these very faintly in pencil the ladies names. They may have to be changed when they are distributed. The special daily prayer topics are made ready for distribution in the same way. This saves many words of explanation as to what we wished done and enables me to ascsign all papers at the September monthly meeting.

Our sister societies, Epworth, and Mt. Olivet will be invited to meet with us though I presume they have plans of their own. We shall meet every afternoon at four o'clock at the church. Fortunately our society is not in a city with time for but one day's meeting; nor do we live so far from the church as to give us the draw back of our country sisters. And it is probable that we are no better prepared to write these papers than most folk, but I can depend on my crowd: they will come and they will do the work and prepare good papers.

But you are such a business lady that I know you are saying "and what about the money?" Well, I'll tell you more about that by the tenth of October.

Faithfully yours,
Lucy Cole Durham.

Dear Home Mission "Folks":

The above letter from Mrs Durham, our Conference Recording Secretary, and also the President of Central Church, Concord, is so full of good suggestions that I want every one of you to read it and make your plans for the Week of Prayer. We want this week to mean much to our women spiritually, and then we want to gain all the information we can about our connectional institutions. It is our prayer that our conference raise at least $600.00 as a "free-will offering" in His name and for His little ones. This offering this year goes to Ruth Hargrove Seminary at Key West, and the need is so great that we must pray and work.

Let us remember that He who sat over against the treasury and commended the poor widow for her offering, will still be watching to see what our offerings will be. Let us do our best so He will commend us.

Yours sincerely,
Mrs. F. H. E. Ross, Cor. Sec.
Sept. 5, 1910, Greensboro, N. C.

A SPLENDID OPPORTUNITY—for a young lady or a young gentleman to do a good work and turn a few shekels. If you belong to a country church write for full particulars and terms.

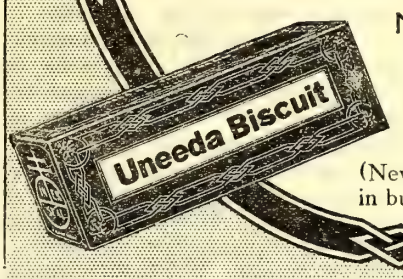
I found it difficult the other night to cross a muddy street because of the deep shadow cast by my own body which stood between the electric light and the walk over which I was crossing. Not a little of the time, I fear, do we stand in our own spiritual light, making our own pathway black with ugly shadows cast by our own personality, while the light flashes all around us. If you would avoid the shadows walk toward the electric light in the heavens and let its beams fall in your face.—George L. Perin.

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The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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Shelby, Rev. J. F. Armstrong, Bessemer City.
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Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Davidson Seniors	$ 50.00
West Market, Greensboro	75.00
North Asheville Juniors	25.00
Bethel, Asheville Seniors	25.00
Haywood St., Asheville	25.00
Total	$200.00

* * * *

Haywood Street, Asheville.

The Epworth League of Haywood Street Church, Asheville, recently held an enthusiastic business meeting at which time the following officers were elected for the ensuing year:

President, F. M. Felmet; first Vice-President, J. P. Morgan; second Vice-President, Mrs. M. A. Foster; third Vice-President, Mrs. J. J. Anders; fourth Vice-President, Miss Elizabeth Tiddy; Secretary, Miss Rosella Foster; Treasurer, Miss Mary Fitzgerald; League Reporter, Mrs. H. A. Dunham; Agent for Epworth Era, Miss Maude Felmet.

The League had a most delightful time at a picnic at Riverside Park, Tuesday evening, August 16th. The members had an opportunity to become better acquainted and had a pleasant social hour together.

Our League has decided to contribute $25.00 toward building the Epworth League Dormitory at the Children's Home at Winston-Salem.

* * * *

Rev. C. S. Kirkpatrick writes: "Just had a card from Bro. Green saying his League is doing fine work." This is a Junior League at Clyde, N. C. We are always gratified to hear such reports from the Juniors.

* * * *

League Chapters and Members of the Foreign Fields.

Cuba Mission, 16 chapters, with 539 members; North West Mexico Mission, 14 chapters, with 378 members; Mexican Border Mission, 13 chapters, with 412 members; Central Mexico Mission, 17 chapters, with 500 members; South Brazil Mission, 14 chapters, with 701 members; Brazil Mission, 41 chapters, with 1,205 members; Korea Mission, 2 chapters; China Mission, 34 chapters, with 1,080 members.

* * * *

The Educational department of the Board of Missions has this to say concerning the Epworth Leagues of our Church: "There has been no diminution of the missionary interest and enthusiasm among the Epworth Leagues of the Church. The Fourth, of Missionary Department, is an integral and important part of the League organization and in many instances is a power house of spiritual enthusiasm and inspiration for the other departments. A monthly missionary meeting is held by each League and missionary topics are given a regular place in the Devotional Helps."

* * * *

As stated in these columns several weeks ago, our Conference President, Rev. R. E. Atkinson, is visiting a number of Leagues and we trust that wherever he goes the young people of our Leagues and churches will turn out in large numbers to hear him, and we are sure that his presence will be like a benediction to every League that he visits. The members of West Market Street, Greensboro League feel greatly indebted to Bro. Atkinson for his visit last week. His firm belief in the Epworth League is based upon his wide knowledge of the work that is so near his heart and his words of wisdom and the practical information that he is prepared to give will be of incalculable value to our League workers. His message of hope and faith is indeed an inspiration to all who hear him.

* * * *

III. Department of Literary Work.

This might well be called the department of Christian culture. It includes:

1. Systematic Bible Study, the Bible Circle, affording the very best opportunity for obtaining a thorough and practical knowledge of the Bible.

2. Good literature, the reading circle. For cultivating a desire for or satisfying the longing for a knowledge of the very best in literature this department has no equal.

3. Library and circulation of reading course. This is especially needful in all communities that do not afford good public library facilities.

3. The study of Church doctrine and history, is another course that we cannot afford to neglect for nothing short of a thorough knowledge of this subject is sufficient to equip the young Christian for a life of service in our Church.

5. Promotion of the social life of the Church, literary and social meetings. This must have a definite place in our League work if we would obtain the very best results. The highest social ideals may here be fostered and the opportunities for doing good are unlimited.

6. Lyceum courses. In this day of cheap motion pictures and vaudeville shows and the "popular price" theatricals, the lyceum course comes like a benediction, affording a means of pleasure and enjoyment that may be freely indulged by our young people.

7. Worship music. The study of church hymns. The need of training in this particular line is clearly evidenced in those churches where it is most neglected. They are so numerous that further comment is unnecessary.

8. Circulation of Church periodicals, especially the Era, without which no League member can keep thoroughly up-to-date and in close touch with the methods, growth and expanse of our work. Among the Seniors there should also be intelligent reading of other Church papers, including Conference and general organs of our Church.

Be sure that you have made no small progress in the spiritual life when you can control your imagination, so as to fix it on the duty and occupation actually existing, to the exclusion of the crowd of thoughts which are perpetually sweeping across the mind.—Jean N. Grou.



THE purpose in erecting a monument is to perpetuate the sacred memory of loved ones that have passed into eternal rest. That monument, then, should be the best; one that will stand the test of time and not crack or rot away, at the same time sparkling with beauty and replete with dignity. If it is carved from

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it will stand for aeons and aeons—the end of time will find it as beautiful and unbroken as the day it was set. **Winnsboro Blue Granite** will not crack or smut; its contrast when lettered renders the inscription plain and readable from a distance. In selecting a monument, specify **Winnsboro Blue Granite.**

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A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,

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Our Dead.

Frizzell—Nancy Frizzell was born April 10, 1824, and died July 25, 1910. She joined the Methodist Church before she was 16 years old, and was a consistent member for more than 70 years. Love's Chapel in Jackson county was her church. She loved the preachers and spoke kindly of them.

When the last sickness came she told them that she had no fear of death, and gave full assurance of a happy exchange. What better heritage could we leave our children than this—seventy years of consistent Christian living, loyalty and devotion to the preachers, and a clear testimony at the last?

Three children survive her, L. M. Frizzell, of Beta, W. D. Frizzell, of Webster, and J. R. Frizzell, of Galloway, Ga.

She was buried from her own church. The writer, assisted Rev. J. A. Peeler, her pastor, in the service. She was laid to rest in the Love's Chapel grave yard to await the descent of the resurrection angel.

May God deal mercifully with all her loved ones. J. J. Gray.

Washburne—Gertrude, daughter of J. M. and Nannie Washburn, died July 8th, 1910. She was 21 years old, united with the church in 1901. For months confined to her room. This deprived her of many pleasures dear to a young life. But she had that faith which is the anchor to the brave soul. So she was ready to challenge the worst, and at home with her mother, day after day, she waited the coming of the good Shepherd, and on July 8th, while in conversation with her mother on heaven, He called, she heard and went. We will find her with Him when we go. God bless the lonely home and sad hearts.

Her Friend.

Hutchinson—Richard R. Hutchinson was born near Buffalo church in Stokes county, March 9th, 1829, and died at the home of his daughter, Mrs. Theo. Shelton, in Mayodan, August 7, 1910, in the 82nd year of his age. He was married to Miss Docia P. Ward of Prestonville, June 2nd, 1857. Seven children were born to them, four of whom survive, Rev. Chas. R. Hutchinson, of Meadows, N. C. and Geo. Hutchinson, of Mullins, S. C., Mrs. Theo. Shelton of Mayodan, and Mrs. Mary G. Shelton, of Stokes county. He enlisted in the Confederate army in August, 1862, and served until the close of the war. He was converted in camp near Petersburg in 1864 and later joined the Methodist Episcopal Church, South, at Davis Chapel, and lived a consistent member of the same until his death. "Uncle Dick," as he was familiarly called, was loved by all who knew him. His was a peaceful, quiet, Christian life. During his last sickness he was never heard to murmur or complain. His last message to his son Charles was, "Tell the boys to be faithful and all of you meet me in heaven." He praised the Lord on the day of his death and asked a blessing on those who stood around his bedside. We are sorry that we could not visit him in his last sickness or attend his funeral, being absent at our District Conference. He was buried by Revs. L. W. Collins, of Madison, and R. L. Wall, and J. A. Joyce. Pastor.

Yandle—Mrs. Elizabeth Yandle, aged about 70 years, departed this life at the home of her son, near Stouts, N. C., in Union county, July 28, 1910. She professed faith in Christ and joined the Methodist Church when she was 14 years of age, and led a consistent Christian life all these years. She was faithful and regular in her attendance upon the regular service of the church and the Sunday-school. She was always ready to attend by the bedside of the sick and suffering and minister to them. She had a long, lingering illness with cancer, and the young ladies of the community were faithful in their attention and service by her bedside. She requested that the names of the six young ladies who sat up with her at night, during the last six weeks she lived, should be published in the Monroe papers, and that her grateful acknowledgements should be thus expressed for their kindness. May God's blessings rest upon the bereaved. E. J. Poe, Pastor.

Dellinger—Marjorie McClurd Dellinger, after an illness of only a few days, was called from earth to heaven, Aug. 23, 1910, at the tender age of 2 years, 4 months and two days.

She was the only child of Prof. and Mrs. J. W. Dellinger, of Stanley, N. C. Little Marjorie was a bright, sweet child, capable of loving and worthy of being loved. She was not only loved by the members of the household, which was made bright by her presence, but was a special favorite of many who knew her

"Go to thy rest, fair child;
Go to thy dreamless bed,
Gentle, and meek and mild,
With blessings on thy head:
Fresh roses in thy hand,
Buds on thy pillow laid,
Haste from this blighting land
Where flowers so quickly fade."

Her almost sudden departure was a great shock to her friends and acquaintances as well as to her devoted father and mother. She was tenderly laid to rest in the cemetery at Stanley, the funeral services being conducted by Rev. B. Wilson.

RESOLUTIONS OF RESPECT.

Whereas, God in His wisdom, love and mercy took from us on June 26th, 1910, Mrs. J. D. Penland, and,

Whereas, the community has lost a valued friend; the church a faithful and consistent member and her Sunday School class a loving and consecrated teacher; therefore, be it resolved,

That we the members of the Philathea class of Balm Grove Church, West Asheville, N. C., cherish the memory of our devoted teacher and wise guide and hold in grateful remembrance her faithful teachings of the Gospel.

Resolved, That we strive to emulate her life of prayer, faith and loyal service to her Lord.

Resolved, That we express our heartfelt sympathy to the bereaved family and pray that God may comfort and sustain them in their loneliness and grief.

Resolved, That these resolutions be entered upon our minutes and a copy be sent to the family and a copy to the North Carolina Christian Advocate for publication.

Terrie E. Buttrick,
Irene Hall,
Gertrude London.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children 50 cents.

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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

It was with much hesitation that the editor of the department so kindly given us in our church paper, consented, at the request of the Conference Society in Annual session, to continue to serve in this capacity. Not because of unwillingness, but because of discouragement in making it of the broad and vital interest to all our constituency it should be. That it is impossible to do this without co-operation is self-evident. What we need is your help, and yours, and yours, dear fellow-worker. Again we appeal for this help. Let us unite our efforts to make it the medium for the interchange of practical and helpful suggestions from all parts of the Conference.

We want news items from every society. We have undertaken a big task this year, and if there is not "something doing" in every part of the field there should be. Tell us how you are conducting the Membership Campaign, what progress you are making in doubling your membership, your personal experience in winning your new worker. If you have an interesting program or entertainment, have a bright member to send us an item. If a book helps you, tell us about it, and so recommend it to others. If you know of some method that makes your study course more interesting, tell us of that. If you have a helpful idea pass it along. If you have in mind anything that will help any one of us to be a better, broader, nobler woman and a more efficient worker, don't keep it to yourself but give us the benefit of your knowledge and experience. In a word, help us to make this department a platform upon which all matters of interest to missionary workers may be brought forward and discussed.

NEW SOCIETIES.

Organized at Hickory, August, 8th, by Mrs. W. H. Leith, a young people's society of 14 members with the following officers: President, Miss Mabel Hight; Vice-President, Miss Clara Bowles; Recording Secretary; Mr. Clarence Keever; Treasurer, Miss Alice Witherspoon; Agent for Young Christian Worker, Miss Ethel Frazier.

Organized at Marian Station, August 10th, by Mrs. W. H. Leith, a young people's society, with 13 members, with the following officers: President, Miss Nell Sheffordson, Vice-President and Agent for Young Christian Worker, Mrs. C. E. Decker; Treasurer, Miss Nellie Blanton; Recording Secretary, Miss Annie Barber.

Organized at China Grove, August 14, by Mrs. D. A. Beaver, assisted by Mrs. P. N. Peacock, an adult society of 14 members with the following officers: President, Mrs. S. M. Winecoff; Vice-President, Mrs. Daisy Haynes; Corresponding Secretary and Treasurer, Mrs. J. N. Dayvault; Recording Secretary, Mrs. J. J. Eads; Agent for Advocate, Mrs. H. H. Troutman.

Organized at Oak Hill, Table Rock Circuit, August 21, by Mrs. W. H. Leith, a Light Bearer Society, with 10 members and the following officers: President, Miss Lula Winters; Vice-President, Mr. Melvin Harbison; second Vice-President, Miss Cleo Wall; Recording Secretary, Mr. Alexander Harbison; Corresponding Secretary, Miss Minnie Whisnant; Treasurer, Miss Annie Winters; Lady Manager, Miss Essie Whisnant.

To the Adult Society, at the same time 10 new members were added.

A FEW WORDS FROM MAIN ST. AUXILIARY, GASTONIA, N. C.

Recently our pastor gave the W. F. M. Society the Sunday evening hour. We think it wise, too, for such meetings give some who should and do not an opportunity to know something of what the women are doing.

The opening exercises were conducted by the pastor with appropriate readings and hymns. Then came the report of our delegate to the annual conference at Reidsville, which to us all was very interesting.

The Treasurer's report of the work of the Society of this church, speaks well for us (but we are hoping for better) and closed with these words: "We want to honor God with our substance and prove worthy of our calling."

Last came a good paper by our District Secretary, Mrs. B. T. Morris, touching upon our missionary work in every phase. Right here let me say, we are fortunate in having her living right among us; and we ought to do better, since an account must be given for opportunities.

Our meeting closed. But we didn't report the work of those women who are staying at home year after year shut in from all they love outside, working for, loving and training in the best way they know and can, the children the Lord has given them. We didn't speak of the women who sew and scrub or do the family washing to save their missionary money, but we do know some of them.

We are told we have such "little ways of doing things," that when the men want to do anything they just "go down into their pockets and do it." We have heard of one woman in Western North Carolina who hunts in her husband's pockets for the missionary money. I hope she gets it.)

Let me tell you, if we women had the money our husbands and sweethearts spend for cigars and tobacco, we would not have "little ways of doing things." We'd pay all our home and foreign missionary money at the beginning of the year, and then have enough left to meet thre promises of the Laymen's Movement.—Did I hear you say something about women's fine hats, etc.?—Yes, but you are not thinking about the really true missionary woman. She doesn't wear expensive hats. Hers is often one she's worn for years, turned, brushed, blacked and retrimmed with her own fingers. Her gloves, too, are worn and her dress was not "made in Paris." (The "society" women do not invite her to their functions, and she's so glad they do not.) But the old dress keeps her warm, her conscience clear and her heart glad for, by wearing it, she can have a little share in the work our Savior left us to do, and we women so much want to share. No, she may not even have her name on our roll book but there's a missionary roll book being kept "up yonder" and her name is there.

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

Please see Mrs. Durham's letter and also Mrs. Ross' letter on page seven.

Dear Mrs. Nicholson:

On Sunday night, Aug. 7th, 1910, we had a very interesting meeting of our Woman's Home Mission Society of South Main St. M. E. church, High Point, N. C. The attendance was very good considering the stormy evening. Our collection was very good which we appreciated very much.

The addresses made by Mrs. B. E. Moore, President of Washington St. Home Mission Society, and Mrs. Bates of Charlotte, N. C., were very interesting as well as instructive. I feel that the seed sown at this meeting fell in good ground and will bring forth much fruit.

Our society was organized last April being only four months ago, but our little band of workers have been busy. We have done a great deal in our local department. We have spent several dollars for the needy, bought some things for our parsonage; several donations have been made to the parsonage.

We carry 500 shares in our debt paying association. This means that we raise $5.00 each month to pay on our parsonage debt, and we would not forget to mention the gift of $100.00 from the Woman's Board of Home Missions.

We truly appreciate the gift and feel more encouraged to work hard and try to lift the entire debt soon.

We see how God has directed us and how his richest blessings have been poured out upon us. We realize that many opportunities await us, and our fervent prayer is that we may "see opportunity and seize it", and that this may be the most useful year in the history of our Auxiliary.

Mrs. Marville T. Hicks, Pres.

(This is all good news, try another meeting.—Editor.

Statesville District Notes.

From Mrs. England, the ever alert Secretary of the Statesville District, come notes of cheer from various points as well as the "good news" that two more organizations have sprung into being through her labors and influence.

She writes: "Our Lenoir Auxiliaries are doing good work. We are busy bands. We kept up that night and morning school in S. Lenoir, doing many ways to raise the salary of our teacher. We have also kept our Brevard girl in school, besides doing a good deal of benevolent work in our church and town. We try to keep up with the sick and strangers. We have a weekly sale on Saturday from five to seven o'clock and take in some money that way, then we have an annual rummage sale. In addition to this we are keeping up five shares in the Building & Loan."

She further says: "We are growing in the district surely but slowly. At Granite we organized with seventeen members and six subscriptions to *Our Homes*.. This band starts off enthusiastically, the officers elected are as follows:

President, Miss Marie Hendley, Granite, N. C.; First Vice-President, Miss Annie Sloan, Granite, N. C.; Second Vice-President, Miss Myrtle Hayes; Third Vice-President, Miss Precious Jones, Granite, N. C.; Corresponding Secretary, Miss Alma Flowers, Granite, N. C.; Recording Secretary, Mrs. W. F. Sandford, Granite, N. C.; Treasurer, Miss Lorena Hays, Granite, N. C.; Organist, Miss Martha Jones, Granite, N. C.

At Turnersburg we organized with thirteen members and the following officers:

President, Mrs. Geo. W. Sharpe, Turnersburg, N. C.; First Vice-President, Mrs. L. T. Stimpson, Turnersburg, N. C.; Second Vice-President, Mrs. M. K. Steele, Turnersburg, N. C.; Third Vice-President, Mrs. T. M. Stikeleather, Turnersburg, N. C.; Corresponding Secretary, Miss Nola Hix, Turnersburg, N. C.; Recording Secretary, Miss Addie Steele, Turnersburg, N. C.; Treasurer, Mrs. Bruce Hix, Turnersburg, N. C.

It is needless to add that we welcome these re-inforcements to our ranks and believe we will be mutually helpful. Mrs L. T. Stimpson, First Vice-President of Turnersburg Auxiliary was at one time president of the Woman's Parsonage and Home Mission Society and will, no doubt, prove a stimulus to the band of women with whom she labors.

Editor.

In Shelby District.

Mrs. W. M. Morris, the recently elected Secretary of Shelby District, writes that she has been unable to secure much encouragement. Her letter tells of continued effort on her part, but she can report no visible results.

Of the Auxiliary at Gastonia she says: "We have taken an advance step this year in helping to support an orphan at our Children's Home in Winston. The women of both societies unite in this and feel great pride in it. We have no Mission Study Class. We have made a beginning toward a Home Mission Library which we hope will be the means of accomplishing much good."

"Let the peace of God rule in your hearts; there is a peace that will enter thus if you do not thwart it; there is a spirit that will take possession of your soul, provided you do not quench it. In this world we are recipients, not creators. In obedience and in gratefulness, and the infinite peace of God in the soul of man, is alone to be found deep calm repose."—F. W. Robertson.

HOLD FAST

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance. A healthy mucous membrane lining to the stomach, bowels and urinary organs was provided and must be maintained if health and vigor of body is expected.

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The Sunday School Lesson

THIRD QUARTER—LESSON VI—SEPTEMBER 11, 1910.

The King's Marriage Feast. Matt. 22:1-14.

Golden Text—Many are called, but few are chosen. Matt. 22:14.

The Feast of God.

Jesus is continuing to speak in thinly veiled allegory. He tells the story of a king who made preparations for a great marriage feast in honor of his son. It is the story of a monarch with a generous heart and a fine instinct for large hospitality. He wanted to share his own joys with others, and he wanted to share with others the joy of his son. We often hurry by the thought of the feast which the king prepared to the thought of how the invitation was received. It is better not to hurry. There is something very revealing about the thought of this feast. Jesus means to say that God is like this ruler. He wants to share His joy. He wants to give with utter generosity. He is a God of opulent hospitality.

The invitation which comes to men is an invitation to the feas of God. It is a summons to the satisfaction of our needs. It is a summons to a beautiful and joyous fellowship with others who come to the feast. It is a summons to meet God, not simply as the Official who is Lord of the universe, but as a Host dispensing a noble hospitality.

There are many approaches to the thought of God. Each has its own truth about Him to make clear and vivid. Among them all this one which tells us that our God has the heart of a Host should not be forgotten. There is something very winsome and wonderful about the thought of the divine Host preparing a feast for the children of men.

The Men Who Would Not Be Guests.

Jesus is reducing to absurdity the whole position of His adversaries. Of course, when an Oriental king made a feast those who were invited did not turn scornfully away to their own affairs, ignoring the summons to partake of the king's hospitality. They did not murder the messengers who were sent to announce the feast. They were only too glad to come to the feast and they treated the messengers with honor. But this seemingly impossible thing was just what the Jewish leaders were doing with regard to the feast of God. Jesus would have them see that their course is not only terribly evil but is quite absurd. There is a sad irony under all His speech.

Here we come upon one of the strange anomalies of human life. A great many men seem to feel that it is safe to treat God lightly. They forget that the feast is the King's feast, and so they scorn the invitation. But a king does other things besides make feasts. He rules kingdoms. He maintains order. He punishes evil doers. The men who refuse to see God as a Host will have to see Him as a judge.

It was a stern word Jesus spoke with the Jewish leaders in His mind. They were the kind of men who would kill a man who came to invite them to a feast. With a biting sentence He brands them as capable of this repulsive kind of wickedness. They were unwilling to recognize themselves in this picture. But Jesus had seen through their ecclesiastical covering. He had searched their hearts, and this was what he found.

All Sorts and Conditions of Men.

When those who were invited would not come, the king issued an invitation to all sorts of people. Here is a hint that when the chosen people proved unworthy God would turn to others. Of course this does not mean that if the Jews had proved worthy the larger world would have had no invitation. Jesus is using a quick-flashing illustration and not giving a worked-out analysis of the whole situation. He is reminding the Jewish leaders that a preeminence of which they are unworthy shall not continue to be theirs. And He suggests that the whole multitude of human kind shall receive the King's invitation. The whole world is invited to the feast of God. In the speech of Jesus truths dart forth in the most unexpected fashion. His words weave themselves into epigrams and startling paradoxes. It is as if He would sting men into thought by the impact of His vigorous sentences and the sheer surprise of His daring speech. It was so that He hurled the knowledge that all kinds of people were to be invited to the feast of God into the minds of His foes. Only a genuine mental explosion could possibly rouse them, so He provided the explosion. But the effect was just the opposite of what He desired. They were roused not to repentance but to more bitter hatred and to renewed plotting against Him.

The Man Who Was Cast Out.

One kind of fitness was required of all who came to the feast. Good and bad were invited, but they were expected to appreciate the invitation, and they were expected to show that they appreciated it. The man who came without a wedding garment was of the same spirit as those invited guests who scorned the invitation. He treated the whole matter lightly. He showed no genuine regard for the host. He was willing to partake of the king's bounty, but he ignored the fact that this imposed obligations upon him. He went to the king's feast without any attempt to make himself fit to appear there. Because he would have partaken of hospitality without obeying the laws of hospitality he was cast out.

All sorts of people are invited to the feast of God; but they are not expected to remain all sorts of people. The bad are invited, but they are not expected to remain bad. To be invited to come to the King's table is to be invited to become worthy to sit at the table of the King. If a man has lived like a churl, he is to be a churl no more after he has been seated at the King's board. This invitation to the feast of God carries obligations as well as privileges. Some men would accept the privileges and ignore the obligations. There is no place for them at the feast of God. It is they who will be cast out.—N. Y. Christian Advocate.

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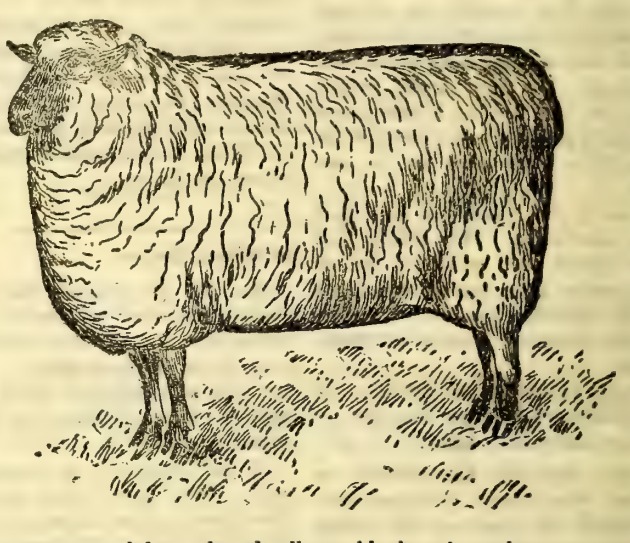
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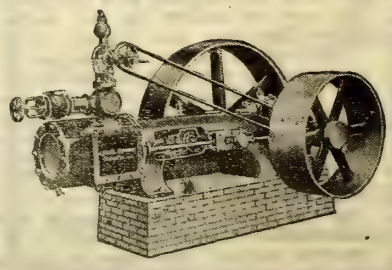
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The Farm and Garden

THE REQUISITES OF A FARM.

After my experience in the country, if I were to be cross-examined as to the requisites of a farm, I should say that the chief thing to be desired in any sort of agriculture, is good health in the farmer. What, after all, can touch that! How many of our joys that we think intellectual are purely physical! 'This joy o' the morning that the poet carols about so cheerfully, is often nothing more than the exuberance produced by a good hot breakfast. Going out of my kitchen door some mornings and standing for a moment while I survey the green and spreading fields of my farm, it seems to me truly as if all nature were making a bow to me. It seems to me that there never was a better cow than mine, never a more really perfect horse, and as for pigs, could any in this world herald my approach with more cheerful gruntings and squealings!

"But there are other requisites for a farm. It must not be too large, else it will keep you away from your friends. Provide a town not too far off (and yet not too near) where you can buy your flour and sell your grain. If there is a railroad convenient (tho' not so near that the whistling of the engines reaches you), that is an added advantage. Demand a few good old oak trees, or walnuts, or even elms would do; no well-regulated farm should be without trees.

"As for neighbors, accept those nearest at hand; you will find them surprisingly human, like yourself. If you like them, you will be surprised to find how much they all like you (and will upon occassion lend you a springtooth harrow or a butter tub, or help you with your plowing) but if you hate them they will return your hatred with interest. I have discovered that those who travel in pursuit of better neighbors never find them.

"Somewhere on every farm, along with the other implements, there should be a row of good books, which should not be allowed to rust with disuse; a book, like a hoe, grows brighter with employment. And no farm, even in this country where we enjoy the even balance of seasons, rain and shine, shine and rain, should be devoid of that irrigation from the currents of the world's thought which is so essential to the complete life. From the papers which the postman puts in the box flow the true waters of civilization. You will find within their columns how to be good or how to make pies: you will get out of them what you look for! * * * And, if it be possible, there should be a long table in the dining-room and little chairs around it, and small beds upstairs, and young voices calling at their play in the fields—if it be possible.

"Finally, down the road from your farm, so that you can hear the bell on Sunday mornings, there should be a little church. It's a sort of Ark of the Covenant; and when you get to it, you will find therein the True Spirit—if you take it with you when you leave home."—From David Grayson's "Adventures in Contentment."

VALUE OF HOLSTEIN MILK.

To a man who has had my recent experience, the question of producing and retailing Holstein or Jersey milk is certainly settled. First, which breed gives the quantity? The average Holstein gives twice as much milk as the average Jersey. Most men familiar with the work of both breeds admit this. Consult the Department of Agriculture or experiment stations, the creameries or anyone in a position to know the truth. I once asked an advanced registry tester who had been among the best herds in the State for several years what breed of cows were kept by the most men, who actually made a living from them by the milk they produced. He said Holstein by all odds. Second comes the question of quality in milk, and possibly my experience may shed some light on this point. Two years ago we started to sell at retail the milk from our herd of Holsteins. We knew it was good milk, and carried as much butter fat as the average stomach could digest. We also knew there was a strong prejudice against Holstein milk, because people thought quality in milk meant a lot of cream on top of the bottle. Our milk went into competition with milk from three large dairy companies, one selling certified and so-called very high grade Jersey milk. Two neighbors were also retailing the milk from common cows. We sold 12 1-2 quarts for a dollar, the others from 14 to 17 quarts for a dollar. People soon found that they could drink our milk without having indigestion, that their babies liked and thrived on it, and the girls in the kitchen found it best to cook with. The result was that in three months' time we had reached the limit of our capacity. This is our second year; we have not asked for any business from the beginning, our capacity is nearly double and we cannot begin to take care of the business we might have.

During the past winter when there was a great deal of sickness about, the doctors found that babies and very sick people could drink and digest Holstein milk. These doctors were quick to see that their patients improved on milk suited to their needs, and the result was we could not fill the orders that came in. I therefore state the Holstein cow produces a quart of milk for less money and as human or animal food this milk is better than Jersey milk, for the feeding value is not in the high per cent of butter fat, but in the combination of fat, solids and water as found in Holstein milk. People are finding that c-r-e-a-m does not spell quality, but rather "biliousness."—Rural New Yorker.

The heart which can carry the burdens and sorrows of even the most forsaken, which can make room for the griefs and toils and cares of the hapless multitude, is filled without measure with the life and love of God.—Charles F. B. Miel.

The Test of Time.

"Time proves all things," but especially the merits of " "Gray's Ointment." This remedy, for cuts, bruises, boils, burns, carbuncles, rheumatism, blood poison, felons, tumors, and all skin eruptions, has stood the test of nearly a century. It was put on the market in the year 1820, by the eminent physician, Dr. W. F. Gray, of Raleigh, N. C., and has proved to be the most wonderful cure for skin diseases ever discovered. No home should be without it—no trip is complete without a box in your grip, and it only costs 25c per box. Sold by all druggists, but if you would like a sample box to test it, write to Dr. W. F. Gray & Co., 815 Gray Building, Nashville, Tenn., and they will send you postpaid, a free sample box.

H. A. Jackson, Calevera, Tenn., writes: "I have been using your 'Gray's Ointment' with good success when all other remedies failed. For blood poison your Gray's Ointment is just 'worth its weight in gold.'"

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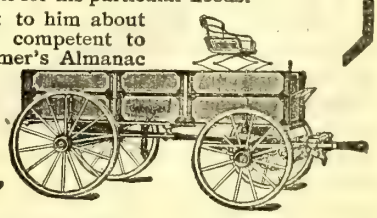
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Studebaker stands for honest wagon value. Today over one million are in daily use—many of them from 25 to 30 years—and still giving good service.

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See the Studebaker dealer and talk to him about your individual requirements. He is competent to advise you. Our Studebaker 1911 Farmer's Almanac telling all about the Studebaker products will be mailed free on request. Write for it today.



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Rheumatic Pains

and stiffness in joints or muscles; neuralgia; backache; tired, painful, aching feet; sore hands; sprains and bruises; sore throat and chest, due to colds or grippe; in fact, all the common aches and pains that occur in any family from day to day, yield almost instantly to a good rubbing with

Minard's Liniment.

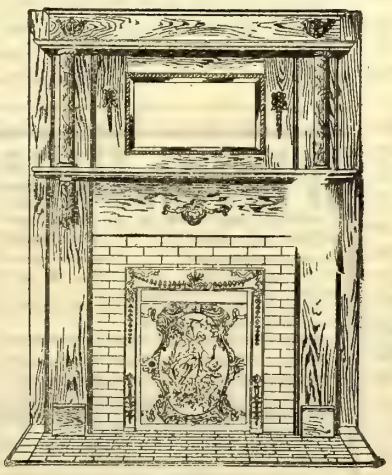
It does not stain, it is neither sticky nor oily—it is just a delightfully smooth, aromatic cream that feels good on the skin and rubs right in and stops inflammation like magic. Minard's Liniment ought to be on every family medicine shelf, because it is so useful in emergencies and so prompt in giving relief.

We guarantee it to be just as we represent—should you find it otherwise, we will refund your money on request. Sold by all druggists in three sizes, price 25c., 50c. and $1.00.

FREE. If you have never tried it, and wish to test its merit, write us to-day for a free trial bottle.

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KING OF PAIN
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Hardwood Mantels
THAT PLEASE

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(Owned by Odell Hardware Co.)
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Our Dead.

"I am the resurection and the Life."—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Ellis—Miss Flora Temperance Ellis was born 1887, in Farmington, Davie county, and died at the place of her birth, Monday morning, August 22, 1910. She was the daughter of Mr. Albert W. Ellis. She joined the M. E. Church, South, at the age of ten, and has been an earnest Christian since. At the time of her death she was teacher of a class of young ladies in Sunday-school, also secretary of the Epworth League. She was always ready to serve the church when called upon, and did the work cheerfully and enthusiastically, relying upon God for help and strength.. When called upon by her pastor to do anything she never said no, but went to work earnestly.

Measured by the best standards, she was more than ordinary young lady.

Miss Flora was loved by all who knew her. The large congregation at the funeral is testimony of the esteem in which she was held in her community.

The funeral was conducted by her pastor, assisted by Rev. W. M. Biles, of Burkhead, Winston.

May the good Lord comfort the family and relatives with her many friends. A. G. Loftin.

Houston—Ambrose A. Houston, one of the oldest members of Matthews Methodist church, died at the home of his son in Matthews, N. C., July 30, 1910. He was in his 80th year. He served his country as a Confederate soldier in the war between the states. He was paralyzed and almost entirely helpless for a good while before the end came, but was tenderly cared for by the loved ones in the home of the son. The funeral service was held by the writer, and we laid the remains to rest in the cemetery at Matthews in the presence of a large concourse of sympathizing friends and neighbors, to await the glorious resurrection morning. One by one, "God's children are gathering home." E. J. Poe, Pastor.

Cheek—William Bishop Cheek was born in Randolph county, July 23, 1823, and died at the home of his daughter, Mrs. William Corbett, at Weaverville, August 1, 1910, at the mature age of 87 years and 8 days. He was married to Annie O. Roberts, of Rutherford county, January 13, 1846 and to them 7 children were born. Having been preceeded by his wife and three children, Bro. Cheek leaves to mourn his departure, 16 great grand-children, 25 grand-children, and 4 children: Mrs. J. L. Weaver, Mrs. William Corbett, and Jas. R. Cheek, near Weaverville, and Chas. F. Cheek at Mt. Hope, W. Va.

Brother Cheek was converted and joined the Methodist Church, South at the Rheems Creek Camp Ground in 1861, and the following year was licensed to exhort, in which office he served the church faithfully as long as he was able to do such work. Only a short time before his death the writer spent several hours with him, and his reminiscences were of the happy days spent in the Master's services. "I am just as sure now of my conversion and acceptance with God as I was on the day of my conversion" was his testimony. The last works he penned were: "I will both lay me down in peace and sleep, for the Lord only makest me to dwell in safety." Thus he sleeps in the church yard at Clark's Chapel, and may he awake in His likeness.

W. E. Poovey, Pastor.

Hoffner—Marjorie Elizabeth, infant daughter of Grover and Lottie Hoffner, was born Aug. 19, 1909, and departed this life July 18, 1910, aged 10 months and 29 days. Little Marjorie was a bright and interesting babe, the joy, not only of the home of her parents, but also of her grand-parents, at whose home (owing to the sickness of her mother) she died. The funeral service was conducted at the home of the grand-parents, by the writer, assisted by Rev. D. R. Myers, and the little body laid to rest in Chestnut Hill Cemetery. God bless the bereaved ones. G. A. B. Holderby.

McKinney—On Friday, June 3, the life of William J. McKinney ended on earth, to be continued in the better country as we fondly hope. He was a son of Jason H. and Mary McKinney who went before him a number of years ago. They will be remembered as the first and leading members at Kistlers Chapel, and their home as the preachers home for the last sixty years, as William and his sister, Mrs. Belk kept up the reputation of the home. The pastors who have served charges in Rutherford county will remember the hospitality of their Christian home.

The subject of this sketch was born September 1849. Joined the church in 1863 under the ministry of Rev. W. W. Jones, but not till in 1866, at Union Church, under the pastorate of Rev. Daniel May, he was ushered into the knowledge of the fullness of the joys of salvation and from that time till his death, it was his greatest pleasure to work in the Master's cause.

As steward, Sunday School Superintendent and teacher, delegate to district conference or elsewhere he was a true and tried follower.

At the age of fifteen years he entered the Confederate service, and followed its flag through the vicissitudes of the army to the surrender.

He was a progressive citizen, always standing for what he believed was right, a kind neighbor and affectionate in his home relations. Although he never married, his affections, care and attention to his widowed sister and fatherless little girl, gave him his only expressed regret at leaving this world, although he realized the relief from suffering in his departure was to be desired. His health had not been good for a number of years, but he did not murmur or complain.

He leaves five sisters, two in Texas, one in South Carolina, and two in this county, with numerous other relatives.

Truly a good man has left us, and he will be missed in the church, in the community, and above all in his home. J. B. Carpenter.

UNIVERSITY COLLEGE OF MEDICINE RICHMOND VIRGINIA

STUART McGUIRE, M. D., PRESIDENT

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The Value of a Minute.

Gather ye rosebuds while ye may,
Old time is still a flying,
And this same flower that smiles today
Tomorrow may be dying.
—Herrick.

How many of us ever stop to consider the value of a minute? As small and insignificant as it may seem, its value is almost beyond reckoning. There are approximately eighty million people in the United States today. Suppose these eighty million people wasted only one minute a day, or 29,200,000,000 minutes a year, and in a year's time would equal 55,555 years, 6 months, 22 days, 18 hours and 40 minutes.

Time is money; Time is golden; Time is everything! And every little minute you waste, whether idly or by conducting your affairs by antiquated methods, eventually means a serious loss. You may not realize it at the time, but as surely as the sun rises, it will act like a boomerang—and beware of the rebound. Time is wasted in a great many ways, but the bulk of wasted time is chargeable to the old-time, out-of-date methods employed by so many people in their various occupations. This unfortunate state of affairs exists principally with the farmers and rural citizens, but these conditions are rapidly giving way to more enlightened methods, even on the farm, and the farmers are beginning to open their eyes to the great possibilities before them. Numerous inventions and time-saving devices have recently been perfected that will revolutionize farming and place it on a profitable basis, the greatest of these inventions being the Bell Telephone.

With a Telephone in the house, the farmer is enabled to accomplish a hundred per cent more than formerly, and it saves him the minutes he is now throwing away. It puts him in direct touch with his every interest in the city and country and opens the way for social and religious improvement. It is a wise farmer who will take advantage of the liberal offer made by the Southern Bell Telephone Company, and he can get full particulars and free booklet by addressing a card to the Farmer's Line Department, Southern Bell Telephone & Telegraph Co., No. 19 South Pryor Street, Atlanta, Ga.

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whose combined wealth is estimated at $10,000,000 wrote in April and May and gave it as their opinion that **JOHNSON'S TONIC** is the best Fever and Grip medicine in the world. Sample bottle with the 360 opinions, names and addresses,

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GRAND EXCURSION VIA SOUTHERN RAILWAY TO NORFOLK AND RETURN WEDNESDAY SEPTEMBER 21, 1910.

Southern Railway announces the last grand Excursion of the season to Norfolk, Va., and return. Special train consisting of Elegant Pullman Sleeping Cars and day coaches with separate coaches for colored people will leave Greensboro 7:30 p. m. Wednesday, Sept. 21st, due in Norfolk 6:00 o'clock next morning.

The round trip fare from Greensboro only $3.50 and good to return leaving Norfolk on any of the regular trains up to and including Friday, Sep. 23rd. These low rate tickets will also be on sale from stations on the Sanford, Mt. Airy, Madison, Ramseur and Wilkesboro branches, same being honored on regular trains up to Greensboro. Now is the most delightful season for an outing to this famous Seashore resort. For further information see Southern's nearest Ticket agent, or address,

W. H. McGlamery,
Passenger and Ticket Agent,
Greensboro, N. C.

LOW ROUND TRIP RATES VIA SOUTHERN RAILWAY

On Accocnt of the Following Occasions.

Ohio Valley Exposition, Cincinnati, Ohio, August 29th to September 24th, 1910. Tickets on sale August 28th to September 24th with final limit to reach original starting point within five days from date of sale.

Appalachian Exposition, Knoxville, Tenn., September 12th to October 12th. Tickets on sale September 10th to October 12th. Limits according to rate. Several low fares with short limit and higher rates with long limit.

Grand Fountain of the United Order of True Reformers, Richmond, Va., September 13th-20th, 1910. Tickets on sale September 11th and 12th, final limit September 27th.

National Baptist Convention (Colored), New Orleans, September 14th to 19th, 1910. Tickets on sale September 12th, 13th, 14th, with final limit September 21st.

Bienniel Movable Conference of the United Order of Odd Fellows (Colored), Baltimore, Md., September 12th-17th, 1910. Tickets on sale September 9th, 10th, final limit September 21st.

Sovereign Grand Lodge of I. O. O. F., Atlanta, Ga., September 19th-24th. Tickets on sale September 16th, 17th, 18th, with final limit September 28th, with privilege extension by depositing ticket with Joint Agent and upon payment of fee of $1.00.

National Encampment G. A. R., Atlantic City, September 19th-24th, 1910. Tickets on sale September 15th to 19th, inclusive, with final limit September 29th, with privilege of extension to October 28th by depositing ticket with joint agent and upon payment of fee of $1.00.

Brotherhood of St. Andrew, Nashville, Tenn., September 26th-Oct. 2nd, 1910. Tickets on sale September 24th to 27th with return limit October 5th and privilege of extension by depositing ticket and payment of fee of $1.00.

General Assembly of the Episcopal Church, Cincinnati, Ohio, October 5th-26th, tickets on sale Oct. 3rd, 4th, 5th, 6th and 10th, limit Oct. 30th.

National League of Post Masters, Chattanooga, Tenn., October 12th-14th, 1910, tickets on sale Oct. 10th and 11th with final limit Oct. 17th and privilege of extension to Oct. 31st by depositing ticket and upon payment of $1.00 fee.

For further information and rates apply to your ticket agent or write to

R. H. DEBUTTS,
Traveling Passenger Agent,
Charlotte, N. C.

POPULAR EXCURSION TO RICHMOND, VA., AND RETURN VIA SOUTHERN RAILWAY WEDNESDAY, SEPT. 14th, 1910.

Southern Railway announces the last Excurscion of the season to Richmond and return. This special train will leave Charlotte at 8.00 p. m., and Greensboro at 11:40 p. m., Sept. 14th. Due at Richmond 6:30 a. m. next morning.

Low rate of $3.50 will apply from Greensboro. These low rate tickets will be sold also from stations on the Wilkesboro, Mt. Airy, Sanford, Ramseur and Madison branches, being honored on regular trains up to Greensboro. Tickets returning will be good leaving Richmond on any of the regular trains up to and including Saturday, Sept. 17th. One standard Pullman sleeping car will be attached to this train at Greensboro and those desiring Pullman reservations should apply at once.

Train will also consist of nice day coaches with separate coaches for colored people. For further information concerning this grand outing, see Southern's nearest agent or address W. H. McGlamery, P. & T. A., Greensboro, R. H. DeButts, T. P. A., Charlotte, N. C.



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Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Fourth Round

Elk Mountain.....Sept 10-11
North Asheville.....Sept 11
Biltmore and Mt. Pleasant....Sept. 17-18
Weaverville Circuit, Salem....Sept. 24-25
Weaverville .....Sept. 25-26
Fairview, Sharon.....Sept. 29-30
Swannanoa, Swannanoa.....Oct. 1-2
Mars Hill.....Oct 8-9
Bald Creek, Bald Creek.....Oct. 12-13
Burnsville .....Oct. 14
Burnsville Circuit, Martin's....Oct. 15 16
Hot Springs, Antioch.....Oct. 20-21
Marshall .....Oct. 22 23
Hendersonville Circuit, Upward. Oct 27 28
Haywood Street.....Oct. 30
Central .....Nov 6
Bethel .....Nov 13
North Asheville.....Nov 13

Christian Worker's Institutes will be held in connection with the quarterly meeting at Sharon, Bald Creek, Antioch, Upward and possibly at other places.

CHARLOTTE DISTRICT

W. K. Boyer, Presiding Elder

Fourth Round.

Morven, Bethel .....Sept. 10-11
Derita, Trinity .....Sept. 17-18
Chadwick, Seversville.....Sept. 18
Prospect, Trinity.....Sept. 24-25
Waxhaw, Waxhaw.....Oct. 1-2
Monroe, Central.....Oct. 2-3
Unionville, Grace.....Oct. 8-9
North Monroe.....Oct 9
Polkton, Poplar Hill.....Oct. 15-16
Wadesboro .....Oct. 16
Lilesville, Forestville.....Oct. 22-23
Mount Zion Station.....Oct. 26
Ansonville, Concord.....Oct. 29-30
Weddington, Wesley Chapel.....Nov. 4
Matthews, Matthews.....Nov. 5-6
Calvary .....Nov. 13
North Charlotte.....Nov. 13

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, North Carolina.

Fourth Round

Bryson and Whittier, School Creek Sept. 10-11
Robbinsville .....Sept. 17-18
Murphy Circuit, Tomotla.....Sept. 24-25
Andrews Station .....Sept. 25-26
Hayesville Circuit, Tusquittee, Oct. 1-2
Hiawassee Circuit, Harris's Chapel, Oct. 8-9
Murphy Station .....Oct. 15-16
Dillsboro and Sylva, Sylva....Oct. 22-23
Webster Circuit, Webster.....Oct. 30-31

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder, Greensboro, North Carolina

Fourth Round

Coleridge Circuit, Concord....Sept. 10-11
East Greensboro, Mt. Pleasant, Sept. 17-18
Greensboro, Walnut St., night....Sept. 18
Denton Circuit, Denton.....Sept. 25
Liberty Circuit, White's Chapel, Oct. 1-2
Ramseur and Franklinsville, Franklinsville, Oct. 2-3
Pleasant Garden Circuit, Pleasant Garden .....Oct. 8-9
Greensboro, Carraway Memorial, night, Oct. 9
Ruffin Circuit .....Oct. 15-16
Reidsville Station .....Oct. 16-17
Randleman and Naomi.....Oct. 22-23
Asheboro Circuit, Central Falls..Oct. 22-23
Randolph Circuit.....Oct. 29-30
Wentworth Circuit .....Nov. 5-6
West Greensboro .....Nov. 12-13

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Fourth Round

Old Fort, Greenlees.....Sept. 10-11
Hartland, Laurel Hill.....Sept. 17-18
Morganton Circuit, Gilboa ....Sept. 24-25
Morganton Station .....Sept. 24-25
Connelly Springs, Connelly Springs, Oct. 1-2
Rutherford College .....Oct. 1-2
Elk Park, Elk Park,.....Oct. 6
Sprucepine, Fairview .....Oct. 8-9
Bakersville, Bakersville .....Oct. 11
Thermal City, Thermal City ..Oct. 15-16
Rutherfordton, Gilkey .....Oct. 16-17
Green River, New Hope .....Oct. 19
Broad River at Tanner's Grove.....Oct. 20
Forest City, Cedar Grove .....Oct. 22-23
Henrietta, Caroleen .....Oct. 29-30
Cliffside .....Nov. 5-6
Marion .....Nov. 12-13

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Fourth Round

East Bend, East Bend .....Sept. 10-11
Rockford, Rockford .....Sept. 17-18
Yadkinville, Center .....Sept. 24-25
Sparta, Shiloh .....Oct. 1
Laurel Springs, Mt. Zion .....Oct. 2-3
Helton, Greenwood .....Oct. 8-9
Jefferson, Jefferson .....Oct. 15-16
Creston .....Oct. 22-23
Watauga .....Oct. 30-31
Boone .....Nov. 6-7

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Fourth Round.

Epworth, 11 a. m. .....Sept. 11
West Concord, Westford, 3 p. m...Sept. 11
Albemarle Circuit at Zoar.....Sept. 17-18
Albemarle Station .....Sept. 18-19
Salisbury Circuit, Mt. Tabor..Sept. 24-25
South Main ....Sept. 25-26

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This is your protection against deception. If your dealer can not supply you write us for color card and prices.

Leland Moore Paint & Oil Company,
CHARLESTON, S. C.

MADE IN THE SOUTH - FOR USE IN THE SOUTH!



Gold Hill Circuit, Liberty..... Sept. 30
Cottonville Circuit, Rehobeth.....Oct. 1
Norwood .....Oct. 2-3
Salem .....Oct. 4
Kannapolis Circuit, Kannapolis....Oct. 8
China Grove Circuit, China Grove, Oct 9-10
Woodleaf Circuit, Ebenezer.....Oct. 15
First Church .....Oct. 16-17
Bethel, Big Lick Circuit, Loves..Oct. 20-21
Mount Pleasant Circuit, Friendship, Oct. 22-23
Linwood Circuit, Linwood.....Oct. 29
Lexington Station.....Oct. 30-31
Concord Circuit, Rocky Ridge, Nov. 5
Central, 11 a. m. .....Nov. 6
Forest Hill, at night .....Nov. 6
Jackson Hill Circuit, Lanes.....Nov. 12
New London Circuit, Bethel.....Nov. 13

SHELBY DISTRICT

James R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

Bessemer, Bessemer .....Sept. 3-4
Gastonia, Ozark .....Sept. 4
Shelby Circuit, Pine Grove ....Sept. 10-11
South Fork, Wesley's .....Sept. 17-18
Lowell, Lowell .....Sept. 24-25
McAdenville, McAdenville ....Sept. 24-25
Lowesville, New Hope .....Oct. 1-2
Belwood, Kadesh .....Oct. 8-9
Polkville, Clover Hill .....Oct. 15-16
Stanly Creek, Stanly .....Oct. 22-23
Mt. Holly, Mt. Holly .....Oct. 23-24
Lincoln Circuit .....Oct. 29-30
Kings Mt., Kings Mt. .....Nov. 5-6

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Fourth Round

Iredell, Clarksbury .....Sept. 3-4
Statesville, Connelly's .....Sept. 6
Stony Point, Stony Point .....Sept. 8
Mooresville .....Sept. 9-11
Mooresville, Centenary .....Sept. 10-11
West Statesville, Marvin .....Sept. 13
Lenoir, Mt. Zion .....Sept. 17
Whitnel .....Sept. 18
Lenoir .....Sept. 18-19
Race Street.....Sept. 21
Troutman, Knox .....Sept. 24-25
Granite Falls .....Sept. 28

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Fourth Round

North Haywood, Teague's .....Sept. 3-4
Jonathan, Henry's .....Sept. 10-11
West Asheville .....Sept. 17-18
Bethel, Spring Hill .....Sept. 24-25
Brevard Station .....Oct. 1-2
Sulphur Springs, Montmorency, Oct. 8-9
Haywood, Crabtree .....Oct. 15-16
Leicester, Leicester.....Oct. 22-23
Brevard Circuit, Connestee.....Oct. 29-30
Mills River, Shaws Creek.....Nov. 5-6
Spring Creek, Baldings .....Nov. 12-13

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Fourth Round

Walnut Cove, Pine Hall .....Sept. 3-4
Walkertown .....Sept. 4
Forsyth, Tabor .....Sept. 10-11
Grace .....Sept. 11-12
Farmington, Farmington .....Sept. 17-18
Advance, Advance .....Sept. 18-19
Madison, Madison .....Sept. 25-26
Stoneville, Stoneville .....Sept. 24-25
Summerfield, Summerfield .....Oct. 1-2
Stokesdale, Stokesdale .....Oct. 2-3
Davilson, Olivet .....Oct. 8-9
Southside .....Oct. 9-10
N. Thomasville, Zion.....Oct. 15-16
Thomasville .....Oct. 16-17
Kernersville, Kernersville .....Oct. 22-23
Burkhead .....Oct. 23-24
Davie, Concord .....Oct. 29-30
Mocksville .....Oct. 30-31
Cooleemee .....Oct. 30-31
Lewisville, Doubs .....Nov. 5-6
West End .....Nov. 13-14

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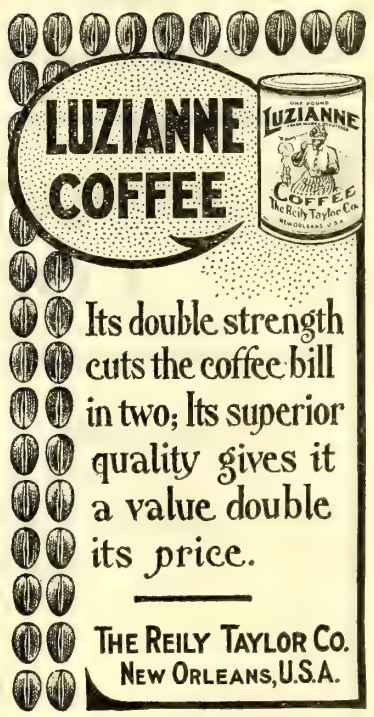
ANEMONES.

As you play among the tide pools you may spy some queer-looking knobs fastened to the rocks. The tide is now coming in. Watch it as it flows over these odd, button-shaped objects. Ah! one is opening, a mere crack at first, but as the pools fill with salt water out come beautiful salmon-colored fringes, till you see before you a magnificent flower widespread to the sun. A flower? It certainly looks like one, but it is really an animal. Here is a lovely pink one. There is a bee hovering above that white one. He certainly thinks it is a flower, and perhaps holds sweet nectar for him. See, he has dived into it! All its dainty fringes are curling in about him. These fringes are tentacles, and carry tiny lassoes too small for us to see without a microscope. As soon as one of the little sea creatures that the anemone loves comes near enough, she throws out some of her lassoes and entangles it in the cords. These threadlike whips are poisonous, and sting the shrimp or baby shellfish to death. He is then passed into the anemone's mouth, swallowed, and digested.

On some rocky shores there are caves that are entirely lined with anemones of different colors. It is a wonderfully beautiful sight to see these dark recesses when the sun strikes into them at high tide. The anemones, in all the colors of the rainbow, are waving their tentacles, whirling them around and round to create currents in the water and draw the tiny sea creatures near enough to throw out their lassoes and capture them.—Selected.

Do not be discouraged at your faults: bear with yourself in correcting them, as you would with your neighbor.—Fenelon.

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$1.50 PER ANNUM In Advance

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Reading Room

WANTED=2000 NEW SUBSCRIBERS

THE readers of the ADVOCATE must not object to having in this issue a message from the publishers. We have consumed very little of our space this year in writing about the paper and its circulation. No one can bring against us the railing accusation that we have filled space which should have been devoted to other things with appeals for subscribers. The time has come, however, when we must make appeal for a move all along the line for the enlargement of our circulation. Every intelligent reader will agree with us in the assertion that it is folly to print a good paper every week and fail to give it the very widest possible circulation. To do so is to put our candle under a bushel and defeat the very object for which we exist.

* * * * * * *

Believing that we shall have the sympathy of the great body of intelligent Methodists who are already subscribers, we are making this appeal, first, on the ground that there are now more than 2,000 families in the Western North Carolina Conference who have been subscribers to the paper in the past but are not subscribers now. Our having adopted practically the cash system during the last two years has caused the cutting off of some three thousand or more, and by the methods used we have not been able to win back to our list more than one out of three of these. While this policy has been better for us financially, it is a matter of deep regret that so many who formerly enjoyed its weekly visits are now without the benefit of the paper. Then there are hundreds of families where the paper has never gone. These families are, as a rule, the ones that we find it so difficult to enlist with hearty sympathy in any church work. They make up the "barren lands" of our membership. It would be amply worth while for any congregation to inaugurate a movement whereby the Conference paper may be placed in these homes, that by its weekly visits it may gradually awaken intelligent interest in all the work of the church. Most assuredly we are following a forlorn hope in our efforts to develop a church where the church paper does not visit the homes. Yet it is true, especially in the great majority of our country churches, that the church paper is a stranger. Nevertheless, some pastors in these churches are wondering why the people are slow to respond to their efforts. In despair they join the prophet in his outcry, "Who hath believed our report?" In dumb indifference the people listen to his call for a forward movement, but without intelligent comprehension or grasp of the situation they fail to move and the pastor gives up in despair.

* * * * * * *

We make this appeal in the second place because the publication of the NORTH CAROLINA CHRISTIAN ADVOCATE is now a business enterprise of the Conference. There is unanimity in the minds of all that our Conference did wisely to take over the paper and erect our own building here in Greensboro and secure a first-class, up-to-date printing plant, placing the whole under the direction and management of a Board of the Conference. This gives the Conference entire control of the publication of the paper, besides placing in their hands facilities for printing the publications of the Conference and all Conference societies, so that whatever of profit may accrue will go into the treasury of the needy Conference claimants instead of going into the hands of individuals. This fact alone furnishes a double motive to every member of the church for taking the ADVOCATE and for patronizing the house with orders for job work. He not only gets value received in the weekly visits of his church paper, but he, at the same time, contributes a small mite to the worn-out preachers and widows and orphans of deceased preachers. With such an appeal we ought to have a constantly increasing list of subscribers. Under such an arrangement as this it will be a serious reflection upon the intelligence of our Conference if we do not have a constantly increasing subscription list.

* * * * * * *

The weak point in our circulation is in the country church. Our list has constantly grown in the towns and cities. Most of the country lists, however, have failed to renew during the past year, and but few new subscribers have been secured. This is because we have not been able to keep any agency at work in these churches. The club plan having been abandoned most of the pastors in country places have failed to accomplish anything for the paper this year. In order to recover what we have lost in circulation we are making this appeal so that a campaign may be inaugurated now that will place us back again on the old basis, or beyond, by the time our Conference meets in November. There is no reason why we should fail to accomplish this. An average of ten new subscribers from each pastoral charge will put us to the goal, and we believe it will be easy to go far beyond on the plan we are adopting.

* * * * * * *

Our plan is to secure an active, pushing canvasser in each country church who will agree if possible to canvass each family in the congregation. The pastors are so busy with other things that it may not be possible for them to give time and effort to this, so we ask anyone in the congregation who can secure the endorsement of the pastor to write us at once, asking for terms, and we will furnish canvassing material and terms. We have determined to secure not less than TWO THOUSAND NEW SUBSCRIBERS by the time our Conference meets, and we are going TO PAY THOSE WHO DO THE WORK. This is to be a campaign for new, full-year subscribers, the cash to be sent with the order. Now, reader, if you want a job that will give you an opportunity to make a little money write us for terms, sending the endorsement of your pastor or Sunday-school superintendent. Give not only your post office address, but also the name of your church and the pastoral charge to which you belong. Write quick, for there will be a rush and we shall have only one agent to a congregation. A pastor may have the job, provided he can give the time to the work and comply with the terms.

Address THE CHRISTIAN ADVOCATE, Greensboro, N. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

Published Weekly by the Board of Publication of the Western North Carolina Conference, M. E. Church, South.

Entered according to the Postal Laws and Regulations in the postoffice in Greensboro, N. C., as mail matter of the second class.

EDITORIAL

LIST OF ATTRACTIVE PREMIUMS.

We print again our appeal for new subscribers. In connection with our plan we are offering an attractive line of premiums in addition to a cash commission to those who will give us their time. This call is limited entirely to COUNTRY CHURCHES.

If you are interested write us for full particulars.

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Christian Advocate,
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A CALL FOR CO-OPERATION.

The spiritual state of the Church deserves very careful consideration at the Annual Conference and generally is not discussed at any length and the Committee report is generally adopted without comment. Rev. L. T. Mann, of Reidsville, has a plan which if carried out at our next session will give that subject the prominent attention it demands and we trust the preachers will join in with him in perfecting the arrangement he has outlined. He hopes to send to each pastor a long list of questions which when answered and returned to him will be compiled and put in shape for reference to the Committee at Conference and then the consideration ofthe matter will be made the special order for Friday of Conference at which time Bishop Hendrix will address the Conference on the subject.

The Bishop has approved the plan and agreed to co-operate in the matter.

OUR SCHOOL OPENINGS.

It is indeed gratifying to not the prosperity of an institution of learning. Not all those of our own denomination but all denominations and of our State schools throughout the commowealth.

Trinity College opened last Wednesday with about 165 in the Freshman class and about 250 in all the upper classes, while Trinity Park School has enough students to run the total attendance at Trinity to about 600, which is cause for gratification. Rutherford had a full attendance at its recent opening and President Dean, of Weaverville, says: "We have been running a week and enrolled to date in the collegiate department alone 107 students. Our boys' home is full and running over. New students are entering every day."

Davenport opened this week with a fine attendance and we learn that the dormitory space is about all taken. Greensboro Female College opens this week with all the boarding space engaged before the opening day.

THE NEWS NOT INTIMIDATED.

The Charlotte News is a paper that stands four square for decency and morality and strikes at wickedness in high places and in law, showing no favor to evil custom. When the battle was on in Charlotte several years ago for a more rigid observance of the Sabbath the News took positive position for Sabbath laws and fought against an unhealthy sentiment until the people rallied to its position and the Board of Aldermen passed the wholesome law which is now in force. Sometime since an amusement company from Cincinnati took charge of one of the suburban parks and its attitude to the Sunday law was somewhat western—so that the News reporter went to the Park on Sunday and took note of the doings there and published them. Sentiment was aroused against the desecration of the Sabbath as practiced by the Park Management to the extent that the Sunday crowds were reduced. Now the amusement company has brought suit for slander or libel against the News but the paper is firm in its position and we feel certain will prove all its statements in the courts provided the plaintiff will push the suit which is hardly probable.

GOVERNOR PATTERSON WITHDRAWS.

The people are much interested in Tennessee politics. This is justly so for the reason that the very fibre of moral integrity in the State is now involved in political issues. Governor Patterson and the liquor interests undertook some years ago to drive the selfrespecting people of the State into subserviency. This caused a rupture by which, in a recent election, the State was saved from being thrown into the hands of a judiciary in sympathy with the corrupt administration of Mr. Patterson.

Meantime Mr. Patterson, determined to rule or ruin, declared himself a candidate for a third term. This was too much for even many of the stalwarts, and, after realizing that the candidacy was a forlorn hope, Mr. Patterson last week resigned and now calls upon the broken party to rally and nominate a man acceptable to all factions. It is rather a late day for such a move, and we predict that the good people of Tennessee will now be about as much indisposed to commit their interests to the crowd which has persistently endeavored to whip them into support of Patterson as they would to commit them to Patterson himself. It is a great pity when either party falls into the hands of intensely partisan politicians, especially such as pander to the baser moral elements. Fortunately for the country it seems now that any party is doomed to failure when it makes its appeal for success to the immoral elements of the country. We are thankful that this is true in North Carolina as well as in Tennessee.

PREMIUMS FOR OUR ADVOCATE CANVASSERS

We are determined if possible to have 2,000 new subscribers by the time our Conference meets in November. In order to stimulate the work we not only purpose to pay the canvasser a commission, but we offer in addition the following premiums:

1. To the one sending in the largest amount on new subscriptions between this and the Annual Conference, we will give one set of Stoddard's Illustrated Lectures, in fourteen beautiful half Morocco volumes. This set of books is worth thirty dollars, retail. The only proviso in this offer is that the amount must not be less than thirty dollars.

2. To the one sending the next largest amount, not to be less than twenty-five dollars, we offer a cash prize of five dollars in addition to commission.

3. To the one sending the third largest amount, we offer a three-dollar cash prize in addition to commission, provided the amount must not be less than twenty dollars.

4. To the one sending the fourth largest amount, we offer a two-dollar and fifty-cent cash prize in addition to commission, provided the amount must not be less than fifteen dollars.

5. To the one sending the fifth largest amount, we offer two dollars, cash, provided the amount must not be less than ten dollars.

Every one who will undertake the work according to the terms which we will make known on application will be given a liberal cash commission; so do not hesitate to write for terms because only a few can win premiums. Write quick, we are anxious for the work to begin at once.

The reason for this movement is our desire to secure the largest possible circulation for the paper, and we confine the offer to country churches because there is where the work is specially needed.

THEY SHOOK THE STRANGER'S HAND.

A little episode which actually occurred in one of our city churches recently gives emphasis to a very important matter. A stranger dropped into the service with his daughter, and at the close was greeted by only the pastor and one or two of the company. They went away with that dreary feeling which can be realized better than described. They thought the Christian people of the city rather cold and inhospitable. The next evening on which the churches were open, however, they decided to go to another church. This was a church of another denomination. To their surprise and happy relief, however, at the conclusion of the service they were made to feel as if a special reception had been planned for them. It is useless for us to add that they went away with a very different feeling from that experienced on the former occasion, and with a strong inclination to return to the place where they had received the warm greeting.

Some people require nursing and coddling to be kept in line, nevertheless, it is a fact that for the lack of a spirit of cordiality some of our strongest churches are driving multitudes away, and this is a far more serious matter than many suppose. Every pastor, especially in town or city church, would do well to insist on an informal reception at the close of every service. It will be worth as much as all the good preaching. It will not do for us with all our costly plants and with a splendidly equipped ministry to let others take the crowds just for the lack of a little handshaking. Methodists once had the reputation of being great on the art of handshaking and we see no reason why there should be permitted any ground of complaint on this score.

EARLY MORNING SCENES IN THE BIBLE.

The above is the title of a new book just from the presses of the Fleming H. Revell Company, of New York. Rev. L. L. Nash, D. D., of North Carolina is the author and has added to his already high reputation through this his latest production.

"The author pictures delightfully and helpfully many of the events recorded in the Scriptures associated with early morning hours. There is a freshness which makes his sketches as interesting as though they had never been portrayed before and the Bible scenes become very vivid and very real under the hand of this distinguished Southern preacher and writer."

The book is a handsome volume of 209 pages and is divided into fifteen chapters, and the author considers the following very interesting subjects: The early departure of Abraham to sacrifice his son. The destruction of Sodom. Jacob at Bethel. Leave-taking of Laban. Jacob's Wrestling. Scene Between Moses and Pharoah. Compassing Jericho. Ruth and Boaz. David's Early Morning Start to Army and Fame. Daniel in Lion's Den. Shepherds at Bethlehem. Christ Calling Apostles. Trial of Jesus. The Resurrection Morning. Jesus at The Sea of Gallilee.

The price of this book is one dollar, or one dollar and ten cents post paid. The author, Dr. Nash, has a large stock of them on hand and will be glad to supply the wants of his friends. The book is well worth the money and we trust it may have a wide circulation.

The address of Dr. Nash is Sanford, N. C.

LAW ENFORCEMENT.

The writer is not a pessimist and trusts that nothing in this article may even appear to contradict that statement.

Things are not as they should be. Unhealthy symptoms endanger the welfare of society and should arouse us to the importance of setting right that which is wrong.

Respect for authority is on the decline. The spirit of lawlessness is abroad in the land. The lax administration of law gives impetus to the lawless spirit. The State is impotent in the presence of the mob. In but one instance has a member of a lynching party ever been convicted by a North Carolina jury.

Men in violation of law carry concealed weapons and every week record blood shed and murder and it is too rare that the murderer pays the penalty with his life. Our pity for the poor unfortunate culprit degenerates into a sickly sentimentality that discounts the law either by letting the prisoner go free or giving him a lighter punishment than the law prescribes.

In Tennessee during the past three years Gov. Patterson has granted 956 pardons and of these 152 were to criminals who had been convicted of murder.

In North Carolina the record shows that pardons were granted during the twelve years beginning with the Russell and ending with the Glenn administration as follows:

Governor Russell, 402; Governor Aycock, 324; Gov. Glenn, 290; Total 1,016.

Of these, 205 were granted to criminals convicted of murder in the various degrees as follows: Under Russell 104, Aycock 51, Glenn 50. Besides these pardons are the various cases where commutation of sentence has been granted.

The record shows that in Michigan, a state which contains about the same population as North Carolina or Tennessee, the total pardons for the past ten years are 114, and that of these only two were granted during the last five years.

In New York where the population is three or four times as great as ours there have been, all told, 127 pardons granted within the past ten years.

According to these facts we are neither doing justice to crime or to society. The laws should be enforced against the murderer as certainly as justice is measured to the petty thief or blind tiger, and if the criminal classes are assured that law must and shall be enforced the hand of crime will be stayed and the record of murder will be reduced.

We appreciate the position of the Governor who is beseiged night and day with the friends of poor unfortunates who go armed with petitions signed by the judges and the juries that convicted and by a long list of good citizens who dislike to refuse to sign almost any kind of petition that may be presented.

In most instances the Governcr can show the documents, numerous and plausible that came to him and which seemed sufficient to justify his merciful course.

But it is all back to the people. Shall we stand by the law and by our officers whose duty it is to see that law is enforced? Too often men sign petitions and then criticise those who consider them favorably. It behooves every lover of good government to stand for law and remember that the best friend of the criminal is he who urges the enforcement of the penalty, for if law is rigidly enforced the tide of lawlessness is sure to turn and respect for law to grow.

The signs of the times are to warn us of the danger of neglect and to urge us to stand for law that the criminally inclined may be deterred from wrong doing.

This is not a matter of partisan politics but of social and moral betterment and should appeal to every lover of law and order.

NOTES AND PERSONALS.

—Rev. J. C. Keever of Sparta, is assisting Rev. C. A. Shore in a meeting at Jefferson.

—Prof. S. W. Brown, a useful local preacher of Sparta, has accepted the position of Principal of Elk Creek Academy.

—Rev. and Mrs. W. F. Womble, of Morganton, are making a two weeks' visit to Mrs. Womble's mother in Chatham county.

—Rev. Dr. J. H. Weaver, the popular pastor of Hickory Station, is spending his vacation in Ashe county among the friends of his youth.

—To a very large congregation Dr. J. C. Rowe preached the dedication sermon of the Jackson Hill church on August 21.

—Prof. Frank S. Blair, of Guilford College, was married in Chicago Sept. 6, to Mrs. Violet Porter Huntington of New York.

—Dr. George H. Crowell of Oklahoma, preached a strong sermon at Central Methodist church, Albemarle on last Sunday.

—Rev. J. T. Stover, when in Greensboro last week, baptized his little grandson, John Pickens, son of Mr. and Mrs. H. L. Coble, of this city.

—Mrs. L. W. Crawford, the editor of our Foreign Missionary Department, spent sometime in Greensboro last week visiting friends.

—Judge Geo. P. Pell, who spent a recent Sabbath in Lenoir, delivered a highly interesting address before the Sunday School in the Methodist Church.

—Rev. J. Frank Armstrong is in a meeting at Tate's Chapel and is assisted in the preaching by Rev. J. F. Harrelson.

—Rev. T. E. Wyche, of Rural Hall Circuit, called on Monday. He was in the city to accompany his daughter this far on her journey to Littleton where she has gone to enter College.

—Rev. L. A. Falls of Belmont Methodist church, Charlotte, who has been in feeble health for some time has been visiting friends in Newton and we are glad to note that he hopes soon to resume his duties as pastor.

—Rev. S. R. Belk, one of the most prominent members of the North Georgia Conference and a native of Union county, has been assisting his brother, the Rev. G. W. Belk, of the Presbyterian church in a meeting at Waxhaw.

—Mr. Gilmer Siler, son of Rev. Frank Siler, has been elected to a professorship in the Georgia Tech. High School of Atlanta. Mr. Siler is an honor graduate of Trinity College and a thoroughly capable man.

—Rev. L. W. Collins, the pastor at Madison, has returned from his vacation which he spent at his old home, Toronto, Canada. His sister, Miss Collins, returned with him to spend a while in North Carolina.

—Rev. Dr. G. H. Crowell, president of the new Woman's College at Oklahoma City, was a pleasant caller on Wednesday of last week. He is full of enthusiasm and large plans for the great institution which he expects to open next year.

—The Ladies' Aid Societyof Spring Garden church, of this city, have secured Rev. Geo. R. Stuart, the noted evangelist, to deliver a lecture here October 15th on the subject of "Lopsided Folks" and the lecture will be delivered in the new auditorium of West Market Street church.

—Rev. Dr. F. S. Parker, Secretary of the Epworth League Board and editor of the Epworth Era, will deliver the address at the Epworth League Anniversary of the Western North Carolina Conference, Winston, N. C., Wednesday evening, Nov. 16, 1910.

—Rev. S. E. Richardson, our pastor at Caraway Memorial, is doing faithful work, and expects to make a good report at the approaching annual conference. Rev. C. M. Campbell, of Waxhaw, is expected to assist in a series of meetings beginning about the latter part of this month.

Rev. L. T. Cordell of Marshville, has just closed a very successful meeting at Poplar Hill Church, in Anson county, in which there were twelve accessions to the church. Brother Cordell did the preaching and did it well.

Rev. J. J. Barker, of Morven, has been busy in revival work for some weeks and so far forty names have been added to the roll on profession of faith this year. He has several meetings yet to hold.

—Rev. L. P. Bransford of Danville, Va., who has had great success in revival work will assist Rev. Z. Paris in a meeting at North Wilkesboro beginning Oct. 4th. Prof. Fisher of Canton, will have charge of the music.

—Rev. R. A. Taylor, of the Pleasant Garden Circuit, filled his appointments at Pleasant Garden and Bethlehem last Sunday, but returned on Monday to the bedside of his wife, near Mooresville, who we regret to learn is still ill with fever. We sincerely hope to hear favorable reports of her condition soon.

—The Methodist and Presbyterian churches of Kings Mountain will join hands in a union revival service to begin at the Methodist church the fourth Sunday—September 25th. The services will be continued for about ten days and the preaching will be done by Rev. L. B. Abernethy of Canton. Mr. Abernethy is a fine preacher and has had much experience in revival work.—Exchange.

—Supt. H. A. Hayes of our Children's Home, spent Sunday, Sept. 4th, in Wilkes county, speaking in the morning to our people at Wilkesboro, in the afternoon at Moravian Falls and at night at North Wilkesboro. Supt. Hayes is instant in season and out of season, busy all the week and Sunday too.

—Rev. W. E. Poovey, pastor of our church at Weaverville, writes that Weaverville College has had a fine opening. There are about one hundred boarding students present and they are still coming. We are glad to know that this promises to be the most prosperous year in the history of this excellent institution.

—Bishop Kilgo has been much in demand since he was promoted to the Episcopacy. On Aug. 28th he delivered the address at the laying of the corner stone of the new church at Ensley, Alabama—preached the sermon at the dedication of the new church at Trenton, Kentucky, on Sept. 4th, and will spend the time in that country until he holds the Kentucky Conference Sept. 21st.

—The Gastonia Gazette says: A protracted meeting is in progress this week at Main Street Methodist church. The services commenced Sunday morning. Rev. H. H. Jordan of Marion, is preaching very forceful and effective sermons to good congregations. Services are held each morning at 10 and each night at 7:45, while there is a young peoples' service conducted by the pastor, Rev. G. D. Herman, each afternoon at 4 o'clock.

—We gather from the Charlotte Chronicle that the little town of Taylorsville, Alexander county, during the month of August shipped about 5000 dozen eggs, 12,220 pounds of chickens, 467,572 pounds of dried fruit, 13,875 pounds of peach seed, 69 car loads of lumber and 12 car loads of tan bark. At this rate, with bountiful field crops, there would seem no occasion for hard times when we consider that all products are bringing good prices.

—Rev. H. K. Boyer, presiding elder of the Charlotte District writes that Bishop E. R. Hendrix has appointed Rev. E. E. Williamson of Calvary church, Charlotte, to Shelby to fill the vacancy caused by the removal of Rev. C. F. Sherrill and Rev. W. C. Jones, who for some time has been assisting Rev. L. A. Falls at Belmont, Charlotte, goes to Calvary to fill the vacancy caused by the removal of brother Williamson.

—Rev. John H. Bradley, of Weddington, did faithful preaching in the revival meeting at Walnut Street Church last week, arriving on Monday and leaving on Saturday. He preached twice daily while here, his sermons making a profound impression. The meeting is still in progress at this writing and will probably continue through this week. We understand that much interest has developed this week.

—Rev. T. E. Winecoff, who some years ago came to our Conference from the Episcopal Church and who after two years' service transferred to the Methodist Protestant Church and who has recently been serving as pastor of Strongville Charge, North Ohio Conference of the Methodist Episcopal Church, has been recently transferred by Bishop Smith to Alaska Mission and stationed at Fairbanks, the most important Methodist Episcopal Church in Alaska.

—The Methodist Sunday School of Mt. Airy, to the number of 321, spent last Friday in Winston. They came on a special train which took the party direct to the Children's Home, where they picnicked. It is an ideal place for Sunday School outings and we hope next year that many of our schools will go there for a day.

—Ex. Lt. Gov. James H. Tillman of South Carolina, the slayer of Editor Gonzales of the Columbia State, was taken to Asheville last week on a stretcher a very sick man suffering from tuberculosis.

—The Methodist churches of Atlanta will unite on September 18 in an effort to raise $25,000 for Soochow. The university was established in 1901. From the beginning it had the patronage and the hearty approval of the Chinese officials. The grounds of the building include about nine acres. The present facilities of the university are inadequate. Those in charge of the university say that about $70,000 needs to be spent in enlarging its buildings and in securing more ground. The university also wishes to improve the property it has in shanghai, from which it could secure a certain income.

—A Durham special on Tuesday morning gave out the sad news of the death of Mrs. Wooten, wife of Professor J. C. Wooten, of the Biblical department of Trinity College, which occurred in Wilmington, on Monday night. We have no particulars. Mrs. Wooten was a native of California and was married to Rev. Mr. Wooten only a few years ago while he was pastor of our church at Forest Hill, Concord. She was a woman of unusual attractiveness and eminently fitted for her place as the wife of the man who is at the head of the Biblical department of our great College. May God greatly comfort the bereaved husband.

DEATHS.

—Robert Dunlap, 18 months old and the only son of Dr. and Mrs. R. D. Ross, died last Wednesday evening at the home of the parents in Wadesboro.

—Miss Fannie Money died at her home in Elkin last Wednesday after a two weeks' illness with typhoid fever. The funeral was conducted by her pastor, the Rev. R. G. Tuttle, and the body was laid to rest in Grassy Creek Cemetery.

—Mr. Louis S. Ogburn died at the home of his father, Mr. W. C. Ogburn, in Monroe on Thursday of last week. He was a devout Methodist and a young man of fine Christian character. Dr. H. F. Chrietzberg, his pastor, conducted the funeral services.

—Mr. Hugh Parks, Sr., one of the substantial citizens of Randolph county, died at his home at Franklinville on Thursday, Sept. 4th, in his 84th year. Mr. Parks was a man of fine business ability and had for many years been a successful cotton manufacturer. He is survived by his son, Mr. Hugh Parks, Jr.

—Mrs. A. E. Smith of Mt. Airy, died last Thursday at the home of her father, Mr. J. A. J. Patterson, in Greensboro. She had been a sufferer from pellegra for two years and everything that medical science could do to relieve was done. The remains were taken to Mt. Airy and the funeral service was conducted in the Methodist church of which she was a member. Her husband, Mr. A. E. Smith, and three children survive her.

FROM OLD VIRGINIA.

J. M. Rowland.

It was a hot July day over yonder in old Hanover, —under the shady oaks,—near the place where lived Henry Clay and preached William McKendree —trained Virginia hands had spread their bounty. They know how and they never did better than at this opening day of the Richmond District Conference. Brunswick stew—the dish that belongs to old Virginia—and the dish perhaps Jacob prepared for Isaac, was much in evidence. Ice-tea, chicken, lamb, pork, pies, cakes, and else greeted the eyes of thirty preachers besides many delegates and visitors, the most of whom had not seen or tasted the country for many moons. Their imprisoned appetites were turned loose unhampered and uninstructed. As they waged war on those edibles they seemed to follow the Scriptural injunction to "take no thought for the morrow for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

When we reassembled for the afternoon session the folks, feeling good, asked for a sermon. They who had fed us turned to us for bread. Tho' there were thirty preachers there besides exhorters and lay leaders, no one seemed willing to make the assault until he could digest that dinner and also a sermon. And no wonder. They had no sermon on hand and did have a big dinner to manage. The day was hot, and while the pillars of the church were there so also were the sleepers, and the sleepers bade fair to outnumber the pillars. Everybody seemed to have a good conscience and to love one another, from their serene and reposeful faces.

I was about to remark how many a good Methodist woman had starved the congregation because she stuffed the preacher, and I was about to warn any young preacher who may chance to read these lines against making his appetite a sampling machine for all viands at all hours just because each sister or her daughter cooked it. Better let them feel badly because you did not eat it than to make yourself and the congregation feel badly because you did. But nobody has asked me to preach today on that theme and i'll hie back to my subject after this. Down in Old King William the writer went to speak at an entertainment. One of Virginia's suppers was there. Fifty women tried to satisfy the little appetite of one man with choice things they had brought from home. He had tried for ten years to save his digestion from such friends, and when nature's indicator said he had gone far enough he halted. One sister would not be refused. She piled rich cake on him she herself had made from a bran new receipe. A hungry hound stood by and when the sister went on with her cake the big piece she had left slipt down to him, and from the way he wagged his tail he appreciated the ingredients and recommended the recipe. It was a question of who would be the dog. Oh, well the Richmond brethren are moderate and they are modest. They didn't have too much dinner, they just had on hand too little sermon.

The Presiding Elder came to the Secretary's table where the writer was busy at work and asked him to come to the rescue. We have always held a preacher ought to be ready to preach at all times. If at mid-night he is called upon for a sermon he ought to be ready. Because he cannot fire a big gun he ought not to refuse to fire a pop gun. I would rather shoot a pop-gun at the enemy than to shoot no gun at all. This is why one dreary mid-night at Randolph-Macon College when the Black Brigade stalked forth to make the preacher students devoid of ministerial robes climb on chairs and preach their trial sermons, we were ready without notes to speak "How Providence Bears with Fools and Idiots." And that is why after bed-time one night when called out by a preacherless congregation of colored folks we went and set the woods on fire. So, trusting in the Lord and not the flesh, and hoping we had Carolina blood enough on hand to digest a Virginia dinner and preach a gospel sermon, we told the elder we would imitate the man who tried.

Out under an oak I went to draw from above strength to overcome the difficulties of that afternoon. As the eyes went up for help they fell upon a bird's nest empty and forsaken. On the ground lay shells from eggs long hatched. From a shady dell nearby came sweet songs. Pity on a person who cannot see sermons in an empty bird's nest and a forsaken home. He who said, "The birds have nests" saw sermons in such scenes. The bird's nest was preaching that afternoon and we lingered there to hear. While we tried to preach another sermon to the conference nature preached this one to us.

The empty shells were speaking. Those songs you hear were once shut up in these shells. The birds that do not break their shells have never gladdened the world with song. Are not many souls today imprisoned in the shells of indifference, selfishness, doubt and sin? Oh, the shells of a self-centered, little narrow life that makes a man's small circle his world—his all! How these shells shut out the world and Heaven! We cannot see the beauties for the shells that shut us in. We can neither sing the world sweet songs nor hear its songs because of these shells. If all the shells that entomb men's souls were broken what a world this would be! Why do we not break these shells and enter into the broader, brighter, better life? What is the power that broke these shells on the ground? Warmth and life from the parent birds. Warmth and life from contact with Jesus Christ will break your shells and set you free. Nothing else can.

Again, the voice and the wings must be tried. No bird ever soared that did not try his wing, and no bird ever sang that did not try its voice. Have we tried the powers God has given us? Have we buried the talent or let it die or rust and misuse? How much have we missed because we have not launched out on the wings of faith? How much have we cheated ourselves, our people and our Father because we did not try the music in our souls? Pity on the soul that has never learned to fly away on the wings of faith beyond the cares of earth, where God is and rest for a time. Pity on the soul, that as heaven and nature sing, has never tuned itself to praise.

And then, the uncertainty of the nest. No bird owns his nest. It is usually occupied for a season only. It must face the storms and be in danger of enemies night and day. Snakes, birds and beasts of prey, and bad boys are hunting for it. So with out homes, these nests in which we live. We do not really own them. We cannot take them with us. Enemies night and day prowl about them. Sin, disease, burglars, depraved souls, and devils watch your nest where your little birds sleep. The fate of your nest no man knows. Its future is uncertain.

Then the empty nest. An empty nest speaks pathos, but not so much as an empty home. The hungry mouths and the chatter is heard today, tomorrow the voices are hushed. Pitty Pat and Tippy Toe will not gladden the homes with glee very long. The birds grow strong and fly away. The old ones go and do not come back. The nest is empty or other birds chatter upon its threshhold. The little hands are no more on mother's face, the little voices are heard no more, the little faces are gone. Yonder are some little things worn and soiled those little hands used to hold.

"Ah, faithful to little Boy Blue they stand
Still in the same old place,
Awaiting the touch of a baby's hand
The smile of a baby's face,
And they wonder, waiting, the long years through
In the dust of that little chair
What has become of Little Boy Blue,
Since he kissed them and put them there."

In a city some time ago a richly dressed lady entered a bank and rented a safety deposit vault where she locked a little package and took the key away. Every day she came back, unlocked the door, and spent a long time with her treasure. When she departed her face showed she had been weeping. After awhile she did not come any more. The authorities found she was dead. The vault was opened and the precious package was found to contain a little pair of baby shoes. Such is life. The birds fly away and the heart follows them.

The last lesson the bird nest gave was on the Life Beyond. When we were children we used to stand on the porch at sunset and watch it kiss the hills good night. We wondered what was out there. We wanted wings to soar beyond where the sky line touched the hills and see. We sat with mother after supper in the moon-light and as we nestled close we looked at the moon, the milky way and the twinkling stars and wondered what lay beyond them. We wanted wings to go and see. So life ever cries out to know what lies beyond. The bird flies from the nest to see and some times we wish we could do so too. You have followed a white form to the city of the dead, and you loved it more than you loved life. You pled with those cold lips to speak your name but upon them seemed to be the hush of eternal silence. You longed for those eyes to look upon your face once again but they seemed closed forever. They put your darling down and you heard that cruel sound of the falling dirt. In your tear-blinded eyes you could not see beyond the gloomy grave walls. Look up. The shells of the grave and death is all that is there. On wings of glory the soul flew out to God, out over the valley beyond the river, on up through the shining portals, to a risen Lord, and to waiting loved ones gone on before. The smile of the eternal morning is on that face. They are waiting and watching for you. What will the life beyond be "when up to the bountiful Giver of Life God's children are gathering home." How sweet their voices will sound when they greet us at the gate.

GEORGIA LETTER.

Geo. G. Smith.

The picture of the first Christian period is given in the Acts of the Apostles as that of the Church in Jerusalem. Jews and Proselytes who knew the law, who attended Synagogue, whose standard of Holy living was the most servile obedience to law and tradition, had now been overwhelmed with the evidence that the Jesus they crucified was really ascended, and enthroned, was a Prince and a Saviour. They now so fully believed in His speedy coming again that they sold all they had, and only became assured of their error, as to His immediate coming in bodily presence, when they were dispersed by persecution. This was the first view of a Christian community.

Then we have a picture of the first Gentile church as it is given in Paul's Letter, and the Pastoral Epistles. Then there is a picture of a second period in the history of the Gentile churches given in the Revelation of John. I have read these messages many times without remarking the applicability to the present period in the Christian church, as it is found among us, but only as presenting an interesting picture of things as they were found in the last days of the first century in eastern lands.

Then there was no Christian church building in the world. In all the cities to which these messages were sent, there were organizations of Christian people, but no houses of worship. These had each a general superintendent, and he a number of associates, who held various positions and had various duties, some taught, some ruled, some attended to finances, indeed they were organized much after the manner of Christian congregations now. They met together on the first day of the week. They had a love feast, always ending with the Lord's supper. They had a social service, and song and prayer, and testimony. They were in the midst of a hostile people, the Jews nearer to them than the heathens because they accepted the same Moses and the same prophets, were bitterest in their hostility to them. The Gentiles generally let them alone, and generally only villified them as a profligate, dissolute people, though now and then they rose and cast them into prison, and put them to death. There would seem to have been little resemblance between modern churches and those of that day, but when we look closely we discover the same features in those first Christians in Asia, that we find now in America. The true Christian is as much an object of hostility in America in the 20th century to the heathen, or as we call them, worldlings, who are all about him, as he was in the days of the first. True he is not any longer in danger of the prison, or the stake, but his religion is as obnoxious now, as it was then. A mere formal religion, a mere ceremonialism is not offensive, but any man who supposes this world is any more friendly to true piety now, than it was in the days of John, fails to read its true spirit. "It is not a friend to Grace, to help us on to God" any more now than it was then.

Any man who supposes the ancient church had no faults, has but to read these messages of Jesus to the churches to see that the same defects were in the church then as there are now.

There were dangers inside and foes outside and they were much the same as now.

There were false apostles, false teachers, the world was full of them then, and never an age has been free from them. The false teachers of our time are everywhere, and they are now as they were then, all on the side of lax living. There were

women and men among these teachers then, as there are today. They claimed to be Christians, but their lives were grossly immoral. It is a strange feature of all times that men and women who are not willing to be Christians in character want to be known as Christians in name, and there are those in the church who consider it true charity to tolerate, and apparently endorse them.

The spirit of compromise with the world was in the church then as now. Professed Christians who had grown cold, who were lukewarm, who were blind to their faults, who were self righteous, who were dead, as far as true piety was concerned, were then as now. There is not a single defect we deplore in modern religion, that was not found in the churches of the first century.

On the other hand there is not a virtue which was found among them, that we do not find among Christians now. We find now no perfect people, no perfect churches, and John found none such then. They are now as then defective, but we find now as then, much real good intermixed with the evil. We find in all churches, those who have decided convictions, and the courage to avow them. They knew what fatal heresy was, and stood ready to denounce it and so do they now. They detect the false apostle, and withstand him,—they do not allow Jezebel, however exalted her position in society, to debauch the church by her worldly ways, without the protest,—they hate the deeds of the dissolute, however loud their professions of devotion to the church may be.

There are still now courageous Christians who bear persecution and who are not afraid of it, who are faithful even unto death. They may be where Satan's seat is, but they do not deny the faith even if faithfulness brings martyrdom. Though there are evil men and women in the church, there are brave souls who stand firm and hold fast till the Lord shall come. When there is defection they are more faithful, and though they may be surrounded with much sin, they do not defile themselves. In the midst of enemies they have always been faithful ones. There has never been an easy time for the church, and the day seems to be far off when it will come. Deadness and formality give place, often to fanaticism and wild enthusiasm. So it has been, so it will be, the laxity of morals lead to asceticism, and the religion intended to regulate life, becomes its destroyer. The great revivals of vital Godliness, have always been followed by the wild excesses of fanaticism, but there have been good men who have kept the faith, and steered steadily forward to the right port. I confess when I see how many are our adversaries that my heart sinks but when I call to mind the former days, and see how often all the good has triumphed, I am sure God will find some way to save us from defeat. I am writing in the midst of the excitement of our General Conference. Agitation, agitation is at a premium and charges radical, and I am sure changes that will be injurious not to Christianity, but to Methodism as we have it, are demanded by those who are anxious to experiment. Many of these demands will be rejected but as in the past some will be accepted which will be far from advancing the welfare of the church, and which will result, possibly, in injury to it, but if Methodism disintegrates some better ism will take its place. The churches of Ephesus—Thyatira, Pergamus, Laodicea, Smyrna, Philadelphia, are gone but the messages to them are for us, and the same Christianity then confined to a few cities, covers the world with its blessings now, but it has the same defects, and needs the same warnings.

"The reward of hard work is more work." That is the testimony of every one who has succeeded in performing an assigned task. No sooner is one task performed than a greater one requiring more skill and ingenuity, more tact and discipline, is given. Emerson has said: "Every man's task is his life-preserver." "Few persons can safely be trusted to choose their own work." The tendency is to choose that which is easy, that which has not enough resistance in it to draw out the best effort possible. Many of the women in our W. C. T. U.'s have been given tasks that seemed beyond their power of performing, but it was work from which they could not honorably escape, it was work that was needed, and its very difficulty was a challenge and a discipline which spurred them to their best efforts and resulted in good work and splendid success. The women who are not driven and crowded by compulsory work are to be pitied. Women, let us rejoice that God is trusting us with such work as requires all the will power we have to perform the tasks assigned us.—Selected.

Our Children's Home Department

Edited by Supt. H. A. Hayes

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Dedication.

"In deeds of love, unselfish, great,
Men must their faith attest;
To God this home we dedicate,
Through love it will be blessed."

We dedicate this Home to the God of our fathers and His Son Jesus Christ. We dedicate it to the great responsibility of parental love and rearing children. To give the homeless a home, to shelter them under the roof of intelligent care and protection, to foster the slumbering seeds of virtue, and awaken to life the noble instincts of humanity, to bless and help little children we dedicate ourselves. And we believe that to save one child that would otherwise be lost, to save one soul will richly repay us for all the cost and labor and sacrifices demanded of us.

One Year Old.

Just one year ago today we received the first child into our new home. During the year we have provided for eighty-two children. We have seventy-seven in the Home now.

God has wonderfully blessed us. Our lives have been spared. We have been fed and provided with shelter and protection. The sick have been made well; the weak have grown strong; the sorrowful and distressed have been comforted.

We live in a beautiful world. We see God in the glory of the day and in the sparkling mysteries of night. We have the blessing of study and play, of love and labor, and we are grateful and happy. We pray God's richest blessings on our friends everywhere. May He abundantly reward them for their kindness to us.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING SEPTEMBER 7, 1910.

Mt. Pleasant Sunday School, Clemmons, $1.18; Rutherford College Sunday School, $1.45; Grace Chapel Sunday School, Granite Falls, $.82; Grace Sunday School, Winston-Salem, $7.62; Clyde Sunday School, $3.68; Oak Forest Sunday School, Morganton, $1.75; Sander's School House S. S., Reidsville, $3.64; Total, $20.04; Previously reported for Fifth Sunday in July, $973.98; Total reported for Fifth Sunday in July, $994.02.

Cash.

Palmyra Church, Walnut Cove, $4.00; Capt. Rawley's Class of Men, Winston-Salem, $25.00; D. H. Perry, Statesville, $1.00; Mrs. B. K. Steelman, Mocksville, $2.00; Mrs. L. E. Nealy, Mocksville, $.35; Total, $32.35.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING SEPTEMBER 3, 1910.

Subscribed.

Waxhaw, R. F. D. 3: Mrs. G. W. Sutton, $1.00; G. W. Sutton, $10.00; W. R. Crane, Jr., $5.00; N. M. McManus, $5.00; A. M. Yarboro, $5.00; J. E. Crane, $5.00. Osceola: R. L. White, $5.00; J. E. la, R. F. D. No. 1: J. T. Crane, $5.00. Matthews, R. F. D. No. 17: W. S. Robinson, $10.00; W. T. Robinson, $10.00; W. R. Yandle, $5.00. Pineville: M. Y. Harkey, $5.00. Pineville, R. F. D. No. 16: Mrs. M. E. Campbell, $2.00. Fort Mill, S. C., R. F. D. 2: Mrs. Elvira M. White, $5.00; J. C. Hawfield, $10.00; W. E. Cunningham, $10.00; Mrs. R. B. Cunningham, $25.00; W. F. McGinn, $10.00; J. P. Moore, Sr., $5.00; W. L. Patterson, $10.00; Mrs. W. L. Patterson, $5.00; T. B. Hawfield, $5.00; J. M. Bickett, $5.00; Geo. L. Bickett, $1.00; H. W. McGinn, $10.00; J. W. Patterson, $10.00; J. J. Patterson, $1.00; S. J. Patterson, $2.00; H. N. Patterson, Sr., $5.00; E. E. Howie, $11.00; J. H. Anderson, $2.00; Miss Bessie Patterson, $1.00; Mrs. N. M. Patterson, $1.00; W. C. Howie, $5.00; J. W. Elliott, $5.00. Charlotte, R. F. D. No. 2: T. A. Smith, $10.00. Charlotte: Rev. H. K. Boyer, $100.00; Total, $327.00.

Cash.

W. F. McGinn, $5.00; E. E. Howie, $6.00; Mrs. W. L. Patterson, $5.00; W. D. Patterson, $5.00; W. L. Patterson, $5.00; H. W. McGinn, $5.00; Mrs. M. E. Campbell, $2.00; J. J. Patterson, $1.00; Mrs. G. W. Sutton, $1.00; H. N. Patterson, Sr., $5.00; Total, $35.00.

Paid on Former Subscriptions.

A. M. Dwiggins, Mocksville, $5.00; J. C. Ketchie, Salisbury, $5.00; Miss Flossie Byrd, Greensboro, $5.00; E. F. Wakefield, Lenoir, $10.00; Miss Nannie Nance, Greensboro, $1.00; D. A. Beaver, Salisbury, $10.00; R. L. Francis, Asheville, $12.50; J. T. Wood, Asheboro, $12.50; Master James Crews, Walkertown, $5.00; James Kille, Asheville, $12.50; Friend, Charlotte, $1.00; Miss Clara Cox, High Point, $10.00; A. H. Ragan, Thomasville, $2.00; C. H. Newby, Thomasville, $1.00; A. M. Mecum, Walkertown, $10.00; Miss Julia Stinson, Charlotte, $6.25; A. C. Dixon, Greensboro, $2.50; E. M. Smith, $5.00; J. A. Morris, Thomasville, $25.00; C. C. Cornwell, Dallas, $5.00; George B. Brandon, Salisbury, $2.50; W. A. Brandon, Salisbury, $2.50; Mrs. W. A. Miller, Lexington, $5.00; A. K. Pearson, N. Wilkesboro, $3.25; R. L. Hubbard, Elkin, $5.00; Wm. E. Johnson, Greensboro, $2.00; A. T. Preyer, Greensboro, $1.00; Miss Mamie Stone, Greensboro, $1.00; Zed Griffith, Thomasville, $1.00; F. M. Weaver, Asheville, $25.00; W. O. Bergin, Thomasville, $2.00; N. W. Harrison, Thomasville, $1.00; R. P. Joyce, Walnut Cove, $10.00; J. A. Hoskins, Summerfield, $5.00; Total, $212.00.

THE LAYMEN'S MOVEMENT.

The Laymen's Movement is getting out and putting into the hands of the several thousand leaders throughout the connection a leaflet prepared by the new Secretary, Dr. Reid, which is perhaps the best condensed statement yet given out as to the work of the various leaders—Conference, District and Church. This is in line with the new policy which Dr. Reid has outlined and submitted to the Executive Committee for approval, looking to a closer organization, making the District Conferences the center of effort. The purpose of the new administration will be to make the work as intensive as possible, and, while not neglecting the general field, to conscentrate effort on certain specific fields, with a view to getting results as speedily as possible. This is after the order of the Holston plan, which was adopted some years ago with regard to the raising of the general collections. Up to that time it was pratically unknown for a Conference to pay its assessments in full. It was decided to conscentrate effort on the Holston Conference and bring it up to the full payment of its assessments. This was done, and it proved a great inspiration to other Conferences to reach the same standard. Just what field will be selected by the Laymen's Movement as the best for beginning this effort has not yet been determined, but the plan is rapidly taking shape and will soon be inaugurated. Full information regarding the work can be obtained by writing the Laymen's Missionary Movement, Nashville, Tenn.

IS IT GOOD ECONOMY?

The city of Los Angeles receives $180,000 from saloon licenses and pays $250,000 for police protection.

New York City received $7,991,865 from saloons, and pays $12,030,500 for the support of the police.

Chicago receives $3,213,298 from saloons, and pays $3,685,982 for the support of its police force.

Cleveland receives $525,000 Dow tax and pays $513,000 towards providing against evils resulting from the Dow-tax saloons.

New Orleans receives $151,500 from the saloons, and pays $231,374 for the support of the police.

Pittsburg receives $496,000 from its saloons, and pays $634,000 towards the maintenance of its police.

St. Louis receives $1,051,969 from its saloons, and pays $1,602,182 from the support of its police force.

Boston receives $1,438,132 from its saloons, and pays $2,902,900 for the support of its police force.

Philadelphia receives $1,742,175 from its saloons, and pays $3,036,264 for the support of its police force.

Cincinnati receives $417,647 from its saloons, and pays $603,201 toward the Dow fund for providing against evils resulting from the liquor traffic.

Washington, D. C., receives $415,985 from its saloons, and pays $814,245 for the support of police.

Is it good economy for eleven cities to maintain 27, 787 licensed saloons at an annual cost for police protection of $7,580,086 more than they receive from all license fees?—Public Weal.

From the Field

Correspondence, Reports, Etc.

Hendersonville Circuit.

We have just closed a meeting at Hillgirt and Edneyville churches. The meetings were quite helpful to all who attended.

There is no doubt in my mind if we could have had the hearty co-operation of the church at Hillgirt we could have all rejoiced together in the salvation of many precious souls. There was some sickness and some summer boarders to interfere. The summer boarder business seems to paralyze the spiritual interest if not all interest in church work through this section. We had one conversion at Hillgirt and one joined the church. We were on the eve of a great ingathering of souls at Edneyville when the excessive rains began. This country has not experienced such rains in many decades. The meeting at Edneyville resulted in a big revival of the church and several conventions and there will be some to join the church. Rev. A. E. Harrison of Black Mountain, did the preaching. He is an able preacher, very spiritual and earnest, a good man; our people love him. May God richly bless him in his labors. He is an old-fashioned Methodist.

Yours sincerely,
C. E. Hypes, Pastor.

Alexander Circuit.

We have had three of our summer revivals, (had two in the winter) with good meetings at each place. Beginning at Liberty the 5th Sunday in July we continued eleven days with 15 professions and 6 accessions, with much good to the church. Brother Merrill, of the Wesleyan Methodist church, preached two good sermons for us at this place. We began at Rocky Springs the 2nd Sunday in August and continued 8 days with about 10 professions and 4 accessions to the church. The church was much revived. Bro. G. W. Fink did the preaching till the last two days when the quarterly meeting came in when Bro. Bain, our beloved presiding elder, took charge and did some good preaching. Bro. Fink did some splendid preaching which stirred the church very much and resulted in ten professions. If it had been in some communities there would have been greater results; there are not many unconverted people there. Bro. Fink is a good preacher and does good work. Our last meeting was at Carson's Chapel, began 4th Sunday afternoon and continued eleven days, with 45 professions and 24 accessions to our church and there will be several for the Baptist church. I baptized 27 children during this meeting for this little church which had only about 44 members before the meeting. The Holy Spirit was so manifestly present here and the work was therefore genuine, the conviction strong and the conversions clear and bright. Our next meeting will be at Beulah, beginning next Sunday at 3 p. m.

Yours in Him,
E. Myers.

Mr. Spence Returns.

Rev. H. E. Spence, who studied at the University of Chicago the past summer has returned to Durham and has re-entered the English department as associate professor of English.

Mr. Spence took two months of post graduate work in the great northwestern institution, strengthening himself in the department that claims his services as teacher.—Durham Herald.

A Suggestion to the Preachers.

Dear Brethren:—After consulting some of the pastors I am encouraged to offer the following suggestions: You always have before you the question of how to secure books, while you have some helpful volumes which you would like to dispose of. How would it work to have at our annual conference a table in the back room kept by some one on a commission of say five per cent on sales of our second-hand books? Each of us could carry to conference a few volumes, write his name on them, price them, and take receipt from salesman for them, and thus circulate easily and cheaply many of the very best works. Any preacher approving this scheme or having suggestions to offer touching this vital interest is most cheerfully invited to express himself either in this paper or to the undersigned. Brethren, "sit down quickly and write."

Jno. W. Moore.

West Market Street Notes.

The new Sunday school annex which has just been completed by West Market Street Methodist church was occupied for the first time Sunday. The building is a beautiful piece of architecture, having been erected at a cost of $20,000, and adds materially to the equipment of this strong church. The Sunday school has an enrollment of about 700 and is growing rapidly.

* * * *

The Epworth League of West Market Street M. E. church met Monday night in the church for purpose of giving a farewell meeting to Miss Irene Boyles, who left Tuesday for the National Training school, at Nashville, Tenn. As a part of the exercises of the meeting new officers were installed for the coming year. Punch was served. Miss Boyles was presented with a badge of the league, and souvenirs, consisting of maltese crosses with a picture of Miss Boyles in the center, were distributed as souvenirs.

* * * *

Rev. E. K. McLarty, the pastor, is making preliminary plans for his meeting which begins with next Sunday services.

Davenport College Opens.

Last Wednesday the fall term of Davenport College began under the most favorable circumstances for some years. The building has been much improved since the close of last term and the rooms and halls are now more neatly furnished and comfortable than they have ever been. The opening exercises were very short and simple, consisting of two hymns by the audience, a prayer by Rev. C. M. Pickens and scripture lesson by Mr. Craven, the president. Lenoir is justly proud of her distinction, of being a cultured and educated town, and feels that Davenport College has done much to give her that distinction. The people of the community are therefore much interested in the welfare of this institution and will guard its every interest with a jealous eye and look to it to help maintain the reputation our town and community enjoys. We extend a welcome hand to all the new teachers and pupils on behalf of our town and assure them we are a kindly hospitable people and that they are among friends during their sojourn here. Mr. Craven announced that he felt sure the reservations that had been made for rooms would be equal to the capacity of the institution, when all the pupils arrive and up to this time the enrollment has been 93 with 68 boarding pupils.—Lenoir News.

Opening at Trinity College.

In the Craven Memorial Hall on Wednesday morning September 7th, there assembled for the opening of Trinity College an audience of seven or eight hundred, consisting of pastors of most of the leading churches in Durham, alumni, friends and patrons of the College, visitors from a distance, students and applicants for admission to the College, and students of the Trinity Park School. The ministers present extended a personal invitation to the students to attend their churches. Announcements were made by President Few, also who spoke at some length on some of the matters of importance to students this year, and outlining some plans which the administration and faculty have for the College in the immediate future. After the chapel exercises applicants for admission went before the Committee who has the matter in charge, and the old students had an opportunity to consult with all the professors of the College with regard to their work for the current year. During Wednesday and Thursday new students were passed upon by the Committee on Admission. On Wednesday all the old students matriculated, and beginning at 9 o'clock all classes met according to last year's schedule. The machinery of the College was soon put in running condition, and by Friday at noon it was running almost normal. The attendance showed a decided increase. The final figures cannot be given. One hundred and fifty-three have already been accepted by the Comittee on Admission. It is pretty certain that ten others will be admitted. There are 5 who have been in college before and are admitted to advanced standing. This makes a total of 168 new students.

The upper classmen have not yet all returned. There are now 72 Sophomores, 68 Juniors, 32 Seniors, 30 Law School and Graduate, making a total of 370. Last year there were 318 in the same departments during the whole year. Of the students who will take work in the School of Education these figures include only those who are duly admitted to College and elect work offered in that department.

The Trinity Park School also has a larger opening than it has had in recent years. They have now enrolled 140 against 118 at a corresponding date last year.

The dormitory facilities of the College have not been adequate to accomodate numbers this year, but the people who live in the neighborhood of the College have kindly agreed to let a goodly number of students room in their homes. By this means the students are being comfortably taken care of.

A pleasing incident of the opening was a telegram sent from Louisville, Kentucky, by Bishop J. C. Kilgo. The telegrams follow:

"Long live Trinity, defender of truth, leader in scholarship, mother of patriots".

To this telegram President Few replied:

"Thanks to your labors in the past, to your increasing influence and name, Trinity has the best opening in her history. We miss you all the day long".

These telegrams were read at chapel and elicted considerable applause.

That which is an obstacle to one man's success is made stepping stones by another.

LAYMEN'S MISSIONARY MOVEMENT CONFERENCE OF LEADERS, SILVER BAY, N. Y., AUGUST 20-23.

C. F. Reid.

This notable gathering on the shore of Lake George was attended by about fifty men, including J. Campbell White, Samuel B. Capen, John F. Goucher, S. Earl Taylor, Harry Wade Hicks, D. Clay Lilly, several Mission Board Secretaries, District Secretaries and others from the United States and Canada, who have been prominently connected with the Laymen's Missionary Movement. When the Conference had completed its work, the general concensus of opinion was that no more constructive and in other regards significant meeting had been held since the Movement began.

During the seven days we were together, there were two sessions of three hours each, and there was no abatement of interest from start to finish. A business committee was appointed the first day, whose duty it was to carefully select the most vital topics for each session and to appoint a special committee to previously study the topics and report clear cut recommendations for discussion, adoption, amendment or rejection by the Conference as a whole.

The discussions were truly battles by expert men, who, with minds trained to deal with large problems and enriched by the varied experiences of the great campaign of 1909-1910, brought all their consecrated skill to bear upon the preparing of plans and methods to make the Laymen's Missionary Movement realize all it has undertaken and promised to do for the speedy evangelization of the world.

Some of the more important recommendations of the Conference were:

1. That the functions of the Movement be maintained as educational and inspirational, and that it is not an administrative or collecting agency for the Boards.

2. That the General Committee be continued and that the Executive Committee be enlarged so as to provide for representation from co-operating agencies; that this committee meet three or four times a year and that a business committee of not more than fifteen be appointed to represent the Executive Committee in the interim between meetings.

3. That at the earliest possible moment, effort be made to get in touch with the co-operative committees of cities where conventions were held last year for the purpose of discovering to what extent these committees have made good; their effectiveness at the present time; and the feasibility of reorganizing the follow-up campaign in the early fall.

4. That when possible, a training conference shall be organized in each of these convention cities for the purpose of training members of church committees.

5. That in the work of the coming year, emphasis shall be placed upon increasing the number of subscribers to missions, rather upon the fixing of a goal.

6. That the pastor be recognized as the leader upon whom should rest the responsibility for taking the initiative in organizing the laymen of the church.

7. That a missionary committee be appointed in every church to conduct an educational campaign throughout the entire membership; to promote prayer for missions; direct an every-member canvass, and be the unifying factor of all the missionary work of the church.

8. That a comprehensive and well indexed Handbook be prepared and such leaflets and pamphlets as shall be required to instruct workers and educate congregations on the subject of missions, and that the Duplex Envelope be suggested as the standard collecting device.

9. (a) That not more than about fifteen great city conventions be held this year, and that wherever held there shall be a preliminary campaign of education and preparation, and that they shall be followed up by at least two weeks of careful training work with the every-member canvass committees.

(b) That the District Secretaries in co-operation with denominational and local agencies, shall arrange for county institutes and summer conferences in which the work shall be intensive rather than extensive, in order that by thoroughness and success they may stand as examples for future and wider operations.

10. One entire session was given to the discussion of "Prayer and Missions" and the Executive Committee was requested to co-operate with the denominational agencies in the formulating of a plan whereby a prayer circle could be placed behind every missionary in the field and every responsible worker in the Laymen's Missionary Movement, whereby these men and women may have the assurance that a company of devoted sympathizers are daily presenting them before the Throne of Grace.

In this statement of some of the leading topics discussed and recommendations made, it will be seen that the Laymen's Missionary Movement is really beginning to find itself, and getting upon solid basis for work that holds the promise of bringing to pass all that the most optimistic have hoped for. The great leaders of the Movement were so impressed with the outcome of the Conference that a meeting of the Executive Committee was called for the first of September to consider the recommendations made and to incorporate them, so far as shall seem wise, in the general plan for the world-wide Laymen's Missionary Movement.

Dr. Rowe Speaks.

At the opening of the Presbyterian College at Charlotte last week Dr. Gilbert T. Rowe delivered the address and from the Charlotte Observer we copy the following:

"One of the compensations for getting up in middle life is the privilege of giving good advice. Through the kindness of your president I can exercise that privilege this morning. I am glad also to be with you because of the stimulus that always comes through association with young life. Moreover, I have a personal interest in this college, for I am informed by several who have had experience that Presbyterian College girls make the best possible Methodist wives.

"It is a pleasure, too, to face the freshness and beauty of a company of young ladies still in their teens, and here my good advice begins—You are beautiful now just because you can't help it. But if you are beautiful at 40, it will be because you have learned the art of making yourself permanently beautiful. Attractive women are very beautiful when young, but fade early. They fade because thsh minds are left uncultivated. Every woman can be beautiful with real beauty. 'For of the soul the body form doth take; the soul is form and doth the body make.'

"In addition to attractiveness, you should endeavor to acquire efficiency also. We preachers are indebted to the teachers for the development in people of their capacity for being bored. There is only one time when I am perfectly certain that my audience wants me to go on—and that is when I am holding a crowd of students away from their books and teachers. But an essential feature of education is the learning to like to be bored—that is learning to do all the disagreeable things gracefully. You remember Emerson's definition of genius. Every student ought in arranging her studies to select at least one thing she doesn't like. I presume, however, that you will not find much difficulty in doing this.

"But more important than being either attractive or efficient is being reliable. Character is the supreme thing even in purely intellectual or scientific studies. For this reason, the character of your teacher is far more important than her skill. You will forget most that they teach you, but you will not forget what manner of women they were. Some one has said that there is not any religious mathematics or religious service, but just mathematics or service, intimating that it doesn't make any difference as to the character of the teacher of these. It is true that there is not any particular brand of service that may be named religious, but it makes a great difference whether the person that teaches mathematics to your girl is religious or not.

"One of the dangers of student life is the habit of postponing till a later day real living when you ought to be living now. Life is just as real now as it will ever be and the elements of happiness are lying all around you. Don't forever be looking forward to Alpine heights and Italian sunshine, for when you see them you will learn that the air is just as balmy and scenes just as attractive were passing unnoticed by you right here in North Carolina."

Wagon Building Then and Now.

Building a wagon sixty to seventy-five years ago consumed about as much time as building an ordinary business block, said Mr. J. M. Studebaker, President of the great Studebaker Bros. Mfg. Co., at South Bend, Indiana. "Well do I remember when the first Studebaker wagons were manufactured at the rate of two per year."

"At that time all wagons were made by blacksmiths and wheelwrights. As the country awakened, the demand for wagons increased until it was much greater than the output. It was this increasing demand that presented such a splendid opportunity to manufacture wagons on a larger scale. It was, however, necessary to improve and make new machinery so that wagons could be built more rapidly. By careful study this machinery was improved to such an extent that for twenty-five years past there have been practically no wagons made by local blacksmiths.

"It required a great deal of study as the wagon field broadened as to the different styles for each different location. There were the plains, the hilly country, the mountain sections, and the different sections of the south. It can readily be seen that a thorough research was necessary before it was possible to manufacture wagons suitable for each vicinity. By adopting a systematic research for information as regards the construction of wagons for the different sections, it has been possible for us to build in our factories, wagons for each section of the United States and, in fact, the whole world."

Comfort and Entertainment

When you go out for your entertainment you usually leave your comfort at home. If you knew that you could combine all the comforts of your home with all the entertainment you derive from the opera, concert, theatre or vaudeville, how often would you go out?

the EDISON Phonograph

in your home supplies better and more varied entertainments than you could get if you went to a show or a concert every night in the week. You don't sit on an uncomfortable theatre seat and think how you could enjoy yourself if you were comfortable. You *are* comfortable, and you *do* enjoy it—every minute of it. With the Edison Phonograph it's just like having your own theatre, your own opera company, your own orchestra and band right in your home.



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Continuing, Mr. Studebaker said, "It is gratifying to me to know that for many years there has been over two million bales of cotton hauled on Studebaker wagons each year". This is a strong evidence that our wagons are practically adapted for that section in which cotton is raised, or in other words, to the Southern Trade. It is wonderful, he said, "How rapidly the wagon business has advanced in the past fifty years. Think of it, from two wagons a year to seventy-five thousand.

"This is the way our output has grown and it has only been possible through our efforts in designing and building wagons for each individual section and producing the kind of vehicles that the trade in general requires."

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Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50 cents.

If any work is really God-given, and He puts it either into our hearts to devise or into the power of our hands to do, no fear but He will also provide stuff sufficient, whether metal or mental.—F. R. Havergal.

THE EARLY AMERICANS.

In pioneer American days it was not necessary to pay so much attention to what kind of food was eaten and how to prepare it. Frontiersmen after chopping wood or shooting Indians all day, had an appetite and power of digestion which could trifle with anything capable of being swallowed. The second generation, the children of these frontiersmen, inherited a splendid internal mechanism. But now we are getting into the third and fourth generations, and it is really time we learn the gentle art of eating, not only for the sake of enjoyment but for tolerable health.

From bad digestion comes an endless train of ills. The stomach which fails to do its duty toward ordinary food, is very liable to set up a demand for alcoholic stimulants or for drugs, or else puts in train other ailments known only to doctors, who profit by their exclusive information. The perfect assimilation of food depends much upon proper cooking and seasoning, and to disregard such produces a very unhappy state, generally resulting in indigestion. It is not necessary to deprive anyone of the joys of a well-filled table. The whole secret is to win the American people away from their mode of eating and their superstitious beefsteak, fried potatoes and ice water and to convince them that the world produces other things which may and should be eaten. Variety of food is the enemy of indigestion, but this variety should not consist of meats and breads alone; the system needs stimulating as well as nourishing food, or, in other words, meats, breads and vegetable products.

The majority of the public do not consider the value of spices we use in our daily life to their full extent. Upon further reflection let us imagine a soup, roast or other similar food without salt, pepper, etc., and we will at once understand its great value.

After knowing the above you will readily understand why Gebhardt's Eagle Tabasco Sauce is hailed with delight by every housewife who desires to use this popular flavor. It is impossible to describe the variety of its usefulness. It can be used in everything in which spices of the pepper variety are employed. With this article the ingenious cook will prepare hundreds of new dishes of an appetizing and healthful nature. It imparts a delightful relish and exquisite flavor to meats, fish, soups, gravies, etc., and materially aids digestion. Just a drop or two in a plate of soup, will give zest to the most idle appetite. In the manufacture of Gebhardt's Eagle Tabasco Sauce, only the pure extract of the finest kind of Tabasco Pepper, grown especially for them in the State of Tabasco, Mexico, is used. It is made absolutely pure in the most approved manner. It contains no artificial coloring or preserving matter. It is very concentrated, and should always be mixed with your gravies, sauces, etc. If you have never tried Tabasco Sauce, you don't know what you are missing in a delicious relish and flavor. Ask your grocer for a bottle of Eagle Brand Tabasco Sauce and try it. Also tell him to give you one of our recipe books, "Good Things to Eat." If he can't supply you, send us 50c for trial bottle and this book. Write for the book anyway—it's full of good things that every housekeeper ought to know. Address, Gebhardt Chili Powder Co., San Antonio, Texas.

See what God is to the men of the Bible, and then let him be the same to you.—Maltbie Babcock.

"Humility is the passport to promotion in the kingdom of God."—A. H. Plummer.

The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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DORMITORY FUND.

Subscribed to date.....$200.00

Specials for 1910-1911.

Raising funds to build a $5,000 dormitory for the Children's Home at Winston-Salem.

A box of supplies for the Children's Home from the Charity and Help department of each League on Monday after fifth Sundays.

Special Request.

For several weeks we have been requesting all secretaries of local chapters to send their name and address and name of League to the editor of the League columns. So far not one of the hundred or more secretaries has responded. Will any officer who sees this request kindly write a postal giving the editor the desired information.

West Market League.

The Epworth League of West Market Street Church, Greensboro, N. C., reorganized September, 1909, with a membership of fifty and has just closed one of the most successful years in its history. During the year twenty-eight new names wsre added to the roll.

The Devotional Department held their meetings on the first Monday evening in each month. The programs were of a high order and many of the members took part in them. This department also held eighteen special prayer services at the church during the year, and twenty-five services were held at the county jail, which is the most important special work of this department. These meetings resulted in the conversion of one young man, and many others testified to having been greatly helped.

The Charity and Help Department had for its special work for the year, the rendering of a program on Home Missions on the second Monday in each month, visiting the sick and strangers and flower mission work. The programs included some excellent reviews of books such as "The Upward Path," "Aliens or Americans", etc., as well as good programs in charge of the flower mission committee. They distributed four hundred and sixty-five boquets, made five hundred and fifty calls on the sick and eleven calls on strangers, gave twenty Bible readings and spent 33 days nursing the sick, distributed fifty-six garments, found employment for one young girl and distributed one thousand and three hundred and two books, papers and tracts. Eighty-nine baskets or waiters of food were sent to the sick and twenty-two dollars and fifty-four cents was expended in charity work in the city. This department has one old lady who has been our special charge for twelve years and received considerable attention and about thirty dollars was expended on her account. One box of books, one box of canned goods and one year's subscription to the Youth's Companion was given to the Children's Home during the year.

The Literary Department held their metings on third Monday evenings and the programs included An Epworth Evening, a study of Helen Hunt Jackson, a lecture on Confucianism, an elaborate musical program, a lecture on the People and Customs and Religions of Thibet, and Social Meetings. A class in Parliamentary Rules might be said to come under this department and proved interesting and helpful.

The Missionary Department gave appropriate programs on fourth Monday evenings, the subjects including the Sunrise Kingdom, Korea in Transition, an Evening in Baffin Land, a vivid description of the heathen temples in Asia and Maylasia by a returned missionary, reports from delegates to the Student Volunteer Convention at Rochester, and the Young People's Missionary Conference at Asheville, and expended one hundred and thirty-four dollars and sixty-five cents for missionary work and literature for Mission study classes.

During the autumn months a Mission Study Class in Korea in Transition with a membership enrollment of about twenty-five did excellent work and in the Spring a class of thirty studying South America did the best work of any of the classes conducted during the past five years.

After the class finished its work, the reference books used in the last several classes were collected, amounting to nearly one hundred volumes, and were placed in the City Library to be used by all Mission Study classes in the city for reference work.

On one of the fifth Monday evenings one of the most delightful socials in the history of the League was enjoyed, another fifth Monday was given to the organization of a City League Union and still another to a visit from Rev. R. E. Atkinson, Conference League President. On another occasion Rev. R. E. Steele, First General Secretary of the Epworth League Board delivered an appropriate address to the Leaguers of the city.

Just at the close of the year, Miss Nina Troy, who has contributed much time and talent to the church work in all depeartments, and has been especially helpful in the musical work of the League this year, and Miss Irene Boyles, leader of our Mission Study Classes for the past two years, are leaving for the Methodist Training School at Nashville to prepare for definite service, so that in this, as well as in many other ways that our League has been blessed of God, and has proved a blessing to many others. We feel that we may again say that it has been one of the most successful years in our history.

The new officers are about starting upon another year, with bright prospects. With the earnest workers in our League and considerable work already planned and more to be taken up later, we hope to do greater things than we have been able to record this year.

All desire victory, but few are willing to meet the conditions to obtain it.

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

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1 2d hand Kohler, perfect condition $225

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Our Little Folks

THE GLOW-WORM'S LESSON.

Beatrice was spending her holiday with her grandmother, who lived in the country. She had a delightful old garden, that the little girl loved to linger in. At the foot of the tall elm there glided a brook, calm and clear as the sunshine that glittered on its waters. The clouds mirrored themselves on its surface, and the swallows from the old barn dipped their joyous wings in its tiny waves. To this quiet spot Beatrice now came. The drowsy murmur of some late working bee, and the scent from the spicy pine tree near, seemed to challenge her attention, and over all was the golden glow of the setting sun.

She leaned back against the lofty elm and gradually became unconscious of the sights and sounds about her. Presently a tiny voice close to her startled her. "Of what use is my light or who sees it down here in the grasses?" it said in a discontented tone. Beatrice carefully turned her head to see who was speaking. There, curled up near, lay a little glow-worm. "If I could shine up there in the sky now, like the beautiful moon or the stars, or even if I could fly about in the air as the fireflies do, I might brighten the world a little, but what good can I do here?"

"Why," thought the little girl, "I know just how the poor thing feels. I've often felt that way myself."

"I will curl myself up here and sleep, and nobody will miss me," went on the sad little voice. Ah, children, the little glow-worm was very wretched just then. Then, to the watching girl, it seemed as if the worm slept for hours and hours. Then she heard a confusion of sounds. Listening attentively for some time, she at length became able to distinguish some of the words.

"I wonder where he is?" said one.

"This is the garden he has always lived in," said another. "I wish he would come," and so on.

Whom were they speaking about? Who was missed so much?

At length she heard the sleepy voice close to her say: "Heigho! I am tired of this. I believe I will light my lamp and go out once more for a stroll." Then, after a little stretching and yawning, the worm started off.

"O, here you are at last," cried the cricket. "Wherever have you been? I can't enjoy my practicing half as much as usual when your light is not showing."

"Glad to see you," called the daisies and grasses. "The fireflies flit over our heads, but none but yourself thinks of lighting our feet. Where have you been so long?

The glow-worm flushed at this praise, and was beginning to falter a reply, when he was saved the necessity of an explanation by the lilies who called out cheerily: "O, we are so glad that you have come," and they rang a merry chime to welcome him. "We are so glad you are here."

"Why, you have the moonlight and the starlight and the fireflies to give you light; you surely do not miss my humble glow," said our friend, who in spite of his former depression was beginning to fee that the world was not a bad place, after all, and that he had many friends, where he had thought no one cared for him.

"Yes, we know that the stars and fireflies are overhead, but we cannot see them, for we cannot lift our heads, our necks are so slender. So you see, we always watch for your cherry light down in the grass." And all the lily bells pealed another chime, gay enough for a fairy wedding.

"Well, well!" thought the glow-worm, "I will let my light shine after this. I will teach the world to trust, to hope, to work on, to thrust self aside, and who knows but my name may be handed down as one who has at least done his duty."

Just then Beatrice awoke with a start, for grandmother was calling her. "Yes, I'm coming," she said. "What a nice dream I've had!"—Christian Guardian.

A BUTTERFLY'S "UMBRELLA."

He was only a butterfly, one of those beautiful, large, bluish-black ones that we so often see about the garden, but he knew enough to get in out of the wet.

It was during one of the heavy showers that so frequently, in the hot days of midsummer, come suddenly upon us, driving every one to the nearest cover. To escape the downpour, which meant great injury, if not destruction, to so delicate a creature, he quickly flew to a nearby Balm of Gilead tree, where alighting on the under side of a large leaf, he clung with wings closely drawn together and hanging straight downward, using the big leaf as an umbrella to shield him from the great drops falling all around. High and dry, here he remained until the shower had passed, and the blue sky and warm sun called him once again to his favorite haunts. —St. Nicholas.

A LOST OPPORTUNITY.

Small boys are not always as sympathetic as their relatives wish, but, on the other hand, they are seldom as heartless as they sometimes appear.

"Why are you crying so, Tommy?" inquired one of the boy's aunts, who found her small nephew seated on the doorstep, lifting up his voice in loud wails.

"The b-baby fell d-downstairs!" blubbered Tommy.

"Oh, that's too bad," said the aunt, stepping over him and opening the door. "I do hope the little dear wasn't much hurt."

"S-she's only hurt a little," wailed Tommy. "But Dorothy s-saw her fall, while I'd gone to the g-grocery. I never s-see anything!"—Youth's Companion.

Germany is a great country for marbles. The common gray ones are made of pieces of stone left over in the marble and agate quarries. Little boys help break up these pieces into small cubes wih their hammers. Then the cubes are ground up, and shaped by a machine so fast that one factory turns out over sixty thousand marbles a week.—Selected.

Progress is the activity of today and the assurance of tomorrow.—Emerson.

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I enclose 50 cents instamps for a box of Tetterine. I have poison oak on me again, and that is all that ever has cured it. Please hurry it on to

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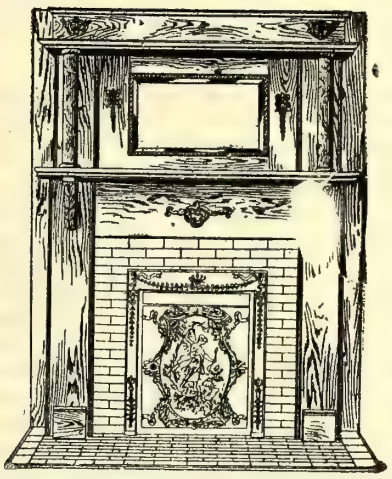


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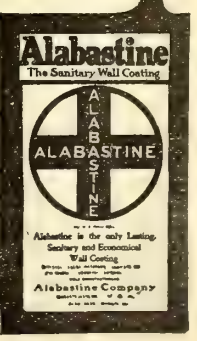
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THE PACKAGE

Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

GREENSBORO DISTRICT MEETING.

The District Meeting of the Woman's Foreign Missionary Societie's of the Greensboro District convened in Ramseur, Aug. 30-31, 1910.

On Tuesday night the opening sermon was preached by Rev. E. K. McLarty, of West Market Street Methodist Church, Greensboro.

Mr. McLarty chose as his theme the Great Commission Matthew 28:19. For about an hour the audience sat under the spell of his eloquent oratory, and many pronounced it one of the strongest missionary sermons they had ever heard.

Wednesday morning the fifteen delegates and a goodly number of the citizens of Ramseur, assembled for the second session of the conference. The program was begun with the conference hymnal, "The King's Business," after which Mr. Woosley, pastor of the church, conducted devotional exercises, reading from Philipians 4:1-2 inclusive. This was followed by an earnest prayer that God would lend His guidance in the deliberations of the conference.

Mrs. Blanche Carr, the District Secretary, then took charge of the meeting. She regretted exceedingly the fact that neither Mrs. Crawford nor Mrs. Alley had found it possible to be present, and asked our special aid, and prayers for her as she worked, deprived of their efficient support and counsel.

Mrs. Carr rendered an excellent report of the year's work on the district, reporting 11 new societies formed and collections for all purposes amounting to $3,476.30. She stated that the aim of the district for this year was 2000 members, and $4000.

Mrs. Carr told of the need of the newly formed societies for our prayers and any aid we of the older and more experienced workers could give—especially sending them helpful literature and any suggestions from any programs that had proven helpful to us.

Following this there were reports from the Young People's Societies on the district. A goodly number of representatives were present, and nearly all reported splendid work being done.

Mr. Woosley reported for the Franklinville society that an unusually high order of work was being done there, with a membership of about 40. One of the disappointments of the conference was that rain prevented these young people from attending in a body, as they had planned to do. It would have added greatly to the inspiration of the conference to have had these young people, 40 strong, in our midst.

As so many young people of the Western North Carolina Conference are taking a deep interest in the Young J. Allen Memorial in China, Mrs. Carr asked Mr. Wood, pastor of the Methodist church at Asheboro, to tell us something of the life of this great man. Mr. Wood was eminently fitted for this talk, as his father, Rev. Marcus A. Wood, labored side by side for many years with Mr. Allen in China. The talk was interesting and instructive, and we felt that we would go on in our work for the memorial with renewed zeal.

Mrs. Woosley next gave an excellent talk on the Value of a Young People's Missionary Society to its Members. Mrs. Woosley said that it helps to bring us out of our selfishness, and increases the value of young people to the community. The discussion being thrown open, Miss Grey, of Spring Garden church, Greensboro, told of the value of the society in developing leaders.

Miss Holt, of Holt's Chapel, discussed thoroughly and interestingly the Mission Study Class as a social factor.

Next Miss Irene Boyles, of West Market Street Church, Greensboro, discussed the Literature of the Woman's Board, its use and value. There was on exhibition a generous supply of all this literature. Many availed themselves of Miss Boyles' invitation to investigate and take back home a supply for future reference.

Miss Dozier, of Greensboro Female College, told of the work of the Mission Study Class in the College. She said about 40 per cent of their students were enrolled in these classes during the first year, and that all had entered into the work with a great zeal. Her report was indeed an inspiring and encouraging one.

Next Mr. Wood told us of the effect of a Missionary Society on the missionary sentiment of the church as a whole. To attempt any abbreviated report of this splendid address, would only do it an injustice. Suffice it to say that Mr. Wood handled his subject in such a way as to convince his audience of his thorough knowledge of his subject, and a deep, abiding sympathy for the work.

After a short prayer by Miss Boyles, the conference adjourned for dinner.

The ladies of the church had prepared a most excellent basket dinner—such a dinner that was wholly in keeping with the unlimited hospitality that was extended during our whole stay.

The afternoon session was opened by the singing of the rally song, followed by devotional exercises conducted by Miss Dozier. She chose for the lesson Isaiah 55, and followed this with an earnest prayer for the work on the district, that God would richly bless all efforts being put forth.

The reports from the adult societies followed. These, too, showed good work, in most instances. Several churches making unusually good reports.

After the rendering of these reports Mrs. Carr announced that a round table discussion had been prepared, and the delegates proceeded at once to this

This was such an excellent part of the program, and was so full of helpful suggestions that it deserves a report all to itself.

Mr. Woosley gave a most excellent talk on New Societies and How to Maintain Them, and asked that the young women of the district pledge their assistance to the carrying forward of the extension work.

Mrs. Carr then appointed a committee to draw up resolutions looking to the extension work on the district.

Adjournment was then taken until the night session.

The night session opened at 7:30 with devotional exercises led by Mr. Wood, who read the 72nd Psalm, and followed it with prayer.

The Secretary of the district then announced that a Model Missionary Meeting had been prepared for the night program.

Mrs. Carr presided over the meeting, with Miss Woosley, Recording Secretary; Mrs. Boren, Muir's Chapel, Treasurer. Reports were read from the Recording Secretary, 1st Vice-President, Chairman Lookout Committee, Mission Study Class, Young Christian Worker Agent, and Agent for New Missionary Books.

These reports having been filed, the president announced that the Literary Committee had prepared a program. Miss Dozier, Chairman, took charge, and after rendering of special music by the choir, told the audience that a special program had been prepared on Cuba, one of the smallest, but, up to the present, one of the most neglected mission fields.

The following papers were read:

The Early History of Cuba, Miss Annie Anderson, Greensboro; Cuba as a Mission Field, Miss Araminta Hester, Greensboro; Porto Rico—Her Early History and Her Claims on Protestant Missions, Miss Georgia Holt, Holt's Chapel.

From especially prepared posters, Miss Boyles then gave a talk on the Work of the Woman's Board in Cuba, and Our Share in this Work.

Specially prepared Bible readings then followed, and the program was brought to a close with prayer by Mrs. Carr.

The minutes of the day's proceedings were read by the Secretary, and approved.

The committee on extension of work on the district reported as follows:

We the representatives of the Woman's Foreign Missionary Societies of the Greensboro District, submit the following resolutions:

Resolved, 1st. That we push the work of organization and extension more vigorously, especially in the rural communities.

2nd. That the older societies on the District be urged to encourage the younger organizations by their prayers and by sending them help for their work.

3rd. To increase our membership to 2,000 and make our pledge $4,000.

4th. That we make an effort to put the literature on Missions in the hands of our people and to increase the subscriptions to the Woman's Missionary Advocate, and the Young Christian Worker.

5th. Feeling that we are not giving the editor of our column of Woman's Foreign Work in the North Carolina Christian Advocate sufficient support, we resolve to keep her better informed about the work of our societies.

6th. That we stress the spiritual and educational part of the work.

7th. With high appreciation of the faithful and efficient services of our District Secretary during the past year, we pledge ourselves to more hearty support, and to co-operate with her in her plans for extending the work on the District.

Mrs. Litaker also introduced resolutions thanking the people of Ramseur for their kind and unlimited hospitality while we were in their midst.

Mrs. Carr then announced that she had a surprise in store, in that she had just received a message saying there was a real, live Korean woman on her way to the conference.

This proved to be Pobai Kin, who told the audience in a very pathetic way the story of her life in Korea, its heart break and its struggles until she heard the beautiful story of the Cross from Christian missionaries.

After singing of hymn No. 647, the conference came to a close.

From a delegate's standpoint, it was one of the best conferences yet held. From the first the spirit of helpfulness pervaded the sessions, and the deep responsiveness of each participant was most encouraging.

So we have come away with a kindly glow in our hearts for Ramseur and her hospitable people, and a deep thankfulness to God that we are permited a share in the carrying on of His great work.

Irene Boyles,
Rec. Secretary.

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

IT MUST BE SETTLED RIGHT.

However the battle is ended,
Though proudly the victory comes
With fluttering flags and prancin nags
And echoing roll of drums,
Still truth proclaims the motto
In letters of living light—
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voice of fame with loud acclaim
May call him great and just,
Let those who applaud take warning
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Let those who have failed to take courage,
Though the enemy seem to have won,
Though his ranks are strong, if he be in the wrong,
The battle is not yet done,
For sure as the morning follows
The darkest hour of night,
No question is ever settled
Until it is settled right.

—Ella Wheeler Wilcox.

Then let one and all strive in every possible way to settle this "Membership Campaign" right and a good time to do effective work is during the Week of Prayer.

MEMBERSHIP CAMPAIGN.

The months of October, November and December have been set apart as a season to work for increased Mission Auxiliaries. The Executive membership in the Woman's Home committee of each Conference will select a leader who will conduct the campaign through the auxiliary presidents.

We would suggest that each auxiliary at the September meeting appoint a Membership and Subscription Committee whose business shall be to cooperate with the onference Campaign Conductor. The committee should not only plan for the work but see that every member doubles herself. By having the committee already organized the Conference officer will lose no time, but be able to get at work at once.

While the committee will work on plans, no member of the Auxiliary or subscriber to Our Homes ought to rest easy until she has brought in another name to add to her own. This must be largely an individual campaign by individual members, and the success of the movement not only depends on officers but upon every member doing her duty. If you believe in the Home Mission Society do something. Make it a subject of conversation when friends call, at your teas, and clubs. Keep Home Mission literature on hand for distribution. Advertise the society by talking for it every day for three months.

The Conference Campaign conductor or your Conference Secretary will furnish printed matter for it. Apply to these for it. You can also get the same by ordering direct from the office in Nashville, Tenn.

A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.—Washington Irving.

LETTERS OF MRS. DURHAM AND MRS. ROSS.

If any failed to read these published on page seven in the Advocate last week, we suggest that they be hunted up and read at once. We earnestly hope Mrs. Ross will not be disappointed in the modest sum she asks for from this Conference society, six hundred dollars ($600.00) nor in seing the whole constituency grow in grace and faith. Mrs. Durham's plans for observing the Week of Prayer are so comprehensive and yet withal so simple we trust other auxiliary Presidents will try them.

FROM FRANKLIN DISTRICT.

The meeting which M. L. Knight had planned with so much thought and care for Franklin District had to be indeffinitely postponed on account of illness in Mrs. Knight's family. In writing to the editor she said her husband's health had become so feeble as to make it necessary to give up all business for a time. He is now in a hospital in Atlanta. Let prayers be offered for his recovery and that sustaining grace may likewise be given to our sister in Christ.

NOTES FROM EAST FLAT ROCK.

The President of the Home Mission Auxiliary at the above place in a personal letter to the editor speaks very encouragingly of the prospects there. They were planning to hold the first service in their new church the first Sunday in September. She says, "We are small in numbers and financial ability, but large, very large in spirit and zeal. Our little band of Home Mission women has worked and continues to work faithfully."

This is a rather vigorous organization to be only four months old.

WITH THE RUTHERFORD COLLEGE "FOLKS."

As many of you clearly know their is a fine type of citizenship to be found around this school. Nor must you imagine, kindly reader, that these people think of naught but the meals they serve to the young students who are so fortunate as to find an abiding place in their homes. While the physical needs are never neglected neither are the social and spiritual. Recently a social Home Mission meeting was held at the hospitable home of Mrs. P. M. Rutherford. Notes of invitation were sent to the women of the entire village and a good crowd was present. The house was profusely decorated in sweet peas itself the essence of the Home Mission spirit. Mrs. Anderson Weaver and young Miss Lucile Rutherford furnished music both vocal and instrumental and abundant refreshments were served.

Result—three new members enrolled and plans formulated for a course of reading. No doubt there are other results which can not be measured but even with these visible ones who will say "it did not pay." Let others try it.

IN AND AROUND THE TWIN-CITY.

Although Winston comes last on our alphabetical roll of districts it is never behind in zeal, good works or contributions. A recent letter from the District Secretary, Mrs. Duke Hay, brings the encouraging news that the auxiliaries there are still alive and active. Later she promises some notes about the Institutional work at Burkhead under Miss Blackwell's direction and also of the work at the Children's Home.

She also wrote of the new auxiliary organized at Pine Hall and a remarkable old lady who lived there. This saint in Israel is 88 years of age and has been in the church and a Christian for 76 years. She reads without glasses, having received her second eyesight and takes a very active part in all the work of the church.

Encouraged by her and the pastor, Rev. J. H. Brendall, Mrs. Hay organized a Home Mission auxiliary with twelve members and bright prospects for new accessions to the ranks.

The officers are as follows:

President, Miss Pattie Ralls; First Vice-President, Mrs. J. Calvin Flynn; Second Vice-President, Mrs. Len Anderson; Third Vice-President, Miss Lillie Ralls; Recording Secretary, Miss Buela Neal; Treasurer, Miss Leila Flynn; Agent for Our Homes, Miss Mary Sue Alley.

These ladies very wisely decided upon taking definite work at once and chose the pleasant task of clothing a child at the Children's Home. No dissenting voices marred their schemes and we may look for good work from them. It has already been this writer's pleasure to write them a word of encouragement and greeting.

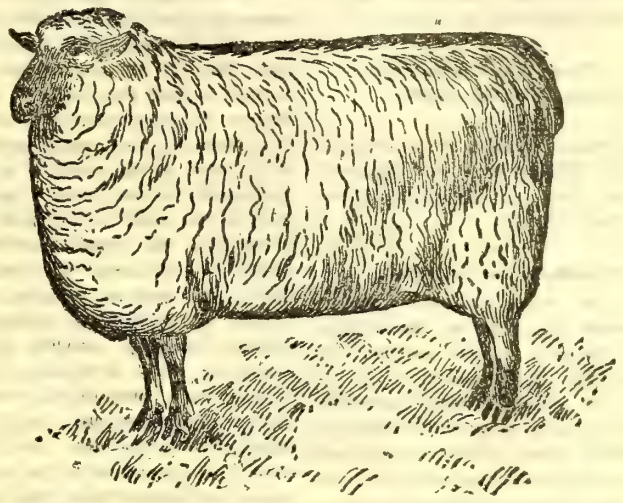
ASHEVILLE DISTRICT MEETING.

Mrs. R. W. Barber, Press Supt. of the S. C. Conference Society, writes that this was a most enjoyable and profitable occasion. From the District Secretary, Mrs. Durham, we hope to have a fuller report.

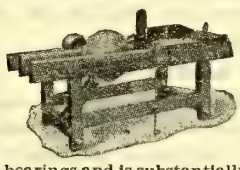
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The Sunday School Lesson

THIRD QUARTER—LESSON XII—SEPTEMBER 18, 1910.

Three Questions.
Matt. 22:15-22, 34-46.

Golden Text—Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's. Matt. 22. 21.

The Matter of Tribute.

The Jews were a proud people. They found the yoke of Rome very galling. Many a Jewish patriot was dreaming of independence for his country. It was a burning question. Men the country over were ready to rise against Rome if they could feel that there was an opportunity for success. The Roman authorities were zealously watching the turbulent Jewish people, ready to crush out the very beginnings of insurrection. It was in this situation that the wily foes of Jesus propounded the question, "Is it lawful to give tribute to Caesar?" They believed that they had found a question to which any possible reply would be an unfortunate one. If Jesus favored giving tribute to Caesar He would at once lose the support of multitudes of Jewish patriots. If He condemned the paying of tribute He would at once find Himself in trouble with the Roman authorities. So, with an evil delight in the dilemma in which they were placing Jesus, disciples of the Pharisees and the Herodians asked the question. With a sharp word of rebuke for the hypocrisy of their flattering approach, Jesus asked to see the tribute money. They brought a denarius to Him. Then he asked them whose image and superscription it contained. They were forced to reply, "Caesar's." Then Jesus gave His reply to their question, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." They looked at Him in bewilderment. His quick epigram left them speechless. He had seen the dilemma they had prepared for Him, and with one phrase had escaped all danger. He had said nothing to which a patriot could object; He had said nothing to which the Roman authorities could object; and He had given forth a profound utterance regarding the relation of Church and State.

A Question About Commandments.

There was a great deal of discussion about the relative importance of the numerous precepts in the law. One of the Pharisaic lawyers now puts the question to Jesus: "Which is the great commandment?" He is asking a test by which the injunctions of the law may be placed in proper perspective. The question is evidently sincere, and Jesus takes it seriously. He quotes two passages from the Old Testament, one commanding utter love to God, the other commanding complete devotion to one's neighbor. Here, says Jesus, is the very basis upon which both law and prophecy rest. To the degree in which they express these principles are all injunctions important. If a man has firmly grasped them he has the true perspective for his thought about all the relations of men to God and to each other.

It was very clear to Jesus that an adequate life must be built around a passion for God. It was to demand the whole will and intellect and heart. The loftiness of this word which Jesus places at the center of life can scarcely be adequately appreciated. It assumes that man is made for the greatest and most engrossing relations with God, that all his powers may be organized around this supreme devotion. Modern religious life, with all that is fine about it, has many needs. One of its most crying needs is a new emphasis on the fact that a passion for God is the soul of religion. Jesus recognized the great importance of man's love for man. If a passion for God is the soul of religion, devotion to man is the body of religion. Here religion becomes concrete in human relations. Here it becomes a beneficent activity, blessing the world. All the pratical adequacy which comes from a religious life, shot through with a consciousness of the present demands of brotherhood, the church is coming to feel more and more. It is learning the second commandment's significance in a way which is causing it to see the world with new eyes. May this consciousness of the claims of brotherhood grow with the passing years. May it also be true that the first commandment will be emphasized and reinforced in the life of the Church in our own day.

The Question of Jesus.

Having been bombarded by questions from inquirers, most of whom were simply plotting to put Him in a false position, Jesus turns upon them with a question of His own. What is their conception of the Messiah? They reply that He is the son of David. Then Jesus asked how it is that one of the psalms calls Him the Lord of David. These foes of Jesus found a stumbling block in the loftiness of His claims. Now He would show them that the Scriptures make just such claims for the Messiah as He makes Himself. The question is put with the very manner of approach of the skillful Jewish rabbi. The foes of Jesus can make no reply which will not commit them to a position which they are unwilling to take. So they make no reply at all.

Jesus is doing more than bringing discomfort to His foes. Many sincere Jews would have difficulty with the high claims Jesus made for Himself. The story of this last verbal conflict between Jesus and the Jewish leaders would help them to feel that their own Scriptures made the highest claims for the Messiah.

The Silence of His Foes.

When He was put on the defensive Jesus had proved able to repel every verbal attack. With a mental sword play as brilliant as it was bewildering, He had not only defended Himself but always had found the weak spot in the armor of His foe. Then, taking the offensive in a short, decisive engagement, He had driven His enemies from the field. They did not dare to ask Him any more questions.

The verbal argument had left them silenced. The other method was open to them. If they could send Him to the cross, that, they believed, would silence Him. So they prepared for the argument of the cross. A dead man would be forever discredited. How little they new that from the cross Jesus would go forth to conquer the world.—New York Christian Advocate.

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Relieves tired nerves, brain fag and headache following mental strain, overwork or worry.

One Cough

Ask your doctor about Ayer's Cherry Pectoral. If he says, "Take it," then take it. If he says, "No," then don't. J.C.Ayer Co., Lowell, Mass.

A cough, just a little cough. It may not amount to much. Or, it may amount to everything! Some keep coughing until the lung tissues are seriously injured. Others stop their cough with Ayer's Cherry Pectoral. Sold for seventy years. How long have you known it?

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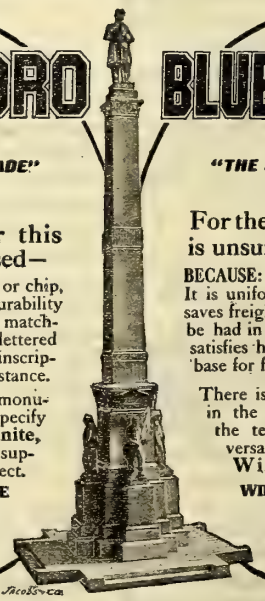
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Qckwork eliminates all drudgery, turns work into play. Accept no substitute.

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RION, S. C.

VERY LOW RATES VIA SOUTHERN RAILWAY ACCOUNT APPALACHIAN EXPOSITION, KNOXVILLE, TENN., SEPT. 12, TO OCT. 12, '10.

Southern Railway, beginning Sept. 10, and continuing daily until Oct. 12th, will sell round trip tickets, from Greensboro, to Knoxville, Tenn., and return, rate of $9.80. Final limit ten days from date of sale. First class tickets good in day coaches only, will also be sold on Sept. 15th, 22nd, 29th, and October 6th, only at rate of $6.65. Final limit, 8 days from date of sale.

For any further information concerning these very low rates, see Southern's nearest Ticket Agent or address,

W. H. McGLAMERY, Passenger and Ticket Agent,
Greensboro, N. C.

The Farm and Garden

THE BEAUTY THAT BELONGS TO THE FARM.

At this time, when the fullblown beauty of the summer is just beginning to merge into the richness and ripeness of autumn, would it not be well for us farmers to take ourselves off to one side and each put the question fairly to himself, "Am I doing my part to assist nature in her work of beautifying the world?" Before man began his work of destruction all nature presented one harmonious picture. The wooded plain, without a break, joined the tree-clad hills and these in turn were over-shadowed by the majestic mountains, all clothed in their cloaks of living green. Man came into the foreground of this picture and, to supply the needs of himself and family, began to draw lines of discord everywhere. Little time there was in those rough pioneer days to give to thoughts of landscape beauty, as the stern realities of life in the wilderness were taxing men's bodies and minds to the utmost. And it is not for us to censure them if they have bequeathed to us many broken hillsides that should never have been cleared of the giant oaks, pines and running vines that held the soil in place, for they were—the majority of them—living up to the light of their time.

Things of beauty are uplifting to human natures. The man who looks out each day on a beautiful, harmonious landscape picture enjoys a daily uplift of thought that the man deprived of this blessing cannot have. So it seems to me, my friends, that if we are, by reason of neglect or thoughtlessness, depriving our wives, children, and ourselves of the beauty blessing that it is almost every one's privilege to enjoy who is a country dweller, that we are failing in our duty to that extent.

Many a child is looking out from the front of the home this morning and the most striking object within the line of its vision is a scared hillside, seamed with gullies that the pines and broom-straw are trying their best to hide. A few hours work, a few loads of manure, some work with the axe, mattock, and scythe, together with a few dollars worth of grass seed will transform this sad example of man's folly into a thing of beauty that will gladden the heart not only of the child who looks upon it, but of every other member of the family and neighborhood. Not only this, but a piece of idle capital is put into shape to go to earning a good dividend, sufficient the first year to pay for all labor and expense incurred in the reclaiming.

The child goes to play in the back yard and looks out on a tangle of briers, thorn bushes and abandoned fruit trees, set off by dilapidated fences and numerous out buildings in every stage of decay. The child growing up under such conditions will surely see less of the beauty of country life, the farm home will appeal to him in less degree and his mind will be stirred with less beautiful impressions than would be the case were he ever, during his early years, in the midst of cleanliness, order and beauty, such as every farmer may, if he will, bring onto his farm at little or no expense.

Let us think upon these things, my friends, and when idle hours come, devote them to cleaning, repairing and beautifying our homes and acres, to the end that we be better men and that our children, through their beauty-loving natures, are bound with the cords of love to the thing we love—"The old farm home."—A. L. French in Progressive Farmer.

TIMELY TOPICS FOR STOCKMEN.

The silo has a very great value apart from furnishing succulent feed, at the least cost, during the winter months. It will pay the average dairyman to keep silage for supplementing the pastures during dry spells when pastures become short and dried up.

* * *

The churns that get butter from 3 to 10 minutes are a delusion and a snare. There is too great a loss of butter fat and butter of quality is out of the question.

* * *

If the butter comes in less than 30 minutes of churning, the temperature is probably too high and there is a loss of butter fat in the buttermilk and the quality of the butter is not so good.

* * *

The temperature at which the cream should be churned will vary according to the character of the feed, the length of time the cows have been milking and other causes, but from 60 to 65 degrees may be regarded as generally about right. Why not use a thermometer, which can be bought for 40 or 50 cents? This is not beyond the reach of the farmer's wife making a pound or two of butter a day.

* * *

Dairy cleanliness means something more than kitchen cleanliness. To be clean from the dairy standpoint is to approach what the bacteriologist means by sterilization. The vessels must not only be well washed out with tepid water but must also be scalded out and dried in the sun. Do not use soap and a dishrag on the milk vessels—use a good washing powder or sal soda and a brush. Dishrags are generally filthy and have no place in the dairy.

* * *

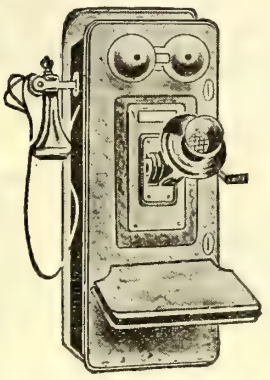
For many years to come the mule will remain the chief draft animal of the South. If this be true, then we should aim to produce the best mules. To do this, we must have heavier mares. We cannot go above 1,000 pounds in the jack and get good quality, but the same or less weight cannot be depended upon to produce high-priced mules. We must, therefore, increase the size of our mares. To do this draft blood must be used. No others have sufficient size.—Progressive Farmer.

Work of a Good Man.

A few men now and then, here and there, realize the responsibility they owe to the world to be of some benefit to their fellow men and one of the most conspicuous examples of this is Dr. B. M. Woolley, of Atlanta, Ga. Dr. Woolley is noted for his Christian integrity and fair dealing, being a highly esteemed citizen of his home town, where he has built up a reputation as a specialist for the cure of the liquor and drug habits. He has had more than a quarter of a century experience in the treatment of these terrible diseases. Dr. Woolley, and his son, Dr. Vassar Woolley, conduct an elegantly equipped sanitarium in Atlanta where hundreds of persons addicted to drugs and liquor are successfully treated every year. The average time required for treatment is thirty days except in extreme cases. Some time ago Dr. Woolley wrote and published a book on the effects of opium and liquor upon the human constitution. It brings out many facts not generally understood. If you happen to know of any person in your neighborhood to whom such a book would prove of value, you will do him a great favor by sending his name and address to Dr. Woolley, No. 26 E Victor Sanitarium, Atlanta, Ga., and the book will be sent postpaid with the author's compliments.

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The manufacturers will send you a package for 50c if your druggist cannot supply you."

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W. L. Brown Co., Jackson, Miss.

Our Dead.

"I am the resurection and the Life."—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Edwards—Joseph W. Edwards, son of K. F. Edwards, was born June 23, 1885, died June 22, 1910. He professed faith in Christ when he was thirteen years old and joined the M. E. Church, South, and remained a consistent member till death.

He was married to Miss Minnie Lewis, Dec. 22, 1905. To them were born two children. One was taken up to Heaven before he died, the other lives to mourn the loss of a father. "Joe" was always a good boy. He loved his people and loved God.

He was depot agent at Shell Creek, Tenn., for more than a year before he died, and was loved and esteemed by the people there. They said he made a great impression there for good.

When death came it found him ready. He talked a great deal about dying; was not afraid to die. His father asked him just before he died how it was with him. He answered in a whisper, "Oh, papa, I am ready, yes, yes, I am ready to go." He trusted and obeyed God in his youth; God's everlasting arms were beneath him when death's cold flood lashed about him. His life work was short, but he gained the victory through Christ. He has joined his little girl, his precious mother, and his sister, Anna, in Heaven. May the Lord care for his wife and little boy, and may we all meet him in Heaven.

T. J. Houck.

Needham—Rev. Wm. Fentrice Needham, son of Rev. James Needham, known as Father Needham, was born June 30th, 1833, died March 2nd, 1910. He was married to Mary Ann Harrison about 1860. To this union was born seven children, four sons and three daughters, the youngest daughter having died in infancy. Two of his sons are ministers in the Pacific Conference. Bro. Needham was Local Elder in the M. E. Church, South, on the Pilot Mountain Circuit, Mt. Airy District. The writer first met him in 1874 on his way to the Sauraton Mission, and called at his house, where I found a hearty welcome. After that I spent many pleasant nights in his kind home.

Bro. Needham was a good and faithful preacher in warning sinners to flee the wrath to come, and pointing them to the Lamb of God that takes away sin of the world. Many were converted under his ministry. He was a supply for the Conference a few times. The last time I heard him preach was from Rev. 22:14. He dwelt on the certainty of the saints having a right to the tree of life, and of entering through the gates into the city.

The burial service was held by his pastor and he was tenderly laid to rest to await the resurrection morn. He has left one sister, six children and many friends to mourn their loss, but it is his great gain. I believe that he has realized that death could not destroy his comfort. Christ has guided him through the gloom. Down He sent a heavenly convoy to convey him safely home. A. M. Long.

Richardson—Again and for the third time this summer death has entered the ranks of the Epworth League of Memorial Church.



Best for socials, collations and children's parties. Best for every day use. Pure wholesome and economical. Simple to prepare, does not curdle.

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Since it hath pleased our Heavenly Father, who ever knoweth best, to remove from our ranks Mr James Alexander Richardson, be it resolved,

1st. That by the death of Mr. Richardson we have lost one of our most faithful and willing members, one whose influence over his companions was always for the good.

2nd. That we xetend our heartfelt sympathy to the griefstricken parents, and pray that God's blessings may rest upon them in tl eir sorrow.

3rd. That a copy of these resolutions be spread on the minutes of our League, one sent to the Christian Advocate for publication, and also one sent to the bereaved parents.

J. T. Blackley,
Mary Reade,
Mamie Newman.
Committee.

Cornelison—Geo. Fritts Cornelison joined the Methodist church at Wesley Chapel in Davidson county, N. C., in early life. Moving to Rowan county in 1874 he brought his membership to the Bethel church, near Trading Ford, of which he was a faithful official member, never missing quarterly conference if possible to be present until failing health made it necessary to remove him to the hospital for the insane about April 1909, where he died August 25, 1910, aged 63 years, 9 months and 13 days. It was not my privilege to be personally acquainted with Brother Cornelison but judging from the testimony of his brethren and neighbors, it is evident that the church had no more loyal and zealous member, infact his "zeal provoked many".

He leaves an aged and feeble wife, three sons, W. A. Cornelison, of Lakeland, Fla.; Robt. L. Cornelison, of Bristol, Tenn., and J. Barrett Cornelison, of Trading Ford, Rowan Co. The funeral conducted by Rev. J. T. Stover, was attended by a great concourse of kindred and friends Aug. 27,1910. J. T. Stover.

Ramsey—Mrs. Mary Summey Ramsey was born Oct. 8th, 1845, and departed this life Aug. 12th, 1910. She professed faith in Christ in the year 1865 under the ministry of Rev. Samuel Lander and remained a faithful and true member of the M. E. church, South, till death.

On February 21, 1867, she was happily married to Wm. W. Ramsey, to which union were born eleven children, three sons and eight daughters, one son and two daughters having preceded her to the grave.

Sister Ramsey possessed the virtues that it takes to make an ideal Christian home, a true and affectionate wife, a devoted mother and a consecrated Christian. Never did a tired minister of the gospel find a more welcome place to rest than in her home.

She leaves a husband, two sons and six daughters, besides a large circle of relatives and friends to mourn her departue. Her separation from the loved ones of earth is not as those who have no hope, having assured loved ones by her bedside that she was going to sleep to awake to see a brighter day. Earthly ties are often great; and when severed, give pain, but the truly faithful when fallen asleep shall "awake, and remember and understand."

M. B. Clegg.

For all that God in mercy sends;
For health and children, home and friends;
For comfort in the time of need;
For every kindly word and deed;
For happy thoughts and holy talk;
For guidance in our daily walk,—
For everything give thanks!

HOW TO GET RID OF CATARRH.

A Simple Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write immediately.

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Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Fourth Round

Biltmore and Mt. Pleasant....Sept. 17-18
Weaverville Circuit, Salem....Sept. 24-25
Weaverville .....Sept. 25-26
Fairview, Sharon.....Sept. 29-30
Swannanoa, Swannanoa.....Oct. 1-2
Mars Hill.....Oct. 8-9
Bald Creek, Bald Creek.....Oct. 12-13
Burnsville .....Oct. 14
Burnsville Circuit, Martin's....Oct. 15-16
Hot Springs, Antioch.....Oct. 20-21
Marshall .....Oct. 22-23
Hendersonville Circuit, Upward, Oct. 27-28
Haywood Street.....Oct. 30
Central .....Nov. 6
Bethel .....Nov. 13
North Asheville.....Nov. 13

Christian Worker's Institutes will be held in connection with the quarterly meeting at Sharon, Bald Creek, Antioch, Upward and possibly at other places.

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder

Fourth Round.

Derita, Trinity .....Sept. 17-18
Chadwick, Severville.....Sept. 18
Prospect, Trinity.....Sept. 24-25
Waxhaw, Waxhaw.....Oct. 1-2
Monroe, Central.....Oct. 2-3
Unionville, Grace.....Oct. 8-9
North Monroe.....Oct 9
Polkton, Poplar Hill.....Oct. 15-16
Wadesboro .....Oct. 16
Lilesville, Forestville.....Oct. 22-23
Mount Zion Station.....Oct. 26
Ansonville, Concord.....Oct. 29-30
Weddington, Wesley Chapel.....Nov. 4
Matthews, Matthews.....Nov. 5-6
Calvary .....Nov. 13
North Charlotte.....Nov. 13

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, North Carolina.

Fourth Round

Robbinsville .....Sept. 17-18
Murphy Circuit, Tomotla.....Sept. 24-25
Andrews Station .....Sept. 25-26
Hayesville Circuit, Tusquittee, Oct. 1-2
Hiawassee Circuit, Harris's Chapel, Oct. 8-9
Murphy Station .....Oct. 15-16
Dillsboro and Sylva, Sylva....Oct. 22-23
Webster Circuit, Webster.....Oct. 30-31

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder, Greensboro, North Carolina

Fourth Round

East Greensboro, Mt. Pleasant, Sept. 17-18
Greensboro, Walnut St., night....Sept. 18
Denton Circuit, Denton.....Sept. 25
Liberty Circuit, White's Chapel, Oct. 1-2
Ramseur and Franklinsville, Franklinsville, Oct. 2-3
Pleasant Garden Circuit, Pleasant Garden .....Oct. 8-9
Greensboro, Carraway Memorial, night, Oct. 9
Ruffin Circuit .....Oct. 15-16
Reidsville Station .....Oct. 16-17
Randleman and Naomi.....Oct. 22-23
Asheboro Circuit, Central Falls..Oct. 22-23
Randolph Circuit.....Oct. 29-30
Wentworth Circuit .....Nov. 5-6
West Greensboro .....Nov. 12-13

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Fourth Round

Hartland, Laurel Hill.....Sept. 17-18
Morganton Circuit, Gilboa ....Sept. 24-25
Morganton Station .....Sept. 24-25
Connelly Springs, Connelly Springs, Oct. 1-2
Rutherford College .....Oct. 1-2
Elk Park, Elk Park,.....Oct. 6
Sprucepine, Fairview .....Oct. 8-9
Bakersville, Bakersville .....Oct. 11
Thermal City, Thermal City ..Oct. 15-16
Rutherfordton, Gilkey .....Oct. 16-17
Green River, New Hope .....Oct. 19
Broad River at Tanner's Grove.....Oct. 20
Forest City, Cedar Grove .....Oct. 22-23
Henrietta, Caroleen .....Oct. 29-30
Cliffside .....Nov. 5-6
Marion .....Nov. 12-13

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Fourth Round

Rockford, Rockford .....Sept. 17-18
Yadkinville, Center .....Sept. 24-25
Sparta, Shiloh .....Oct. 1
Laurel Springs, Mt. Zion .....Oct. 2-3
Helton, Greenwood .....Oct. 8-9
Jefferson, Jefferson .....Oct. 15-16
Creston .....Oct. 22-23
Watauga .....Oct. 30-31
Boone .....Nov. 6-7

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Fourth Round.

Albemarle Circuit at Zoar.....Sept. 17-18
Albemarle Station .....Sept. 18-19
Salisbury Circuit, Mt. Tabor..Sept. 24-25
South Main .....Sept. 25-26
Gold Hill Circuit, Liberty.....Sept. 30
Cottonville Circuit, Rehobeth.....Oct. 1
Norwood .....Oct. 2-3
Salem .....Oct. 4
Kannapolis Circuit, Kannapolis....Oct. 8
China Grove Circuit, China Grove, Oct 9-10
Woodleaf Circuit, Ebenezer.....Oct. 15
First Church .....Oct. 16-17
Bethel, Big Lick Circuit, Loves..Oct. 20-21
Mount Pleasant Circuit, Friendship, Oct. 22-23
Linwood Circuit, Linwood.....Oct. 29
Lexington Station.....Oct. 30-31
Concord Circuit, Rocky Ridge, Nov. 5
Central, 11 a. m. .....Nov. 6
Forest Hill, at night .....Nov. 6
Jackson Hill Circuit, Lanes.....Nov. 12
New London Circuit, Bethel.....Nov. 13

SHELBY DISTRICT

James R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

Shelby Ct., Pine Grove.....Sept. 24-25
Lowesville, New Hope .....Oct. 1-2
Belwood, Kadesh .....Oct. 8-9
Polkville, Clover Hill .....Oct. 15-16
Stanly, Stanly .....Oct. 22-23
Mount Holly, Mount Holly .....Oct. 23-24
Lincolnton, Lincolnton .....Oct. 28-30
Crouse, Crouse .....Oct. 28
Lincoln Circuit, High Shoals....Oct. 29-30
Cherryville, Cherryville, p. m....Oct. 31
Lowell, Lowell .....Nov. 5-6
McAdenville, McAdenville .....Nov. 5-6
King's Mt., King's Mt., night.....Nov. 11
Bessemer, Bessemer .....Nov. 12
Ozark, Ozark .....Nov. 12
Franklin Ave., Franklin Ave...Nov. 12-13
Main Street, Main Street .....Nov. 13-14

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Fourth Round

Lenoir, Mt. Zion .....Sept. 17
Whitnel .....Sept. 18
Lenoir .....Sept. 18-19
Race Street.....Sept. 21
Troutman, Knox .....Sept. 24-25
Granite Falls .....Sept. 28

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Fourth Round

Haywood, Crabtree .....Sept. 17-18
Bethel, Spring Hill .....Sept. 24-25
Brevard Station .....Oct. 1-2
Sulphur Springs, Montmorency...Oct. 8-9
West Asheville .....Oct. 8-9
Spring Creek, Baldings.....Oct. 15-16
Leicester, at Leicester.....Oct. 22-23
Brevard Circuit, Toxaway.....Oct. 29-30
Mills River, Shaws Creek.....Nov. 5-6

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Fourth Round

Farmington, Farmington .....Sept. 17-18
Advance, Advance .....Sept. 18-19
Madison, Madison .....Sept. 25-26
Stoneville, Stoneville .....Sept. 24-25
Summerfield, Summerfield .....Oct. 1-2
Stokesdale, Stokesdale .....Oct. 2-3
Davilson, Olivet .....Oct. 8-9
Southside .....Oct. 9-10
N. Thomasville, Zion.....Oct. 15-16
Thomasville .....Oct. 16-17
Kernersville, Kernersville .....Oct. 22-23
Burkhead .....Oct. 23-24
Davie, Concord .....Oct. 29-30
Mocksville .....Oct. 30-31
Cooleemee .....Oct. 30-31
Lewisville, Doubs .....Nov. 5-6
West End .....Nov. 13-14



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Brotherhood of St. Andrew, Nashville, Tenn., September 26th-Oct. 2nd, 1910. Tickets on sale September 24th to 27th with return limit October 5th and privilege of extension by depositing ticket and payment of fee of $1.00.

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North Carolina Christian Advocate

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Trinity College

GETTING READY FOR ANNUAL CONFERENCE

THE last days of the Conference year are burdened with unusual care to the faithful pastor. He is likely to be solicitous about many things which naturally and vitally concern himself and his work. If he is worthy of his high calling he desires to render a good account of the stewardship intrusted to him for the year by the Conference of which he has the honor to be a member. If a minister is not concerned about the report which he is expected to make, he proves himself to be out of sympathy with the fellowship into which he once entered and to be disqualified for the work which a Methodist preacher is called to do, whatever other excellencies of character or capacities of usefulness he may possess. Very much indeed of what a diligent pastor accomplishes during a year can not be set forth in a Conference report—only a few items can be—but this does not justify a disparagement of those items. The record which a minister makes on high may be justly regarded as incomparably more important, but this fact does not prove that his Conference record is unimportant.

To complete then the work of the year and be able to make a good report to the Conference will be a task and a care upon the hands and the heart of every faithful servant of the church during these days preceding the sessions of the Conferences. The result of any unfaithfulness or neglect in the earlier months of the brief period in which the transcendently important work of the minister must be done will be a burden which he must himself bear and may cause bitter regret and earnest repentance now that the consequences are clearly seen. But the people may share a good part of the burden which falls upon the pastor at the closing of the year.

In only too many cases an unnecessary load of anxiety rests upon the mind of the minister at this particular time; his salary has not been paid in full or even provided for. Obligations which he has assumed, whether of absolute necessity or from a confident expectation that the amount estimated would be paid, must be met—his honor is at stake and the minister's honor ought to be the concern of every member of the church. Even if the pastor can see the way clear to discharge all his indebtedness, the threatened deficiency may be imperiling the few dollars which he has hoped to save for the education of his children, for a future home or for some other purpose which he has a right to cherish. The people do not realize what a nightmare a probable deficiency is to the average minister at the very time when his mind ought to be free from such a burden. If they did there would be no impending deficiencies. They would not withhold the meager, separate amounts which can not enrich them but may make him feel poor indeed. Let every unpaid claim which is staring any minister in the face on any of the charges to which this paper comes be promptly met, and see how much more cheerfully he will go about the final tasks of the year.

Many a pastor is troubled in these closing days about the benevolent collections. The burden of need in the missionary fields, for the advancement of education and the other agencies of the church's great enterprise, together with the care of those who once were active in the work of the ministry—this burden was rolled upon him by his knowledge of the conditions and demands which are upon the church, and he had hoped that his charge would abound in this grace of benevolence also. But the subscriptions have not all been paid, many persons for various reasons have not made any pledge for the advance movement of the kingdom, and it begins to look as though the reasonable apportionments would not be met—possibly the charge may not even maintain the record of former years. Here too is an opportunity to relieve the pastor's burden and gladden the heart of Christ who gave himself for the whole world's redemption.

The hearts of many true and loyal ministers are sad these days because they do not know where they are to live and work next year. They do not know whether they will be permitted to continue where they are now or not. It may not be wise that they should. The burden of moving, heavy as it is, may best be taken up. But that burden ought not to be made unnecessarily heavy by the harsh measures which are sometimes adopted to secure a change. A frank and clear statement of the reasons why a charge is desired, coupled with an equally frank recognition of the good qualities and services of the minister, is not only more honest and Christian, but is likely to prove more effective with the powers that be than un-Christian denunciation and factional agitation.

A feverish desire on the part of the pastor for a change—for something better or different—a nervous solicitude concerning the future, and especially an eager seeking after what may or may not be the object of a laudable ambition—these things may mar the closing days of the year just as an unwarranted expectation of promotion may prepare the way for a bitter disappointment instead of a gracious opportunity to serve the Lord Christ.

The closing days of the year, filled with care as they are, may be made the best days of the year and the last Sunday ought to be the year's crown.—Pittsburg Christian Advocate.

PRUNING THE RECORDS OF THE CHURCH

IN all probability there are more than one hundred thousand members of the Methodist Episcopal Church whose present whereabouts are unknown. A considerable number of them have church letters in their possession. As a rule the holders of these letters have lost their interest in Church affairs, and they are probably drifting away from God and heaven. Now and then there is a pastor who makes a thorough search for such letter holders, and succeeds in winning them back to faithful service. For the most part they are neglected, and no one seems to have a care for them.

The Americans are a restless sort of folk. They have been going West, North, and South ever since the first adventurous souls set foot on these shores. It is a mistake to call such people "settlers," for they are the most unsettled of any race known to history. From present indications this unsettled condition has become chronic, and there is no help for it, as long as there are any unoccupied portions of the earth open to them. Such people hold all the social relations of life very loosely, and Church relations form no exceptions.

The result of all this is, that in almost all our churches there is a list, large or small, of unknown members. The pastor who leaves the charge for a new field may pass over to his successor a visiting book, more or less complete, and also church records, that may or may not be well kept. But the new pastor, in due time, finds that neither church records nor visiting book can show where a goodly number of his church members reside. He may consult his officials, and as a rule they will not be able to throw much light on the subject. It may be the pastor will read the names of the unknown members in the public congregation, at the communion service, and thus discover the whereabouts of some of the unknown. Each of these methods may well be employed; and, after all has been done that can be done, there will be a remainder of persons whose names stand on the records of the church, and not one ray of light shows where they are. They may be dead, or they may have wandered to the ends of the earth and left no trace behind.

Three of the largest contiguous Conferences of our Church, with more than a thousand preachers, and with something like two hundred thousand members, as the result of a year's work reported a net loss in membership of more than seventeen hundred. When one of the most prominent preachers among this more than a thousand was asked how to account for such a sad loss, he simply replied it was the result of "Pruning the Records." And when another very prominent member of one of these Conferences was asked how he accounted for the loss his answer was practically the same as the first, with the remark that it was much easier for a new pastor to "Prune the Records" than to look after the wanderers from the fold.

There ought to be some method by which this source of shrinkage in our membership may be overcome. Not that there may be occasion to "prune" the records; for it must be confessed that there are some pastors who have a facile way of receiving members as probationers and leaving them to the care of whoever may succeed to the work. It sounds well to report probationers by the score or hundreds, as the result of revival work, and possibly it may improve one's chances for preferment if such reports are announced in the papers and at the Annual Conference and printed in the Minutes. But pastors ought to be honest, and not be ambitious to sound one's name abroad.

But there is another view that well deserves attention. It is a clear case that as a denomination we lack, to a very serious degree, in regard to teaching our people the importance of denominational loyalty. It is not enough to join the Church and take the required vows. Our people should be made to feel that their usefulness in the world as Christians depends very largely on an enthusiastic and constant support of the church with which they are identified. This does not involve narrowness, nor bigotry, nor selfishness; but it is the plain and simple way by which a Christian can make the most of himself in building up the Church of God on earth. The walls of the city were soonest completed when every man built over against his own house.

It would be a most excellent thing if the pastor in charge of any church, if all our pastors, should at least three or four times in each year, at the communion service or in the public congregation or in both, instruct the people in the duty of supreme loyalty to the doctrines, experience, and polity of the Church; and impress upon them the importance of standing for the Church of their choice everywhere on all possible occasions.

"Pruning the Records" may be needful on some occasions, but tens of thousands of our members might be returned if the proper care were given them, if they were properly trained and instructed in Church loyalty, and if all pastors would refuse to "prune" unless all means had been exhausted to find and interest and set to work all the careless and indifferent souls. It will cost time and thought and much pastoral work. Indeed, it simplifies matters just to "Prune the Records;" but it would not be the method of Good Shepherd who gave His life for the sheep.—Bishop Mallalieu, in Western Christian Advocate.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

LET GOOD MEN STAND TOGETHER.

The State of North Carolina on a square and fair issue voted by a majority of over 40,000 in favor of prohibition. The law has been in effect only long enough to give it a partial trial. The strongest and best men in the two political parties testify that it has been a blessing to the State already, yet there are men who are doing all they can to discredit the law and to launch a movement to have the law repealed. We warn the readers of the Advocate to be on the alert and allow no slick politician to deceive them. The plea for "local self-government" does not come from any friend of prohibition. It is the attempt of the representatives of the liquor forces to lead many good men astray and to put our state under the deadly blight of the saloon again.

A circular letter recently sent out to ministers by the superintendent of the North Carolina Anti-Saloon League calls attention to our danger, also to our opportunity to greatly strengthen our prohibition law. Following is a quotation from this letter which it will be well for all our readers to carefully consider:

"No fair-minded man will question the fact that state-wide prohibition has been a benefit to North Carolina. I am sure that none of us would be willing for our state to go back to the saloon and distillery, and yet there is a movement on foot by the liquor forces to make a determined fight at our next legislature to bring this about. It is an alarming fact that already they have enlisted the sympathy and co-operation of some leading politicians in both parties and have secured the passage of an ambiguous plank in the Republican State Platform on Local Self-Government, which by some republicans, is interpreted to mean local option, as oposed to state-wide prohibition. I could quote you on this point many leading statesmen, but I am satisfied you already know the fact.

I know it to be a fact that the ministry has been the most potent factor in bringing about the prohibition laws of the state, and I am satisfied that the same activity and influence, manifested through the press, pulpit and personal work, will off-set any effort on the part of the liquorites to overthrow our present laws. I also believe that they, by their resolutions at the various conferences, conventions and other annual gatherings this fall, protesting against the near-beer saloons, can put the Anti-Saloon League in a position to secure legislation that will drive them from our state. And this we must do, or else our prohibition laws will be held in disrepute.

Another thing, we must influence our legislature to petition Congress for the Miller-Curtis Inter-State Liquor Bill, which, as you know, relegates to each commonwealth, the authority to regulate or prohibit the inter-state liquor traffic. In this bill, Congress does not prohibit the traffic, but gives authority to each state to do so. I am just in receipt of a communication from our National Legislative Superintendent, Mr. S. E. Nicholson, which is most hopeful. He says: "The opportunity seems to be opening, far better than we had hoped, for a tremendous and possibly a successful fight to secure the passage of the Miller-Curtis Inter-State Liquor Bill at the coming short session of Congress."

THE LAYMEN AND THE PULPIT.

The Laymen's Movement was not designed to minify or discredit the ministry. In some places the abuse of this movement may have a tendency to lower the popular estimate of the ministry as a divine calling, but when rightly interpreted this movement will exalt the minister as a man whose vocation is above all others because it is not by the will of man but by the power of God, manifest in a special call. It would be unfortunate indeed, if any movement of the church should lead the people to look upon the minister as simply upon a level with the rank and file of men. He is not, and no plea that others are required to maintain as high moral character as that of a minister can avail to rob him of his unique place given by the special call of God to his place and work.

In a recent issue of Charity and Children, Brother Johnson states the case, a little strong perhaps, but in such way as to state distinctly that the preacher's place is by divine calling and not to be usurped by another who makes no such claim. Brother Johnson says:

"In our Sunday school lesson for September 11th, we are given a lesson that some of us laymen need to take to heart. We Baptist people are so Democratic, and ring the changes so constantly on equality that we are apt to go to the other extreme and usurp the prerrgatives that belong to the ministry. In fact we have heard of a case or two in which a layman has administered the Lord's supper and baptized candidates when there was no earthly excuse in the world for his doing so. We remember that Philip baptized the eunuch, but there was no preacher in reach, and the end justified the means in that instance. However, it is a mighty good rule to 'let everything be done decently and in order' and it is neither decent nor orderly for a layman to be too ready to step into the preacher's place and do his work when there are plenty of preachers in easy reach. The fact is, we have never relished the idea of a layman's taking a pastor's 11 o'clock service and preaching a sermon with the pastor in the pulpit with him. We have always thought the late Judge Kerr was wrong in going into the pulpit of the church in the town where he was holding court and preaching for the pastor. He was not a preacher, he was a lawyer, and his place on Sunday morning was in the pew. We have right now a lot of laymen going around the State with the gift of gab. Some of them may be tempted to accept the invitation courteously extended by the pastor to take his place and conduct the sermon, but we would advise against such a proceeding. It is safer and better to do things in the orderly and Scriptural way. If the Lord wanted us laymen to preach why were we not called? and if called why do we refuse to obey? We had a pastor once who steadfastly refused to allow anybody to take his place, unless he was unable to fill his pulpit. This is not a bad rule. It is not always wise to invite a visiting preacher to preach, but to go down in the congregation and put up a common layman to break the bread of life to the people, is not in keeping, in our judgement, with the Scriptural way of doing things at all.

OUR CHURCH AT DAVIDSON

We take pleasure in giving our readers a peep at our new church at Davidson. Davidson is the seat of the Presbyterian College and it is only a recent thing that Methodists have been sufficiently numerous in that community to think of having their own house of worship. They now have, as the cut shows, a neat and comfortable church.

This congregation was organized some three years ago, the building having been projected by Rev. W. H. Wills during his pastorate at Mount Zion. The congregation began with about one hundred members. The number has grown to more than two hundred, there having been more than fifty net gain already this year, under the pastorate of Rev. R. E. Atkinson.



Brother Atkinson, in a brief report, says:

"We have held two revivals. Assisted in the first one by Dr. S. A. Steel and in the second one by Brother C. S. Kirkpatrick, of Brevard.

It has been a year of ingathering, organization and growth. We have organized a splendid W. H. M. Society and Junior League. The Senior League is more active. The Cradle Roll in the Sunday school is well in hand and the Home Department in the Sunday school has recently been organized. In fact the Sunday school as a whole is in a more healthy condition.

Our conference claims this year are about $100 more than they were last year. They will be paid in full I think. We have a very faithful band, especially the official members and teachers.

We have baptized this year 22 infants, more to follow, and quite a number of adults. We have received 28 on profession of faith and 37 by certificate. We hope to close the conference year satisfactorily. Bishop E. R. Hendrix will dedicate the church November 13th."

Considering their small beginning and the fact that there is little wealth represented in the congregation the church at Davidson is a heroic little band. They have established and maintained the reputation of liberal and prompt support and have the record of having met all their financial claims in full.

Our people speak in the kindest terms of the generous and fraternal spirit shown by their Presbyterian brethren in the community, they having given substancial aid to the building enterprise. "Behold our good and how pleasant it is for brethren to dwell together in unity."

SYMPATHY FOR THE WORKERS.

Now and then a man of education who is sincere in his criticism says that the Advocate would be greatly improved if many of the letters from the field were not published. This advice is generally suggested by one who prosesses some literary capacity and who as a rule is unconsciously out of sympathy with the toilers in the vineyard of the Lord. He does not care to read the reports of their revivals or church building, or parsonage improvement or any of the gracious acts of love on the part of appreciative parishioners which a pastor may feel disposed to report to the Conference at large through its official organ. That is all a local matter, they say, and the space so occupied should be devoted to subjects of general interest. But here we beg leave to differ with our literary critics, sincere and honest though they be.

The letters from the field are the reports of the toilers and it seems that every brother in sympathy with the workers should, even if he does not read all they have to say, at least be glad that they have a page in the paper which they can call their own.

The toiler in going to his work finds the spiritual state of his people at a low ebb. It depresses the man who feels the burden of pastoral responsibility. He suffers in mind and heart and cannot sleep as he contemplates the lost and terrible condition of those about him who are without God and hope in the world. The man of God carries the burden to the throne of the Heavenly grace and the "Spirit helping his infinities, maketh intercession for him with groanings which cannot be uttered."

The result is a great blessing upon his life. His preaching is then "not with enticing words of man's wisdom but in demonstration of the Spirit and of power," and through a great revival the church is blessed and scores are born into the Kingdom of God.

That preacher had poured his soul, his very life into that meeting and through it into the people who had been reached through his ministry. He surely has the right to be thankful for the results and in telling the brethren through the Advocate,

encourage others in the work. Should we not rejoice with that brother in his victory over Satan and in sympathy read with eagerness what he says about his struggle and the blessed results? When a hero has wrought heroically we should not be indifferent to or out of sympathy with his deeds.

* * * *

The preacher with his family have been living in a dilapidated and uncomfortable parsonage—the roof is rotten and the rain pours in periodically and drenches the household. The people all agree that the roof should be repaired, but in fair weather the occupants suffer no discomfort and the matter is put off from time to time. The preacher visits in the handsome and well furnished homes of his people and cannot help comparing their comfort with the discomfort to which his good wife and little ones are subjected, and naturally he feels that if the people had proper interest in the preacher they would come to his relief and repair the house. Finally some good women take the matter in hand the work is done and then when the rain decends and beats upon that parsonage it fails to go through and the preacher's folks are comfortable, proud that a new roof covers the parsonage and grateful to the good friends who rallied to their relief. The repairing of a roof is an ordinary occurrence but it meant a great deal, in the way it came about to the parsonage folks, and the preacher spontaneously sits down and writes it all up for the Advocate that the brethren who have like tribulation may see the way to comfort and relief. That letter is read by the people of his own circuit too and it does them good and encourages them to undertake larger tasks. Let the reader place himself where that preacher's wife was on a cold and rainy night and compare that with the relief felt after the new roof was placed and surely he will not think of criticising the pastor who feels that his brethren would be glad to hear that relief had come. Sometime ago the writer was a guest in the parsonage home of some dear friends and a storm gathered, and the rain fell. It was not long till the baby asleep in the cradle sounded a warning note, and the mother discovered that the rain coming through the roof was pouring on the baby's face and the leaks I saw were numerous over the house. They expressed disappointment that the Committee had not raised the money to repair the house. The other week, as I looked out of the car window toward that parsonage, new shingles were visible on the roof. Of course it was gratifying to see this, but how much nearer that new roof was to the occupants of that parsonage. Don't you think it would do that preacher good, and be an encouragement to the good parishioners who furnished the money to say something about the substantial comfort it brings to them all?

* * * *

A preacher was sent to a new field. The country church looked old and neglected. No paint had ever touched its walls and the parishioners never having been trained in habits of giving were disinclined to heed the appeal from the pastor to raise fifty dollars to paint the building. Finally, however, the persevering preacher succeeded in raising thirty dollars with which to buy the paint and with the aid of a neighbor who agreed to work for half price, because it was for the church, the preacher painted the outside of the building and when it was finished and looked so neat, the inside of the church by contrast showed to such poor advantage that the good women took up the work and finally had it painted too. All this was very gratifying to the preacher, not only because it improved the looks of things, but all who had a part in it were drawn closer to the church, and were more helpful to the pastor in his undertakings for their good, and the final result was a gracious revival of religion and the salvation of many souls.

The agitation of what seemed a forlorn hope resulted in the painting of a church and finally to the turning of the way in the lives of many men. That preacher had the right and it was a duty, too, to tell the world of his work. He poured his sweat and blood, a part of his life, into the painting of that church and into the saving of that community. If the literary critic would think more deeply and fertilize the source of sympathy in his nature he would read with a relish the reports of such work.

* * * *

The preacher on Piney Grove Mission may not be a finished scholar or a classical critic but with a knowledge of the old Bible and a zeal for the betterment of men he goes with his faithful wife in search of the lost. He is poor in this world's goods and content with his condition and free from worldly ambition. His only desire being to serve God by making this a better world.

Discouraging prospects frowned upon him when he first went to Piney Grove. The winter was severe, the roads were bad, the parsonage a little house with few furnishings and the wife had to economize in many ways to make the limited supplies stretch out to cover the needs of the family. Sometimes they hardly knew where the bread would come from, but the friends would in groups bring food and raiment, making glad, as well as comfortable the preacher and his folks. Great revivals with great ingatherings and generous gifts to missions and other causes showed growth in grace and liberality. The log church gave way for a neat modern building and the mission in the four years term grew to a strong circuit. The mission preacher had wrought faithfully and well. The world took small notice of him or his work, but he cared naught for recognition so long as he was conscious that God had honored his labor. The literary critic might not think his utterances worth while and yet, if his pedigree was traced, the critic himself would probably find that a mission preacher had brought the first message of hope to him or to his fathers. Let the hero speak. He has won his honors worthily and we gladly hear the story of self-denial from his lips or pen. The critic needs to put himself in the preacher's place, to suffer for others as the self-denying preacher suffers and to see and feel how God has honored the humble and brave messenger who depends, not on literary finish but on plain and simple gospel truth to reach the people, and then he will read with pleasure and gratitude the record he makes. Preachers such as he, who toil in hard fields and suffer great privation for the sake of the lost multitude, are the mighty servants whose work it is to save the people and build up in the country places the strong character which is needed to perpetuate our civilization. These men who without material capital but with an unfaltering faith do the work that extends the borders of the Kingdom. They build churches and parsonages, hold great meetings, reach the people and leave blessings in their path. All honor to the humle messenger. Let him speak and write and let all the people hear.

NOTES AND PERSONALS.

—Rev. L. T. Mann, of Main Street, Reidsville, was in the city on Thursday of last week and called at the Advocate office.

—Rev. John W. Moore, of Hendersonville, will assist Rev. J. H. West in a meeting at Wadesboro, beginning September 25th.

—Rev. W. F. Elliott, of the Rock Spring circuit, reports the work on his charge as progressing nicely. The camp-meeting was good and two other good meetings have been held this summer.

—Mr. Silas Gattis died at Watt's Hospital in Durham last week after a lingering illness. He was 58 years old and son of the late Rev. T. J. Gattis, of the North Carolina Conference. He leaves a wife and four children.

—Scott L. Owen, an active lay evangelist, is assisting Rev. C. H. Clyde, of Lilesville in a revival meeting at Olivet Church where great interest is being manifested.

—Dr. and Mrs. J. H. Weaver are visiting friends in Ashe County. Before returning to Hickory they will visit Dr. Chas. C. Weaver, at Emory College. Dr. Weaver preached in Jefferson twice during his visit there.

—Rev. J. S. Hiatt, of Forsyth Circuit, will begin a series of meetings at Oak Summit church Sunday, September 18th. He closed a very successful meeting at Pine Grove church last week, which resulted in a great revival among the membership and eight accessions to the church.

—We regret to learn that the family of Rev. J. W. Strider, of the Lincoln Circuit, has been greatly afflicted for several weeks. Besides the sickness and death of Mrs. Strider's mother, there have been three cases of typhoid fever, Mrs. Strider herself being very low. We sincerely hope the afflicted ones may soon be restored to health and that Brother Strider may soon be able to return to his work in which he has been greatly hindered.

—Mr. H. F. Chreitzberg, Jr., son of Rev. H. F. Chreitzberg, D. D., of Monroe, who has been with the local exchange of the Bell Telephone Company for several years as wire chief, has been promoted to plant foreman at Winston, N. C.

—Dr. J. C. Rowe, of the Salisbury District, is busy in and out of season and is a helper to his preachers in the revival and other work. Last week he assisted Rev. J. A. J. Farrington in a meeting at Epworth Church, Concord.

—Rev. E. K. McLarty, pastor of West Market Street church, is holding revival services this week. Very large congregations were present on Sunday morning and night. During the week services are held only at night. A good deal of interest is manifested and we trust there will be good results.

—It is expected that the new and handsome church at Albemarle will be completed by October 16th, at which time the pastor, Rev. H. C. Sprinkle, hopes to begin the annual revival meeting. We trust that in the very beginning of the worship in the new building a great spiritual blessing may come upon the congregation and community.

—A great revival of religion is in progress at the new West End church two miles out from town on the Uwharrie road. The meeting has been going on for over a week and a large number have professed faith in Christ—more than a dozen at last Sunday night's service. A church organization was effected last Sunday afternoon with a membership of twenty-two. Rev. Chas. A. Wood, the pastor, is conducting the revival.—Asheboro Bulletin.

—Rev. A. L. Stanford, the popular pastor of the Methodist church will preach next Sunday on "Friendship." A few months ago he preached this sermon to a large congregation and since that time many requests have come to him asking that he repeat it. The sermon captured his entire congregation and there should be a large congregation to hear him Sunday. It is of special interest to men.—Lexington Dispatch.

—Prof. Hayes and ten children from the Methodst Orphanage at Winston were here last Sunday and Sunday night. He spoke on the orphanage work in the day and on Sunday Schools at night. Mr. Hayes is a pleasing speaker and he delivered two most excellent addresses. Our people were delighted with both addresses. It is the opinion of everyone who heard the address that the Methodists made no mistake in putting Mr. Hayes in charge of its orphanage work. The children led by Miss Bray of the Orphans Home sang some songs and also recited. These exercises were highly appreciated by all who heard them.—Elkin Times.

—On last Sunday, Rev. D. M. Litaker, the pastor of Centenary in this city, announced that he would begin revival services on next Sunday after the following plan: Laymen's Meeting for 30 minutes each day; Mothers' and Children's Revival Service each day at 4 o'clock; and the general revival service at night when the pastor will preach.

—Rev. L. L. Johnson, presiding elder of the Duncan District, Oklahoma Conference, was in the city on Thursday of last week and made the Advocate office a pleasant call. We regret that Brother Johnson's health has not been good for some weeks and he has, under the advice of his physician, been spending some weeks in the mountains of Western North Carolina. He expects to return to his work in Oklahoma the first of October.

—We regret to learn that Rev. R. E. Atkinson, of Davidson, suffered an attack of appendicitis last week and had to be carried to Dr. Long's Sanitarium at Statesville for an operation. A card from Sister Atkinson on Monday morning brought the good news that the operation was performed on Friday and that he is doing nicely. We trust he may soon be able to return to his home.

—Winston-Salem is to have the pleasure of entertaining the Western North Carolina Methodist Conference this year and the stewards of Centenary church met last night to begin to make arrangements for the entertainment of the ministers and delegates while here. The Conference begins on November 16th and will last a week or ten days. This is one of the largest religious bodies in the state and there will be several hundred visitors here. Plans were discussed for securing homes for the attendants, it being the custom to entertain them in private homes, and it was finally decided to have each of the stewards see those persons on his list and see how many each one can entertain. The other Methodist churches in the city will also assist in the preparations. The stewards are to report back at a meeting to be held later and more definite arrangements about the entertainment of the guests will then be announced. The ministers are looking forward to the session of the Conference in this city with great interest, especially as it will give them an opportunity to inspect the Children's Home, which was created by and is conducted under the auspices of the Conference.—Winston Sentinel.

SOME THINGS AND THEN SOME MORE THINGS.

By John Langdon Weber.

My, how time does fly! Here it is September and last May while in Asheville I promised my cousin, Will Sherrill, that I would write some for the North Carolina Christian Advocate. I made the promise cheerfully for I like to oblige a kinsman and I want to keep more or less in touch with North Carolina for it is the home of my forefathers on both sides of the family. I also made the promise honestly and thought as soon as I returned home I would get to work on the promised letter; but the demands of a city church with 1,200 membersbers are great and constant. Today is Monday and I will rest my tired nerves by writing some for the paper, which according to promise has been coming regularly to me.

I greatly enjoyed my visit to Asheville and the renewal of many friendships there. Of course the General Conference was a great and important body and its assembling means much to the Church; but in all honesty I must confess that I soon wearied of it and of its proceedings. But for the natural fascinations of Asheville and its surroundings and for the delights of some personal contacts, I should have fled after a few days and sought the routine of my regular work. Yet I got much out of the General Conference. I have been blessed or cursed, I know not which, with a most acute sense of humor. That gave me side enjoyment that in the strict privacy of most safe environment I sometimes shared with others. The serious brother is some times amusing if observed from the right angle. But I must check the vein that is opening before my pencil or I will get into trouble or what is worse get the Advocate into trouble with some in high places.

The outcome of the General Conference is such that no complaint can be made. Nothing very startling was done and the personnel of all the bishops and officials elected is good. I really think they gave us too many bishops; but as they are all good men, the Church can use them and we will shut down the bishop-making machine at the next General Conference. While talking about bishops let me say that your North Carolina bishop has simply captured Kentucky, where he holds his first Conference. Kentucky is one of my old Conferences and I am in close touch with men and conditions over there. Bishop Kilgo has won the love of the brethren to such a degree that they would be willing to have him as their bishop all the time. A very dear friend in writing me of Bishop Kilgo's rpe-conference work uses this expression of appreciation: "I thought I knew something about preaching and had heard some good preaching and even had done a little of it; but I never heard such preaching as this new bishop gives us. It is good for the soul."

As the Conference season is at hand and we are all hard at work winding up the details of the year's work, the thought comes to me that while there are many pleasant features of the Conference week, it is not much as a means of grace. I will confess that the thought makes me ashamed and while it has repeatedly come to my mind I would not express it in words until a few days ago. Then in honest conversation with a brother beloved at a camp meeting I made a clean breast of it. Much to my surprise I found that it was the same with him. "Why," he exclaimed, "I have to pray more at Conference than any where for fear I will backslide. Yes, sir, you are right; Conference is a dangerous place for preachers." There is truth in what he says and yet Conference may be a means of grace and a time of repenting. It all depends on the man. The good is there if he will get it.

Is there not danger that we may become so interested in Conferences and in following the plans of "leaders" that we may exalt the machinery of Methodism above the spirit of Methodism? Now every one knows that some organization is necessary to accomplish the best results; but is there one among us who has not at some time in his ministry felt the burden of too much machinery and organization? I know churches that have been organized to death. Perhaps there is a faint spark of life beneath the great mess of machinery but if it is there, it is so weak that it is merely gasping. I must confess I do not know exactly what is meant by the term "leaders" that I now hear used with so much unction by some of our brethren. Not long since I was warned by a brother that some things I had written did not please our "leaders" and today I am in receipt of a letter in which my much esteemed correspondent says: "I think it very unwise to take ground in opposition to the policy of our leaders." Of course we have men whose character and work will naturally call them to the front and their opinions will be respected and sometimes acted upon; but we have no "leaders" in the sense that that word is usually used.

Methodism is one of the simplest organizations in the world. It is centralized power that is so thoroughly permeated with respect for the individual that pratically an ideal system grows out of it. Every church at some time in its history has wished for a bishop after the Methodist order. Whatever may be their boast about personal liberty and individual conscience, no church shows more consideration for the individual, whether he sit in the pew or occupy the pulpit, than does the Methodist Episcopal Church, South. In keeping with the spirit of our great founder we still think and let think. Tyranny is utterly repugnant to Methodism. Our bishops are men but they have ever been men of big heart as well as big brain. Coat tail swinging is not the way to gain access to episcopal notice. I do not believe in having a man in the episcopal office who would for one moment reward a man in his appointment because he applauded some policy that was dear to that particular episcopal heart. The contrary is equally true. To maintain his self respect the Methodist preacher must be a man not afraid to express in unmistakable terms his honest opinions; but he must be so Christian in heart that he can maintain brotherly relations with the man he opposes.

I suppose you brethren in the skyland have heard something of the "Vanderbilt Question". It is much to be regretted that in most sections of the Church this matter has been so discussed as to arouse in many strong prejudice and sometimes even passion. I have never been able to see the use of it. To my mind the whole agitation has been unnecessary and I can see no possible good to result from it. I do not mean to question any brother's motive; but I do say without fear that great harm has been done and I fear that even more harm is in store for us. Why can we not all accept good Bishop Fitzgerald's suggestion and forever settle the agitation? Brother Stubbs follows that suggestion in his excellent advice. Now why can we not lay aside our prejudices and passions and let our dear old bishop lead us into the right solution of a tangled mess.

In connection with this Vanderbilt Question there has appeared in editorial comment and in District Conference resolutions criticism of Bishop Hendrix for his stand in the matter. Now that was all unjust. It was as unkind as it was unnecessary. I do not believe that there is a Methodist preacher living who really believes that Bishop Hendrix would under any circumstances be a party to any plan to "rob" the Church of her Vanderbilt Univesity or anything else. In all this agitation he has set us an example of propriety in speech and behaviour that should not be forgotten. Few men have been tried as he has been yet never once has he forgotten himself and became intemperate in word or deed. He is the very soul of Christian courtesy and his devotion to his Church cannot be questioned. In this whole matter, he has occupied a most delicate position and in all that he has said or written he has been most considerate of others. He has impugned no man's motive and has used only terms of respect in all references to those on the other side of the matter. In the bigness of his heart and the fairness of his mind, he has no favorites but seeks to give every man his due. You Carolinians are fortunate in having him for your Presiding Bishop. I will predict that no complaint will be made as to his presidency. Every man will have what our friend T. R. calls a "square deal" and none of the interest of the Church will suffer.

Jackson, Tenn.

CHILDREN OF THE STAGE.

It makes a difference whose ox is gored. The public and the newspapers have been cordially sympathetic with the agitation of the National Child Labor Commttee in its efforts to protect the child workers in the cotton mills, glass factories and coal breakers from exploitation by industrial greed, and have had little patience with the attempted justifications of the employers. But when, in the course of its duty, the same committee set itself against the growing evil of using young children in stage plays, the editors, fearful of offending lucrative advertisers, becamecritical and joined with the play-going public, jealous of the loss of a pleasurable sensation, in denouncing such activity as meddlesome interference.

As patrons of the modern theater are notoriously callous to the pernicious effect of play-acting upon many of the men and women of the stage, and as they, moreover, permit their own half-grown sons and daughters to witness the flagrant indecencies which are nightly said, sung, gestured and danced in a thousand theaters in the name of dramatic art, it is perhaps too much to expect them to show deep concern in the effort to rescue from demoralizing influences the children of other people who are being literally sacrificed for their amusement.

This evil is more widespread than is generally supposed. A single dramatic agency in this city has the names of a thousand child actors whom it is ready to supply for local performances or traveling companies. The contagion of one successful "show," whose profits were largely due to the part of a seven-year-old child, brought on an epidemic of such plays last season, and as a consequence the grasping managers have been making a determined effort to secure a modification of the child-labor laws, which in some States, like Massachusetts and Illinois, fortunately bar children under fourteen from the professional stage.

In recent legislative hearings and in the dramatic journals the actor and manager have had their say on this question. They argue (1) that dramatic art needs the child actor for certain plays; (2) that many great actors learned their art in childhood without injury; (3) that the child who is to be a great actor must have early training; (4) that stage children are well cared for and like the work; (5) that they need the money; and (6) that actors are long-lived and healthy.

In reply it is said the first argument belittles the skill of the actor. President Eliot, who spoke at the Massachusetts legislative hearing last winter, said that "a profession which boasts of women of sixty who can perfectly represent the sixteen-year-old Juliet should be able to fill the part of a child under fourteen with a young person over that age." The Child Labor Committee's investigation on the second point show that very few prominent actors began their stage work in childhood, and that very few of them have permitted their own young children to be seen on the stage. Out of the 320 children under 15 years of age who in 1895 were licensed for employment on the stage in New York, only five are still in the profession, and only one is at all prominent. Furthermore, the records of the Society for the prevention of Cruelty to Children show that a large proportion of these 320 children found the stage an open door to immorality and profligacy. Nor is it easy to step from it into any other reputable occupation.

The over-stimulation of the imagination and the feelings, coupled with the loss of normal hours of rest at night, are strongly detrimental to the physical and menlat well-being of the immature. This is not guesswork. It is supported by an array of sickening evidence accumulated in the children's courts and in the files of the bureaus of charities and correction. If those who sit in front of the footlights and applauded the children whose innocence and freshness seem for the moment to redeem the reputation of the theater could look a score of years into the future and see what becomes of these children of the stage in the fifth act, they would uphold the hands of the Child Labor Committee.

Medieval cities were frenzied by the reported kidnapping of a child to be sacrificed in the paschal rites of the ghetto. But in an enlightened century the theatrical trust may apparently glut itself with children and exploit them body and soul for its own profit and the "amusement" of the public, and scarcely a voice will be raised against it.

There is no hope for the reform of the theater from within. Those who know it best confess that the present trend is from bad to worse—with the worst only a little farther on. But with the general subject of the theater we are now dealing. What we would urge upon the conscience of every reader is that in every way open to them, in public and in private, they should support the Child Labor Committee in its battle for the child against a shameless group of theatrical magnates who hold nothing sacred to which tickets of admission can be sold.—New York Christian Advocate.

Nobody has any sort of right to revenge. It is a most deadly heresy to believe you are justified in "getting even."—Epworth Herald.

A PLEA TO THE CHURCHES—NATIONAL GODLINESS PROMOTED BY PUBLIC CLEANLINESS.

By John Franklin Crowell, Ph. D.

Within a decade the great competing nations of the world have been impressed with the wisdom of getting better results out of their actual resources. It has come to them that no single nation has effected the best all-round combination of its people in the exercise of their powers upon the resources of nature and in behalf of one another.

Comparison of the conditions of living, of the rewards of labor, of the productivity of a day's work, and the security against want, and exemption from disease or accident, or other impairment of working power, have been rendered possible by the careful study of each nation's industrial and social conditions. It has been found that one of the most impairing influences lies in the presence of remediable advantages in the circumstances and conditions under which many people pursue their daily calling. Whether on farm or in factory, in hamlet or in city, there are conditions, both physical and mental, which detract materially from the power of large classes of people to pursue without reasonable interruption their efforts to support themselves or those dependent upon them.

The discovery of these facts and the arrangement of them so as to mesaure the extent to which conditions result in economic shortcomings, or moral delinquency, has laid at the door of statesmanship and legislation a duty which cannot be ignored. It is the consciousness of these facts that has brought before the Congress of the United States a bill intended to establish a department of public health. There has been much confusion, and probably more misrepresentation—which fair-minded people ought to correct—about what is called the "Owen bill" with its thirteen brief sections, providing for the organization of such a department.

Its first object is to co-ordinate bureaus and divisions already occupied with sanitary, medical, biological and relief service, under the Federal Government. Such a step is highly desirable in this age of concentration and unity of control. The other main purpose of the bill is to collect data, and to make research, as well as to render service of its kind to other departments.

Why this proposal should be opposed by any group of public interests, on the ground of what is in the bill, is difficult to see. The fear of what it might be is no measure of its actual purpose. No part of the opposition is more unwarranted than that which claims that certain denominational influences among religious bodies are opposed to its provisions. If there were really any opposition from such sources, it could not be placed on grounds of fear as to the effects of such a department upon the higher welfare of the people.

Material well being is a condition of spiritual improvement to a vast majority of people who have any interest whatever in matters religious. A sound body and a sound mind are balancing assets in individual and institutional welfare. There may be differences as to which should come first, but all agree to the complementary service of one with the other in the effort at human improvement. For that reason the churches of the country have nothing to lose but much to gain in support of the movement to encourage the individual American to be a more efficient type of individual.

The co-operative service of all institutions which render a formative service in the upbuilding of groups of individuals is necessary to accomplish an all-round result, and nothing is more to the cerdit of the broad-minded leaders in religious life, regardless of denominational connection, than their ability to see that this is a cause in which right-minded citizens may dutyfully enlist for the noble end to be accomplished. Religious leadership, on the other hand, is equally under obligation not to allow its name to be utilized to defeat such an object against its will. The promotion of public cleanliness, and the prevention of human impairment—to adopt and adapt a phrase of John Wesley's—stand next to the promotion of natural Godliness.

Grieve not at thy loss, be not diccontented, look not otu at the hardness of thy condition; but, when the storm and matters of vexation are sharp, look up to him who can give meekness and patience, can lift up thy head over all, and cause thy life to grow and be a gainer by all.—I. Pennington.

Our Children's Home Department

Edited by Supt. H. A. Hayes

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Can You Take a Hint?

"So many lads and lasses small,
To feed them all, to clothe them all,
Must surely tax his wit."

Aye, many is the weary hour we spend, with pencil and paper, trying to figure how to make one dollar do the work of three.

Weary Waiting.

Yes, and we have waited—waited a whole year—not patiently, for that we could not do—but we have waited the whole year through for our people to recognize the duty and privilege of providing for the dear little ones who have come into our Children's Home as a sacred responsibility upon the Church.

We are still waiting.

Our Honor Roll.

Somebody has said that no one should be honored for doing his duty. But when this performance of duty is extraordinary it may deserve especial mention.

The following charges and pastors have contributed their full ten per cent for the support of the Children's Home.

West Greensboro Charge, W. L. Dawson; Liberty Circuit, C. H. Caviness; Main Street Charge, Reidsville, L. T. Mann; North Wilkesboro Charge, Z. Paris; Canton Charge, L. B. Abernethy; Leaksville Charge, A. T. Bell; Farmington, A. G. Loftin.

It is possible that some payments have not been properly credited, and that there are other charges that ought to be on this honor roll. If so, we shall be glad to have our attention called to the oversight and will make the correction.

Visitors.

Last week brought us a happy experience in the visit of Mt. Airy Sunday School. They came two hundred strong for a picnic on our grounds. Their baskets were filled with good things, their hearts were full of kindness, and their faces shined with happiness. They did us good, and we hope they will come again.

Fodder Pulling.

During the past two weeks our boys have done splendid work in saving our crop of fodder. They are only boys, from ten to thirteen years of age, but the little fellows kept at their work early and late, and when they swept through the fodder field they left a broad streak behind them.

Our boys have regular work every day. But this work of pulling fodder was something unusually strenuous.

Supplies Received.

W. H. M. Society, Wadesboro, one box clothing; Wm. J. S. Walker, Mocksville, one barrel of apples; Mrs. Joseph Marlin, Charlotte, R. No. 7, one dress; J. B. Walker, one coop chickens; P. F. Ralls, Pine Hall, one bag of apples; Dr. T. F. Marr, Winston-Salem, a lot of books; Roy Marr, Winston-Salem, a lot of books; J. T. Matthews, Charlotte, one piano; Mrs. M. A. Meador and neighbors, Tobaccoville, two dozen cans fruit; Messrs. J. R. Miller & J. O. Hines, Winston-Salem, a load of watermelons.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING SEPTEMBER 15th, 1910.

May's Chapel Sunday School, Newton, $1.40; North Wilkesboro Sunday School, $6.62; Carmel Sunday School, Monroe, $1.18; Gethsemane Sunday School, Greensboro, $3.00; Gethsemane Sunday School Baraca Class, Greensboro, $2.00; Total, $14.20. Previously reported for Fifth Sunday in July, $994,04; Total reported for Fifth Sunday in July, $1,008.22.

Cash.

South Fork Circuit, Lawndale, $8.15; J. S. L. Orr, North Charlotte, $10.00; Elkin Charge, $5.00; Coleridge Circuit, $5.00; Kernersville Charge, $5.75; Total, $33.90.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING SEPTEMBER 10th, 1910.

Cash Collections.

Spencer: B. F. Waddell, $2.00; Miss Addie Perry, $2.00; A. W. Hicks, $25.00; Mrs. G. L. Steele, $2.00; A. D. Smith, $10.00; M. L. Kizer, $10.00; C. H. Vuncannon, $6.25; Mrs. T. M. Brooks, $2.00; W. H. Burton, $10.00; H. L. Pipkin, $3.00; J. C. Myers, $5.00. Salisbury: M. D. Coburn, $2.50; Mrs. Carrie Barringer, $2.00; J. D. Norwood, $4.17; H. T. Simpson, $5.00; P. N. Peacock, $5.00; Roy Beaver, $1.00; Harry Beaver, $1.00; J. N. Wise, $1.00; Charlotte: R. I. Dalton, Jr., $23.00; L. L. Ledwell, $10.00; J. A. Russell, $12.50; Chas. S. Stone, $5.00; W. H. Stillwell, $2.50; W. A. Thomas, $10.00; C. F. Shuman, $10.00; Luther Snyder, $25.00; G. L. Culp, $5.00; James Blackburn, $2.00. Greensboro: J. J. McDonald, $3.00; Miss Lochie Stover, $2.50; C. C. Townsend, $10.00; W. G. Simpson, $5.00. J. Robt. Long, Bryson City, $4.00; Miss Ivie Nail, Mocksville, $3.00; Mrs. Laura Huls, Winston-Salem, $2.50; Dr. C. S. Tate, Ramseur, $2.50; Dr. R. E. Ware, Shelby, $10.00; L. E. Teague, Thomasville, $2.00; J. A. Green, Thomasville, $5.00; Mrs. J. F. Peterson, Hickory, $1.00; W. F. Hughes, Asheboro, $12.50; J. W. Hastings, Dallas, $5.00; H. T. Hovis, Dallas, $5.00; W. M. Busby, N. Wilkesboro, $3.00; U. L. Robinson, Mt. Airy, $5.00; Geo. A. Gray, Gastonia, $50.00; W. A. Gibson, Bryson City, $2.50; Miss Ada Snow, Winston-Salem, $25.00; G. F. Ivey, Hickory, $20.00; J. W. Earnhardt, Lexington, $25.00; Wade H. Phillips, Lexington, $5.00; O. F. Arnold, Thomasville, $2.50; Miss Jennie Baber, Henrietta, $1.00; A. B. Warren, Candler, $5.00; G. W. Booe, Winston-Salem, $1.00; Total, $422.92.

GOLD DUST.

"Each moment, as it passes is the meeting place of the eternities."

* * * *

Make the best of everything; think the best of everybody; hope the best for yourself. By so doing you will be lifting yourself and those about you to a higher plane of living.—Great Thoughts.

* * * *

True praise must grow out of the experience of God's goodness. We must remember in the midst of the struggles of the day the morning gift of strength and ask a little of the evening grace of peace.—Bolton Jones.

* * * *

Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars; martyrs have put on their coronation robes glittering with fire, and through their tears have first seen the gate of heaven.—E. H. Chapin.

* * * *

There are comforters that have been born into service, and disciplined, not so much through personal experience of trial, as through a perfect communion with the great Peace-giver, in whom the springs of comfort rise. Love and sacrifice hold the meaning of all that is great and true and beautiful for one's own soul, and must hold the secret of all powers of helpfulness to the world.—Anon.

* * * *

All providences are doors to trials. Even our mercies, like roses, have their thorns. Our mountains are not too high, and our valleys are not too low, for temptations; trials lurk on all roads. Everywhere, above and beneath, we are beset and surrounded with dangers. Yet no shower falls unpermitted from the threatening cloud; every drop has its order ere it hastens to the earth. The trials which come from God are sent to prove and strengthen us.—C. H. Spurgeon.

* * * *

We have need of patience with ourselves and with others; for the greatest things and the least; against sudden inroads of trouble, and under our daily burdens; in the weariness of the body, or the wearing of the soul; in everyday wants; in the aching of sickness or the decay of age; in disappointments, bereavements, losses, injuries, reproaches; in heaviness of the heart, or its sickness amid delayed hopes. In all these things, from childhood's little troubles to the martyr's sufferings, patience is the grace of God, whereby we endure evil for the love of God.—E. B. Pusey.

From the Field

Correspondence, Reports, Etc.

Central Church, Albemarle.

Since you had the last word from this charge the Father has called home from our number the following ones:

Lunda Noah, in fullness of years, on the 20th of March. Her life had been one long unbroken period of honest toil, in obscurity; but since I first knew her, and for years before, she enjoyed religion, and was true to the church. When she was no longer able to serve others she prayed to go rather than be a burden to them. She lived in the home of her son-in-law and daughter, Capt. and Mrs. Jno. W. Leonard, where she is greatly missed.

Mrs. Lena Hunnycutt Smith, on the 3rd day of April. In the bloom of young womanhood, when just beginning to taste of the joys, duties, and hopes of fond home life, suddenly, without a moments warning, she was called. But she had made her peace with God when a mere girl, and was ready to go. May God keep the two little children, too young to realize their loss, and bring them, with their sorrowing father, safely to himself.

Mrs. Martha J. Hathcock, at a mature age on the 7th of May. For many years her afflictions were such that she did not attend the public worship of the Lord, but still, we miss her from our number. A large family, scattered here and there, mourns her loss.

Mrs. Winnie Freeman, on the 18th day of June. She was a true Methodist, with the old time sort of devotion to her pastor, whoever he might be, and to her church, that manifested itself in genuine hospitality. She lived to see her children, two sons and a daughter, trained and started out in useful lives. These, together with their devoted father, and a host of relatives and friends, remember her with tenderest affection, and mourn her departure; but they know where to find her. Having finished the tasks of a well-rounded life, after months of patient suffering, she willingly went in the full triumphs of the Christian faith.

Mrs. Anna Blalock Boyette, on the 1st day of July. Her last weeks were weeks of great suffering, but her faith was firm to the end. She expressed herself as ready to go. The call came to her at a time when it seemed she was needed in the home but God knows best. She leaves behind a devoted husband, two bright little boys, an aged mother and two sisters, upon whom we pray God's blessings.

Nell Watson Gulledge the promising baby girl of Mr. and Mrs. S. T. Gulledge, on the 5th day of June, and George McIntosh Feagin, the bright sixteen months old son, and only child of Dr. and Mrs. Geo. M. Feagin, on the 11th of September.

May God comfort the sorrowing parents.

H. C. Sprinkle, P. C.

From Waxhaw.

We have just closed a good meeting at Waxhaw, conducted by the Belk brothers, Rev. S. R. Belk, pastor St. Marks Church, Atlanta, Ga., and Rev. Geo. W. Belk of the Presbyterian Church. This was a union meeting held in the Methodist church. Scores of persons professed to have been saved. Thirteen joined the Methodist Church, 8 or 10 the Presbyterian Church. This meeting will never be forgotten for the good it has done. We begin at Pleasant Grove Sunday. Rev. T. J. Rogers will help us.

C. M. Campbell.

Broad Street, Statesville.

Brother C. B. Patterson, a member of our Broard Street Church at Statesville, and Treasurer of the Sunday School, died Sunday the 11th inst. after an illness of eight weeks with typhoid fever. He was thirty years old and a young man of exceptional qualities. A native of Alexander County he moved to Statesville eight years ago and for seven years had been a trusted employee of the Lazenby-Montgomery Hardware Company.

The funeral service was conducted at Broad Street Church Monday, the 12th, by his pastor, Harold Turner, and the interment was at Shady Grove burial ground, Alexander County, Tuesday.

The large crowds at both places indicated the high esteem in which Brother Patterson was held. He will be sorely missed.

Harold Turner.

Uwharrie Circuit.

Rev. J. A. Sharpe, pastor, writes:

We have just closed one of the greatest services ever held in this section. The meeting was held at Union Church. There were over fifty professions and reclamations. Twenty-two have been received into the church at that place. We have four other meetings to hold yet. We are expecting good meetings at all these places.

China Grove Circuit.

I have just closed a very good meeting at Harris' Chapel. There were a good number of professions, and seven persons were received into the church. The meeting was conducted by Rev. N. R. Richardson. I have never had more satisfactory help; he is a good preacher, a zealous, untiring worker, a successul worker; and withal, a very congenial and sweet spirited man. My people are delighted with him as a man. They regard him as an excellent preacher; and would hail his return at any time with great delight.

I have so far had near sixty professsions, converted and reclaimed; this includes children as well as adults. Thirty-six have been received into the church, on profession and by certificate.

I have secured more than twenty new subscribers to the Conference Organ.

Rev. A. L. Aycock, an old pastor, made us a visit and preached for us three times. We were glad to see him. The large congregations bore testimony by their presence, to the fact that they were glad to see him, and were delighted with his preaching.

Hopefully,

J. J. Eads.

China Grove, N. C.

Morganton Circuit.

I want to say to the readers of the Advocate that I am up and at work again. I commenced by preaching once the first Sunday in September. I want to express the best I can my appreciation of the kindness shown me during my sickness. The good people of the town of Morganton and of the Morganton Circuit were very kind to me; they were good to come to see me, and most of those who came brought things that were needed in the family, and best of all they were good to pray for me. They have our thanks and may the good Lord bless and keep each and all of them.

I want to express my thanks also to Rev. W. K. Houk for his kindness in filling my appointments during the two months' of my sickness. It is good to be among such kind people as we have here.

It appears to me that the Morganton Circuit folk do very well in everything except they will not take the Advocate as they ought.

N. M. Modlin.

Missionary Delivers Addresses.

Rev. W. A. Wilson, for twenty years a missionary to Japan, spent Sunday here and delivered three very interesting and instructive addresses at Main Street Methodist church. He was heard by a good sized congregation at each service. There was especial interest in Mr. Wilson's visit to Gastonia inasmuch as he is supported by Main Street Methodist church. The speaker talked in an interesting style of the progress of the work of Christianizing Japan, of the difficulties encountered and something of the results so far attained. Mr. Wilson is presiding elder of a district. He went to Japan from North Carolina, of which he is a native. He was educated at the University of North Carolina. Together with his family he has been in this country on a year's leave of absence and sails from San Francisco about the 30th to resume his labors. He leaves one son at Trinity College and one at Trinity Park School. His wife and four children, whom he has gone to join at Trade, Tenn., where they are visiting relatives, will sail with him. The prayers and best wishes of many Gastonians will follow Mr. Wilson and his family back to their home in this foreign land. In the twenty years of his service as a missionary Mr. Wilson has been home only twice.—Gastonia Gazette.

Macon Circuit.

Perhaps a few dots from Macon Circuit will not fail to interest some of your readers.

The building committee at Union have done considerable finishing up in painting the pews, placing ten splendid lamps in their new church at Union.

Jas. C. Weaver and son, Roscoe, gave two gasoline lamps o ffour hundred candle power. each, regular price $45.00, and brother Weaver installed them in their new church at Mt. Zion.

I commenced a protracted meeting at Mt. Zion Aug. 21st which lasted eight days. Brother Moores and his bride came in on Tuesday. Brother Moores also rendered splendid service playing the organ and singing until Friday. I closed the meeting Sunday, Aug. 28th. Results, one profession, the membership revived. As an evidence they pledged for the Benevolent or Conference Collection $96.85, having paid last year $87.50 on same. I believe they will pay $100.00 or more this year.

I closed a six days' meeting Hickory Knoll on the 10th inst., resulting in the profession of several who may join at Clark's Chapel or Franklin and Asbury.

Yours in Christ's work,

A. W. Jacobs.

Good News from Korea.

Rev. M. B. Stokes writes from Wonsan, Korea: "Our work at Wonsan has made great progress since our annual meeting last September. Between fifteen hundred and two thousand new believers have been enrolled in the two circuits in my charge. The average attendance at our city church has grown from about three hundred to four hundred and fifty. Large numbers are coming in every Sunday, and we are expecting to bring our average attendance up to more than six hundred before the year is up. A few weeks ago our church was enlarged, so that it will now seat uncomfortably about seven hundred."—Go Forward.

Brother Moore's Suggestion Endorsed.

Dear Brother:—I heartily approve of your suggestion for something like a "Pastor's Book Exchange" at our Annual Conference. I have often thought of something of the kind as being a splendid plan for circulating good books among our preachers. Let me urge you to push the matter, and to take charge of the "Book Table" at Conference.

Yours,

F. L. Townsend.

South Fork Circuit.

Our meetings are most all past, save one or two. No great revival in any of them. Seven additions on profession of faith are the visible results. Had Brother Townsend with us at Reepsville who did some good preaching. The laymen also rendered some good service at the various points. We hope South Fork may make good on all the collections. Have baptized 25 infants.

With best wishes,

H. G. Stamey, P. C.

Greensboro Female College.

The formal opening of the sixty-fourth annual session of Greensboro Female College took place in the college chapel on Wednesday, Sept 14th, The devotional exercises were conducted by Rev. E. K. McLarty, the college chaplain and pastor of West Market Street Church, who also extended most cordial words of greeting to the students. Words of welcome were given in her usual happy style by the beloved president, Mrs. Lucy H. Robertson, also by Rev. W. R. Ware, presiding elder of the Greensboro district, and Rev. D. M. Litaker, of Centenary Church.

Students and visitors greatly enjoyed the beautiful selections from Litz, so exquisitely rendered by Prof. Henry Foote Perrin, of Atlanta, Ga., who is a most gifted musician and a valuable addition to the already well equipped musical faculty.

The college has all the girls it can accommodate, and several weeks before the school opened applicants were refused for lack of room. More dormitory room is an urgent need of the near future.

Many improvements have been made through the summer months. The grounds have been beautified, the cemented avenue in front of the college is approached by a broad and attractive entrance leading up to the terraced sidewalk, a new brick building is being erected on part of the land belonging to the endowment fund and will be used to relieve in a measure the congestion in the main building by a much needed demand for music studios and practice rooms, thus giving more space in the dormitories.

Kanapolis.

Rev. W. B. Shinn, pastor of the Methodist church at Kanapolis closed a very interesting and helpful series of meetings Tuesday night. He was assited last week by Rev. T. E. Wagg, of Norwood, who returned home Friday. Mr. Wagg is an earnest consecrated preacher and he and Mr. Shinn labored faithfully about ten days, and while there were several conversions, still there was not as many as was hoped for. But there were good seeds sown which will produce a harvest in the future.—Concord Times.

Brevard Street, Charlotte.

I remember the promise of the brethren made at the District Conference to ocasionally write a few lines for

the Advocate to increase the interest and let the church know about the banner District of the Conference. I don't remember seeing a note from any of the brethren since the District Conference in July. Here's a few lines to say that we are plainning a big Rally Day and Fall campaign in our Sunday school for October. I wish our District Conference would give more time and attention to the Sunday school work which is so important to the church. We have recently had our church and Sunday school rooms lighted with electric lights, and expect to build a new parsonage in the early spring or summer. We will begin a meeting at Brevard Street, September 25th. Every church should have a Rally Day or Revival in the Sunday school each fall or spring or both, as well as in the church.

Please print this letter for the benefit of the other brethren of our District and I hope they will "wake up" and take notice.

What say the brethren, Pastors and Superintendents about a "Sunday School Day" (or half day) at our District Conferences?

C. W. Ramsey.

A New Missionary Magazine.

An ideal long cherished by many in reference to our missionary periodicals is about to be realized. At a recent meeting of the Secretaries of the Mission Board it was decided unanimously that the three missionary periodicals should be combined into one. It was agreed that this combination should be effected so as to begin the new publication with the January issue. From that date Go Forward, Our Homes and the Woman's Missionary Advocate will be merged into a magazine which will be published at the rate of fifty cents a year. It will be designed to cover all the ground now covered by these three periodicals so that each subscriber will have the opportunity through one periodical of acquaintanceship with the whole missionary work of the Church. Each separate interest will receive full treatment and sufficient emphasis in the different departments of the new periodicals so that none of these interessts will suffer any loss of attention, but each will receive added force by its proper relation to all the other missionary interests.

The unexpired subscriptions of each of these periodicals will be filled out with the issues of the new one; hence, all renewals and new subscriptions given for either of the three will count for the period for which they are given. In the case of Go Forward, which is published at only half the price of the new magazine, the above proposition will hold until the first of November. All new subscribers and all renewals sent in before that time will be good for one year, but subscriptions will not be accepted at that price for a period longer than one year.

It is our purpose to make this new periodical a worthy and adequate exponent of the work of missions, and one that will commend itself to all people. Believing that this new evidence and illustration of the unity of our missionary forces will be welcomed gladly by the Church at large, we earnestly ask for the co-operation of pastors and people in giving to the new magazine such a subscription list as will be worthy of the great cause of missions and will properly represent the widespread and deep interest of the Church in world evangelization.

W. W. Pinson.

"There is not a single moment in life that we can afford to lose."—**Goulburn.**

REPORT OF PRINCIPAL OF BREVARD INSTITUTE TO BREVARD CHURCH CONFERENCE.

While the school year 1909-10 contained very much of sorrow and distress, in many respects it was an unusually successful year. In the early fall the dormitories were crowded to their limits with happy and, in the main, earnest students. When school reopened in January, a large percentage of the students returned, and the school work done was decidedly better than at any previous time during the present administration. At the same time the spirit in the school was excellent. Every student above the primary department was a Christian and the most cordial relations obtained between pupils and teachers. The hearty sympathy and assistance of the local church, the community, the Board of Aldermen, the patrons, the old students, the Woman's Board of Home Missions, and the distant friends of the school, were all most welcome and most efficient in strengthening the hands of the workers.

The chief material gains of the past twelve months are as follows: An entirely new and adequate plumbing system, a considerable rearrangement of the sewerage system, greatly improving sanitary conditions, new and complete fire-escapes at each end of the main building, a full supply of new cotton mattresses, and various household necessities. All these improvements have been made without expense to the Woman's Board, which has itself painted the old buildings and purchased two new cottages besides meeting all running expenses. Departments of Lace making and Agriculture have been introduced, and are important features of the work.

The year 1910-11 has opened propitiously, with an enrollment to date of 120 as compared with a total enrollment for the year in 1908-09 of 131, and 169 last year. The girls' dormitory, the primary department, the music department are full but arrangements are being made to secure accomodations for other students, some of whom are already applying for admission.

The chief needs now are heavy furnishings for rooms in the new dormitories, sectional bookcases for the new books, and various school supplies.

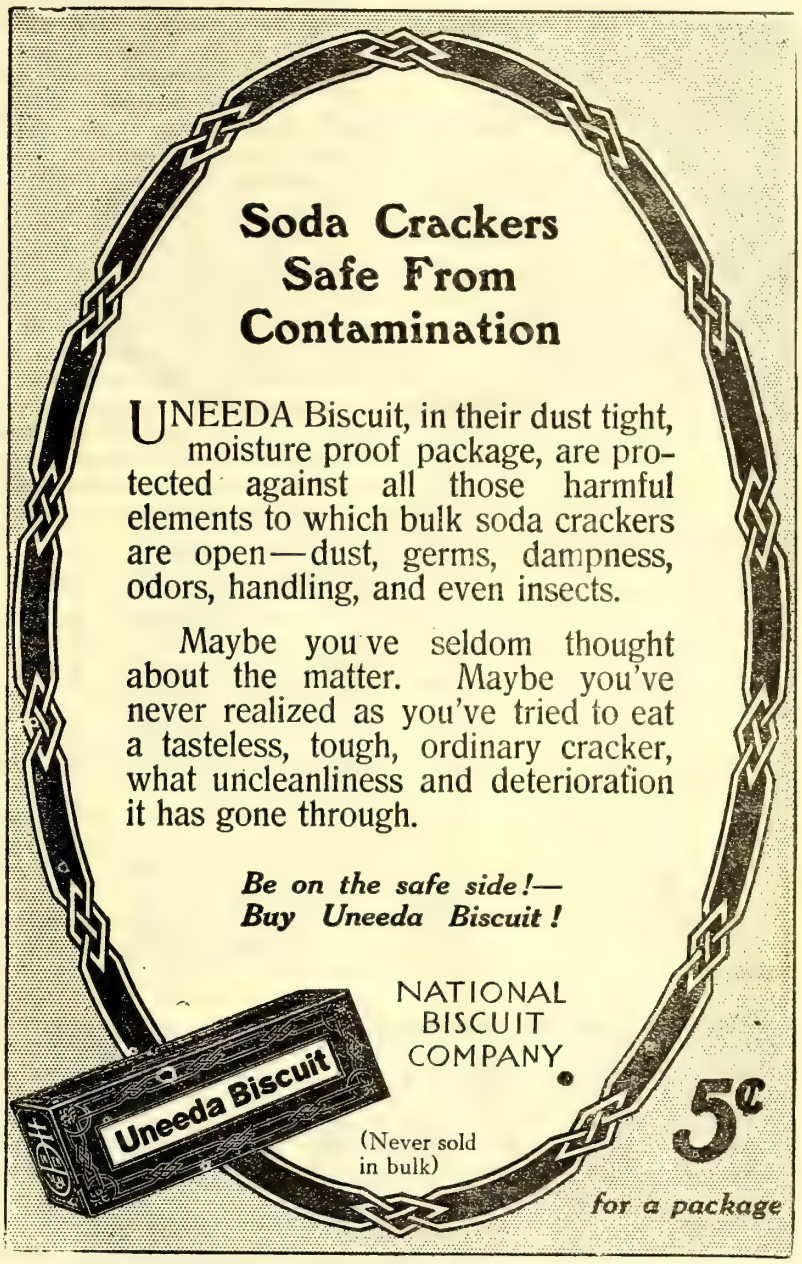
The community is rapidly developing a college spirit. There are now in institutions of higher education about a dozen Brevard boys and girls, or one for every eighty-five of the population. Few towns have a better record. It is believed that Brevard Institute has had its influence in producing this result.

Respectfully submitted,
C. H. Trowbridge.
September 11th, 1910.

STEREOPTICON FOR RENT.

I have purchased a first-class stereoptican outfit complete for the purpose of giving to the people of my charge a series of illustrated mission lectures furnished by The Christian Lantern Slide & Lecture Bureau, Chicago, and if any of my fellow pastors are contemplating giving any of these lectures and do not care to purchase an outfit I would be glad to correspond with them in regard to renting them mine. I will either rent you my outfit or I will slip out occasionally to near by points and do the whole job for you.

W. F. Elliott,
Denver, N. C.



Trinity Park School.

The Trinity Park School began its thirteenth year a week ago under unusually good conditions. The enrollment to date is far in advance of what it was at this time last year, and is about the best in the history of the institution.

The confusion of the opening is over, classes have been organized, and instructors and students have been hard at work for some time.

The Night Study Hall, inaugurated last year, is well under way, and is proving to be one of the most valuable features of the school. It has practically solved the question of discipline, as every student in the school is required to be in this hall at work under the direction of a teacher every evening from 7:30 to 10:00. This means a great improvement in class work also.

Another improvement this year is the co-operative boarding house, run under the supervision of the school by Mr. and Mrs. F. A. Lupton, of Pamlico County. Board is furnished to the students at actual cost, and care is taken to make it good and wholesome. This house is one of the most popular on the campus.

The first meeting of the Y. M. C. A. for the year was held in the chapel last night. Mr. J. E. McClees is President of the organization, and the prospects are for a good year's work.

The first issue of the Park School Gazette, the magazine published by the Senior Class, will be out in October. Mr. W. C. Mordecai is Editor, with Mr.. W. I. Wooten as Business Manager.

Rev. W. B. North, of Jackson, N. C., has been on the campus this week visiting his son, Mr. P. H. North, of the Senior Class.

Miss Elizabeth Myers White, of Hertford, spent Wednesday here on her way to Greensboro Female College. She was the guest of Mrs. S. B. Undergood.

George Stuart to Lecture.

Dear Brother Blair:—Please announce that Rev. George R. Stewart will lecture at Mount Airy, October 12th, Elkin October 13th, and North Wilkesboro October 14th, in the interest of the district parsonage fund of Mount Airy District.

We hope to have well filled houses, and would urge all to try to make it a point to go to one or more of these places to hear this distinguished man.

All who heard him at the General Conference will testify as to his splendid ability to entertain and instruct.

R. M. Taylor.

The Power of a Single Little Germ.

The most dreaded, and hardest fought creature in the whole world, is the "germ." One tiny little germ can in a remarkably short time, destroy the human body and cause death in the most agonized form. For instance, you have a cut, bruise, boil, carbuncle, burn, felon, ulcer, insect bite, or a sore of any kind; it festers, the blood poison germ creeps in, the suffering is intense and often times death. "Gray's Ointment" is a germ destroyer. It prevents complications from all kind of skin eruptions. It promptly arrests all pain and permanently cures these skin troubles, which, if left alone, are so disastrous. Get a 25c box of "Gray's Ointment" from your druggist, and keep it always on hand—you can't tell when you will need it. If you have never used it and want to test its merits, write Dr. W. F. Gray & Co., 815 Gray Building, Nashville, Tenn., and they will send you a free sample box.

Mr. W. R. Crise, of Detroit, Mich., writes: "It is without doubt the best ointment for healing wounds I ever saw."

Take courage, and turn your troubles, which are without remedy, into material for spiritual progress.—Francis de Sales.

The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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District Secretaries

Asheville, Rev. G. G. Harley, Asheville.
Charlotte, Rev. W. O. Goode, Charlotte.
Franklin, Rev. L. D. Thompson, Andrews.
Greensboro, Miss John Starr, Greensboro.
Morganton, Prof. I. B. McKay, Rutherford College.
Mt. Airy, Rev. Z. Paris, North Wilkesboro.
Statesville, T. E. Lothery, Davidson.
Salisbury, Rev. E. M. Avitt, Jackson Hill.
Shelby, Rev. J. F. Armstrong, Bessemer City.
Waynesville, Rev. C. S. Kirkpatrick, Brevard.
Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Subscribed to date.....$200.00

Do you know that every country Church can have a League?

"The League can do nothing without the pastors; the pastors can do a greater work through the League than without it."

Have you held your annual election of officers? Then write us who they are and add any item of interest about your League.

A full account of a recent meeting of West Market Greensboro Epworth League will appear in the Woman's Foreign Missionary Department of the Advocate. Read it, then read the remainder of that page.

The new officers of Spring Garden League Greensboro are: Mr. M. L. Ralls, President; Miss Marion Gray, 1st Vice-President; Miss Lula Sadler, 2nd Vice-President; Miss Mary Campbell, 4th Vice-President; Ernest Weisner, Secretary; Henry Sadler, Treasurer; Thomas Matlock, Era Agent; Miss Marion St. Sing, Pianist.

The new officers of West Market St. Greensboro League are, Mr. Numa F. Causey, President; Mr. W. E. Johnson, 1st Vice-President; Mrs. Lula B. Carr, acting 2nd Vice-President; Miss Sarah Harris, 3rd Vice-President; Miss Lydia Brookbank, 4th Vice-President; Mr. Clifton Sutton, Secretary; Mr. D. B. Fields, Treasurer; Mr. Edgar Alston, Era Agent; Miss Janie Mitchell, Pianist.

The following rules adopted at the recent South Georgia League Conference are worth repeating and trying:

1. Every District Secretary to hold a District Conference.

2. Every Chapter to send a monthly report to the District Secretary, this report to contain the essential features of the reports made at the monthly meetings.

3. That the study of the Discipline be very much stressed in the third department.

4. That leaders for the different meetings be appointed at least one month ahead.

5. That every League clothe at least one orphan.

Post Card Service.

The following valuable suggestion appears in the Social Literary Work Department of the Era:

"Drop a card to your State President or your department editor about your League work. It may be appreciated far more than you think. Address a card to some succesful League worker requesting one of your members to write for suggestions, plans, etc., regarding the League work in that community. Another sends a card of greeting occasionally to some Leaguer who is in distress, to some one who is laboring untiringly in the service. (This for encouragement or to an absent member in another city; this by way of remembrance, lest he forget his duty, "All for Christ.") There are numerous ways of post card service. Keep a supply on hand and write, write: It may be your department's opportunity for doing a new work and arousing many to greater activity."

Department of Missionary Work.

"Missionary activities are the most important work of the world today." Therefore it behooves us to look well to the proper education and pratical training of League members in this work and excellent opportunities are afforded in the eight branches of this department.

1. The Missionary meeting. This need not in any way conflict with any other societies organized in the interest of missions, but may by united efforts open a large field for usefulness.

2. The Mission Study Class is a most potent educator and with the various books prepared for class work, together with the complete reference libraries, and others that will soon be available, all excuse for ignorance of the needs of the various mission fields is completely eliminated. There are untold blessings awaiting leaders and pupils and many workers in the Lord's vineyard will be added from the ranks of the Mission Study classes.

3. Christian stewardship, systematic and proportionate giving. In-asmuch as we must needs be educated to appreciate the importance of this phase of church work, the Epworth League comes at an opportune time and trains the young Christian by combining the best business methods with the Scriptural command: "Freely ye have received, freely give."

4. Special Missionary offerings and their disbursement. The special offerings should be encouraged and their disbursement should be so directed as to be a means of inspiration to those who contribute. The special objects to which such contributions may be made are as the sands of the sea.

5. Prayer for missions should be taught by precept and example thus training the young to appreciate the power and the need of prayer in all their undertakings.

6. Occasional public meetings in the interest of Missions should be planned and carried out with a view of interesting those not actively engaged in the work, and in a manner that will be calculated to further the work of extending the boundaries of the Kingdom of our Lord.

7. The need of home mission work, such as Sunday school, settlement work, etc. is evident on every hand and needs not to be learned of from the printed page and the command to "Go ye into all the world and preach the Gospel to every creature" includes our own people as well as those in foreign lands. Blessed indeed is the League that has seen the opportunity for service and has some special work for their department.

Stomach Troubles
Horsford's Acid Phosphate
Produces healthy activity of weak and disordered stomachs. An unexcelled strength builder.

HER DUTY

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Our Little Folks

SEPTEMBER FLOWERS.

If you are a flower lover, or have been out in the fields and woods with your class and teacher on botanizing trips, perhaps you have noticed that the first flowers of spring are generally small, pale blossoms, but as summer advances the flowers seem to grow brighter and larger, month by month, till we come to September, the last of the floral months. All summer she has been getting ready for her flower show, at which she expects to take the first prize each year, and a truly splendid show it is. In order to see the whole of September's exhibit we must tramp over the hills, traverse the dusty roads, explore the seashore, penetrate the dark, swampy nooks, and wander by the brooksides.

Gold and purple are the colors which she uses most lavishly. Here and there a dash of crimson, white, pale yellow, and pink, even orange color, vary the pattern of the wonderful carpet which September spreads over the country. Richest and most luxuriant is the golden-rod. It belongs to a mighty family with more than eighty members. Some of them love the seashore, others the rocky heights, still others prefer to border country lanes. Wherever they wave their plumes the bees, the late butterflies, and all kinds of insects love to congregate. There is a little golden spider, dressed to match this gorgeous flower, that hides among the sprays and leaps out on the insect visitors. There are beetles, wearing yellow striped coats, who spend most of their lives on the golden-rod.

The cardinal flower lights up the dark, wet places with its splendid flame, and the large Gerardia bushes are covered with yellow tapers.

The asters are almost as plentiful as their cousins, the golden-rod. Purple, white and lavender, they spread over the fields, through the swamps, and climb the hills. Truly, September waves a gorgeous banner.—Selected.

INVENTION OF THE POST CARD.

It is most interesting to note that the first post cards were issued in Austria, October 1, 1869. The adoption of the post card was the result of an article written by Professor Emmanuel Herman, of Vienna. They soon became very popular, and now are issued in great numbers by twenty-two governments. Germany alone uses over one billion five hundred million a year. The picture postal, which has been used extensively during only the last ten years, is almost as old as the government postal. On July 16, 1870, a card bearing the picture of a gunner was placed on sale in Oldenburg, Germany, and the country is still the center of the industry.—Youth's World.

THE LITTLE CHICKEN STORY.

One day a little chicken said: "Mother, may I go out into the road? I think I see a bug in the road, and I wish to get it."

But his mother said: "No, no, my chick! you must not go into the road. I saw a hawk, just now, in the old oak-tree, and I am afraid he will catch you."

"O mother, the hawk cannot catch me. Just see how swiftly I can run! Indeed, I can almost fly. Just see, mother!"

And the chicken ran to the apple-tree and back to his mother. But still his mother said, "No, no, my chick, you must not go into he road."

He was a naughty little chicken; so, when his mother was hunting bugs and did not see him, he crept under the fence and ran out into the road.

He caught the bug that he had seen, and ate it. Then he said to himself: "Oh! is not this nice fine dust to make tracks in! I do like to make tracks in such soft dust!"

So the little chicken ran up and down the road, making tracks in the dust.

But soon the big hawk saw him. Down he came, and caught him and carried him away to his nest in the old oak-tree.

O little chicken! little chicken! why did you not mind your mother?—Appleton's First Reader.

THE KINGFISHER.

September and October are the months in which little kingfishers go to school. Not to learn the three Rs; no, indeed! I suspect that every little boy who reads this paper, and perhaps some of the girls too, would prefer a kingfisher school to the kind which they generally attend. In this queer school the pupils learn just one thing: to fish. The birds raise but one brood each season, for it takes many weeks for the children to become expert fishers.

Mother Kingfisher chooses for her home a steep bank by a pond or stream. She bores a hole in the sand or mud, and scoops out a long tunnel, at the end of which she hollows a chamber in which to lay her eggs. When the young birds hatch, they find themselves on a bed of fish bones instead of soft down or smooth horsehair, on which many nestlings rest. After a little while they grow tired of the dark cave, where they are so closely huddled together, and first one and then another waddle out to explore the tunnel. Before they have gone far their mother appears with a beakful of fish for their breakfast, and hustles them into their nest again. As the passage is narrow for turning, they must proceed backward, and in this way they acquire the curious habit of walking backward, which they keep up long after they have left the nest.

A young kingfisher, bristling with steel-gray quills, with short legs and huge beak, reminds us of those strange creatures, half bird, half reptile, that inhabited the earth before there were any people upon it.

These birds do not start for their winter resorts till ice begins to form in their pond or stream. They are warmly attached to their homes, and a pair will return to the same nest hole year after year. But if they find, by any chance, that their doorway has been enlarged, they leave it at once and forever, knowing that some other creature, perhaps a muskrat or a weasel, has taken up his quarters there.—Selected.

Tetterine Cures Ringworm.

Wysacking, N. C., June 2, 1908.
Enclosed you will find $1.00 for which please send me at once Tetterine. It is a dead shot on ringworms.
W. S. Dudley.

Tetterine cures Eczema, Tetter, Ringworm, Itching Piles, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from The Shuptrine Co., Savannah, Ga.

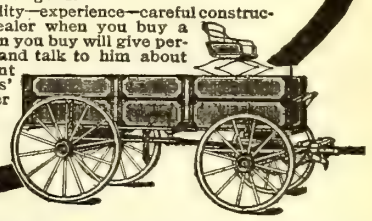
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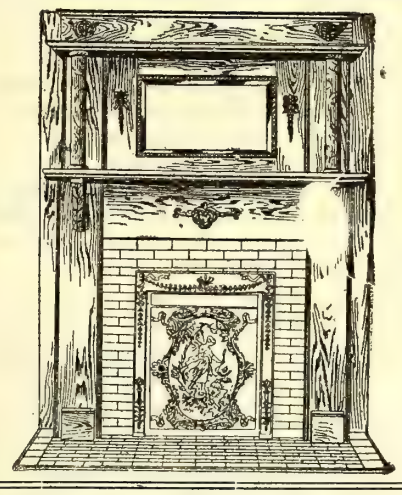
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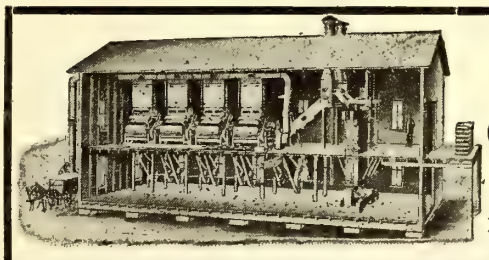
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE YOUNG PEOPLE'S MISSIONARY CONFERENCE, ASHEVILLE, N. C., JULY 1-10,

(We regret that this account of the Missionary Conference, prepared by Miss Annie Anderson, of Greensboro, at our request, has been crowded out by matters of more immediate interest. That many of our young people, and older ones as well, may be inspired thereby with desire and purpose to attend next year's Conference is our earnest expectation.)

A Missionary Conference of ten days in the "Land of the Sky," with a delegation from all over our Southland, with spakers from far and near, with missionaries filled with a message to us from their adopted people, is indeed such a comprehensive one, that one who tries to give a report feels, after the effort, that "the half has not been told". And one hope we have in making such reports is to cause many young people to plan to attend this Conference another year, that they may enjoy what we have enjoyed this year.

We associate the lofty mountains with high ideals, and feel that on the mountain top we get our highest and holiest visions, both literally and figuratively speaking. So with this in mind we think Asheville was a choice place for the Conference. The Normal and Collegiate Institute in which the Conference was held is a lovely place with vast grounds, with the mountains round about it in the distance, and with the quietude, because of being a little removed from the city.

As so many have said if it were only for the opportunity of knowing one another we would feel glad that we attended this Conference. Delegates were there from all over the South. Feeling that all were there "on the King's Business," how easy it was to form friendships.

The delegates feel that we had as speakers and leaders those whose personalities as well as their messages meant much to us. Being in a Conference together we had many opportunities to know our great speakers personally, not from the platform alone.

Mr. Little of the Presbyterian Colored Missions, of Louisville, with his illustrate lecture on this work, sent an appeal to our hearts for our "Brother in Black."

Miss Mary Pescud, a missionary to Brazil, spoke to us of that country which she loves to think of as "The Land of Tomorrow," whose people so need to hear the message of a loving Father and a living Saviour, the message of hope for this life and for the future life, the faith in which we live each day conscious of Divine love and care.

Dr. Chester presented Mission Work in Latin America, particularly in Mexico, where the conditions are so similar to those in South America. How earnestly did he plead that the Water of Life and the Bread of Life might be given to these people, who, in all their ignorance, show so much desire to come into contract with some Divine Being, who can help them in their sorrow.

Dr. Woodbridge, editor of a Chinese magazine, spoke of superstitious China, who needs not our civilization, not our education, but who needs our religion.

Mr. Soper, the General Field Secretary, told us of Japan, that brave little country "which is being brought into a brighter than 'sunrise' light."

How I wish all could have heard Mr. Hounshell's appeal for Korea, "the little 'Hermit Nation' that is coming to Christ almost 'on the run.'" With what wonderful faith the Koreans are saying, "Bring us a message of something better than we have." How much they need to hear one with authority say, "Let not your heart be troubled."

Mrs. Erwin, who is at home on the first furlough from Korea, told of a great joy in preaching a Gospel of love to the women and girls in Korea, telling of her knowledge of the home life of these people.

Dr. G. H. Detwiler, pastor of Central Church, Asheville, and Dr. Rice, from New Orleans, preached for us on the Sundays during the Conference.

Mr. Hicks, the General Secretary of the Young People's Missionary Movement; Mr. Myers, Assistant General Secretary; Mr. Mangum, Secretary in charge of this Conference, and Dr. Rawlings, Secretary of the Board of Missions of the Methodist Church, had such a large part in making the Conference the blessing it was to all in attendance that I wish you could know them all.

In this report it is impossible to tell of the sweet communion one with another in our little prayer meeting, on the mountain top and on the lawn; in our vesper services at the close of the day, services in which we feel the nearness of God to us, perhaps more than in any other; in the period of intercession at the noon hour each day; in our talks with the missionaries whose lives are so full of the joy of service; in our talks with volunteers, giving the freshness of their consecrated young lives to the work for the Master; and in the little prayer circles where two or three gathered together in His name the last thing at night.

When the teachers of the Mission Study Classes presented their subjects to us, we could only wish we could be in all the classes and then select one. Each morning an hour was given for study, followed by the hour for recitation. Being in a school naturally made us feel that we were there to study, and as the teachers so ably led the classes we felt that the Great Teacher was oft with teachers and pupils.

Then there was the Institute period each day, at which times plans and methods for the advancement of the work were discussed.

I have not told you of the many pleasures and entertainments incidental to a large gathering in such a summer resort as Asheville. I will let you imagine us each afternoon from one to six o'clock, free to climb the mountains, to drive, to walk, or spend our time in any of the many forms of rest and recreation.

And a happier company of young people it would be hard to find.

We came away feeling that the best and happiest lives, the lives "worth while," are the ones spent as "Servants of the King."

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children 50 cents.

DO WE EAT TO LIVE OR LIVE TO LIVE?

Often it is debated as to whether we "live to eat or eat to live," the correct solution of which depends on how we execute this function of our existence. If we merely respond to the demands of nature for sustenance, then we eat to live; but if we employ the art of cooking that we may enjoy eating, then indeed we live to eat.

The national government and state authorities are taking much interest in pure food products and we are learning what to eat and drink, and what to avoid for the benefit of our health, to live the limit of the life allotted to humanity. We are also learning the best way of cooking approved foods for human consumption. The perfect assimilation of food depends much upon proper cooking and seasoning, and to disregard such products a very unhappy state, but generally resulting in indgestion.

Variety of food is the enemy of indigestion, but this variety should not consist of meats and bread alone; the system needs stimulating as well as nourishing food, or, in other words, meats, breads, and vegetable products. The best results obtained from the use of vegetable products are when properly seasoned and cooked in their natural state, but when conditions render them impossible to procure in their natural state, science has added various ways to preserve them; one of the most important is the successful preservation of Mexican Chili Pepper in a dried powdered form, and wherever introduced it has completely revolutionized kitchen recipes in which spices of the pepper family are used.

Mexican Chili Pepper is only known outside of its native country, and was heretofore termed impossible to preserve so as to keep its natural flavor and pungency. When the peppers commence to ripen they have a beautiful scarlet red color and are about four to six inches long. At this stage it is cured and dried, after which the peppers assume a brown—almost black—appearance; it was in this stage we heretofore knew Mexican Chili Pepper.

What is termed "Chili Flavor" is really not the pepper alone, its peculiar fine flavor is obtained after adding certain quantities of Mexican spices and herbs. After knowing the above you will readily understand why Gebhardt's Eagle Chili Powder is hailed with delight by every housewife who desires to use this popular flavor. In the manufacture of Gebhardt's Eagle Chili Powder we use only the finest goods that can be procured. Our Chili plantations are in the States of Puebla and San Louis Potosi, Mexico, at which places we have our drying and curing plants. The raising, gathering and selecting, and all the different stages of manufacture are under our direct supervision.

Gebhardt's Eagle Brand Chili Powder can be had at your grocer's in 10c. and 25c. bottles, if not send us 12c. in stamps for trial bottle. Send us the name of your grocer and we will mail you one of our books, "Good Things to Eat," which contains a number of recipes for making delicious, appetizing meat dishes, and a free sample of this celebrated Chili Powder. Address Gebhardt Chili Powder Co., San Antonio, Texas.

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PURPOSE TO SERVE GOD.

"Daniel purposed in his heart." That's the trouble with a great many people; they purpose to do right, but they only purpose in their heads and that doesn't amount to much. If you are going to be Christians you must purpose to serve God away down in your hearts. "With the heart man believeth unto righteousness."—D. L. Moody.

"Every good deed that we do is not only a present pleasure, but a support for the future."

Satisfied AND Happy!

Thousands of women in the South must have made this exclamation, judging by the flood of orders coming from that section for—

LA FRANCE Laundry Tablets

Those who have tried them evidently cannot be without them.

If you want snowy white shirt-waists, skirts and lingerie, without the drudgery of the old Monday's wash, you owe it to yourself and your clothes to try at least one package of this "wonder worker of the laundry."

Dissolve half a tablet and half a bar of any good soap together in boiling water, and add to wash-boiler of warm water. FIFTEEN MINUTES SOAKING AND A RINSE IN CLEAN WATER, AND THE CLOTHES ARE CLEAN.

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In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address,

Mark H. Jackson, No. 527 James Street, Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.—Pub.

Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

CHRIST HATH CALLED US FRIENDS.

Lowly service, disappointment,
Thus ambition ends;
Still rejoice with joy exceeding,
Christ hath called us friends.

Though He leads you through the valley,
Take whate'er He sends.
O the honor and the glory—
Christ hath called us friends!

Friend of man, yea, friend of sinners,
Thy cross thy love commands.
May we, O our blessed Master,
Prove indeed Thy friends.

The above lines were written by Rev. C. S. Kirkpatrick and bring anew to our minds the tender relationship which exists between us and Christ. No service, no sorrow should be hard when He honors us with the loving title of friends.

BREVARD INSTITUTE.

From the pastor of Brevard we learn that Brevard Institute has had a very fine opening. The attendance will tax the building to the utmost and some names are still on the waiting list. He adds: "Enlargement is going to be absolute in the very near future." How shall we meet this opportunity and responsibility?

STATESVILLE DISTRICT MEETING.

The Statesville District Home Mission Meeting will be held at Lenoir, October 14th, 16th. All delegates and visitors will please send their names to Mrs. H. M. Teague, Lenoir, N. C. Mrs. T. F. Marr, our much loved Conference President will be present and we desire a good delegation.

Mrs. J. F. England,
District Secretary.

THE TALE OF THE BRICKS.

Mrs. T. J. Copeland, who served so acceptably as Corresponding Secretary of this Conference Society, endearing herself to the people both by her attractive personality and loving service, is proving equally useful in the Baltimore Conference Society within whose bounds she now resides. As Press Superintendent of that Conference Society she is making the Home Mission page in the Baltimore Southern Methodist the equal of any in our entire Advocate family, and bringing the work and workers into close and loving touch with her and with each other. In the issue of September 1st, under the caption "The Tale of The Bricks" she says some things which are so apt and appropriate that we take pleasure in reproducing them here:

"One time there was a Press Superintendent not 'in the dear dead days of long ago,' nor in the time when the 'memory of man runneth not to the contrary'—but just simply—one time—there was a Press Superintendent who preforce speaks of Israel every week.

Her service for a first quarter was 'the tale of the bricks'. From busy homes and from quiet restful camps and from those who listen to the sad sea waves came the command, 'make brick.' And to her request for material was heard the answers, 'Go ye, get you straw where ye can find it.' And so in all the land of the Baltimore Conference Society she has gone herself to 'gather stubble instead of straw.' She remembered oft that when she questioned, 'Who am I that I should go unto Pharaoh,' he said, 'Certainly I will be with thee,' but one day when again the weekly edict went forth, 'Make brick' he almost despaired and nearly questioned, 'Why is it that thou hast sent me?' 'For since I came unto Pharaoh thou hast not delivered thy people at all.' But 'I am the Lord,' came in a voice as definite as if audible. And lo! Straw at hand—new—fresh from the altar of service and some from the altar of sorrow."

Now as the good news comes from Brevard Institute and often points over our territory may not this Press Superintendent join Mrs. Copeland in these words: "Oh! I love to 'make brick' this week! Straw furnished by the court is so much better than stubble gleaned by myself."

The following is an extract from a personal letter from M. L. Knight, Secretary of the Franklin District, and sounds so encouraging that I pass it on to you:

"Our Presiding Elder, Brother Gay, has shown unusual interest in our work and has promised to help us organize at any place in the District when the women can be sufficiently interested in the work and to help arouse deeper interest where that is lacking."

"The Murphy Auxiliary has decided to take as a special work for the summer the clothing of two orphans at the Children's Home in Winston."

Believing that you will be interested in the welfare and work of girls trained at Brevard Institute, I send the following, taken from the Sylvan Valley News of recent date:

BREVARD INSTITUTE NOTES.

Miss Grace Taylor, a graduate of Brevard Institute in Domestic Art, 1909, was married June 15, 1910, to Mr. W. H. Lumley, a graduate of the University of Alabama. Miss Taylor has been housekeeper in the Methodist Orphanage at Summerfield, Alabama, since July, 1909, and her record there shows that she was very valuable, for during the year she had received an increase in salary and had been one of the two members of the faculty to retain their positions through a change in administration. Mrs. Lumley seems to be especially proud that her husband is an active Christian layman.

Mrs. E. E. Jones, who was known here as Miss Emma Brannock, is an important factor in the work of the First Methodist church of Englewood, Chicago, Illinois. This is one of the largest Methodist churches in Chicago, and Mrs. Jones is manager of the Junior Epworth League, besides doing active work in the Sunday school and the Senior League. Her husband is a professor in the Englewood Business College and is president of the Senior League.

Miss Mary Kirkendall, who graduated with Miss Taylor and Miss Brannock, has returned from her trip to her home in Kentucky. She spent several weeks in June and July attending the Summer School of the South in Knoxville, Tennessee, and went from there to Kentucky. Miss Kirkdendall completed the Normal course in the Institute and was elected almost at once to the Primary Department of the Rosman Graded School, one of the best schools in the country. At the close of that school she was chosen to fill a temporary vacancy in the Brevard Graded School. She has recognized talent as a teacher of children, and is one who keeps more than abreast with her profession by studying further whenever she can. A brilliant future is in store for her in her chosen field if the fate of the other members of her class does not befall her too soon.

Where Doctors Agree.

There are two things at least on which all doctors agree.

The first is that an excess of uric acid in the system, due to faulty action of either the stomach, liver or kidneys, sooner or later will cause one or more of the following diseases, —rheumatism, sciatica, gout, gall stones, urinary calculi, cystitis, diabetes, Bright's disease and catarrh of the stomach.

The other point on which they agree is that Harris Lithia Water is the most perfect solvent for uric acid that has yet been discovered. It dissolves the poison and eliminates it from the body through the kidneys and the skin. Harris Lithia Water is so perfect in its solvent power that when used systematically, it will even dissolve the chalky deposits in the urinary calculi.

The Harris Lithia Springs Company has on file hundreds of enthusiastic commendatory letters from physicians all over the country. The following is a sample:

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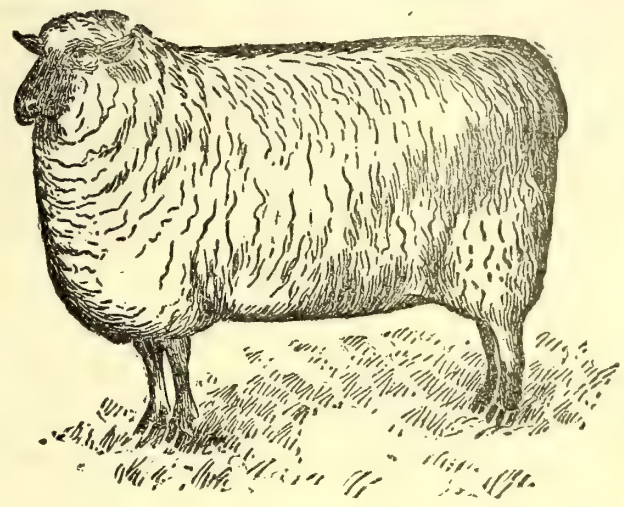
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For several years I have prescribed Harris Lithia Water with the most pleasing results. I have used it in acute cases of Sciatica, Gall Stones in the gall bladder, Calculi in the Kidney, which it relieves as no other remedy does. In fact, I cannot recommend Harris Lithia Water too highly, not only in these cases, but in all cases where there is any derangement of digestion.

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when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux wonderful "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible even by the dim firelight; thread the smallest eyed needle you can get hold of and put them to any test you like in your own home in any way you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, easiest and best-fitting glasses you have ever had on your eyes, you can keep the glasses for forever without one cent of cost, and

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If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor.—Mail me your Perfect Home Test Outfit, absolutely free of charge, also particulars of your honorable 30 Days' Rolled Gold Spectacle Offer," and address me personally and I will give your case my own personal attention. Address —

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Write for SPECIAL DONATION PLAN Cat. No. 57
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The Sunday School Lesson

THIRD QUARTER—LESSON XIII—SEPTEMBER 25, 1910.

Temperance Lesson.
Gal. 5:15-26.

Golden Text—If we live by the spirit by the Spirit let us also walk. Gal. 5:25.

Christian Freedom.

The Epistle to the Galatians is one of the classics of Christian freedom. It is hot with the intensity of Paul's conviction that true religion is freedom in Christ and not an abject slavery to a legal system. Paul had tried the legal way. He had failed utterly. Then, after his experience on the road to Damascus, he had learned the way of trust in Jesus Christ. The new way had given him peace. It had set him free. It had given his life an energy and a power undreamed of before. His own experience of the meaning of freedom in Christ had made him a missionary preacher, going from land to land with the story of emancipation in Christ.

When an endeavor was made to impose some of the demands of the old Jewish legalism upon his converts, Paul sprang to the fray like a knight in armor. The book of Galatians is full of the swift flashing of his keen-edged sword. Its characteristic sentence is: "For freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage."

The galling consciousness of his own failure in the old way made him doubly anxious to save his converts from its devastating influence. So appeal, follows appeal and all the strength of a powerful personality deeply devoted to those to whom the letter is written pours itself out in a great summons to rise to the life of Christian freemen. It is not merely argument; it is arguing on fire. The Church was at the parting of the ways, and this mighty document of Christian freedom, like the Magna Charta, stands out with epoch-making significance.

Christian Restraint.

Near to the verse of the fifth chapter of Galatians with which our lesson begins, Paul makes the transition from the thought of Christian freedom to the thought of Christian restraint: "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh." When a man feels that he is free, he is so apt to feel too free. When he receives the gift of freedom, there is great danger that he will take it as a gift of license. Paul knew perfectly well that while Christianity must be saved from a stifling legalism, it must also be saved from a disintegrating indulgence. Very likely some of the legalists whom Paul fought were legalists because they were afraid of a tidal wave of indulgence should Paul's principles of Christian liberty be accepted. They thought they needed the law to prevent Christian freedom from degenerating into license. Paul saw the danger as well as they, but he saw, too, that it is not necessary to make a man a slave in order to prevent him from becoming a libertine. And he saw also that Christianity was able to protect itself. The new dispensation did not need to be completed by the old. So in the very document which is the classic of Christian freedom Paul has a tremendous passage about Christian restraint. Freedom in Christ is not fredom to indulge; it is freedom from indulgence. It is not freedom to do wrong; it is freedom to do right, because one wants to do right, and not because one has to do it. It does not give a new moral code; it puts a new spirit back of the old moral code. Sometimes Christian liberty means liberty to do a slave's work, but always with the soul of a freeman. Christian freedom leaves a man in the old world with the ancient "thou shalt" and the ancient "thou shalt not." It makes the man free in this world because it takes away his desire to do the thing which is forbidden, and gives him a spontaneous eagerness to do the thing which is asked by the ancient demand.

The Freedom of the Flesh.

It is perfectly clear, then, that when Paul talks about being free, he does not mean the freedom of the flesh. There is a malignant vitality which brings forth a vast fruitage when it is free to express itself. Paul gives a dreadful catalogue of this harvest of the flesh. The whole life will be disorganized if this evil freedom is given a place. There will be sins of the body, sins of the mind, sins of the will and sins of the heart, and those will grow with wild luxuriance and their fruit will be the life's harvest, if a man's freedom is the freedom of the flesh. When the life within is evil it will express itself in all these evil ways. The very nature of that life is the opposite of all which the kingdom of God means; and its product will be like the life from which it comes. Now, what a man of this sort needs is the casting out of the old life and the implanting of a new life. The freedom of the flesh means that fleshly thoughts and fleshly emotions are at the center of a man's activities. A law may in a manner restrain the expression of such a man's evil inward life, but his deep need is touched only when the malignant vitality within is replaced by a noble vitality. Christian freedom is the freedom of the new life in Christ expressing itself in all a man's activities.

The Freedom of the Spirit.

So Paul comes to his great description of the fruits of the Spirit. The final triumph of love and joy and peace and meekness and self-control is not that men are legislated into them, as necessary as wise restrictive legislation is for practical purposes. The final triumph of the great Christian graces is that they are the expression of a new life within. A man does not put them on as he puts on a suit of clothing. They are a part of himself, like the features of his face. Paul believes that if the new life is given the right of way, it will not need the assistance of any limping legalism. It will be gloriously creative. It will produce the rarest fruit. Let Christ's Spirit be given the freedom of a man's life, and the man will become like a tree planted by the water courses of God. The leaves of that tree shall not wither, and the fruit, by a miracle of productiveness, will be not merely of one variety. There will be love, joy, peace, long surffering, kindness, goodness, faithfulness, meekness and self-control. Will the old malignant vitality try sometimes to reassert itself? Will the freedom of the flesh do battle with the freedom of the Spirit?

Then the Christian must remember that his religion was created upon a cross; and he must know that he too has a cross, and it is to be used for the crucifying of his worst self. Here again everything depends upon the new life, for it is in the life Christ has given that a man is to find courage to crucify the flesh with the passions and lusts thereof. So the spirit of Christ is to be put in control of the life, and so the harvest of the Spirit will be sure, and there will be no harvest of the flesh.

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for every stomach trouble, including all forms of indigestion or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to stay cured, so that you are free from that trouble in a week.

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Any reader of the North Carolina Christian Advocate may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of the bowels, congestion of the kidneys and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

This remedy for sale by all leading druggists.

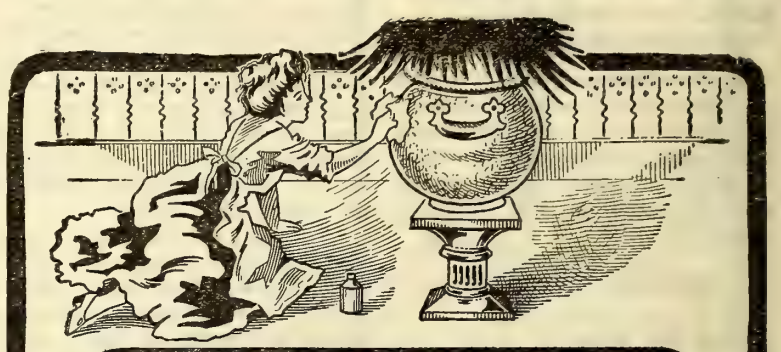
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This service restores life to the material, and gives you another season's wear out of clothes that cannot be worn in their present condition. Any garments that you want made a different color can be dyed very satisfactorily to darker shades and made to look new. Write for our little booklet that gives full information—and send us your work now.

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Care Methodist Publishing House **Nashville, Tennessee**

The Farm and Garden

HIGH COST OF LIVING

The following is a speech—in part—recently delivered by Mr. James J. Hill, of the Northern Pacific Railway, at the Portland Oregon Fair and Live Stock Exposition which is worth careful reading and consideration.

"A nation that means to preserve its prosperity and control its own destiny must make sure that its food supply is adequate and will continue to be so. To reverse our movement toward industrial dependence, food scarcity and permanent high prices, which has already gone far, is the item of the conservation program more important to us than all the others combined. This means conservation of the soil. It requires no expensive machinery, no subordination of local to federal interests; nothing but industry, intelligence and willingness to follow the teachings of experience. To insist upon it is especially the duty of all who, like those gathered here, have interests inseparably connected with the preservation and increase of soil productivity.

"The raising of livestock has a twofold relation to the food supply of any country. Directly, it furnishes the meat diet; and indirectly , as the most valuable of all aids to the cultivation of the soil and the growing of crops, it helps to furnish the bread diet. The interests which you represent may, therefore, be said to act doubly upon the agriculture of the country and contribute twice to its welfare.

"Since people learn mostly by the pressure of some need, the sharp rise in price of all kinds of meats has turned attention to the state of the livestock interest. Retail prices, in some cases double what they were a few years ago, stimulate inquiry. Investigation shows that livestock production has not kept pace with the demand upon it.

"The receipts of all kinds of livestock at the Chicago Stockyards for the year 1909 were 1,544,997 less than in 1908, although the total valuation increased over $9,000,000. The receipts of hogs at 13 principal markets in the United States were 5,586,312 less in 1909 than in 1908. The total number of cattle in the country has decreased 3,000,000 in the last three years, and of hogs 7,000,000.

"Necessarily prices have gone up. The breakfast table of the rich and the dinner pail of the poor are both affected. As one would expect from these figures, native beef cattle and western range cattle sold for the highest prices on record in the Chicago market in 1909. Hogs brought the highest figure received for 27 years. Increase of population, changes in agriculture, drift of population cityward, all have helped to restrict production and add to price.

"These are a few of the facts bearing on the direct relation of the livestock interest to population, prices and the general welfare. As our population increases by anywhere from 1,5000,000 to 2,500,000 per annum, and practically every person is a meat eater, it follows that when the number of the principal food animals either remains stationary or begins to decline, the cost of living rises and the pinch begins. Not even the extraordinary prices paid for livestock have thus far been able to raise production to the level of demand.

"It is desirable that we should not only feed our own people, but maintain those declining exports of food animals and other food products by which we have to so considerable an extent paid our debts in the past.

"In the last five years our exports of meat and dairy products fell from $211,000,000 to about $130,000,000; and of cattle, sheep and hogs from $43,500,000 to about $13,000,000. This illustrates the swift decline in all our exports of food products; a trade change so sudden and so tremendous that the country may well take alarm.

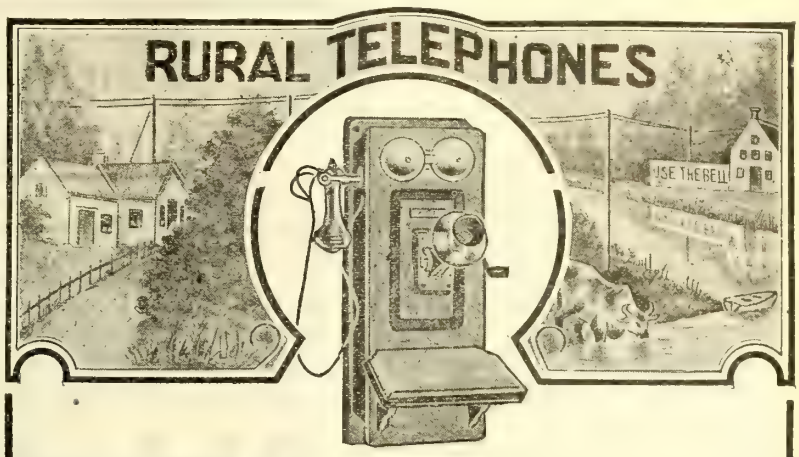
"Unless we change our industry we must soon cease to be self-supporting, as far as food is concerned. This sounds absurd, in view of our immense expanse of fertile land, our relatively scanty population and the part we have played in feeding the world in the past. But the figures prove it. Our foreign trade in cereals tells the same story as that in meat products. Between the five years ending with 1904 and the five ending with 1909, the decrease of our wheat exports was over 40 per cent. In round numbers, our exports of foodstuffs in crude condition and food animals were $100,000,000 for the 11 months ending May 31, of this year, $132,000,000 for the same period in 1909, and $181,000,000 in 1908. Our exports of foodstuffs partly or wholly manufactured for the same three 11-month periods were $242,000,000, $281,000,000 and $310,000,000. The wheat exports are 56,000,000 bushels, 66,000,000 bushels and 95,500,000 bushels; the flour exports, 8,700,000 barrels, 10,000,000 barrels and 13,000,000 barrels. The force of these figures cannot be evaded or misunderstood.

"Food consumption in the United States is increasing more rapidly than food production. That is the explanation of the falling off in exports of all forms of food products.

"I have demonstrated that this country might easily double its wheat yield per acre, and make a similar gain in the quantity of everything produced from the land. It requires better cultivation, smaller farms, study of soils and their adaptation to different forms of plant life, rotation of crops, selection of seed as careful as that which the breeder gives to the parentage of animals, and proper fertilization. By these methods from 25 to 40 bushels of wheat per acre, and a corresponding yield of other crops are now being obtained. If all our farmers could be educated to the same point, 25 bushels of wheat would be only a fair crop, but this on our present acreage would give us a surplus of 400,000,000 bushels for export. Plenty at home and a balance to draw on abroad would transform our outlook, at present far from reassuring. The game is in our own hands.

"This change could scarcely be wrought without the assistance of the industry which you more particularly represent. The farmer and his land cannot prosper until stock raising is an inseparable adjunct of agriculture. The natural increase of animals, the dairy products, the meat market products, create the wealth of such countries as Holland and many and should be valuable revenue producers on every farm in the United States. Hogs can be raised at small cost of food or labor, and bring a sure income. Still more important is the fact that of all forage fed to live stock, at least one-third in cash value remains on the land in the form of manure that will aid in restoring exhausted land to fertility and maintaining good land at its highest productive point."

If I live the life He gave me, God will turn it to His use



WITH all the improved farm machinery and conveniences, designed to decrease farming difficulties and expenses, and expedite farm work in general, there is not one single machine or device that saves the farmer as much time and money, and gives him as much genuine pleasure as the

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Every live up-to-date farmer of to-day needs the telephone because it actually saves him money. Mrs. J. S. Overstreet, Nameless, Va., writes, "We had the telephone benefit about six months, and feel as if we could not do without it – it is father's friend and mother's comfort — often saving more in one month than it cost in twelve."

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We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Edwards—Mrs. Delia L. Edwards, wife of W. P. Edwards, and daughter of Dr. James A. and Ellen L. Hayes, was born in Rutherfordton, N. C., July 24th, 1874, and died Nov. 1st, 1909.

She joined the M. E. Church, South, at Jackson Grove in South Carolina, in Aug. 1888. She leaves a husband, a brother and two sisters to mourn their loss. But their loss is her gain. Sister Edwards was a great worker in the church. She worked faithfully until she was taken down with the dreadful disease, consumption, which soon carried her away to her home above. Her faith was firm and steadfast to the end. She set a good example for her husband and children to follow, and she will be waiting for them in her home in Heaven. Rev. W. W. Womack preached her funeral assisted by the writer and she was laid to rest at Bethlehem church, Polk county.

W. S. Cherry.

Hague—Mrs. Ellen L. Hague was born in Rutherfordton, N. C., Dec. 1st, 1840, and passed peacefully to rest June 22nd, 1910. She was the daughter of William L. Mitchel, and was married to the late Dr. James A. Hague of Wilkesboro, N. C., on the 18th of June, 1867, who preceeded her 22 years and 12 days.

She was the mother of seven children, of whom three survive her. They are Mrs. N. L. Powell, Missionary to Cuba; Miss Fannie Edwards and William Hague, of Polk county, N. C.

Sister Hague was converted and joined the M. E. Church, South, when eight years old, and lived up to her profession. Her life was a living epistle read and known of all men. She was truly a mother in Israel and her place is hard to fill.

The children that survive her will know where to find mother. She asked them to meet her in Heaven.

The writer, assisted by Rev. W. W. Womack, conducted the funeral services and her remains were laid to rest at Bethlehem Church, in Polk county, on June 23, 1910.

W. S. Cherry.

Smith—Died at her father's home, 202 Water Street, Greensboro, N. C., Sept. 8th, 1910, Mrs. Eugenia Smith, wife of A. E. Smith, of Mount Airy, N. C. Her character was a lovely compound of generous impulse, sincerity and affection. It never occurred to her that the woman's life-work was to shine for herself but for others. She had a frail slender body, yet carried a great soul, filled with the womanly dreams, enlarged by all splendid hopes, lightened by all heavenly inspirations and comforted by all Christian peace. She came into the life of her friends like a strain of melody, rising and falling to the measure of sympathy and grace.

Her thought for others made her such a living charm to all who knew her that she clung to them like braided gold through all the drifting shadows of the flying hours. She was literally a light, ever shining in the windows of the home, and who can tell the darkness of that home that is now forever a house of mourning. During her months of sickness and suffering her numerous friends prayed for her recovery, but God thought it best to relieve her from pain and care. As Christian workers let us be submissive and follow her example.

Resolved, First. That the ladies of the Methodist church follow the influence of this good woman's beautiful life and strive to meet her in heaven.

Second. That we tender our sympathy to the bereaved husband, motherless children and other relatives, and commend them to the great God who doeth all things well.

Third. That these resolutions be entered upon the minutes of each of our societies, a copy be sent to each of our town papers and The North Carolina Christian Advocate.

Mrs. J. R. Paddison,
Ladies' Aid Society.
Mrs. Jno. F. Kirk,
Home Missionary Society.
Mrs. J. E. Albright,
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You Want a Clean Attractive Home

Of course you do. And you want to safe-guard the health of your family too. Then look after your walls and ceilings and see that they are cheerful looking and sanitary.

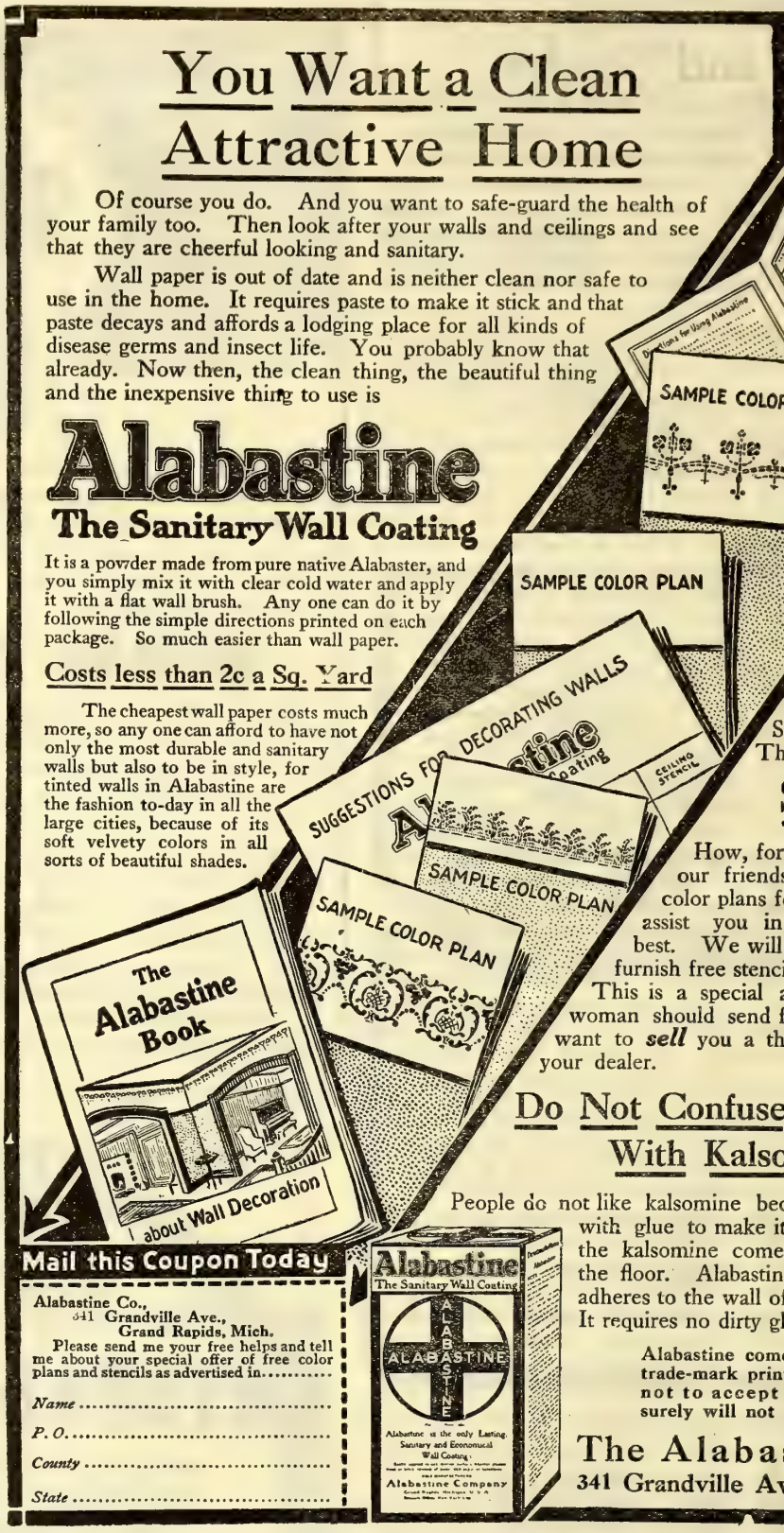
Wall paper is out of date and is neither clean nor safe to use in the home. It requires paste to make it stick and that paste decays and affords a lodging place for all kinds of disease germs and insect life. You probably know that already. Now then, the clean thing, the beautiful thing and the inexpensive thing to use is

Alabastine
The Sanitary Wall Coating

It is a powder made from pure native Alabaster, and you simply mix it with clear cold water and apply it with a flat wall brush. Any one can do it by following the simple directions printed on each package. So much easier than wall paper.

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The cheapest wall paper costs much more, so any one can afford to have not only the most durable and sanitary walls but also to be in style, for tinted walls in Alabastine are the fashion to-day in all the large cities, because of its soft velvety colors in all sorts of beautiful shades.



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All These Helps Free

Send us the coupon today (or a postal card will do) and we will mail you the Alabastine book full of useful ideas. Color cards. Samples of Alabastine decoration. Then we will tell you about our

Special Offer

How, for a limited time, we will furnish our friends absolutely ***Free*** complete color plans for the walls of every room, and assist you in making the home look its best. We will also tell you about how we furnish free stencils to help you do artistic work. This is a special and unusual offer and every woman should send for it. Remember, we do not want to ***sell*** you a thing—you buy Alabastine from your dealer.

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People do not like kalsomine because all kalsomine is mixed with glue to make it stick, and when the glue rots the kalsomine comes off—on your clothes and on the floor. Alabastine is altogether different and adheres to the wall of its own cementing qualities. It requires no dirty glue or paste.

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Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Fourth Round

Weaverville Circuit, Salem....Sept. 24-25
Weaverville .....Sept. 25-26
Fairview, Sharon.....Sept. 29-30
Swannanoa, Swannanoa.....Oct. 1-2
Mars Hill.....Oct. 8-9
Bald Creek, Bald Creek.....Oct. 12-13
Burnsville .....Oct. 14
Burnsville Circuit, Martin's....Oct. 15-16
Hot Springs, Antioch.....Oct. 20-21
Marshall .....Oct. 22-23
Hendersonville Circuit, Upward, Oct. 27-28
Haywood Street.....Oct. 30
Central .....Nov. 6
Bethel .....Nov. 13
North Asheville.....Nov. 13

Christian Worker's Institutes will be held in connection with the quarterly meeting at Sharon, Bald Creek, Antioch, Upward and possibly at other places.

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder

Fourth Round.

Prospect, Trinity.....Sept. 24-25
Waxhaw, Waxhaw.....Oct. 1-2
Monroe, Central.....Oct. 2-3
Unionville, Grace.....Oct. 8-9
North Monroe.....Oct 9
Polkton, Poplar Hill.....Oct. 15-16
Wadesboro .....Oct. 16
Lilesville, Forestville.....Oct. 22-23
Mount Zion Station.....Oct. 26
Ansonville, Concord.....Oct. 29-30
Weddington, Wesley Chapel.....Nov. 4
Matthews, Matthews.....Nov. 5-6
Calvary .....Nov. 13
North Charlotte.....Nov. 13

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, North Carolina.

Fourth Round

Murphy Circuit, Tomotla.....Sept. 24-25
Andrews Station .....Sept. 25-26
Hayesville Circuit, Tusquittee, Oct. 1-2
Hiawassee Circuit, Harris's Chapel, Oct. 8-9
Murphy Station .....Oct. 15-16
Dillsboro and Sylva, Sylva....Oct. 22-23
Webster Circuit, Webster.....Oct. 30-31

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder, Greensboro, North Carolina

Fourth Round

Denton Circuit, Denton.....Sept. 25
Liberty Circuit, White's Chapel, Oct. 1-2
Ramseur and Franklinsville, Franklinsville, Oct. 2-3
Pleasant Garden Circuit, Pleasant Garden .....Oct. 8-9
Greensboro, Carraway Memorial, night, Oct. 9
Ruffin Circuit .....Oct. 15-16
Reidsville Station .....Oet. 16-17
Randleman and Naomi.....Oct. 22-23
Asheboro Circuit, Central Falls..Oct. 22-23
Randolph Circuit.....Oct. 29-30
Wentworth Circuit .....Nov. 5-6
West Greensboro .....Nov. 12-13

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Fourth Round

Morganton Circuit, Gilboa ....Sept. 24-25
Morganton Station .....Sept. 24-25
Connelly Springs, Connelly Springs, Oct. 1-2
Rutherford College .....Oct. 1-2
Elk Park, Elk Park,.....Oct. 6
Sprucepine, Fairview .....Oct. 8-9
Bakersville, Bakersville .....Oct. 11
Thermal City, Thermal City ..Oct. 15-16
Rutherfordton, Gilkey .....Oct. 16-17
Green River, New Hope .....Oct. 19
Broad River at Tanner's Grove.....Oct. 20
Forest City, Cedar Grove .....Oct. 22-23
Henrietta, Caroleen .....Oct. 29-30
Cliffside .....Nov. 5-6
Marion .....Nov. 12-13

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Fourth Round

Yadkinville, Center .....Sept. 24-25
Sparta, Shiloh .....Oct. 1
Laurel Springs, Mt. Zion .....Oct. 2-3
Helton, Greenwood .....Oct. 8-9
Jefferson, Jefferson .....Oct. 15-16
Creston .....Oct. 22-23
Watauga .....Oct. 30-31
Boone .....Nov. 6-7

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Fourth Round.

Salisbury Circuit, Mt. Tabor..Sept. 24-25
South Main .....Sept. 25-26
Gold Hill Circuit, Liberty..... Sept. 30
Cottonville Circuit, Rehobeth.....Oct. 1
Norwood .....Oct. 2-3
Salem .....Oct. 4
Kannapolis Circuit, Kannapolis....Oct. 8
China Grove Circuit, China Grove, Oct 9-10
Woodleaf Circuit, Ebenezer.....Oct. 15
First Church .....Oct. 16-17
Bethel, Big Lick Circuit, Loves..Oct. 20-21
Mount Pleasant Circuit, Friendship, Oct. 22-23
Linwood Circuit, Linwood.....Oct. 29
Lexington Station.....Oct. 30-31
Concord Circuit, Rocky Ridge, Nov. 5
Central, 11 a. m. .....Nov. 6
Forest Hill, at night .....Nov. 6
Jackson Hill Circuit, Lanes.....Nov. 12
New London Circuit, Bethel.....Nov. 13

SHELBY DISTRICT

James R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

Shelby Ct., Pine Grove.....Sept. 24-25
Lowesville, New Hope .....Oct. 1-2
Belwood, Kadesh .....Oct. 8-9
Polkville, Clover Hill .....Oct. 15-16
Stanly, Stanly .....Oct. 22-23
Mount Holly, Mount Holly .....Oct. 23-24
Lincolnton, Lincolnton .....Oct. 28-30
Crouse, Crouse .....Oct. 28
Lincoln Circuit, High Shoals....Oct. 29-30
Cherryville, Cherryville, p. m....Oct. 31
Lowell, Lowell .....Nov. 5-6
McAdenville, McAdenville .....Nov. 5-6
King's Mt., King's Mt., night.....Nov. 11
Bessemer, Bessemer .....Nov. 12
Ozark, Ozark .....Nov. 12
Franklin Ave., Franklin Ave...Nov. 12-13
Main Street, Main Street .....Nov. 13-14

STATESVILLE DISTRICT

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Fourth Round

Troutman, Knox .....Sept. 24-25
Granite Falls .....Sept. 28

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Fourth Round

Bethel, Spring Hill .....Sept. 24-25
Brevard Station .....Oct. 1-2
Sulphur Springs, Montmorency...Oct. 8-9
West Asheville .....Oct. 8-9
Spring Creek, Baldings.....Oct. 15-16
Leicester, at Leicester.....Oct. 22-23
Brevard Circuit, Toxaway.....Oct. 29-30
Mills River, Shaws Creek.....Nov. 5-6

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Fourth Round

Madison, Madison .....Sept. 25-26
Stoneville, Stoneville .....Sept. 24-25
Summerfield, Summerfield .....Oct. 1-2
Stokesdale, Stokesdale .....Oct. 2-3
Davidson, Olivet .....Oct. 8-9
Southside .....Oct. 9-10
N. Thomasville, Zion.....Oct. 15-16
Thomasville .....Oct. 16-17
Kernersville, Kernersville .....Oct. 22-23
Burkhead .....Oct. 23-24
Davie, Concord .....Oct. 29-30
Mocksville .....Oct. 30-31
Cooleemee .....Oct. 30-31
Lewisville, Doubs .....Nov. 5-6
West End .....Nov. 13-14

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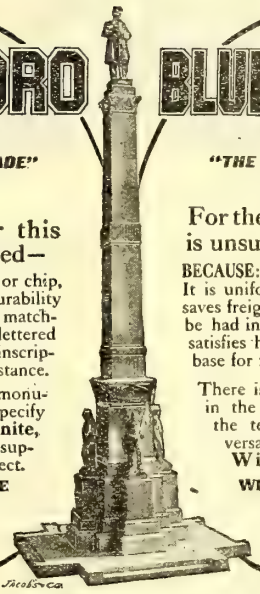
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General Assembly of the Episcopal Church, Cincinnati, Ohio, October 5th-26th, tickets on sale Oct. 3rd, 4th, 5th, 6th and 10th, limit Oct. 30th.

National League of Post Masters, Chattanooga, Tenn., October 12th-14th, 1910, tickets on sale Oct. 10th and 11th with final limit Oct. 17th and privilege of extension to Oct. 31st by depositing ticket and upon payment of $1.00 fee.

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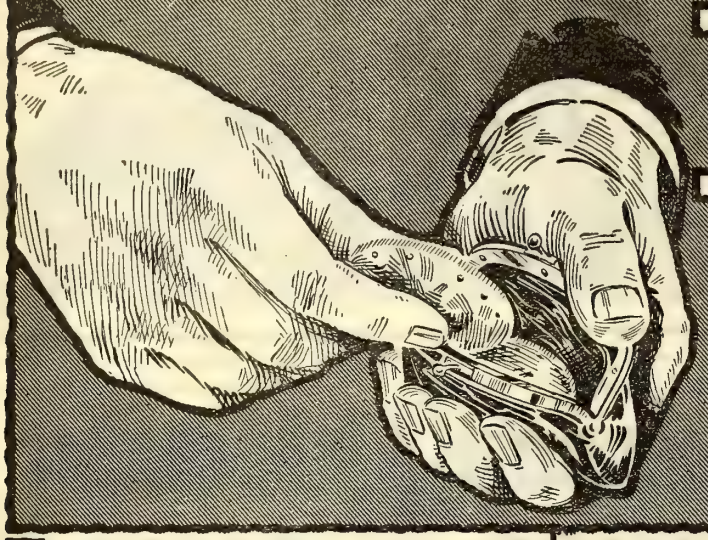
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Bodi-Tone

does just what its name means—*cures disease by toning all the body,* and we want you to try it and see what it will do for *your* body. Bodi-Tone is a small, round tablet, that is taken three times every day, either before or after meals, as you may prefer. Each $1.00 box contains seventy-five of these tablets, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how easy and simple it is to take, so you can learn how it works in the body, how it *cures stubborn diseases* by helping nature to tone every organ of the body. The composition of Bodi-Tone is not secret. Every one of the many valuable ingredients used to make this splendid remedy are well known to all doctors of all schools; each has a well defined, well known and thoroughly established place in the realm of medicine and is prescribed by physicians every day of the year. Each ingredient is named and fully described in the Bodi-Tone Book, which tells all about Bodi-Tone and is sent free to every Bodi-Tone user. You know just what you are using and know it is good and safe. Among the ingredients which compose Bodi-Tone are Iron, to give life and energy to the Blood, Sarsaparilla, to purify it, Phosphate to nourish the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb and Oregon Grape Root for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. All these ingredients pull together to *restore health in the body,* each serves to build upon the others work, each one helps.

Highest Medical Authority

We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world and all of which are recommended by the best modern medical writers and teachers. Many are prescribed regularly by the medical profession for diseases in which we recommend Bodi-Tone, most of them have been successfully used separately or in combination with other drugs for the treatment of innumerable diseases, but *the exact combination found in Bodi-Tone* is peculiar to Bodi-Tone alone and gives Bodi-Tone a curative and restorative power peculiar to itself, that has brought health to thousands during the past year's time. We simply claim credit for the formula which we have invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands have found in Bodi-Tone, for the cures which make it different from other remedies. That is why we want to send a box on trial to you immediately, as soon as you write for it, for we know you will find it different and superior. Though Bodi-Tone is a scientific medicinal combination, most of the ingredients used in it are familiar to the common people, and are remedies which they as well as the doctors *know to be good,* remedies in which they can place the fullest confidence and which they know they can safely use. Bodi-Tone is right all through, from

Bodi-Tone

offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for—*to help nature restore tone to the body,* to restore normal health, energy, vigor, vitality and strength. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well understood, definite action that produces curative results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are especially valuable in such ailments. Bodi-Tone is especially urged for all chronic sufferers who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give *this scientific, modern combination* of old-time remedies a chance to show what it can do for you.

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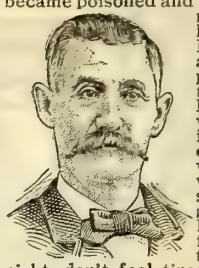
Why delay another day, when a trial of this new and proven medicine is yours for the asking? Why keep on suffering, day after day, when all you need do is clip out the coupon and mail it to us, to get a twenty-five days treatment of this great remedy, that has already put thousands on the road to health, that has made thousands glad and happy to say "*Here Is Your Dollar,*" to pay for the health Bodi-Tone brought them. The curative powers of Bodi-Tone have been amply proven by one solid year of cures. It has been tested in thousands of cases, covering a great variety of ailments in both sexes, at every age, and the results obtained are more than sufficient to amply prove the wide curative value of this splendid formula. It was advertised right from the start as a remedy for *all* of the body and its aid has been sought by chronic sufferers from most of the important diseases which destroy the body's peace and comfort. Over one hundred thousand people have used it during the past year. Persons suffering from Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Bowel Complaints, Female Troubles, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anæmia, Sleeplessness, La Grippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and proven its value in such disorders. Their experiences have proven beyond a shadow of doubt that the Bodi-Tone plan of *toning all the body* is a right plan that helps to *cure* these and other disorders, that it is a *real aid to nature.* How Bodi-Tone has acted in these cases is best shown by the letters of praise received from former sufferers. Every day's mail brings its share, for the fame of Bodi-Tone is *spreading like wild-fire, because Bodi-Tone is doing the work* and proving its superiority over common remedies. Many who have for years been in poor health and have tried most all of the prominent medicines, have written that *one single box of Bodi-Tone* did more good than *all* the others combined. Other sufferers, who have tried good physicians and specialists for their various troubles at great cost over a long period, have written that Bodi-Tone did the work after the doctors had failed.

Reports of Cures

The letters and reports printed in this announcement are but a sample of the many we receive every day. Read them and judge for yourself. If you are sick or in poor health, if you have been doctoring without benefit, if you are discouraged, send for a box of Bodi-Tone on this most liberal and fair trial offer. Try a *real remedy for the sick* and see what it does for you.

DANVILLE, ILL.—The Bodi-Tone treatment has done for me what no other treatment had done. Before I commenced taking Bodi-Tone I was a total wreck, nothing but skin and bones and a bunch of shaky nerves. All are surprised to see me so well.
BERNARD GOODWIN.

SHIPPENSBURG, PA.—Bodi-Tone has cured me. It is the right medicine for old people. I am sixty-four years old and am a veteran of the civil war. My system became poisoned and I never felt right thereafter. My nerves, too, were affected, and I had a great deal of Rheumatism. I tried different doctors without any permanent benefit or prospects of same. Finally the doctors said I had Lumbago and Kidney trouble and my stomach was not right. I would get dizzy in the morning when getting out of bed. I felt tired and worn-out, with no rest at night. In fact. I was all broken-up and could not stand any hard work. I had to get up often throughout the night. I have used four boxes with the following result: My Rheumatism is all gone, I can sleep all night, don't feel tired in the morning, have a good appetite and feel like working. Bodi-Tone has cured me of all of these troubles and I am feeling like a well man. I can and am going to recommend Bodi-Tone to all I meet who are not well. WILLIAM A. MYERS.



LONGMONT, COLO.—Bodi-Tone has proven a God-send to me. It brought me out of a severe attack of Rheumatism and has made me feel like a different person. The Rheumatism first came on me two years ago, when it settled in my left knee and I had to push a chair to walk. I was then sixty-one years old and thought my time had come to say good-bye to this world. It grew better for a time, but last spring it came on again and I believe I would still be suffering if I had not learned of Bodi-Tone. I saw the advertisement and it looked to me like an honest remedy, so I sent for a box. The first box checked my trouble immediately and the results were so good that I sent for more and kept up the treatment. Now I feel more like sixteen than sixty-three, as I tell all of my friends. I intend to keep Bodi-Tone in the house always, for it is the best medicine I have ever used. MRS. K. E. REINERT.



AMITE, LA.—It gives me pleasure to tell what Bodi-Tone has done for me. I was in bed three months with continued fever, caused from stomach trouble. I had two doctors, but after the fever left me I mended very slowly, and after two months I was still unable to do any work. My bowels and kidneys were in a very bad condition. My hands and feet had a numb feeling, caused from the blood not circulating. At this time I saw the Bodi-Tone trial offer in my newspaper and sent for a box on trial. It came promptly and I began taking it. I started to gain strength and vitality almost immediately. I was able to work some in one week after I began taking Bodi-Tone and grew stronger each day. I sent for and used another box and I am now well. I give all thanks to Bodi-Tone, for it did the work. G. M. EVANS.



ALPINE, ALA.—Bodi-Tone did me more good than any medicine I ever have taken. I had Neuralgia in my breast. I thought it was Heart trouble, but the doctors said it was Neuralgia. I also had Indigestion, and nothing seemed to do me much good. I was so weak and out of heart. Now I am doing all of my housework and picking cotton. I cannot say enough in praise of Bodi-Tone. MRS. F. T FAIRRIS.

A Trial

of Bodi-Tone is yours for the asking, no matter what your ailment may be, for we want all to test it. If you have never before used it, you can get a $1.00 box to try, by return mail. Simply fill out the following Trial Coupon, mail it to the Bodi-Tone Company, Chicago, Illinois, and let Bodi-Tone do its work for you.

Trial Coupon

Bodi-Tone Company, Hoyne & North Aves., Chicago, Ills.

I have read the Bodi-Tone Announcement, offering a $1.00 box of Bodi-Tone on 25 days trial, and ask you to send me a dollar box by return mail, postpaid. I promise to give it a fair trial and to send you $1.00 for same promptly if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing. Neither I nor any member of my family have ever before used Bodi-Tone and I state on honor that this application is made for my own personal use and not for any other person. The following is my full name and address to which the Bodi-Tone should be sent.

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ESTABLISHED 1855 GREENSBORO, N. C., SEPTEMBER 29, 1910 VOL. LV.—No. 39

President Taft's Comments on the Ministry

The President of the United States has thus expressed his estimate of the past and present of the ministerial profession in the United States, on which we respectfully offer a few observations:

"I regret to say that during the last generation the strongest young men do not seem to have been attracted to the ministry.

The inadequacy of the compensation, the change from the commanding influence that the ministers had in the early part of this century to that which they now occupy has influenced men who in early days would have taken to the ministry, to pursue other callings.

Nevertheless the influence of the Church in our community is still deep-seated and religion forms the inspiration of the great body of our people. A minister, to command the constant attention of a great congregation, must now be a man of power. The mere office does not carry with it either the sacredness or the influence that was once attached to it.

I look, however, for a reaction in this matter. I believe that in the near future men of greater native force will enter the ministry.

We are all familiar with the enormous influence for good that a powerful minister of the gospel exercises over his congregation and in the community in which he lives, and we may well expect that after the wild rush for wealth that has characterized previous generations shall have ceased, the opportunities for great usefulness offered by the practice of the profession of the clergyman will furnish a temptation to the strongest of the young college men to assume the cloth."

To form an opinion upon a single subject or upon a class of men is one thing and to form a *comparison* involves a knowledge of at least two things.

He who hears ministers in his youth and afterward compares them in memory with those of a later generation, may, indeed, be the same man, but he has greatly changed. What fired his young heart might in his later years be a kind of mental soothing-syrup.

Also the experience of most persons in listening to discourses by different ministers and pastors in different denominations is greatly limited.

To judge a man by a special effort in preparation for which he may have occupied many days is not a sufficient test by which to gauge his intellectual powers or moral force. The President of the United States belongs to the Unitarian Society, which among the denominations is one of the least numerous in members and ministers. No doubt the President has heard discourses in his youth and middle life, and certainly must have been unusually qualified to estimate their vigor, their style, their power to impress; but that he has had opportunity to judge the relative capacity of the ministry of the different communions and of their qualifications now, in comparison with what they possessed thirty or forty years ago, is not a reasonable supposition.

It is "in the air," however, that "the strongest young men are not entering the pulpit." None, we presume, will deny that there are some strong men in the pulpits, but the allegation is that relatively to the number of ministers and to the men of other professions such are fewer than formerly.

Before philosophizing on the subject it may be well to note that similar criticisms are made against both the legal and the medical professions.

"Where," say those who deplore the difference which they think they see, "are the LAWYERS whose eloquence drew almost the whole town or county to the Court House and enthralled the people for hours? Now, one must travel a great distance to find a lawyer who is any more than a glib talker, and even he is a stumbler, except in murder trials." "And are not the cities full of lawyers that have to eke out their living by acting as notaries public and other makeshifts?" They do not pause to note that in former days litigants, for the most part, wanted to fight; now the majority have sense enough to prefer to pay a lawyer to settle a case rather than be dragged into court; also that corporations pay larger fees than single men and that most of the corporation business is done in offices; and that now a reputation as an expert in defending criminals is not as respectable as it was when criminal cases were part of general practice.

Those who proclaim that DOCTORS, as a whole, are not equal to the doctors in the past, also forget the change in practice. Now patients of sense would pay to be cured with *less* medicine and *more* attention to diet, exercise and rest. But there is another reason, and that important: In not very "old times" the "doctor" was not only a *physician,* but a *surgeon* also. Now a line is drawn, and much practice that formerly the family doctor would have had goes to the surgeon, and he, if noted, is found in the city.

But taking all these into account, there *is* something in the cry. Business has become more complicated and more remunerative than it was when the lawyers and doctors were in their glory. As educated men they were honored; now successful business men, whether educated or not, are both highly paid and greatly flattered and their chief employees are paid larger salaries than most physicians have ever received. Besides, there are a score or more of new "professions," for which the colleges have to provide departments and confer degrees.

Some aspects of the ministry, at least, hint at similar influences. In "old times" there were few colleges and few universities, and they were chiefly sustained and operated by denominations. Now the number of professors is constantly increasing, and many "strong men," who began their public careers as ministers, are now presidents or professors in preparatory schools or colleges, universities and theological seminaries.

Similar remarks might be made of the almost countless secretaryships and other executive functions filled by ministers. Were the Methodist Episcopal Church, for instance, to count those within its bounds, and compare the number with those existing forty or fifty years ago, it would realize what a draft is made on its pulpit resources.

But this is only clearing the way to ask whether strong men in the ministry are fewer relatively, and if so why. The President of the United States assumed that they are. We will not at this time attempt a comparison. But, supposing it to be as he surmises, what is the bearing of the probable causes which he mentions?

"*The inadequacy of the compensation*" is mentioned.

Is it right to assume that a young man of ability, devoted to the love and service of Christ, will sit down and consider whether should he become a minister he could "make it pay"?

It *is* normal to consider this if one is thinking of the legal, medical and other professions, the trades and everything in which profit and loss may be an essential element. There are possible conditions under which even "a strong man" in the ministry may cease to act as a pastor, or resign the ministry altogether.

But if he is strong intellectually and equally spiritually minded, he thinks little, if any, about "the compensation" when deciding whether he will become a minister. Moreover, a "strong man" is almost sure of a living in any important denomination, as sure perhaps as in any ordinary business or profession; but not enough *to be the basis upon which to build a fortune.* Thanks be unto God that a certainty of great salaries is confined to a few churches in one or two denominations.

It seems a profane act for one to become a minister of the gospel without a clear spiritual and providential call; and with such a call, to haggle with Providence and the Church as to compensation, is not Simony but what Simon would be likely to do.

Similar observations may be made concerning the "*commanding influence*" which is said to have evaporated from the pastorate.

The influence of a minister arises from these sources: his *personal* elements and character; his devotion to his congregation; their helpful reaction upon him, his communion with God. From these he derives his power to command and his ability to exercise that power without the consciousness of doing so.

Never did a minister exercise "commanding influence" in any community where the people lost their regard for him, and rarely, if ever, did a pastor fail to maintain a commanding influence where the people respected, trusted and loved him.

We cannot think that the President has found the whole or the chief explanation of what he believes to have taken place. He hopes for a reaction favorable to the ministry. But that cannot be expected from increased stipends, although they are much too small except in a minority of cases, or from a return of "commanding influence."

These are but symptoms and the numerous discussions, for the most part, have dealt with the *symptoms* instead of the disease.—*New York Christian Advocate.*

NORTH CAROLINA CHRISTIAN ADVOCATE

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WE WANT AN AGENT IN EVERY COUNTRY CHURCH. WRITE US FOR TERMS AND PARTICULARS. WILL PAY LIBERAL COMMISSION FOR NEW SUBSCRIBERS. WILL BE GLAD FOR PASTORS TO TAKE THIS WORK IF THEY CAN DO IT THOROUGHLY. WE WANT 2,000 NEW SUBSCRIBERS BY NOVEMBER 15

EDITORIAL

AUTOBIOGRAPHY OF BRANTLEY YORK.

This is the title of Vol. II. of the John Lawson Monographs of the Trinity College Historical Society, Durham, N. C. This is the first of a series of monographic studies which will be issued from time to time by the society, and which will be of great value to the future historian of the State as well as of great interest to many who were personally acquainted with the subjects. Few realize the value of the work being done by this Society. Since 1896 they have been patiently gathering historical material which they have published annually, thus conserving for the benefit of coming generations material which would otherwise have gone into oblivion. This autobiography of Dr. York is of peculiar interest because of the large place the subject filled in the first educational revival in North Carolina.

Dr. York was a pioneer in educational work and in the first awakening he was like John the Baptist, "the voice of one crying in the wilderness. A restless spirit, he was ever moving onward, breaking up the virgin soil so that others might follow to sow and reap. He was one of a trio of great educators whom God raised up about the same time from among the common people. York Craven and Abernethy had much in common. Craven was no doubt the strongest of the three. But for his handicap of blindness and the restless spirit, referred to above, York would doubtless have towered above either. Without the restless spirit, however, he would not have accomplished the work which he was thus providentially enabled to do.

The preface is written by Prof. Wm. K. Boyd, and the introductory sketch by Prof. E. C. Brooks. Write for a copy to the Trinity College Historical Society, Durham, N. C.

A SAMPLE FROM JAPAN.

On a recent Sunday evening I heard Rev. T. Fukushima, a native Japanese and formally a professor in the Imperial Nobles College, at Tokio, deliver in Tryon Street Church, Charlotte, a very interesting and really eloquent speech on the conditions in Japan which was indeed the best speech I had ever heard from a citizen of the Orient. Nearly all the representatives from those mission fields are young and inexperienced students who visit our churches. These have a very limited knowledge of our language, are awkward and embarrassed when they speak and frequently agonize for a word and then pronounce it in a way to amuse and distract the hearer rather than to instruct. But it was not so with this speaker. He is a ripe English scholar, fluent in speech, discriminating in the use of words and charged with spiritual fervor so that he held and carried the crowd with him from start to finish. He is a broadly cultured christian man, a splendid sample of the work of missions in the Oriental country. Less than three score years ago the American fleet in command of Perry opened the door of the hermit nation—a door that had been closed to the outside world for three hundred years—and missionaries of the cross soon rushed in to tell the good news to those who had never heart of Christ. Among those there, who early trusted in the Lord, was this man and as I heard him speak in faith and love I thought that even one such trophy from that land was more than worth all the treasure which the church had poured into that mission field. Truly the gospel is the power of God to save from paganism, from ignorance and death every one that believeth.

THE CHILD AT CHURCH.

A little while ago the pastor of one of our leading city churches, on his pastoral round was met at the door by a bright little girl who evidently did not know who the caller was, so that he asked her if she knew him, and her prompt and very significant reply was, "Yes, you go to our Sunday school." She had seen him there but never had seen him in the pulpit. Thereon hangs a tale. The great mass of our children who attend the Sabbath school are not attendants upon the preaching of the word, and the excuse is rendered that the children get too tired and worn out to remain for the preaching service, but the indulgent parent who gives that as the reason requires the children to go to the public school on Monday morning at nine and remain till twelve o'clock and then after recess for dinner to go back for two or three hours in the afternoon for five consecutive days each week and if the child enters a protest it is not heeded. If we expect the next generation to be church goers we must require the children, whether they want to or not, to attend the Sunday preaching service. I was once asked by a good woman if it was right to require her twelve year old daughter against her will to attend church. She said the girl did not want to go and that there was danger of turning her against the church if she was forced to go. I replied that she was already against the church and was likely to grow further and further from it if left alone but it was the duty of the mother to direct her into the place where a better influence might be felt. In the good old days it was the rule for the family to go to church and sit together in the family pew and if the children got tired they could sleep through the sermon. When the child is asleep with the mother at church the parents need not fear so far as that child is concerned. Bishop Keener once said the safest place for the little child on Sunday morning was in the church by the side of the mother even if the child did go to sleep. The sainted Bishop also said that he deplored the fact that the great mass of Methodist parents on the way to church on Sunday morning meet their children going from the church. There are a great many young people besides the little child referred to above who do not know the pastor from a Sunday school teacher. They know he goes to Sunday school but as they do not go to church they do not realize him as the preacher. This ought not so to be. Parents gather the children together on Sunday morning and whether they want to go or not take them to the sanctuary and in the after years they will bless and thank you for not allowing them to have their own way.

DEATH OF DR. B. F. DIXON.

In the death of Dr. B. F. Dixon, at Raleigh on last Monday night, the state and church alike lost a distinguished and loyal son. His career was remarkable and brilliant. Born in Cleveland County, March 27th, 1846, he volunteered into the Confederate Army at 15, and at the close of the war, though a minor, was captain of his company. When peace was restored he taught school for two years when he was licensed to preach and admitted on trial into the South Carolina Conference, at Cheraw, in December, 1869, in the class with Dr. W. D. Lee, J. F. England, A. G. Gantt and others. His first appointment was Sumpter, S. C., and in 1870 when the General Conference changed the boundry line he returned to North Carolina and served as pastor at Monroe in 1871-72, and on Shelby Circuit in 1873, and at the Goldsboro Conference in December, 1873, he was discontinued at his request. In 1874 he graduated from the Charleston Medical College and located in Cleveland County where he rendered splendid service as a local preacher and medical practitioner. In 1883 he was chosen superintendent of the Oxford Orphan Asylum and held that position until 1890 when he was made President of Greensboro Female College, which position he held until he resigned in 1894. Then he returned to his native county to resume his medical practice. In 1897 he represented Cleveland County in the Legislature and when, in 1898, the Cuban War was begun he was commissioned Major of one of the North Carolina regiments and went to the front. In 1900 he was elected State Auditor, which position he held at the time of his death. He was stricken with Angina Pectoris (neuralgia of the heart) some days ago and it was hoped that the trouble would give way to treatment but the end came, to the sorrow of his friends, Monday night.

Dr. Dixon was married in 1877 to Mrs. Nora C. Durham, a daughter of the late Dr. J. W. Tracy, and widow of the late Hon. Plato Durham, of Shelby. He leaves two sons, Wright T. and B. F. Dixon, Jr., and a daughter, Mrs. Balthis, of Gastonia. He was the step father of Dr. Plato Durham, Pastor of Central Church, Concord. Mr. Stonewall J. Durham, of Bessemer City, and Prof. Robt. Lee Durham, of Centenary College, Cleveland, Tennessee, all of whom, with Mrs. Dixon survive.

Dr. Dixon was a man of remarkable gifts. Had he concentrated his energies on one work as physician, teacher, preacher, soldier, legislator or what not he would have been a brilliant success and adorned any calling. As it was he was a brave and daring captain though not of age when the war closed. He was a successful and brilliant preacher, a skilled and useful physician, a distinguished educator and in the front rank in the public life of the State. A many-sided man he was and succeeded well in every task he undertook. He was remarkably handsome in appearance and a very graceful and persuasive speaker and preacher. Always eloquent and sometimes in the pulpit powerful in argument and in appeal to the heart and conscience. A good man has gone to his reward. May comforting grace sustain the stricken ones he leaves behind.

WAYSIDE NOTES.

Editorial Correspondence.

Out among these pretty little knobs of the "Brushies" is a good place to hide from the din and noise and stress of the busy world. It is a good place to rest and hundreds have learned the way to the little station at Hiddenite and out to the beautiful and home-like Davis White Sulphur Springs. No matter how large the crowd, numbering at times two hundred or more they say it is always like one big happy family. The Davis Brothers have solved the problem of conducting successfully a large summer resort without dancing frolics, card playing, or any of those forms of amusement which have made many such resorts exceedingly distasteful to many of the very best people. The idea that a summer resort can not be successfully conducted without being wide open to all sorts of dissipation is of a piece with that other notion so common, that a town or city is doomed to failure without saloons. The people are slow to learn, but after awhile it will dawn upon them that they have taken for granted a great many absurd things.

* * * *

This is the apple season and truly this is the apple section. Every little scrub of a tree has been loaded to the limit of strength, and beyond, this year; in fact many trees have been broken to pieces because of the excessive load of fruit. The people of this section are just beginning to realize to a limited extent what wonderful possibilities there are in fruit culture here in these little mountain ranges. The lands formerly regarded as practically worthless are now known to be the most valuable because it has been demonstrated that the "Brushies" is the natural home of some of the finest varieties of the apple. The Brushy Mountain Limbertwig is really one of the few varieties produced in this section which is adapted to the export trade. This apple is larger and of much firmer texture than that of the ordinary red limbertwig. The people of this section generally complain that their apples rot and fall off prematurely. Many of them attribute this to climate conditions. It is more than likely, however, that they will learn after awhile that climate has noth-

ing to do with this. Few people spray their trees or take any special interest in them. The result is that the scale and insect pests abound. When they learn to spray their trees, fume and cultivate their orchards carefully, not forgetting that the land must be kept fertile, it is quite likely that the rot and premature falling off will be things of the past.

* * * *

While I write there is being conducted, not many miles away a demonstration of orchard methods under the auspices of the State Department of Agriculture. This is a part of the great educational extension system wisely undertaken by our State and the good effect of it will no doubt be seen in a few years in hundreds of profitable orchards dotting these beautiful mountains and foothills, and bringing thousands of dollars to the people, enabling them to live a happier, more content and prosperous life. The most valuable feature of our system of public education today is that which leads our people to the discovery of their resources and of methods by which to develop them. Our poverty heretofore has been the greatest hinderance to moral and intellectual advancement, and every good citizen should hail with delight a system of education which will show our people how to escape from this almost insuperable handicap. If by a little additional labor and an almost insignificent expense these people can succeed in keeping their apples sound and clinging to the tree until fully mature, will it not be worth all the effort and expense of the State Department especially if, in the same course of instruction, they learn how to pack and market them so as to realize two dollars where before they have realized but one? We repeat that the State has never spent money more wisely than in this effort to educate the farmers and fruit growers in the art of making the most out of their vocation.

* * * *

Speaking of this educational extension system in behalf of the farmers and fruit growers, I am glad also that it includes a system of training for the betterment of the country home. It is no matter of small significance that our women in the country—our housewives and prospective housewives are becoming thoroughly interested in the Summer Institutes; that they, by lectures and demonstrations, are becoming greatly interested in domestic arts, and are learning how to make the home more attractive. This again will prove of incalculable benefit in promoting the moral and intellectual development of the country. Nothing promotes wickedness and shiftless habits more than a home of squalor. Dirt and the devil dwell together, and a boy is but following the suggestions of a natural instinct in taking the first opportunity to get away from a home which is only a ramshack of discomfort. This educational system will teach the women how to cook and keep the house so as to make it a real home rather than simply a sort of place to stay. It will awaken in them a desire to have a home of attractions, and along with this awakening will come the purpose in the heart of many a man to build a home in which it will be possible for the wife to display her newly acquired knowledge of how to make a home. The millineum lies just beyond the point where all our people shall become possessed of the idea of building and maintaining an attractive and happy home.

* * * *

I made a dollar in fifty minutes yesterday. To make one dollar an hour would be considered good business by most of the common sons of Adam. But I made my dollar in just fifty minutes. It was this way. I find that since a good many people have been coming to these hills for recreation the human shark has got busy. When I got off the train at the station I was a little less than two miles from the point where I was to take up my stay for a few days. A rather important looking fellow approached me and inquired if I wished conveyance. I replied in the affirmative and asked what he would charge to send me out. He looked me over for a moment and evidently decided that I was one of them, replying that it would cost me one dollar. I put my lightning calculator to work and figured out quickly the conclusion that it had been a long time since I had been offered the opportunity of working at such high wages, at the same time getting some much-needed physical exercise. So I walked, and at the end of fifty minutes, without any special discomfort I was at my journey's end, just one dollar ahead, plus the pleasure of the consciousness of my prompous friends' discomfiture. It will not be long till the tourist in America will be subjected to the conscienceless shark just as the tourist in Europe. While we are regulating the railroads and other corporations, why not take a whack at the individual shyster and "pass a law" to put a stop to his high-handed exhorbitance?

NOTES AND PERSONALS.

—The Presiding Elders are requested to send promptly to the Conference Secretary the names of lay delegates to the forthcoming Annual Conference.

—Rev. W. F. Womble, who has been visiting his old home in Chatham County has returned to Morganton.

—Rev. W. L. Grissom, who many years ago was the pastor at Mocksville, spent a recent Sabbath there and preached to his old and appreciative parishioners.

—Rev. M. H. Vestal has his work in good shape at Walkertown and is now planning and praying for a gracious revival to result from his meeting to begin next week.

—We are glad that Rev. R. E. Atkinson, who was at the Statesville hospital for a surgical operation, has so far recovered as to be able to return to his home at Davidson.

—Rev. C. S. Kirkpatrick, of Brevard, who has been very successful in revival work, and in great demand to assist in meetings has been aiding in a revival at Pacolet, S. C.

—Rev. Geo. H. Crowell, Dean of Oklahoma College for Women, called at the Advocate office this week. Dr. Crowell, with his family, have been visiting in Albemarle for some time.

—The Revival which has been in progress at Grace Methodist Church, Winston, for a week has closed. Rev. W. T. Carner, of Yadkinville, did the preaching. The meeting resulted in several professions.

—Rev. R. M. Courtney has just closed a very successful tent meeting at Cotton Mill No. 2, in Mooresville and the tent has been removed to the Dixie Mill where he will hold another ten days meeting.

—Mr. Raymond Abernethy and Miss Marie Annette Abernethy, of Hickory, were married Monday at Newton, by Rev. E. W. Fox. The groom is a son of Mr. D. A. Abernethy and the bride is a sister of Mrs. L. H. Phillips, of Newton.—Newton News.

—Mr. J. W. Mangum, who has long been an official of Tyron Street Church, Charlotte, died last week at St. Peters Hospital. He was a good and faithful man and his departure will cast sadness among his many friends, though it was well with him when the summons came.

—Rev. S. T. Barber, who is asisting Rev. C. A. Wood, in a great meeting at Asheboro writes that the meeting has been going on for over a week and they have had more than 100 professions and possibly 50 reclamations. A large number have already given their names for church membership.

—Rev. W. O. Goode has been in the midst of a great meeting at his North Charlotte church for the past two weeks and many have confessed faith and the church has been greatly strengthened. He was ably assisted in the meeting by Rev. G. T. Rowe, who preached some very strong sermons.

—Mrs. W. W. Bays and daughter, Miss Mamie Bays, have returned from Lebanon, Va., where they have been to visit Mrs. Bay's father, Mr. P. B. Hermitage. Mr. Hermitage is 92 years of age. He is perfectly active and hearty; walks without a staff and has fine sight and perfect hearing.—Charlotte News.

—Rev. J. E. Abernethy, pastor of Centenary Methodist church, preached a special sermon to the young people last week. His text was, "Remember now by thy Creator in the days of thy youth," and he preached a strong and beneficial sermon. A large number of young people were present.—Winston Sentinel.

—We are glad to learn that our people at Lenoir in a Church Conference last week, unanimously voted in favor of the purchase, for $4500.00, of the spacious lot adjoining the present church property upon which to build a modern church at a cost of not less than $20,000.00; work on same to start when half of the amount has been secured in good subscriptions. We trust there may be no delay in this important work as a larger church building is sorely needed there.

—"Some great stories and how to tell them" is the title of a book by Richard Thomas Wyche, now on our table and is a well bound and clearly printed volume of 179 pages full of classical stories interestingly told and written for children and old folks alike, and is dedicated to the young people of America. Mr. Wyche is the organizer and President of the National Story Tellers League, and is well known in Greensboro, being a brother of Dr. J. E. Wyche of this city.

—The trustees of Greensboro Female College last week decided to launch at once a campaign to raise from $25,000 to $50,000 for another dormitory. The college has now 185 students registered and could have more if it could room them. To meet the urgent demand for additional dormitory room the new campaign is to be inaugurated. The college has but recently wound up its efforts to raise an endowment fund of $100,000 and now that that has been done, the friends of the college have agreed upon the new dormitory is the next big forward step.

—A great tent meeting has been held at the Bloomfield Mill in West Statesville in which a number of people have been converted and a new congregation has been organized with some sixty members. A church building is already being planned at that point. Evangelist G. W. Fink, of Charlotte, did much of the preaching assisted by Rev. E. L. Bain, Rev. Harold Turner and Rev. E. E. Yates, the pastor of that field. Brother Fink is a very useful man in revival work and goes direct from this meeting to China Grove where he will assist Rev. J. J. Eads in a revival.

—West End Church, Winston, under the leadership of the active pastor, Rev. W. A. Lambeth, is constantly gaining in membership and influence. Last Sunday morning at the close of the Sunday school service opportunity was given and thirty of the children of the school applied for church membership. It was the privilege of the junior editor to spend last Sunday in Winston and to preach twice to the West End congregation. A meeting of the officials will be held this week to take positive steps looking to the erection of a handsome twentieth century church on the lot they recently secured for that purpose.

—Rev. Dr. Lundy H. Harris, a prominent member of the North Georgia Conference and former Assistant Secretary of the General Board of Education, committed suicide on September 19th, at home near Cartersville, Georgia, by taking an overdose of morphine. He had an attack of nervous prostration and was evidently suffering from mental depression when he committed the rash act. He was the husband of Mrs. Corra Harris who has recently earned wide literary fame, as the author of the articles entitled "The Circuit Rider" which appeared in the Saturday Evening Post, and which have since been published in book form.

—The Central Methodist congregation is congratulating itself upon their good fortune in securing Rev. E. E. Williamson, of Charlotte, as pastor to succeed Rev. C. F. Sherrill. The new pastor filled his pulpit here Sunday morning and evening and was most cordially received by a large and appreciative congregation at each service. He is a fine pulpit orator of extraordinary ability. Of fine presence, splendid delivery, beautiful diction and well rounded periods, he gripped his congregation at the very outset and held their close attention. His two sermons were indeed fine efforts revealing the student, poet, scholar and deep thinker, and left their impress upon the people. —Shelby Star.

—We regret to chronicle the death of Mr. J. B. Connelly which occurred at his home in Statesville on last Thursday night in his 62nd year. Brother Connelly had been rapidly declining in health for some time but his friends did not realize that his end was so near until it was almost reached. He is survived by his faithful wife and six children, two sons and four daughters. He was a native of Caldwell County but in early manhood went to Iredell as a school teacher. There he met and was married to Miss McLelland and for the most part has lived in Statesville ever since. In 1874 he was elected Clerk of Superior Court and held that position for 14 years. Afterwards he studied and practiced law in Statesville for 15 years. He was an ardent Methodist, loved the church and took an active part in its affairs. He was a great big hearted, generous man who met bravely the conflicts of life, ever preserving sweetness of spirit and love for his fellow-man and when the end came there was no fear for it was well with him. We extend sympathy to the grief stricken wife and children.

SAFE IN THEE.

O give me strength like the mighty hills,
And as steadfast let me be.
Like the singing brook and the sparkling rills
I would stand or run for thee.

Let me stand when bursts the storm amain
Of nature's wrathful ire,
When lightning flashes write Thy name
In letters of brightest fire.

When safely sheltered within thy hand
The scene will be sublime,
Though mountains rend and thunders roll
Like drums to the march of time.

Thy presence will fade the gloom of night,
As sunshine after the rain,
As the rainbow writes in arches bright
Thy promise once again.

Let thy praises keep my heart atune
With the songs the seasons bring:
Like the waving fields to the skies of June
And the little birds that sing.

Mrs. N. M. Pleasant,
Ruffin, N. C.

GEORGIA LETTER.

By Geo. G. Smith, D. D.

I think very little is written, and not much is spoken concerning family government. We have political economies, treatises on government of states, and schools and college government, but when we seek for information as to how to manage a family we do not find it. I do not know but one book directly on the subject, from our church press that is "Bishop Andrews Family Government," I have never had the courage to write on it or preach on it, and now in writing a few letters on it, I propose merely to give what the Bible says about it. I have a dear old friend, the second oldest preacher in our Conference, whom I heard say about this: "Mr. President: I lived a bachelor for 50 year ad every time I got a chance I preached on Family Government. Then sir, I got married and Mary Pope had not been born six months before I found I knowed nothing about it." I never dared to think I knew the science, or could practice the art of training children. God, however, has not left us ignorant of the true method of religious training, and if his directions had been fathfully followed out, we would have made fewer mistakes, but we have misread them, or sought to improve on them and our failure has been a sad one. The materialistic idea of raising children, as we raise cattle, is expressed by a great philosopher, who said "we must begin two hundred years before they are born." Alas, the facts do not sustain the theory that we can breed a good race. You can't change human nature, by mere breeding. God's plan as given to Moses, was: First, have true piety yourself, "Love God," A Godless home gives no hope for Godly children. If we would have our children religious, we must be religious ourselves. There are different kinds of religion but the only religion which gives promise is the religion in which Love to God is the chief element and the crowning feature. A man may be a Baptist, or Methodist and a deceived sectarian, and may in his every day life show that his religion is but a name. A man may be very zealous for certain dogmas, and show that devotion to dogma is the main part of his religion. A man may be a strict formalist but his religion may end in compliance with his forms. A man may be very emotional, and his religion may be all gush. A man may be a rigid moralist, a very stoic in his outer life, but love may be lacking and he has little influence over his family in the direction of leading the children to love and serve God. His life may nullify all his teachings. Moses said "first of all God must be loved" and this love must be manifest. I read in a child's paper sometime ago, a delightful story of an excellent household, but from the begining to the end, I do not remember that God had any place. The unacknowledged Atheism of these days is a fearfully alarming feature. No home can be a nursery of piety when God is not enthroned. This may be love, politeness, integrity, inteligence, hospitality and in all no Vod. To avoid cant and hypocrisy, we have gone to the extreme of ignoring God. The school room, the Sunday school, the child's library, the thousands of amusing agencies provided by parents, will none of them, nor all of them supply the place of Godliness in the example of the parent. Parents are not living for themselves they are livng for their children and nothing can take the place of parental piety of the truest type. It is not certain that the deepest piety on the part of parents will make children religious, alas no! They are individuals and act as such, and despite all that good parents can do, they often go far astray but it is almost inevitable if the parents are Godless, that the children will be Godless too. There are many Godless people, who are very lovable, and they are especially kind and indulgent to their children. They adore their children and the children adore them. They do not deny them anything, and do not attempt to restrain them. The history of such families is always a history of a Godless race. These people made no profession of piety. They made no recognition of Jehovah. They believed in pure morals, but had no conception of religion, such families were those of the Darwins, of the Mills, of Alcott, George Elliot and of thousands of families of lesser note. Their Atheism or Agnosticism was avowed, but there are many who while they do not admit to themselves that they are Atheists, are practically such. God is not in all their thoughts. They are not to be counted by thousands, but by hundreds of thousands. They live as they list, and allow their children to live as they list. They even claim when they are pressed to answer that they are sound in the faith and sometimes at the last while having lived profligate and sensual lives, avowed their faith as a kind of atonement for their living. I had a friend kind, generous, tender, and as far as morals was concerned correct. He was not an avowed Christian but professed full faith in religion. His wife was a Christian and he threw no obstacle in her way. He was never bad tempered, never profane, never obscene but he was simply Godless. His children saw in him a model and loved him devotedly but his boys became drunkards and his daughter almost broke his heart by a marriage to which he was bitterly averse.

I had another friend genial, warm-hearted, tender and a most loving father. He was an avowed infidel and drank his morning toddy, before his boys. They both followed his steps. I knew a family belonging to the best of Eastern North Carolina. The father inherited large wealth and married a rich woman. There was nothing luxury desired that his family did not have—deulling, cards, race horses, gambling, wine and brandy drinking, were none of them tabooed. His oldest son fell in a duel. His second was put to death by a mob. His third was killed in his own yard. His grandson was shot down in a quarrel. His great grandson committed suicide. He was perhaps never an avowed Atheist, or Infidel, but simply Godless.

Parents may be very moral and upright but they may have religious affiliations, but they may have a religion merely of form and their children see that the world has the topmost place in their affections and as far as they can see, God is subordinate." There are mothers who are anxious for their children to get on in the world, that the children naturally think that is the one thing to be aimed at . This falls in with their natural bent, and they follow the example set them.

I have in mind many families in which God is supreme, and love to Him is manifest, in every way. Their religion is a religion of love. Father and mother both show that love to God is the ruling affection of their lives. They are often and almost always poor plain people but I have known a few who belong to what the world called its more prosperous classes—and I have seen the outcome.

I call to mind the family of an old South Carolina local preacher, who moved to Georgia. He was a man of good estate, and had a large family. One of his sons was a noted preacher, two others were stewards, all of his daughters were elect women. His grandsons were two of them preachers and his great grand children all useful members of the church.

The other family I call to mind was that of an old Virginia. His home was a Methodist preachers home. He had three sons, two of them were preachers the other a leading member of the church; two of his daughters married preachers, four of his grandsons were preachers, and his great grandchildren followed in the footsteps of their ancestry.

We need a revival among parents. For parents to realize that the first step to having good children it is to be genuinely religious themselves. To have not merely a good form of religion, a good creed, a tender heart, a careful conscience, but a heart full of love to God. A conscious religious experience. To show by every day home life that God is supreme and supremely loved. Nothing can take the place of parental example.

TO THE READERS OF THE NORTH CAROLINA CHRISTIAN ADVOCATE.

Dear Friends:—On the return trip from our Annual Conference held in Ribeiras Preto, I was asked to which one of the Advocates I would write giving some echoes of the Conference and naturally I responded the North Carolina Christian Advocate, so I will endeavor to give some idea of one of the best conferences ever held in Brazil.

Ribeira Preto is an old city situated in the State of San Paulo in a rich coffee district. Those of us who do not live in the coffee growing district enjoyed immensely our visits to several large coffee fazendas, one, the "Dumont Fazenda," the largest in existence, the other belonging to the coffee king of the world.

The Central Railroad, belonging to the government, showed their interest in our meeting by granting a 50 per cent discount on ticket. From San Paulo to Ribeirar Preto, a day's journey, this company gave a large discount, even furnishing the Bishop with a special car and all who rode in it had a free passage.

The attendance was splendid, because of these advantages, the reduction in price meaning much to everyone, as travel in Brazil is expensive. The writer traveled two days and a night in order to attend.

The trip is noted for being very disagreeable and very dusty, but happily it rained a few days before we started and then the companionship of so many made the time pass pleasantly.

What an inspiration it was to hear Bishop Lambuth with his rich experience to lead us and Dr. McMurry to encourage the workers with prospects of suitable buildings for the work!

The children said that Dr. McMurry was Brazil and when asked why, responded, "Because he is so big."

During the conference a considerable sum of money was raised to establish a permanent building fund in our conference. Every one was most enthusiastic over the forward movement.

Another source of rejoicing was the voluntary offering made for the establishment of a fund to send a Brazilian as a missionary to Africa, thus making the church a missionary church which indicates a progress hitherto unknown.

From the reports made, we learned that there are many places where the work is actually hindered for lack of a proper room or building. How many pleas there were for better accommodations! How many doors open and the people pleading for workers, schools, churches, but with lack of workers and money, it was not possible to satisfy the majority of these needs.

Dr. Torbaux gave a most thrilling account of the World Missionary Conference in Edinburgh. This was a treat to all.

One of our faithful native workers told of his experience in visiting a small place where a minister of the gospel had never been. When the people of the place knew that he was a Protestant, some one said, why there is a man of that religion a short distance from here and so he was directed to the home. He went alone and the gentleman of the house watched the preacher open his gate and by the care with which he closed it, thought, "why, who can that man be?" When Sur. Guimaraes arrived at the door and told who he was, the man said, "Praise the Lord, I have waited ten years for a minister of the Gospel to visit me. Over ten years ago, I brought a Bible from a colporter and reading it was converted. The people about here have often asked if I was the only one of this religion, and I have told them that there were more and that I felt sure that some day a preacher of the Gospel would come."

Who can tell how many more are waiting as this man did?

The great burden of every heart was to have a great outpouring of the Holy Spirit on the church that more definite work might be accomplished for the converting of this people. Many felt the need of more consecration, more prayer and more personal work.

Yes, it was a great conference, one in our history which will not be forgotten. The Lord's presence was felt and we rejoiced that we were called to have a part in the service of Him who will overcome all difficulties.

Blanche E. Howell,
Collegio Isabella Hendrix,
Bello Horizonte, Brazil.

August 31, 1910.

Our Children's Home Department

Edited by Supt. H. A. Hayes

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HARVEST HOME AND WORK DAY.

Historical.

Some ten years ago Rev. H. L. Crumley, Agent of the North Georgia Conference Orphanage, instituted Work Day. On a certain day each year the friends of the orphanage were asked to contribute the proceeds of one day's work to the orphanage. Men, women and children were urged to take part in this labor of love. The results have shown the wisdom of the plan. The first year Work Day brought in contributions to the amount of about $800.00. Last year the contributions reached the handsome sum of $14,000.00 for the North Georgia Orphanage.

The Work Day plan has been adopted by several orphanages in different states and last year Work Day collections for different orphanages amounted to about $50,000.00.

Our Annual Conference at Hickory last year adopted a resolution providing for the observance of Harvest Home Week for the benefit of our Children's Home. This plan contemplates that during the week beginning Sunday, October 23rd, our Methodist people throughout the Conference will make special contributions of farm products and other supplies for the support of the home, and that on Sunday, October 30th, special collections will be taken in all our churches and Sunday schools.

Our Combination Plan.

We have decided to include the Work Day idea in our Harvest Home Week. This is a happy combination, because it will fit the conditions of all classes of people both in the towns and country communities. In the towns the Work Day idea will be uppermost, because it is in the towns that most of the people work for wages. In the country communities the Harvest Home feature will be stressed.

How to Begin.

On Sunday, October 23rd, pastors and Sunday school superintendents should make full announcements in all the churches and Sunday schools, and everybody should be urged to have a part in this good work. Explain the plan fully so that all may know just what they are expected to do.

Harvest Home Work.

During Harvest Home Week people in farming communities are expected to make offerings from the bountiful harvests with which the Lord has blessed them. All kinds of farm products will be acceptable. Things that cannot be shipped to us can be sold and the money can be sent instead. Committees should be appointed to receive and make proper disposition of donations.

Work Day.

Work Day is a day set apart in which all the friends of the Children's Home are requested to work for the Home.

One day's work for your little brothers and sisters in our Children's Home: surely that is a reasonable request.

Friday, October 28th, is the day. If it is not convenient for you to work that day, choose some other day. But be sure to take one day and work hard and give God the proceeds.

How Can One Observe Work Day?

Those who have no regular employment, such as children, by securing some work for that day. Picking cotton, cleaning the house, hauling wood, etc. When children are in school they can pick cotton or do other work on Saturday instead of Friday.

All who are working for a salary can give the earnings of one day. All professional people can give the most profitable day of the week. A lawyer might win a case and make $100 or $500 that he could give. The doctor could give the proceeds of his income for one day. All the court officials, railroad and factory employees and officials could give the worth of one day's work. The school teacher, stenographers, clerks and telephone operators, etc., could do the same. The merchant could give 10 per cent. of one day's sales. Let the merchant take the best day's sales, say Saturday. Promise the Lord at the beginning of the week what you will do and ask his help. Request all business men to join you in giving the profits of your business that day to the 76 children.

Advertise Harvest Home and Work Day.

Publish it in the Sunday schools, at church services of all kinds, in the women's meetings, in the public schools, at the post offices, depots, and all public places, and especially in all the newspapers that circulate in your county. Have some circulars printed with extracts from "The Record" and a call to the public for help and have some children to distribute them all over the community. Pay all expenses out of the proceeds. It will be a profitable investment.

The Need of Harvest Home and Work Day.

We need Harvest Home and Work Day for two reasons. First, for instruction. All the people need to know that we have 76 children here, that the Church has taken in the name of Christ and has assumed the responsibility of parents to them. They need to know that the church is under sacred obligation to do for these children as good parents should do for theirs. These are our children. They need to know that their minds and souls will be cared for as well as their bodies. That their whole being will be trained and developed for their Master's use. Second, for revenue. Our Children's Home has grown so rapidly that our expenses have gone beyond our income. Our Methodist people are as well off as those of other denominations. But during our first year we have received for support an average amount per child of only about three-fourths as much as is spent for each child in the Baptist Orphanage at Thomasville or the Methodist Orphanage at Raleigh. The result is that we are behind in our support fund. We need money; need it badly; need it now.

If our people will give us the proceeds of one day's work we shall be able to provide for the wants of the dear little children that are in our Home.

Make a Day of It.

Have a big religious rally—a song service—a program by the children. Get the people together. Praise the Lord for a bountiful harvest. Honor Him with thy substance. Serve Him by providing for the needs of the dear little children. Remember that He said: "Inasmuch as ye did it unto one of these ye did it unto me."

Work Day Night.

Have a Linen Shower—a Box Party—something to interest the young people and give them the opportunity of having a part in this good work.

Remember the Date.

Friday, October 28th, is Harvest Home and Work Day.

THE CALENDAR.

Sunday, October 23rd. Announcements for Harvest Home and Work Day.

October 24th to 29th. Harvest Home Week. Contributions of Farm Products and all kinds of supplies.

Friday, October 28th. Work Day. Everybody at work for our Children's Home.

Friday Evening, October 28th. Young People's Rally. A linen shower, a box party, or something else that is nice.

Sunday, October 30th. Special Children's Home services in the churches. Fifth Sunday collections in the Sunday schools. Work Day contributions.

CASH RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING SEPTEMBER 22, 1910.

Mrs. J. L. Woltz, Rockford, $6.00; endersonville Station, $12.32; Hendersonville Station, $26.68; Moravian Falls, Wilkes Circuit, $5.00; Tryon and Saluda Charge, $5.00; Elkin Station, $61.00; Brevard Street Church, Charlotte, $29.30; Woman's Home Missionary Society, Monroe, $6.00; Total, $151.30.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING SEPTEMBER 17, 1910.

Subscribed.

Mount Holly: Rev. J. A. Bowles, $25.00; D. G. Thompson, $1.00; G. H. Bollinger, $10.00; Mrs. Susan Grice, $5.00; Mrs. J. C. Cannon, $10.00; Mrs. Rozella Abernethy, $10.00; W. L. Tucker, $10.00; Miss Ida Rankin, $10.00; L. J. Rhyne, $5.00; Miss Essie Rankin, $5.00; Robt. F. Rankin, $15.00; H. A. Marlett, $5.00; Miss Carrie A. Joy, $1.00; W. F. Honeycutt, $10.00; H. A. Howard, $10.00; H. H. Helms, $10.00; Buren Howard, $10.00; J. W. Fisher, $5.00; T. A. Dunn, $10.00; J. F. Dunn, $5.00; W. L. Austin, $5.00; L. W. Allen, $10.00; H. M. Abernethy, $5.00. Mount Holly R. F. D. 1: A. B. Cobb, $5.00; J. W. Schronce, $5.00. Charlotte: W. D. Wilkinson, $10.00; C. E. Keiger, $1.00. Charlotte R. F. D. 5: S. W. Beatty, $5.00; Miss Janie Beatty, $1.00; Miss Isabella Beatty, $1.00; Miss Susan J. Beatty, $1.00; Mrs. J. W. Hipp, $5.00; Mrs. M. E. Beatty, $1.00; W. H. Wilkinson, $1.00; T. A. Wilkinson, $2.00. Paw Creek R. F. D. 10: J. W. Pettus, $2.00. Spencer: Friend, $2.00. Salisbury: E. McHose, $2.00. Mount Holly: Misses Ida, Era, May, Lizzie Kale, $4.00; Mrs. Mamie Holland, $10.00; Total, $254.00.

Cash.

C. E. Keiger, $1.00; J. W. Pettus, $2.00; W. H. Wilkinson, $1.00; Mrs. M. E. Beatty, $1.00; Mrs. J. W. Hipp, $5.00; Miss Susan J. Beatty, $1.00; Miss Isabella Beatty, $1.00; Miss Janie Beatty, $1.00; S. W. Beatty, $5.00; A. B. Cobb, $5.00; D. G. Thompson, $1.00; Misses Ida, Era, May, Lizzie Kale, $4.00; Mrs. Mamie Holland, $10.00; Total, $38.00.

Paid on Former Subscriptions.

Robt. T. Sides, Concord, $1.00; W. T. Burke and C. S. Morris, Salisbury, $2.00; Mrs. W. A. Heitman, Lexington, $1.00; W. E. Johnson, Worthville, $2.00; W. W. Whitaker, Elkin, $2.00; F. L. Carter, Advance, $2.00; C. W. Snyder, Winston-Salem, $5.00; W. S. Wood, Thomasville, $1.00; E. H. Morris, Mocksville, $5.00; Mrs. Elizabeth Oakley, Greensboro, $3.00; S. M. Harris, Leaksville, $12.50; F. W. Perry, Winston-Salem, $2.50; Wagner & Whitaker, Winston-Salem, $1.00; W. J. Thompson, Norwood, $5.00; Dr. T. A. Hathcock, Norwood, $25.00; G. T. Kluttz, Salisbury, $25.00; L. C. Waldroop, Franklin, $2.00; H. B. Waldroop, Franklin, $1.00; Greensboro: W. F. Clegg, $12.50; C. C. Hudson, $12.50; F. W. Jackson, $3.00; Miss Pearl Jones, $5.00; J. W. Brady, $2.50; D. W. Bagley & Son, $1.00; Isham King, $1.00. Charlotte: W. E. Ledwell, $5.00; Total $140.50.

STARTING RIGHT IN SCHOOL.

By John Franklin Crowell, Ph.D.

A parent has just related her disappointment at the loss of the sense of order on the part of her sons, between the time they left home and the time they returned from school or college. The loss showed itself in the chaos that marked their student dormitory in contrast with the orderly arrangement of furniture, baths, clothing and athletic goods at home. At home each respected the other's rights; at school neither cared a whit where things were.

These changes seem to be the result of allowing the vogue of indifference to and disregard for order to override and set aside the habits of order—of carelessnes to overshadow system. Home-grown writers are overshadowed by the needs of collective abandon. The things that have cost infinite pains to perpetuate have been allowed to waste and reckon under the blight of swaggering pretense to freedom. The civilizing attainment of respect for doing things right yields at this point to the savage sense of letting things slip because it is easier to do so.

For this very reason the initial attitude of the student in entering upon his work is one of vigilance. He cannot fail if he be hard in his dealings with himself, to insist that what he has inherited from others will not be cast adrift, by him or her, in the first steps of self-government away from the parental control. Far more strict than they are at home should the student be with himself. Indeed the test of what a school does for one is possibly best reflected in the single element of capacity at self-mastery.

But what is the standard of self-mastery? There is none equal in its power and its scope to that of Jesus the Christ whose mastery began with himself and extended to his entire environment. With the mind that is in the Christ the secret of human power comes "without observation." It is there when it is needed; and it is eternally needed unless one would slip back into the chaos and confusion of brutish indifference to the things that stand between us and the nether world.

From the Field

Correspondence, Reports, Etc.

Notes and Personals.

—Rev. L. B. Abernethy, of Canton, is assisting in a meeting with Rev. D. F. Carver, at King's Mountain.

—Dr. J. D. Hammond has been elected to the Chair of Biblical Theology and Church History in the Methodist Training School.

—Dr. G. B. Winton has gone to Ardmore, Okla., to be pastor of the First Church there until the meeting of the Oklahoma Conference.

—The Senior Editor is spending a week with friends and relatives in Alexander and Caldwell Counties but will be at his desk again in a few days.

—The meeting at Centenary began last Sunday and we hope next week to be able to report good results there. Rev. D. M. Litaker, the pastor, is doing the preaching.

—Rev. J. Ed Thompson, of High Point, writes that they are in the midst of a great union meeting in the warehouse there and that Rev. Dr. J. E. Thacker, the noted revivalist of Norfolk, is doing the preaching.

—The revival meeting at West Market Church is still in progress. Large numbers attend the services and the pastor, Rev. E. K. McLarty, is preaching very strong sermons and great good is being done.

—Rev. J. W. Long, of Greensboro, who had been spending some time at his old home in Yadkin County, was in town last Saturday. Mr. Long reports that his mother's health is improved. She returned recently from Greensboro where she had been for some time in St. Leo's Hospital for treatment.—Elkin Times.

—The Sunday school annex of West Market Street church is to be completed by the first Sunday in October. The cost of the annex when completed will be $25,000, and will make West Market Street Church most adequately equipped. The annex will be used strictly for Sunday school and social purposes. Including the basement the annex has three floors. In the basement will be a dining room in which 750 people can be acommodated, a kitchen and a serving room. On the second and third floors are the Sunday school class rooms, being 18 in all. A new organ, which is really an extension of the organ in the auditorium of the church, is being installed, and is fully as large as its counterpart. The rooms on the second and third floors can be thrown open when necessary, making one large auditorium. These rooms will seat 1,200 people.

Bethel and Big Lick.

On the Fifth Sunday in July we began our meeting at Providence, continuing five days. Two professions, no accessions. Rev. G. A. Stamper preached six times. Bethel's seventy-fifth camp-meeting began August the 12th; continued seven days. Forty-six professions and reclamations. Seven joined the church. The preaching was done by Dr. J. C. Rowe, Rev. J. P. Rodgers, Rev. J. A. J. Farrington, Rev. A. M. Aycock, and Rev. R. A. Taylor. The third Sunday in August we began at Big Lick and continued five days with four professions and four accessions. Rev. Rufus Honeycutt preached three times. The Fourth Sunday in August we began at Lowe's Chapel and also carried on the meeting at Locust at the same time. As a result of these two meetings fifty-six people who come to the altar were converted, reclaimed or got the assurance that they were saved. Some came to the altar because they had some doubts as to their being saved, and prayed through to full assurance. Fifteen joined the church. Rev. G. W. Fink was with me in these two meetings and as a result of his preaching against cigarette smoking, several of the boys quit the use of cigarettes, and the two merchants of Locust have decided not to sell cigarettes or cigarette paper. So we cannot estimate what has been the conservation of moral, mental and physical manhood brought about by these meetings.

To sum up, there has been 108 converted or reclaimed and 26 have joined the church on profession of faith.

Through the courtesy of the ruling elders we held our meeting at Locust in Beulah Presbyterian Church.

Yours in His service,

S. S. Higgins.

Trinity College.

October 3rd is by the action of the Board of Trustees of Trinity College, set apart as a holiday. The day is called Benefactor's Day, and public exercises are held. A list of all the donations during the preceding year is announced. The object of the exercises is to cultivate the spirit of benevolence and to give recognition to the generosity of all who have made contributions to the institution.

The address on this occasion will be given by Mr. Thomas F. Parker, of Greenville, South Carolina. Mr. Parker is a mill owner and manufacturer of large business connections in the southern states, and he has been at the same time a pioneer in an important movement to improve the living conditions of mill operatives. He is at once a progressive business man and a man of ideals—a rare combination anywhere and at any time. Welfare work first begun on an adequate scale by Mr. Parker at his Monaghan Mill in Greenville, S. C., has now extended to most of the better mills in the manufacturing district of northern South Carolina and has even spread outside that state.

Trinity College is in the midst of an industrial community and Mr. Parker will doubtless be welcomed by a large audience. Everybody is invited to hear him and especially all who are in any way interested in manufacturing and industrial conditions in general.

Laymen's Work in Morganton District.

Presiding Elder Hoyle, together with the pastors and lay leaders for six charges in Burke County, met in the first Methodist Church of Morganton, Wednesday, September 21st. The object of the meeting was the organization of the laymen and to make them as much as possible responsible for the Conference collection.

The following resolution was passed: That each pastor see to it that the lay leaders canvass the entire membership of each church, solicit contributions to the conference collections and report to the preacher before November 1st.

Other executive laymens meetings will be held in the district during October.

D. F. Giles.
Assistant Lay Leader.

A Good Revival.

I recently assisted Rev. W. F. Elliott in a meeting at Rehoboth Church, Rock Springs Circuit. We had a good revival. Many were renewed in the faith, and strengthened in their spiritual life. Some were converted and added to the church. It was a real feast for me to be with those good people again, and to preach to them as I spent four pleasant years with them as their pastor. May the Lord's richest blessings rest upon them. I shall never forget their kindness Bro. Elliott is doing a good work and is in favor with the people I have never served a better, kinder people than those of the Rock Springs Circuit.

B. A. Yorke.

Cherryville Notes.

My notes from Cherryville Circuit are perhaps not so few as far between. At any rate I have not wearied your readers by the frequency of my writing. It may be the Advocate is suffering a little in this country because so few notes or news items appear in the paper about it. This may be the fault of this writer, the editors of the Advocate, of the people, or all of them, because none of them so far this year seem to have said anything about it.

"Brother, do you take the North Carolina Christian Advocate?" "Not now. I used to take it, but I stopped it. I never see anything in it from about here." People like to see in the paper from abroad something of what is going on about home.

Since my notes last winter "from Gold Hill to Cherryville", I have been going the accustomed rounds, preaching on Sundays from two to three times a day, and for the past two months or more day and night for nearly seven days in the week, with Wednesday night prayer meetings and a few funerals thrown in. During all the year I have not missed an appointment. Two or three times I did not preach. The weather was too bad for the people to go to church. During the last Quarterly Meeting one of the stewards said to me, "I never heard anything about this quarterly meeting until yesterday. You missed your last appointment." "No you are the man that missed. I was there. You were not." I grew a little weary by the close of protracted meetings, but I am not tired now.

Within the last three months I have held five protracted meetings, one for each church from six to eight days. They were all good meetings. No great demonstration, or excitement about any of them. The congregations kept up well at all of them, and were attentive and serious. All the churches were much quickened and strengthened. There were from one to three conversions and accessions at each one of the five churches. Ten in all were added to the church and thirty infants were baptized. And others will yet be added. We had no foreign help. I did all the preaching myself with little exception. J. Frank Harrelson, now a member of the Western North Carolina Conference, on trial, preached two or three times for me at each of my meetings at St. Pauls and Cherryville, and filled three appointments in my absence attending the meetings. And Brother Thos. H. Baxter, a lay preacher and exhorter of the Methodist Protestant Church rendered efficient service in my meeting at Bethlehem. Besides our presiding elder, Rev. J. R. Scroggs, came along in the regular line of his work, and gave us some wholesome preaching from Saturday to Monday in the meeting at Cherryville, the occasion of his fourth quarterly meeting for the circuit. The meeting in Cherryville, while it was a good meeting and lasted longer than the others, was the least satisfactory of any of them because we were much interrupted, almost from start to finish by bad weather and we did not have the full attendance and co-operation of the church.

This has been a year of great advancement of everything except money. God has opened the windows of heaven and poured down blessings upon us until there is hardly room to contain them. But still we are much behind in all of our collections, but the hope is generally expressed that they will be rounded up in the final report.

Cherryville circuit is a good and growing charge. There are many good and consecrated young and old men and women in all the churches, who are loyal to the church. They are taking a more active interest in the Sunday school work, developing and training the boys and girls into Christian men and women. And that is the way to make the church prosper and succeed. It has come to pass that if we gather Christians into our Methodist fold, we must first rear and train them. "Go teach"—make disciples or Christians—"of all nations". That includes our children and here the great effort of the church should be spent.

The circuit is located in a healthy country. People get sick and pass away from here as they do every where else, but many of them are healthier and grow much older than most people in other sections of the country. I have attended the funeral services of quite a number of very old people during the year. And there are many old men and women who are above the octogenarian, and well nigh up to the centenarian age. They believe in protection against disease and death, especially protection against the destruction of life and property by electricity. It is a common sight to look at from six to ten lightning rods or spires adorning the tops of cottages and other houses as you ride about the country.

Cherryville is a progressive little town of about 2500 people in and about the corporate limits, situated on the Seaboard Air Line Railroad about midway between Lincolnton and Shelby, but for the past year has made very little progress. This has been a hard year for the town. It has a good graded school, a roller mill, six cotton factories, a national bank, and fifteen or more stores, besides other industries, with three churches, the Methodist, Baptist and Lutheran. But with one exception all the factories have been shut down most of the time this year, and that one has not run all the time. None of them have been running at night. That has thrown many out of employment and put a great deal of money out of circulation.

The Methodist Church in this town and country for several years past has been an experiment, doing partly missionary work. The Missionary Baptists and Lutherans have largely preoccupied the town and country, but Methodism has been planted and has taken deep root, and now occupies a position abreast with either of the other denominations, and it is the expressed desire and hope that it will soon be able to go forward alone, without any aid from the Board of Domestic Missions.

James Willson.

Have you ever thought how much better it is to read for a purpose, and don't you want to do some better reading this winter? Have you ever looked into the Bay View Reading Courses? You would like them, and maybe a club could be started; or if you have one, that this superior work would appeal to it as better than ordinary plans. Behind it are seventeen years of success, and thousands are taking it up. J. M. Hall, Boston Boulevard, Detroit, Michigan, is the one to address for circulars.

Davenport's Good Fortune.

Mr. T. W. Birmingham, Director of Music in Davenport College, gave up a position last spring as Director of Music in Scio College in Ohio. At that time the Trustees of Scio College made a determined effort to keep Mr. Birmingham but he decided to come to Davenport. A few days ago the President of Scio College wired Mr. Birmingham that if he would come back to that College that they would pay him just twice what he is getting here. Mr. Birmingham refused to consider the offer because of his contract with Mr. Craven for the year. Davenport has been in great good fortune to have the service of a Director who ranks with the best in America. In this connection it is a matter for congratulation that we have here in Lenoir musical advantages which rank with those of the Cincinnati Conservatory of Music. Mr. Birmingham is specially endorsed by the Director of the Cincinnati Conservatory and any work done by him here will receive full credit for resident work at the Cincinnati Conservatory. The Cincinnati Conservatory is ranked today as the best in America.—Lenoir News.

Baltimore.

Are you or any of your friends coming to Baltimore?

Trinity Church is in a position to help you and will be glad to do so.

Are you a student seeking a desirable boarding house?

Do you wish to rent or purchase a home?

Are you seeking a position?

We have a thoroughly competent committee for each of these departments that will take pleasure in serving you.

If our ministers will notify us when their people come to Baltimore we shall be glad to look after them.

Address, Trinity and Calvary M. E. Church, South, corner Madison Ave. and Preston Sreet., Baltimore, Md.

THE LIFE GLORIFIED.

Dr. Bonar once said that everything before the true believers is "glorious." The kingdom we are going to inherit is glorious; our crown is to be a "crown of glory;" the city we are to inhabit is the city of the glorious; the songs we are to sing are the songs of the glorified; we are to wear garments of "glory and beauty;" our society will be the society of the glorified; our rest is to be "glorious;" the country to which we are going is to be full of the glory of God and the Lamb. There are many who are always looking on the backward path and mourning over the troubles through which they have passed; they keep hugging the cares and anxieties they have been called on to bear, and are forever looking at them. Why should we go reeling and staggering under the burdens and cares of life when we have such glorious prospects before us?—D. L. Moody.

KENTUCKY LETTER

I know you North Carolinians are much concerned for the safety of your Bishop while he is over here on the "dark and bloody ground" but I can say for your relief and comfort that he has conquered the field. All "Winchesters" are stacked, the "Night Riders" have taken to the woods, and he is monarch of all he surveys. He has completely captured our Conference as I knew he would. His daily morning talks in connection with the devotions, his addresses on the occasions of the missionary and educational meetings, have all been up to his usual high and masterful order. The brethren unite in saying we never heard it after this fashion.

He is presiding like a veteran.

Business is being dispatched orderly and without undue haste. The usual reports of the preachers except in the case of the under graduates are being omitted and thereby time has been saved for the consideration of reports of committees and other important interests. This is Saturday afternoon and the business of the Conference is about completed.

The appointments remain to be read but the brethren feel that their interests are in the hands of a brother seeking with Godly wisdom to do his duty by them and the church and there is no undue solicitude on this point. Bishop Kilgo will have to be careful; he is able and he is willing, and we are not as considerate of such men as we should be. He is liable, like some of our illustrious ones, who have gone before him, to be prematurely "done for". I hope, in order that he may have a long and useful ministry in his high office that he and the church may exercise a sensible prudence in the exercise of his ministry.

Our Conference has had a good year. Not all that it might have been but there is the note of encouragement all along the line and a spirit of determination for better things during the coming year.

A movement was set on foot today to provide homes for our superannuates and one has already been offered by our church at Versailles. This is a laymen's movement.

Your own Dr. Ivey has also been among us, preaching for us a most helpful sermon one afternoon, and representing our general organ, the Christian Advocate. Our preachers are much pleased with the Advocate under his editorship and they told him so.

I am beginning to sorter feel at home again in my old Conference. Quite a change had taken place in the few years of my absence, tinging my joy with sadness.

Love to my friends of the "Old North State."

Excuse haste but I thought you might not object to a line concerning your (our) bishop. We broke him in and hence shall feel some sense of ownership in him.

G. W. Crutchfield.

Harrodsburg, Kentucky.

PRESIDENT FEW SPEAKS.

Dr. W. P. Few, President of Trinity College, delivered the first address of this school year to the student body in Craven Memorial Hall on last Sunday evening.

His subject was, "The College and Symmetrical Life." He said in part:

"This passing from one extreme to another in human history, this spiritual ebb flow, of which the growth of Christianity itself shows abundant illustrations, seems to be an essential part of our human nature. It has been hard for the generations of mankind and for all except rare individuals in every age and country to comprehend a religion of all life.

Students of Trinity College, men and women of this hopeful aspiring generation, if we ever come to understand the unity and the fulness of life we must thereby get a higher conception of the dignity and essential greatness of man's estate, a finer conception of the entrancing beauty and glory of the physical world in which we live, and a deeper sense of the inscrutable mystery of all things. As I conceive them, these are the three lesosns most important for us to learn. The first one will make us feel that life is worth while, that it pays to struggle to be the noblest we can be; that"This age is right in the main; that acquiescence vain." The second will make us more in love with all that is good and beautiful, will make us sacredly dedicate our lives to the finer things of the mind and of the spirit. The third will make us modest, patient, humble, wil cause us to bow our heads in silence before the awful mysteries of life and death, and will lead us to seek diligently with tears for every help, human and divine that will guide us through the wilderness of the world.. No one people has ever at one time been thoroughly schooled in these three great lessons of life. The Hebrews and the Puritans knew the first; and the result was a stability and righteousness that have been the salt of the earth. The Greeks in their prime and the Italians of the Renaissance knew the second and the result was a literature and an art that have ennobled and glorified our kind forever. The mystics of the middle ages and the devouter souls of all times have known the third; and the result has been a feeling after God and unearthly things that has saved men from materialism and flat despair. If along with our American turn for practical affairs and our Anglo-Saxon stability and sobriety of judgment we could put into our national character three lessons that are a part of a comprehension of the fullness of life—these three, a higher conception of the dignity and essential greatness of man's life, a finer perception of the beauty and glory and poetry of the world, and a deeper sense of the inscrutable mystery of all things, we should yet have in this country of ours the fullest, completest, and richest life ever lived in the world.

THE WITHDRAWN LIFE

On the above subject Dr. Plato Durham, of Central Church, Concord, spoke at the Y. M. C. A. in Charlotte last Sunday afternoon.

We copy from it the following:

The twentieth century demands men who can think and think through to the vital heart of things. It will smash to atoms every little house that we have builded to shut us off from our brother. It may not come as union of denomination but as merging of them all into a unified force.

Discussing the subject of reading, the speaker said he feared the people of today have lost their power to sit silent and reflect in the presence of the world's great intellects. Reading is the power of soul communion with all the great souls of all time—a power which spans intervening centuries and leagues of land or sea. "That power most of you have denied yourself."

The quiet and peace of the family at night, the father and the mother with their books and the children gazing into the blazing fire upon the hearth was declared to be the highest peace which comes to men, and yet the busy man of today is depriving himself of it because he believes he has not the time to take away from his business to spend awhile at home.

It is essential that a man have the power to commune with himself. If you will walk quietly along a country lane with the brooding gold of autumn all about you will hear the voice from your soul crying, "I revolt against this world in which you have chained me. I rebel against its narrowness, its littleness, its unworthiness." You will hear, if you listen, your own soul rebel against every sin every uncleanness, every idleness.

A man can know God only in the silence. Why that is true we do not know, we only know that it is. In the language of the now lamented Professor James: "God comes to you and me through a mysterious subliminal door and only he who keeps it open and listens can hear the footsteps of his God."

NINETEEN THOUSAND MISSIONARY COMMITTEES.

C. F. Reid.

Few realize the far reaching effect of the action taken by the General Conference at Asheville in regard to the Laymen's Missionary Movement In point of authoritative recognition and provision for universal adoption of its methods, that action places the Methodist Episcopal Church, South, in the very van of the Movement.

According to the legislation above indicated, Bishops holding the Annual Conferences will ask "Who is elected Conference Leader?" Presiding Elders holding the District Conferences will ask "Who is elected District Leader?", and holding his Quarterly Conferences he will ask "Who is elected Church Leader?"

The preacher in charge in holding his Church Conferences will ask "Who are the Missionary Committee?"

The Annual Conferences and most of the District Conferences will probably also elect Vice-Leaders.

In the M. E. Church, South, we have forty-nine Annual Conferences, three hundred and six Districts, nineteen thousand one hundred and thirty-six church organizations. The Church Committees will usually be composed of from five to seven members, say an average of six. Therefore the immediate effect of carrying out the requirements of our Discipline will be the election of at least 49 general officers, 306 staff officers, 19,136 line officers and the mobilizing of a vast army of 115000 laymen, pledged to the great cause for which the Laymen's Missionary Movement stands. Now what do you think of that? To this writer it appears that had the Laymen's Missionary Movement in our church done no more than officially set to work so large a per cent. of our membership with a purpose so Christ-like it would stand amply justified.

But many of our pastors will probably follow the wise example of Dr. A. M. Hughlett, of Parkersburg, W. Va., and enlist from twenty to fifty volunteers for the every member canvass, which will very largely increase our working force until we shall become a mighty, on-going, rejoicing and triumphant Church, making the waste places at home and abroad blossom as the rose.

The possibilities indicated above are inspiring, but after all, we remember that we are laymen, thoroughly imbued with an intense loyalty to our Bishops, our Presiding Elders and Pastors. It is to them we look for intiative and guidance, without them we would not move, we cannot move effectively. We stand at "attention", and when from them the command "Forward March" comes ringing down the line, the music of the fife and drum will be heard throughout our borders.

A Wholesome Tonic
Horsford's Acid Phosphate
Quickly relieves that feeling of exhaustion due to summer heat, overwork or worry.

The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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DORMITORY FUND.

Subscribed to date.....$200.00

If you have not a Junior League you need one. Have you thought seriously about organizing?

The president of the Gastonia League sends the name of the secretary and adds, "We are keeping up the League work fairly well."

Has your chapter decided upon the amount you will pledge for the dormitory? If so, write us, so we may report through these columns. Do you wish to have the matter more fully explained? Then write us for information.

We are again reminded that the next box for the Children's Home is due on Monday after the fifth Sunday in October. We believe many will send boxes who have not done so in the past. If it is impossible to send a box of supplies can you not send a Bible?

Our Leaguers will learn with regret that our President, Rev. R. E. Atkinson is a surgical patient in the Long Sanitarium at Statesville. Let every Leaguer who reads these lines pray earnestly that he may be speedily restored to health and permitted to return to his home and family and resume his beloved work.

The following thirteen rules for a good Christian as set forth in the Epworth Era are repeated here with a hope that they may prove useful to the new officers entering upon their duties.

1. He must be willing, like Moses, to follow God and lead the people.
2. He must be attentive like the boy Jesus, so that he may have new visions and understanding to lead others.
3. He must be obedient, like Samuel, to every call, ready to answer, "Here am I", and then grasp every opportunity for the advancement of his department.
4. He must be fearless and truthful like the prophet Micaiah, who said: "What the Lord saith unto me, that will I speak."
5. He must be trustful, like Job, to declare: "Though he slay me, yet yet will I trust in Him."
6. He must be persevering, like Nehemiah, who by prayer and continuance in the work fortified himself against the enemy.
7. He must be brave, like Daniel, to stand by his principles.
8. He must be determined, like Zaccheus, to see Jesus and like Jacob, who cried: "I will not let thee go unless thou bless me."
9. He must have faith like the centurion of whom Jesus said: "I have not found so great faith, no, not in Israel."
10. He must be prayerful like Solomon, whose petition was: "Give therefore thy servant an understanding heart to judge thy people."
11. He must be grateful like David, who said: "The Lord hath done great things for us whereof we are glad."
12. He must be scholarly like Paul, who said: "I delight in the Law of God."
13. He must be godly like Nathaniel, of whom the Master said: "Behold an Israelite indeed, in whom is no guile."

"One of the must valuable of the missionory devices of the young people's movement is the Mission Study Class." Now is a good time to organize and we hope that many Leagues will take up this work with a class of from five to fifteen. Remember small classes are most successful. "Work intensively with a few," and again, as in League work, we urge that no one wait for trained leaders. If such an one is available, it is well, if not, the text and reference books are so admirably suited to class work that a "teacher" is not a necessity and a leader can find the necessary help without previous training. The various courses are interesting as any romance of ancient or modern times:

The Uplift of China, tells in a graphic manner the story of the needs of "China's Millions."

Sunrise in the Sunrise Kingdom teaches us more of our plucky little Japanese friends, of their trials and triumphs and their present needs.

The Moslem World carries the student through the mazes of the fanatical beliefs of the devout followers of Mohammed, who represent one seventh of the present population of the world.

Korea in Transition treats of the country and customs and religions of a people as quaint as those of the New Testament times, a people two thousand years behind present day methods and thoughts and actions being rapidly modernized and Christianized through the forces that have been brought to bear upon this little "Hermit Kingdom" since it came to the notice of the nations through the agency of the Russo-Japanese war.

Missions in South America teaches us unheard of things about our "Next door neighbors" who are living under the blighting influence of the Cathlicism of the Middle Ages, our neighbors so long neglected—whose "Christ of the Andes" has so utterly failed them.

Advance in the Antilles, just from the press, sets forth facts that truly are stranger than fiction, concerning our very nearest neighbors, who are also oppressed, ground down, by the tyrannical yoke of a Roman Catholic priesthood, as debased and degraded as can be found on our Globe. Let us have classes that we may learn more of the needs of all these who are included in the "every nation" to whom we are commissioned to go and preach the Gospel of Christ.

St. Louis Lady Cured of Eczema.

5639 Vernon St., St. Louis, Mo.
I have had Eczema for four years, and have tried everything possible to cure it, without success, until I tried Tetterine. Your medicine has cured me after six months' trial. Miss A. B. King.

Tetterine cures Eczema, Itching Piles, Ringworm, Dandruff and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.

HOW TO GET RID OF CATARRH.

A Simple Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write immediately.

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.



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Finished by the Noon Hour . . .

Almost too good to be true?

Not at all, thousands are doing it by the use of—

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By their help you save clothes, time and labor. They act by dissolving the dirt, and they relegate the back-breaking washboard to the woodpile.

Ask your grocer for a 5-cent package and demonstrate its value yourself—next Monday.

"HURT NOTHING BUT DIRT."

5 cents all grocers



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That Organ—
You Should
Buy It Right
From the maker who makes organs right.
If you have the money; if you're raising it, or only planning—write for helpful suggestions.
ESTEY, Brattleboro, Vt.

Our Little Folks

A CHAMBER CONCERT.

I sat alone in my chamber looking out on the moonlit garden one warm evening in September. The field orchestra was tuning up when suddenly was startled by the rasping of a tiny fiddle close beside me. I looked all about, and presently I spied the little fiddler on my jacket, which hung over the back of a chair near the window. A small ghost of a musician he looked, with the moon turning his coat to silvery white. Quickly and silently I lit a candle and crept softly toward my guest, fearing he would take wing and depart out the window in fright. No, indeed; the candle light seemed to inspire him, and he stood up and fiddled away with all his might. He kept perfect time with his brothers and cousins in the garden and in the fields, as far off as he could hear them. And the manner of his fiddling! O, how I wish all my little friends could have been present at that concert!

You know the snowy tree cricket has wonderful gauzy wings with heavy cords running crisscross over them. When he is going to fiddle he raises his wings till they stand upright on his back and look exactly like a dainty gauze fan. The cords or ribs, in one wing are his fiddle strings and those in the other are his bow. To make his music he passes one wing back and forth across the other as rapidly as possible. To the spectator it looks as if he were opening and closing his fan.

Our little musician loves raspberry and blackberry bushes, not, as you might suppose, for their luscious fruit, but because their stems make such snug craddles to hold crickets' eggs. The farmer does not enjoy being serenaded by these small musicians, for the more of them there are, the worse it is for the berry crop. Our friend has a cousin, also a snowy tree cricket, who is a whistler instead of a fiddler, but they play charming duets together when nights are warm and still.—Boys and Girls.

GRANDMA'S HELP.

"Grandma, won't you help me a little?" asked Freddy. "I don't want to go to school this afternoon, and if you ask mama she'll let me stay at home. Somehow I don't feel like going to school."

Now Freddy never dreamed that grandma would help him; but he was very anxious to stay and play with his new dog, Ruffles, so he thought there would be no harm in asking. He was very much surprised when she said at once: "Why, certainly, Freddy, I'll help you. I'll ask her as soon as I get a chance."

"Goody! goody!" cried the little boy. "I know now she'll let me." Then he stopped laughing suddenly and tried to look as if he really was in pain, so that mama almost had to laugh when she came into the sitting room.

"Mamma, mamma, may I stay at home this afternoon?" he asked with a little whine in his tone. "I don't feel like going to school."

Before Mrs. Osborne could say a word grandma laid down her sewing and said: "Now, Margaret, do let Freddy stay at home this afternoon. Remember, he is only a baby, and gets tired of the long hours. He is such a little boy to stay in school a whole afternoon!"

"I—I guess I'd rather go," said Freddy.

"Why, dearie, I think you'd better stay here," said his grandmother. "You are your mamma's baby; and she surely won't make you go when you don't feel well."

"I'm better now," said Freddy, taking up his cap and book. "I want to go real bad, mamma."

And if you'll believe it, every time after that when Freddy was lazy or wanted to shirk things grandma always helped to plead for him. She was always reminding mamma what a little fellow he was, and how babies could not be expected to do much, until Freddy stopped whining and wanting to slight his tasks.

"I don't like to be called a baby, mamma," he confided to his mother one day; "I wish grandma wouldn't do it."

"Then you must show her that you are not a baby," said Mrs. Osborne. "She wants to help you, son, when you whine and are lazy."

"That doesn't help me a bit," said Freddy. But when he grew older he found that grandma really did help him to make of himself a manly boy, who was able to do his share of work at home and at school, and who needed no one to make a baby of him.—Hilda Richmond.

THE MURDERED BLUEBIRD.

The bluebird was happily flying about the yard, dropping down into the grass for a worm and darting through the air in swift pursuit of a flying bug.

Joe watched as she made her captures and flew twittering to her nest in a box nailed to a long pole on the garden fence.

Her young ones held open their gaping mouths and chirped frantically for each tit-bit.

Joe was fascinated by the swift flight of the mother-bird through the air. He decided finally it would be great fun to see how near he could send a stone without really hitting her with the aid of his sling-shot.

He tried it several times, and was greatly delighted to see the bluebird turn swiftly and dodge the stones as they whistled through the air. Joe continued his sport till at last the bird became accustomed to the stones passing by her, and no longer dodged them.

A grasshopper flew by, and the bluebird darted after it with a swoop.

Joe fitted a smooth pebble in his sling, twirled it round his head, and sent the missile humming in her direction.

The whistling pebble struck her upon the head with a crack. Over and over she turned till she fell at Joe's feet with a thud, gasped once or twice, and lay still; and as Joe stared at her body in horror he heard the young ones in the nest crying loudly for their mother, who was not long overdue.

Joe is a grown man now, and has boys of his own, and whenever he finds them shooting or trapping the birds about the house, he tells them the story of the bluebird.—Selected.

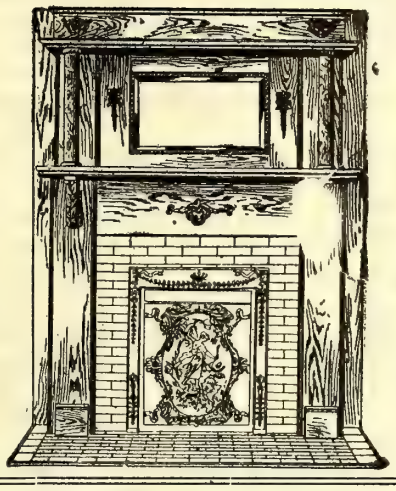
WHEN DID YOU FAST?

When you joined the Methodist Church, you promised to fast and pray on Friday before each Quarterly Conference.

Each pastor promises to remind his members of this duty.

Where are we? A. D. Betts.

Greensboro, N. C.



Hardwood Mantels
THAT PLEASE
Grates and Tiles
THAT HARMONIZE

Get Our Catalogue. Free to those who are interested.

Odell Mantel Co.,
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GREENSBORO, - - - N. C.

New Remedy for Indigestion Digests What Stomach Cannot.

W. L. BROWN, DRUGGIST, OF JACKSON, MISS., DISCOVERS INGREDIENTS THAT COUNTERACT STOMACH GASES.

DIGESTIT - - "It Digests."

You sit down at a table groaning with choice foods and wines. You can't resist the rich soup swimming with grease bubbles. Then comes the roast, game, daintily fried potatoes, salads, vegetables, etcetera. You finish up with delicious plum pudding and fruit cake. Then on top of all this comes strong black coffee. You've had several glasses of wine too. Can you blame your poor overloaded stomach for Kicking at the mixture and the quantity? Some people eat this way three times a day. Then they wonder why they have stomach gases, indigestion, sour stomach, headache, chronic dyspepsia.

Now's the time for Digestit—just two little tablets and the stomach will feel fine. Fermentation will cease. Poisonous stomach gases will go. Digestit aids Nature and gives the stomach a chance to do its natural work. It not only digests all the undigested food but creates a healthy, normal appetite. If used regularly, Digestit will cure the most chronic stomach troubles and make your out-of-order stomach like new.

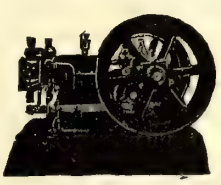
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE FIRST RESPONSE.

The first response to our request for communications for our columns comes from Mrs. John Anderson, from Bethlehem Auxiliary. Mrs. Anderson's article is both encouraging and suggestive. The rapid growth of this one demonstrates the practicability of having a flourishing society in a country church; also the reasonableness of our aim to double our membership this year. We shall expect to hear again and to hear of still greater things, from these earnest progressive workers.

The article also suggests questions that might be discussed with profit. There will be those who will see them—who will be first to write?

REPORT, BETHLEHEM CHURCH, REIDSVILLE, N. C.

I have been requested to write a letter to our page in the Advocate and tell of our work at Bethlehem, a country church in the Greensboro district, Wentworth circuit.

Our District Secretary, Mrs. Blanche Carr, of Greensboro, organized our Woman's Foreign Missionary Society Oct., 1909, with sixteen members, thirteen active and three honorary members. At our first meeting in November we adopted the "Win One" plan, or for each member to try to gain at least one new member during the year.

We have been organized now just ten months, and are proud and happy to say that we have already doubled our membership. We now number thirty-two—twenty-two active and ten honorary members. As we have no Young People's or Juvenile societies in our church we have taken in three children and when we get a sufficient number, hope to organize a Juvenile Department with a competent lady manager.

We have a most faithful president, Miss Maud Moore, one who is in love with the work of missions. In fact most of our members are ever ready to do all that is asked of them.

We meet once a month in the home of some member, and for a country society we have a very good attendance. But we do so want every member to not only feel it her duty but her highest privilege to be present at every meeting.

At our monthly meetings we follow, in a general way, the programs given in the Woman's Missionary Advocate. We sing missionary hymns and have missionary readings. We have also taken up the study of Korea. Our meetings are full of interest, earnestness and enthusiasm, and each time finds us more anxious to do more in this great work of our Master.

We are honored by having as members our presiding elder and pastor and wife.

At the annual meeting in June we were asked to pay $25.00 pledge money.

In order to raise this money each member was asked at the July meeting to make a quilt square of sixteen blue and sixteen white blocks, and to try to get the name of some one on each white block at ten cents per name. This plan has been heartily entered into and by our next meeting we hope to have raised all our pledge money and also finish the quilt and send it to the Children's Home at Winston when our pastor goes up to Conference in November.

Try this plan, readers, if you are having any trouble raising pledge money and see how easy it is to get.

Our dues are all up in full and some have contributed to the Conference Expense Fund and Retirement Fund.

We are planning a Missionary Rally Day to be held in the church some time in October. We hope much good from this all-day meeting.

While we are young in the work yet, and are not doing great things, still we are striving to go forward, for we do so want to have a part in carrying out the blessed command of our Master.

Pray for us that we may be able to do something in His name.

LETTER FROM MISS RICHARDSON.

Dear Mrs. Petree:—Your request for letters from Miss Cuttle and me to be read at your "Annual" came too late quite, for us to reach you by June 2-6. In writing it is always best to allow five weeks for a letter to reach us and as long for the answer to get to you. Sometimes letters have reached us from the Eastern States in four weeks, but it is not safe to depend on that length of time. Then, too, after your letter reaches us we may have to wait a week or more for an outgoing steamer. So much for explanation.

We are increasingly grateful to the Board and you for sending us Miss Tuttle. God seems all those years to have been getting her ready for the place she is now so ably filling. All three of the ladies sent us last year were of God's own choosing, we feel sure.

We are at present in the midst of a gracious meeting. It is being conducted by the teachers of the school, (all ladies but one). The Spirit is having His way in many hearts. We are praying and expecting that there will not be an unbeliever in the school when the meeting closes. How I wish you might step into the meeting some evening. Five young women have already given their names for church membership and we believe this is but the beginning. School closes for our two months' summer holiday in just four weeks. There are only two graduates this year. They are both expecting to teach—one I think may try for the government examination with a view to going abroad for further work, probably in one of our Eastern Colleges. I wonder if you have ever met the young woman (Miss Lok) from McTyeire, who is studying at Randolph-Macon. She is a fine woman. So many Chinese are going to foreign countries for special study. The government has even begun sending young women. Four of our Methodist girls are there now, sent by the government. Many others are there but they have been sent by their own families or friends. I should think it would be a great inspiration to the missionary societies at home to meet some of these young people in order to see how very like ourselves the Chinese are. McTyeire is crowded—144 pupils. We are now looking for land in the country on which to build the Allen Memorial. When that building is erected and our college opened then this building will be kept for primary and preparatory work only, which will enable us to receive a much larger number of students than is at present possible. I hope to be home next year and lay our plans before the Board, though my going is not yet definitely decided. While in many parts of the empire there is a spirit of unrest and sometimes even riot still the work of setting up the Kingdom goes on and we have everything to encourage us.

Our American papers are so sensational and filled with exaggeration that it is almost impossible for you you on that side of the water to get any real idea of the conditions of things.

I never forget West Market nor what for His sake you are doing for me. We are workers together with Him.

With love, most sincerely,

Helen Lee Richardson.

ISOLATED FOR TWENTY YEARS.

To be isolated for a year, or even a month of a week, would seem to the most of us an eternity, to say nothing of being isolated for twenty years. Here is the story of a man that was practically isolated for twenty years, whose name is (for convenience) Mr. Smith.

Mr. Smith owned a little farm, located about eight miles from the nearest town, or market, and whenever he "went to town" it was a whole day lost, not only for himself, but for his hands on the farm, because he had to use the horses in going to town. Consequently, he seldom ever went. Rear after year he lived a secluded life, raising just enough on his farm to make living possible for himself and family, never realizing for a moment what was going on all around him in the outside world. He knew nothing of the improved labor-saving and money-making devices of recent years. He did not know what it was to have a neighbor. His existence was on of gradual decline, the natural result of being cut off from his neighbors and other interests.

Now, bring yourself to realize the gladness and improvement in this old hermit when he finds himself in the midst of an enlightened world, surrounded by every comfort—just as the sun rays shoot downward from behind an angry cloud. How did it happen? No, it was not a transformation, nor the skilful work of a Magician—he simply put in a Bell Telephone.

Now, when he wants anything from town—he telephones for it. When he wants to know the conditions of the market—he telephones and finds out. When he wants to have a little social chat with a neighbor—he calls him up over the telephone and enjoys himself. The result is, that you couldn't buy his telephone, at any price, if he couldn't get another. No sir'ree—it has saved him money, advanced his social standing, give him pleasure and provided protection.

The rural telephone service offered by the Bell Telephone Company is so cheap that it will save you enough in one month to pay for it a whole year. Full rates and detailed information can be obtained by writing the Farmer's Line Department (Southern Bell Telephone & Telegraph Co., No. 19 South Pryor Street, Atlanta, Ga.

OUR FIRST FOR AFRICA.

Our church has been sending men and money to China, Japan, Korea, Brazil, Mexico and Cuba for some years. We have prayed much for Africa and paid nothing. We have had no mission there.

I am afraid for us to wait for the assessments to made for 1911. Some of us might not be here. Let us send our first donations now.

A. D. Betts.

Send to Rev. John W. Gilbert, Supt. of African Missions, 1421 Magnolia Street, Augusta, Ga.

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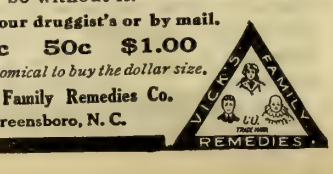
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

CHRIST CENTERED LIFE.

I said: "Let me walk in the field;"
He said: "Nay, walk in the town,"
I said: "There are no flowers there,"
He said: "No flowers, but a crown."

I said: "But the sky is black,
There is nothing but noise and din;"
But He wept as he sent me back—
"There is more," he said, "there is sin."

I said: "But the air is thick,
And fogs are veiling the sun;"
He answered: "Yet souls are sick,
And souls in the dark undone."

I said: "I shall miss the light,
And friends will miss me, they say;"
He answered me, "Choose tonight,
If I am to miss you or they."

I pleaded for time to begin;
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said: "My child, do you yield?
Will you leave the flowers for the Crown?"

Then into His hand went mine,
And into my heart came He,
And I walk in a light divine
The path I had feared to see.
—George MacDonald.

ENROLLMENT AT BREVARD.

The annual report of the president of Brevard Institute shows that school to be in excellent condition. The enrollment is now 131 and more are coming in every day. During the past year departments of lace-making and agriculture have been added and are now important features of the school. Three lots and two buildings have been purchased and will soon be available for the use of the school.—From Charlotte Observer, Sept. 24.

My Dear Sisters:—As I mail the Bulletins to you this week I am enclosing the list of subscribers to "Our Homes" in your town. These lists are furnished me by Mrs. Hammond, the new editor, who is very anxious not only to get new subscribers, but to retain all the old ones. Dear Cor. Sec. or Press Supt. who receives these lists, you will please turn them over at once to the local agents. I would send to them direct did I have a list of their names—requesting them to make diligent effort to secure each renewal one month before the subscription expires. This is in accordance with the plan outlined by Mrs. Hammond and will mean a saving of much time, labor and expense in the central office. I believe we can depend upon you to do this. Wishing each agent abundant success and the companionship of the Father in this work, I am,

Your friend and co-worker,
Effie Squires Nicholson,
Con. Press Superintendent.

Again this Press Superintendent rejoices in the bricks she can furnish this week, for the straw has been given again "by the court" and is of most excellent quality.

The union meeting of the Foreign and Home Mission Societies of the Waynesville and Asheville districts met with the Biltmore Church, Sept. 6th, 1910, with Mrs. M. J. Branner, of Waynesville, presiding during the morning services, and Mrs. H. A. Dunham, of Asheville, presiding dring the afternoon services. Mrs. Branner made a most interesting talk on "Who is Our Neighbor", making it very clear that it was the duty of the Christian to consider as his neighbor the foreigner who comes to our shores, ignorant of the great love of Christ and His forgiving love, and that through kind words and works, we can make the foreigner who cannot understand our own language, understand the real worth of Christian love; that kind words and deeds expressed in our daily lives to those around us, in all stations of life, were necessary in the life of the Christian if we were to fulfil our profession of Christianity. After this talk the enrollment of delegates began, and when completed showed delegates present from nearly every society in the two districts, Mrs. Neptune Buckner having been made secretary. Rev. G. H. Christenberry was then introduced, also Mrs. R. L. Hoke, the Conference Treasurer of the W. H. M. S. of W. N. C. Conference. Then followed the report of Mrs. H. A. Dunham, of the Asheville District showing a membership of 182 in that district, with $1,028.23 collected for local and connectional work. Mrs. Branner, District Secretary of Waynesville, read her report which showed 161 members in her district, and 826.-72 collected for local and connectional work.

Mrs. L. E. Fisher, of East Flat Rock, read a very instructive paper on the "Best Way to Organize Home Mission Societies," showing the great worth of first ascertaining or discovering the needs of the work to be done, and in interesting the women in the work. Mrs. A. L. Wiley in an impromptu talk carefully analyzed her reasons "Why I Am a Member of the Home Mission Society," stating that she saw the need of a welcome to strangers in the town and in the church, and that a cordial welcome to them often enlisted their interest in the church and church work; helping the mountain people to get on a higher plane, by instilling a desire for education and self-improvement; give assistance in the rescue work, which our noble women have started and are following up energetically; and calling especial attention to the work being done by our Brevard School, for those in need of help in securing for themselves an education. Our financial plans for the coming year were discussed and the observance of the week of prayer was stressed.

On the subject of "Securing New Members", Mrs. Stratton gave several very helpful ideas, particularly emphasizing the great worth of "conspiracy in calling," or in other words, a number of ladies on the arrival of a stranger in their church or community calling on that stranger at intervals of two or three days and extending a cordial invitation to church and to the society, telling her of the work the society is doing, and that her presence would add to the work and their pleasure.

The devotional exercises in the afternoon were led by Mrs. Turner, reading a lesson from the Acts of the Apostles "of the teachings of the Lord to Peter". Mrs. Dunham, District Secretary of the Asheville District, then took the chair. Minutes of the morning session were read and approved. Mrs. Potts of the Biltmore Society, then extended a most cordial welcome to the Union. Miss Guffin, city missionary in Asheville, then made a report of the work done, particularly in the tannery district and in the county home, showing that much good had been accomplished. She closed her talk by making a special plea for the work of rescuing boys in our city, and suggested the great need of a Juvenile Court and a reform school, so that boys apprehended in mischievous pranks would not be thrown into a common jail that is filled with criminal men who would become apt teachers of the boys in the ways of crime. Mrs. Trowbridge spoke very interestingly of the work being done by the Brevard School, among other things mentioning the fact that four girls were there to attend school that were working in private families to pay their board, but who had not yet made arrangements for the payment of their tuition of $15 each for the school term. At the close of her talk the various societies represented pledged the payment of tuition for these girls.

Mrs. V. L. Stone then read a paper on "The Duty of a Home Mission Worker in Her Own Church," which was so very interesting and instructive that the body unanimously requested the paper be sent to our church organ for publication.

At this time there was quite a little discussion as to whether children should be required to remain at all church services, the general opinion being that they should be required to stay for all services.

It is especially desired to call attention to the very cordial manner in which the Union was received by the ladies of the Biltmore Society, they making every effort possible to make all feel welcome and at home.

Among the resolutions adopted we print the following:

"Whereas, the subject of our children's attendance at divine worship has been brought to our minds, we, your committee on resolutions from the Home Mission Society recommend that each woman at this conference carry home the thought prayerfully, and give stress to the fact that our children are the future hope of the church, and that their best training lies in their church attendance."

The committee on temperance submitted the following interesting report which was adopted:

"It is with great joy that we note that our state is so far in advance in the temperance question, but we deeply regret the idea that is growing among us that our work is done and that we can sit still. We realize that the liquor powers are rallying their forces and we must also be vigilant.

"We deprecate the lax manner in which the prohibition laws are being enforced and we must earnestly urge our sisters to do all in their power to keep the temperance sentiment alive.

"We endorse the stand taken by our annual conference and also by the general conference in trying to prevent the shipping of liquor into our state and we pledge our hearty co-operation with our brethren in suppressing this monstrous evil.

"We commend the citizens of Asheville in the organization of the Law Enforcement League, and pray God's richest blessings on their every effort for the suppression of evil.

"We urge the Sunday School superintendents of the districts to make greater effort to enlist the young people in the work by laying special stress upon the temperance lesson of each quarter and by organizing temperance bands and thus impress upon them the need for their influence and their work."

Mrs. Neptune Buckner,
Recording Secretary.

NOTICE.

Miss Viola Cooper, Sec. of Mt. Airy District, wishes all Conference officials and others to address her for the next eight months at Rowland, N. C.

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Sauer's Extract Co., Richmond Va.

The Sunday School Lesson

FOURTH QUARTER—LESSON I—OCTOBER 2, 1910.

The Wise and the Foolish Virgins.
Matt. 25:1-13.

Golden Text—Be ye also ready: for in an hour that you think not the Son of man cometh. Luke 12:40.

A Parable for the Disciples.

We have been studying words of Jeslus in the presence of His foes. We have heard the parable by which He sought to rouse them to a sense of the real meaning of their hostility to Him. We have witnessed the conflicts as they tried in vain to discredit Him before the multitude. Now He is alone with His disciples. He is speaking to them of His coming again and of the great consummation of all things. He is speaking those words which are to stimulate and strengthen and steady them in the days when He is absent from them.

In this connection Jesus tells a story of ten young women who went forth to meet a bridegroom. Five wisely provided themselves with vessels of oil besides the oil which their lamps contained. Five thoughtlessly came with no provision for a possible delay. They all slept while waiting for the bridegroom. When at midnight they were aroused to meet him, the careless virgins were without oil for the renewing of their lamps. While they went away to buy oil, the bridegroom came, and with those prepared to meet him went into the house, where the marriage festivities were soon in full progress. The thoughtless virgins came at last to the door and sought admission; but they found the door closed against them. As Jesus told this story His thoughts were busy with the days when He would no more be physically present in the world. His Church would have a great hope of a day when he would be manifested in kingliness and power; but meantime life would move surgingly along. There would be all sorts of activities and all sorts of demands; and many professing followers of Christ would grow careless. They would have the lamps, the external indication that they were among those who were waiting for the great Bridegroom, but they would utterly lack that inner possession of devoted character which is as essential to a Christian as the oil to a lamp. For such as these among His followers and among all later disciples the parable of the virgins was related.

The Sleep of Those Who Were Prepared.

There is a fine sanity about this apocalyptic parable. All the virgins, we are told, slept while they waited. There was no indulging in abnormal excitement which kept them awake. There was no fervered intensity, even about the wise virgins. It was an important occasion. They saw that they were well prepared for it. They took its responsibilities seriously. Then, after all had been done which could be done, they went quietly to sleep.

Many Christians need to be taught the lesson of that fine normality which is expressed in the story of the sleeping of the wise virgins. There are people to whom earnestness seems synonymous with unnatural and fevered intensity. They cannot get a matter on their consciences without getting it on their nerves. There is something hectic about their devotion. If they had constructed the parable of the wise and foolish virgins, they would have expressed the difference by keeping the wise virgins awake while the foolish virgins slept. But Jesus, with that wonderful perspective which so constantly characterized His teaching, saw that the thing needed was not nervously intense Christians, but serious normal Christians. The wise virgins were very serious about their duty in welcoming the bridegroom. They did not go to sleep until they had provided against every possible contingency. But when ample provision had been made they did not torture themselves into wakefulness. They very sensibly went to sleep.

The Sleep of the Careless.

The foolish virgins did not sleep any more soundly than the wise virgins. But the foolish virgins went to sleep without making adequate preparations for the possible delay of the bridegroom. They were very thoughtless and careless. If the whole ten had been as inconsiderate as these five, the bridegroom would have been met by a procession of maidens with unlighted lamps. The offense of the foolish virgins consisted in the fact that they accepted an important place in a great social function, and then completely ignored its responsibilities. They were willing to be part of the procession which welcomed the bridegroom, they were willing to enjoy the feast which would follow, but they did not take the matter seriously enough to be sure that they would properly receive the bridegroom. Their whole thought about the event moved around the pleasure they would have, and gave no place to their obligations in their important place in the festivities.

There is all the difference in the world between the man who goes to sleep care-free after he has done the very best he can, and the man who goes to a deep sleep after living with no thought at all of life's serious demands. It would be a good thing if this second man were to become excited about his dangerous situation. One would be glad to see a fevered flush on his cheek as he insisted that he would have nothing to do with sleep until he had faced the meaning and the responsibility of his life and had done all that an earnest man could do.

The real thing to be anxious about is not the coming of the great Bridegroom—God Himself will provide for that in perfect wisdom. The thing to be anxious about is that we have done all we could do to be ready to meet the Master of our lives; and when we have settled our relation to Him and given ourselves completely into His service, we can sleep and rise night and day in quiet peace. Our sleep will not be the sleep of the careless.

The Things Which Cannot Be Given Away.

The wise virgins did not give of their oil to their careless friends. We have to think in the terms of the thing Jesus is speaking about in order to have the reason for this become perfectly clear. Jesus is thinking of the character of a Christian. This is the oil which is to feed His lamp and to keep it burning. Now a distinguishing feature of character is just this. It belongs absolutely to its possessor. It cannot be transferred. It cannot be given away. There is no surgery by which the character of an earnest man may be grafted into the personality of a man who is morally careless.

Here are men side by side. They belong to the same church. They work together in Christian enterprises. One man is so surrendering himself to Christ and the working of His Spirit that he is being built into true Christian character. The other is busy about the externals of Christian activity. He is careless about the inner things of motive and character. He carries a lamp, but he is not supplied with oil. The two seem very near together. In reality they are very far apart. And however much the man of Christian integrity may love his brother, he cannot give to him of his own noble character in order to fit him for the hour of destiny.

Jesus was very eager to have His disciples be more than carriers of lamps. He desired each one to possess that oil of personal Christian character which can never be exchanged from man to man, and which fits the possessor for every emergency.—New York Christian Advocate.

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There is an Edison Phonograph at whatever price you wish to pay, from the Gem at $12.50 to the Amberola at $200.00.

Every Edison Phonograph of every type plays both the regular Edison Standard Records, which render every kind of selection of the usual length, and Edison Amberol Records, which play twice as long, rendering all longer selections as originally meant to be played. *The Edison is the instrument that gives you the very best of all kinds of entertainment in your own home.*

National Phonograph Co., 149 Lakeside Ave., Orange, N. J.

The Farm and Garden

WHO IS THE SUCCESSFUL FARMER?

(Extracts from an address to this year's graduating class of Ohio University, by Dr. Washington Gladden.)

I may fairly assume that those among you who are to be farmers have been studying agriculture in the university, and that you have got some inkling of the need of mixing brains with husbandry. You surely do not need to be told of the manifold problems that wait for solution, in the reclamation of waste lands, in the improvement of the soil and its products, in the reforestation of the hills, in the "making the wilderness to bring forth and bud that it may give seed to the sower and bread to the eater," in socializing the countryside that the people dwelling there shall find the stimulation and the solace of good companionship and the opportunity of a rewarding culture.

If these aspects of your work as farmers loom large before your thoughts, if it is by these that your enthusiasm is aroused and your energies are directed, I am sure that you are in a fair way to become highly educated men. And this, I assume, is what you want to be. The main thing that you want to get out of this calling of yours for yourselves is a large, fruitful, noble manhood.

You expect, and you have a right to expect, that you will get a comfortable living out of your work, enough to eat and to wear; that you will have an attractive and beautiful home; and there is not much reason to fear that the man who puts brains and enthusiasm into the business of farming will not get as much as that out of it, or something more. But this something more is not your first concern. Your main question is not how large gains you can make, but how you can most fully and worthily express and realize your life in this calling you have chosen.

You have a neighbor, perhaps, who went into this business for the money there was in it and who has come to the end of his working life with a big balance in the bank, with a safe full of productive securities, with three or four automobiles and all the outward signs of abundance. But how has he done it? Te has skinned 1,000 or 2,000 acres of good land, leaving it perceptibly poorer than when it came under his hand; he has neglected all opportunities of self-improvement; he has pushed his interest with no regard to the welfare of his neighbors; he has sown broadcast as every selfish man always does, the seed of dissension and suspicion and ill will. Of course, in the process his own personality has steadily withered and dwindled. Most men, loooking at the balance in the bank and the contents of the safe, call him a successful farmer. Do you? If all men were such as he society would cease to exist and the earth would be unhabitable.

He furnishes you, nevertheless, an excellent object lesson of the kind of many you do not want to be. I trust that the sight of him may inspire you with the ambition to live in such a way that when your working days are over some one who knows you well may be able to say of you. "He is not a plutocrat; he is not leaving to his children an accumulation of stocks and bonds by means of which they will be able to live in idleness on the labor of future generations. But look at his farm. See the fertile meadows where once were swamps; see the new forest clothing the once-barren hillside; see the growing crops and fine farm buildings; see the splendid herd and flock that enrich the pastures; look at the records that tell of the fruits and grains he has developed, ofthe pests he has stamped out; his own farm will sustain four times as much life today as when he began to till it and every farmer in the land is his debtor.

"And see what he has made of himself. He is the brightest man in the country; these studies and experiments of his have been quickening his intellect and leading his mind out into many fruitful fields of knowledge and culture and all these gains he has been free to share with all his neighbors; if you want to know what kind of a man he is, ask them. He is the heart and soul of all neighborhood life; he has done more than any other man to promote good will and friendship in the countryside and to make it a pleasure place for men and women and boys and girls to live."

If something like that can be said about you when the end comes, then it will be clear that the foundations laid here in the university have been well built upon; that today's commencement was the bright beginning of a glorious career; that you have made yourself an example of a thoroughly educated man.

THE GREAT NEED OF THE SOUTH.

The farmer living North, South, East or West, who is working poor land is working land lacking in humus. This one thing, lack of humus in the soil, is the chief cause of the thousands of acres of poor land we have in the South, and if you will show me a sweet soil, well filled with humus anywhere in a section having average rainfall I will show you the good paying crops of the staples can be produced on such soil when it has been perfectly drained. Mr. Henry Wallace, editor of Wallace's Farmer, and one of the best informed agriculturists in America, when asked what, in his opinion, was the greatest need of Southern soils, replied: "Why your soils need humus." He never in all his life made a satement more full of truth, and every thinking and experimenting man who will test the matter will eventually arrive at the same conclusion. It is one of the fundamental truths that a rich soil makes well-to do "people," well-to-do people make a happy progressive community. Humus will make this rich soil, hence all over the humus-lacking sections wherever you may go, I say to you, get humus! And where you now have abundance in your soils, I urge you to so regulate your business as to keep up the humus content of that soil, or poverty will sooner or later come upon that land. Humus filled soils are alive in very truth, filled with little living bodies we call bacteria. The more humus the more millions of these bacteria, and every added million adds to the crop producing capacity of your soil. I know what I am trying to write, having had experience with soils of both classes and every grade between, as have all of you practical farmers. A great many of you are going to your merchant and assuming debts to purchase commercial fertilizers when you ought to go to your brains and set them at work devising cheap ways for getting humus into your soils. We in the South must give especial attention to this matter as our long, warm seasons and heavy rainfall are very destructive to humus. But by reason of this very fact of heavy rainfall and warmth of soil, we have the means within our power of rapidly growing vegetable matter, which in decay makes humus. If the South had today the humus in her soils that Iowa soils contain our farmers could beat that State by 50 per cent in corn production, and we are going to do it some day, but we older men won't see that day unless we get awake to this prime need of our soils. Every community in the South should have a live aggressive "humus club," have meetings every month or twice per month, and decide ways and means whereby the farmers could the most economically present their soils—two or three times per year—with a coat of vegetable matter to produce humus.

Some commercial fertilizers will need to be purchased to start humus production by the farmer having the poorer class of soils, but let the aim be humus and not "money crop." When purchasing the fertilizer for your corn put it down as a fact that the average farmer producing a "money crop" on the dead, humus-lacking soils of the South (or anywhere else) will gradually grow poorer, keeping company with his soil on the downward path. The most of us will need to make the humus producing crops pay their way as we go along, and to do this we must have some sort of live stock that we may be able to secure the food value of the plants before sending them on to their work of soil building. We are especially fortunate in that the leguminous crops—which are our most profitable soil builders because of their ability to add more nitrogen and humus—are also one of our very best food crops. The poor farmer cannot afford to neglect the food value of the crops as it alone will—in the great majority of cases, where the land is not too "dead poor"—pay the cost of production, and as the soil increases in fertility the value of the crop for food will be twice the cost of production; and as the soil grows richer the cost of production, of course, grows less, because we can cultivate a rich soil with less labor than we can a poor soil, and the seed needed to properly plant the rich soil is generally less than that required to seed the poor, hard soil.

Old men, young men, middle aged men, let's all get together, enlist the aid of the women and children, and start to work this fall to provide an abundance of humus for our Southern soils. We are all agred that it is our soil's greatest and most pressing need. —A. L. French, in Progressive Farmer.



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THE LAYMEN'S MISSIONARY MOVEMENT.

C. F. Reid.

St. Paul's M. E. Church, South, at Parkersburg, has a membership of 521. Under the old regime, the congregation was given about $60.00 a year for foreign missions.

A few weeks ago, Dr. A. M. Hughlett, the pastor, encouraged by a few earnest laymen, determined to put the methods of the Laymen's Missionary Movement into operation. A Church Leader and Missionary Committee had already been selected.

The ladies of the church were requested to serve a supper to which all the men were invited. After supper, a few earnest speeches were made, and it was decided that the congregation would undertake the support of a married Missionary.

Volunteers for an every member canvassing committee were called for. Quite a number volunteered, and the pastor selected others to make a committee of twenty-eight men. An early meeting of this committee was called and the members divided into teams of two. A roll of all the male members was then called, and as each name was read out, it was assigned to one of the teams on the basis of proximity of residence, business relations or some other special reason for access or influence. Canvassing cards were prepared, reading as follows: "Whereas, St. Paul's Church has decided to support a Missionary on the foreign field, I hereby pledge to that end.....cents per week, over and above my regular assessment for ordinary church and conference claims." Dr. Hughlett then selected and paired a large committee of lady canvassers and, in like manner as with the men, listed the women of the church on the basis of easy access.

A meeting of all the canvassers was held once a week, for the purpose of reporting progress and comparing experiences.

At the assembling of the Annual Conference, three meetings had been held. Eighty-one cards had been signed up for amounts aggregating $403.00 per annum. Dr. Hughlett reported that there were more than two hundred and fifty yet to hear from, and expressed great confidence that when the canvass shall be completed, more than one thousand dollars per annum will have been subscribed.

Dr. Hughlett said that when the plan was first proposed there was much disapproval and some open opposition, but that this had entirely disappeared. He said that there had come to the congregation a marked spiritual uplift that had been felt in the financial and all other departments of their church life.

Parkersburg is not the only place in the West Virginia Conference that has felt the touch of the Laymen's Missionary Movement. We shall soon hear more of the splendid achievement of U. V. W. Darlington, and the laymen of Huntington. This charge has already sent a check of $1,000.00 to the Board, and there is more to come. Under the efficient leadership of Levin Smith, the Movement is well advanced. Though a busy business man, he still manages to keep a strong, steady hand on the work. Under pressure, he takes the Conference leadership for another year, and S. P. Bell was elected Vice-Leader.

What a noble lot of men these Western Virginia preachers and laymen are!—big of body, big of brain and warm of heart. I wish the church at large knew them better and was more alive to the grand opportunities West Virginia offers for an investment that would soon yield dividends of incalculable value.

Harold, aged nine, came home the other day in such a state as to cause great perturbation in the household.

"Mercy!" exclaimed his mother. "How on earth, Harold, did you manage to get your clothes so frightfully torn?"

Harold assumed a vigorous air. "Tryin' to keep a little boy from being "licked," he exclaimed. "That was fine of you, Harold!" was the enthusiastic response of the parent. "And who was the little boy?"

"Me."—Harper's Magazine.

"The truth needs no crutches."

At a gathering of school children brought together at Mousehold, Norwich, to do honor to Edward VII., a writer in the London Daily News says one of the teachers was somewhat surprised to see a little girl in tears.

"Why are you crying?" she asked. "Didn't you see the king?"

"Yes," sobbed the child; "but please teacher, he didn't see me!"

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:13 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.

7:10 a. m.—No. 8, daily from Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:45 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars, New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, conecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

3:45 p. m.—No. 132, daily for Sanford.

4:55 p. m.—No. 131, daily for Mount Airy.

6:10 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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S. H. HARDWICK, P. T. M.
H. F. CARY, G. P. A.
Washington, D. C.
R. L. VERNON, T. P. A.
Charlotte, N. C.
W. H. McGLAMERY, P. & T. A.
Greensboro, N. C.

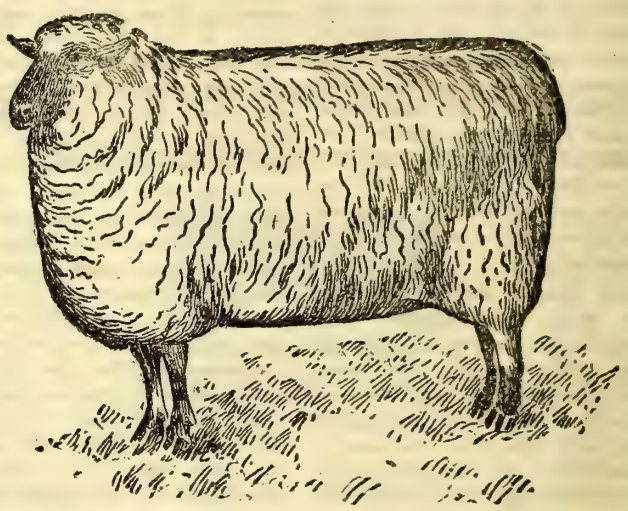
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when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux wonderful "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible even by the dim firelight; thread the smallest eyed needle you can get hold of and put them to any test you like in your own home in any way you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes, you can keep the ROLLED GOLD pair forever without one cent of cost, and

Just Do Me A Good Turn

by showing them around to your neighbors and friends, and speak a good word for them everywhere at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality, on one easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ROLLED GOLD Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—

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TEN, AND TRY AGAIN.

"How many times are you going to try before you give up?" asked one little schoolmate of another as they tripped homeward, each with a strap of books under her arm. "The lesson's awful hard! All the girls say 'tis."

"O, ten, I guess!" answered the other.

"Goody! Then I will too. Ten is enough for any old lesson, isn't it?"

"Ten, and try again," said the other little girl. "That's what mother always says. You don't stop with ten, you know. You keep trying."—The Mayflower.

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$1.35—Burlington, N. C., and return. One admission to fair ground included. On sale Oct. 3rd, to 8th inclusive and morning train of 7th. Final limit Oct. 8th, 1910.

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General Assembly of the Episcopal Church, Cincinnati, Ohio, October 5th-26th, tickets on sale Oct. 3rd, 4th, 5th, 6th and 10th, limit Oct. 30th.

National League of Post Masters, Chattanooga, Tenn., October 12th-14th, 1910, tickets on sale Oct. 10th and 11th with final limit Oct. 17th and privilege of extension to Oct. 31st by depositing ticket and upon payment of $1.00 fee.

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Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Fourth Round

Fairview, Sharon.....Sept. 29-30
Swannanoa, Swannanoa.....Oct. 1-2
Mars Hill.....Oct. 8-9
Bald Creek, Bald Creek.....Oct. 12-13
Burnsville .....Oct. 14
Burnsville Circuit, Martin's....Oct. 15-16
Hot Springs, Antioch.....Oct. 20-21
Marshall .....Oct. 22-23
Hendersonville Circuit, Upward, Oct. 27-28
Haywood Street.....Oct. 30
Central .....Nov. 6
Bethel .....Nov. 13
North Asheville.....Nov. 13

Christian Worker's Institutes will be held in connection with the quarterly meeting at Sharon, Bald Creek, Antioch, Upward and possibly at other places.

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder

Fourth Round.

Waxhaw, Waxhaw.....Oct. 1-2
Monroe, Central.....Oct. 2-3
Unionville, Grace.....Oct. 8-9
North Monroe.....Oct 9
Polkton, Poplar Hill.....Oct. 15-16
Wadesboro .....Oct. 16
Lilesville, Forestville.....Oct. 22-23
Mount Zion Station.....Oct. 26
Ansonville, Concord.....Oct. 29-30
Weddington, Wesley Chapel.....Nov. 4
Matthews, Matthews.....Nov. 5-6
Calvary .....Nov. 13
North Charlotte.....Nov. 13

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, North Carolina.

Fourth Round

Hayesville Circuit, Tusquittee, Oct. 1-2
Hiawassee Circuit, Harris's Chapel, Oct. 8-9
Murphy Station .....Oct. 15-16
Dillsboro and Sylva, Sylva....Oct. 22-23
Webster Circuit, Webster.....Oct. 30-31

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder, Greensboro, North Carolina

Fourth Round

Liberty Circuit, White's Chapel, Oct. 1-2
Ramseur and Franklinsville, Franklinsville, Oct. 2-3
Pleasant Garden Circuit, Pleasant Garden .....Oct. 8-9
Greensboro, Carraway Memorial, night, Oct. 9
Ruffin Circuit .....Oct. 15-16
Reidsville Station .....Oct. 16-17
Randleman and Naomi.....Oct. 22-23
Asheboro Circuit, Central Falls..Oct. 22-23
Randolph Circuit.....Oct. 29-30
Wentworth Circuit .....Nov. 5-6
West Greensboro .....Nov. 12-13

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Fourth Round

Connelly Springs, Connelly Springs, Oct. 1-2
Rutherford College .....Oct. 1-2
Elk Park, Elk Park.....Oct. 6
Sprucepine, Fairview .....Oct. 8-9
Bakersville, Bakersville .....Oct. 11
Thermal City, Thermal City ..Oct. 15-16
Rutherfordton, Gilkey .....Oct. 16-17
Green River, New Hope .....Oct. 19
Broad River at Tanner's Grove.....Oct. 20
Forest City, Cedar Grove .....Oct. 22-23
Henrietta, Caroleen .....Oct. 29-30
Cliffside .....Nov. 5-6
Marion .....Nov. 12-13

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Fourth Round

Sparta, Shiloh .....Oct. 1
Laurel Springs, Mt. Zion .....Oct. 2-3
Helton, Greenwood .....Oct. 8-9
Jefferson, Jefferson .....Oct. 15-16
Creston .....Oct. 22-23
Watauga .....Oct. 30-31
Boone .....Nov. 6-7

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Fourth Round.

Gold Hill Circuit, Liberty..... Sept. 30
Cottonville Circuit, Rehobeth.....Oct. 1
Norwood .....Oct. 2-3
Salem .....Oct. 4
Kannapolis Circuit, Kannapolis....Oct. 8
China Grove Circuit, China Grove, Oct 9-10
Woodleaf Circuit, Ebenezer.....Oct. 15
First Church .....Oct. 16-17
Bethel, Big Lick Circuit, Loves..Oct. 20-21
Mount Pleasant Circuit, Friendship, Oct. 22-23
Linwood Circuit, Linwood.....Oct. 29
Lexington Station.....Oct. 30-31
Concord Circuit, Rocky Ridge, Nov. 5
Central, 11 a. m. .....Nov. 6
Forest Hill, at night .....Nov. 6
Jackson Hill Circuit, Lanes.....Nov. 12
New London Circuit, Bethel.....Nov. 13

SHELBY DISTRICT

James R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

Lowesville, New Hope .....Oct. 1-2
Belwood, Kadesh .....Oct. 8-9
Polkville, Clover Hill .....Oct. 15-16
Stanly, Stanly .....Oct. 22-23
Mount Holly, Mount Holly .....Oct. 23-24
Lincolnton, Lincolnton .....Oct. 28-30
Crouse, Crouse .....Oct. 28
Lincoln Circuit, High Shoals....Oct. 29-30
Cherryville, Cherryville, p. m....Oct. 31
Lowell, Lowell .....Nov. 5-6
McAdenville, McAdenville .....Nov. 5-6
King's Mt., King's Mt., night.....Nov. 11
Bessemer, Bessemer .....Nov. 12
Ozark, Ozark .....Nov. 12
Franklin Ave., Franklin Ave...Nov. 12-13
Main Street, Main Street .....Nov. 13-14

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Fourth Round

Brevard Station .....Oct. 1-2
Sulphur Springs, Montmorency...Oct. 8-9
West Asheville .....Oct. 8-9
Spring Creek, Baldings.....Oct. 15-16
Leicester, at Leicester.....Oct. 22-23
Brevard Circuit, Toxaway.....Oct. 29-30
Mills River, Shaws Creek.....Nov. 5-6

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Fourth Round

Summerfield, Summerfield .....Oct. 1-2
Stokesdale, Stokesdale .....Oct. 2-3
Davilson, Olivet .....Oct. 8-9
Southside .....Oct. 9-10
N. Thomasville, Zion.....Oct. 15-16
Thomasville .....Oct. 16-17
Kernersville, Kernersville .....Oct. 22-23
Burkhead .....Oct. 23-24
Davie, Concord .....Oct. 29-30
Mocksville .....Oct. 30-31
Cooleemee .....Oct. 30-31
Lewisville, Doubs .....Nov. 5-6
West End .....Nov. 13-14

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Trinity College

OUR CHILDREN'S HOME

THE first home provided for the orphans in America was built in Georgia during the latter part of the eighteenth century by Rev. George Whitefield, the flaming evangelist. There was much of poverty among the early Georgians, the number of orphan children being altogether out of proportion to the population and the people were not responsive to the call to provide an orphanage home for the fatherless ones, but Whitefield with a heart overflowing with sympathy for the children of want, was determined to satisfy the need, so he went to Philadelphia and enlisted the sympathy of many generous friends, among them Dr. Benjamin Franklin. But Franklin with an eye ever open to the interests of Philadelphia insisted that the orphanage be established there and the reason he advanced was that all the material for the building and the workmen too would have to be taken from Philadelphia, therefore it would be cheaper and better every way to bring the children from Georgia and train them in the city than to meet the heavier expense of transporting men and material from the city. This plan did not meet with the approval of Whitefield and then Franklin, like many men in our time, refused to contribute anything because his own ideas were not adopted. But Whitefield was determined to put the building where the children were. When Sunday came he preached to a great congregation. Dr. Franklin, his ardent admirer, was there too. At the close of the sermon the preacher eloquently appealed for a generous contribution for the orphanage and Franklin in his autobiography says he determined when the collection began to put a button in the hat, but as Whitefield continued to plead he resolved to give a penny, then a dime, then later a dollar, but by the time the hat reached him he was so overcome by the mighty preacher's eloquence that he gave his pocketbook with all that it contained. The orphanage was built and many were the children who found comfort and sympathy and salvation under its roof.

* * * *

A great many homes have been built for fatherless children since then. Not very long after the Civil War the Masons of North Carolina, at the suggestion of Mr. J. H. Mills, its first superintendent, established the Oxford Orphan Asylum and for many years it was supported not only by that fraternal order but by the people at large and by State appropriations, as the churches had never taken steps to establish their own institutions. Finally the Baptists began to agitate the question and their great institution at Thomasville is the result of their efforts. Then the Presbyterians built at Barium Springs, the Episcopalians at Charlotte, the Methodists of Eastern Carolina at Raleigh, the Odd Fellows at Goldsboro, and others still which I do not recall. Finally our conference felt that something should be done for the poor children of our church and the conference in 1904 elected an Orphanage Commission to confer with representatives from the North Carolina Conference as to the practicability of securing a half interest in the Methodist Orphanage at Raleigh. Upon examination our Eastern brethren thought that some legal complications as to titles might arise if a union was effected and then all efforts looking to joint ownership were abandoned. But at the Salisbury conference in 1907 definite action was taken looking to the establishment of the Children's Home. Trustees were elected, a charter was approved and authority given to secure a location for the institution. The trustees chosen were Dr. G. H. Detwiler, Frank Siler, Harold Turner, N. R. Richardson, S. L. Rogers, G. L. Hackney, J. L. Nelson, G. F. Ivey, S. B. Tanner, C. H. Ireland, J. K. Norfleet and J. A. Glenn. Mr. Tanner soon resigned and Walter Thompson was elected in his stead.

When Rev. Frank Siler transferred from our Conference Dr. T. F. Marr was chosen to succeed him and the board now consists of the original members with the exception of these two changes.

* * * *

When the time came to select a location for the Home various towns were anxious for it and liberal offers were carefully considered, but the Board finally accepted the offer of 165 acres of land in the suburbs of Winston. This land was valued at $100.00 per acre. There were no buildings on the ground but the old Davis School property joined it and was so situated as to make it almost a necessity for us to secure it too. On this Davis property were five buildings formerly used as homes for the teachers in that school. The trustees seized the opportunity of buying this land, twenty-five acres, with the buildings, making our total acreage 190. After this last property was secured the Board was anxious at the earliest possible day to open the Home.



WILL YOU HELP OPEN THE DOOR FOR THE CHILD?

Of course this could not be done until the houses were put in proper condition. They were dilapidated and it would require a considerable expenditure to repair, enlarge and paint them. When this was done the houses looked cozy and inviting. Then the question of water supply had to be settled. The city generously offered the water free provided the Home would meet the expense of extending the water main. Then water was provided and on Sept. 8th, 1909, the Home was opened for children.

* * * *

In casting about for a suitable man for superintendent they finally selected Mr. H. A. Hayes, who had for a number of years successfully conducted the Reidsville Seminary and it is the general testimony that great wisdom was shown in the choice. He is a thoroughly competent man, possessing in large degree all the varied qualifications necessary for one in such a trying and responsible position and his accomplished wife is just as thoroughly fitted for her part of the work.

At the recent Greensboro District Conference, after hearing the children from the Home sing, the following was passed:

Resolved, 1st, that these orphans in their training show the skill of a master workman.

Resolved, 2nd, that we regard Superintendent Hayes as the right man in the right place—and Mrs. Hayes, too!

Resolved, 3rd, that we commend them most heartily to the whole Church, and their noble work at Winston in our Children's Home.

That covers the ground.

* * * *

Superintendent Hayes has done wonderful things in the year or more since the Home was opened. A recent visit proved to me that out of all the confusion he had brought order and the work there is so thoroughly organized and the system of discipline so absolutely perfect that everything moves on without any jar or friction.

Much has been said about buildings and more are needed, because the five already in use are full to overflowing. The first house reached after entering the grounds is the Superintendent's home and immediately beyond are the boys' cottage, girls' cottage, infants' cottage, in the order named and then

the dining cottage to which of course the kitchen it attached, and on the hill some 200 yards from these buildings the school house has been built. Each of the dormitories is in charge of a matron, Mrs. J. B. Reynolds is the matron of the girls' cottage, Miss Cordelia Adair of the boys' and Miss Bessie White of the infants'. Miss Alma Trowbridge (a sister of Prof. Trowbridge, of Brevard Institute) is the housekeeper and director in the dining hall. Miss Ethel Abernethy and Miss Katie Bray are the teachers in the school.

* * * *

I was impressed with the spirit of the Children's Home community. Of course the inmates have been gathered from all parts of the Conference and from all classes of the people, many of them had been sorely neglected and their training was very defective but when they reach the home they are welcomed in the spirit of genuine love and impressed in the start that obedience to law is demanded of all who dwell there. But it is the law of love and if at any time discipline has to be enforced it is in the spirit of love. The family spirit is evident. It is not an institution except in a technical sense, but it is a home where love rules and where all the children are made to feel that it is their home. They wear bright, sunny faces and greet you with a smile and during the two days' visit I mingled much with the children and not a single one showed any sign of disorder, neither did I see a frown on a single face nor hear a cry or complaint or discordant note during all that time. This would have been remarkable in any household where even half a dozen children lived, but I though it was marvelous here where there are seventy six children unrelated by blood, many of whom were deprived of the best training before they came to this new home. That is to my mind clear evidence of the harmonious working of the Superintendent and the efficient helpers he has about him, all laboring with one mind for the material and spiritual betterment of the bright and happy children that providence has placed in their care.

The spiritual side is emphasized constantly. The children have the very best religious influence thrown about them. They sing the songs of Zion in the Spirit and are taught daily in the school and out of it lessons of truth from the Book of Books. West End is the nearest Methodist congregation and that is the place where the Children's Home community worships. On a bright Sunday morning last April thirty-three of these children joined the church and the superintendent says they are living up to their vows. On Sunday, September 25th, when the opportunity was given twenty more of them applied for membership at West End and they will take the vows after they have been properly instructed by the pastor. So out of 76 inmates in the Home 53 are professed christians. Most of the other children are not old enough to take the step.

* * * *

The Children's Home lands—190 acres—cost $28500.00. The original 165 acres was donated by the Winston people leaving $12000.00, the cost of the Davis school property, to be paid for out of the Building Fund. This fine property was secured at a great bargain and could any day be disposed of at double the cost price.

Rev. J. P. Rodgers, the Financial Agent, has now for nearly two years been actively at work to find the cash with which to further the work of building. So far he has secured pledges for some $50000.00, of which amount about $12000.00 has been paid in cash. Up to this date the work of building new cottages has not been undertaken for the reason that all the available cash was needed to improve the buildings already there and to erect a barn, farmer's house, school building, the improvement of the grounds and the extension of the city water main. These necessary improvements have been secured at an outlay of $8000.00, which is all that has so far been spent on the property exclusive of payments made on the Davis lands.

So we have done well with $8000.00 when we consider the great things which have been accomplished in so short a time and our work will compare to our credit with that of other Methodist orphanages.

	VAL. BLDGS.	LGTH. SERVICE	CHILDREN
North Carolina Orphanage..	$55000.00	10	139
South Carolina Orphanage..	50000.00	14	170
North Georgia Orphanage...	30000.00	40	219
South Georgia Orphanage...	40000.00	28	135
Mississippi Orphanage	60000.00	12	140
Our Children's Home.....	8000.00	1	76

At a glance at this table the reader can see that while large sums have been spent for buildings in other conferences and many years given to this work, our Children's Home has spent in one year the small sum of $8000.00 for equipment and already has 76 children in training. This is a great investment and is already yielding a large dividend in the development of character in the children there. It was a beautiful sight last Sunday morning to see the children with superintendent, matrons and teachers all in a procession going to West End Sunday school. They had well prepared lessons too and several when asked without hesitation repeated the golden text. It was good, too, to see twenty of them walk up and give their names for church membership and enlist as young soldiers in the army of the Lord. This is the kind of work that is being done at Our Children's Home. The hands and heads and hearts of the children are being developed.

The 190 acres comprising the Children's Home property has on it some fine timbered land and fine farming land, too. The corn crop is good and will easily reach 600 bushels this year. The Superintendent thinks the Irish potato crop will yield 500 bushels while the pea, cabbage, sweet potato, turnip and sorghum crops are first rate.

A good farm manager has been secured in the person of Mr. E. T. Bullard. He is a practical farmer, not afraid to work and a good man withal who can be trusted to care well for the boys who may work under him and who is capable of training them to be good farmers, and under his management we have good reason to believe the land will be improved and the yield in crops increased.

The children are getting good training. Miss Abernethy and Miss Bray, the teachers, are consecrated to their work and are in love with the children who are taught through the fifth grade in the Home School—after they pass that grade they are transferred to the city school.

The matrons and housekeeper teach the girls how to sew, to keep house, to cook and wash dishes and all other practical service in the home.

The boys learn to chop and saw wood, and to do any and everything that comes to hand, and they do not approach their tasks with unwilling mind but cheerfully and with glad heart.

It all seems like a great big family where every member is anxious to make the burden lighter for every other.

It was a means of grace to be there and the self-denying service rendered by the little ones taught me several lessons I shall carry through the years.

* * * *

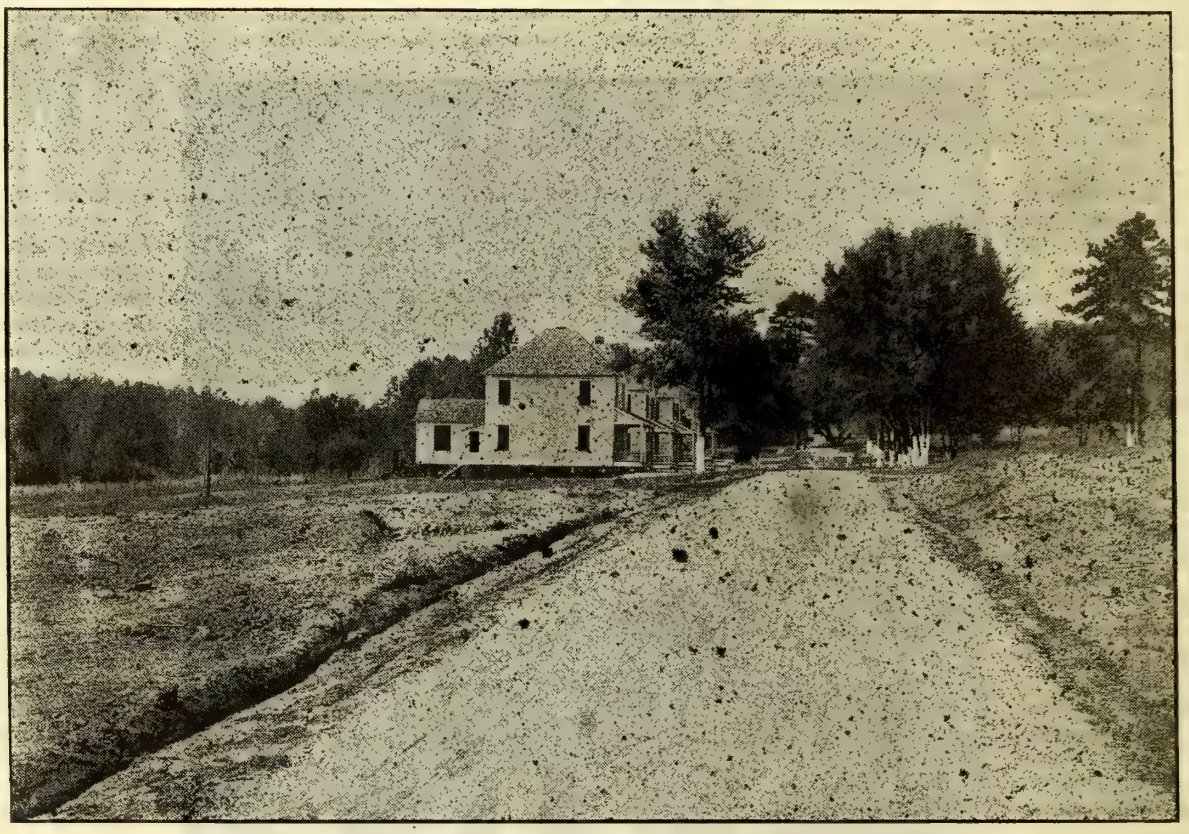
What has been done is but the earnest of greater things in prospect. The demands are larger than the capacity of the Home. Two hundred children, needy and worthy, are now knocking for admission, but the Home is full—there is not room for more. The cottage plan has been decided on and $8000.00 will build and equip a brick cottage that will build and equip a brick cottage that will comfortably hold twenty-five children. As subscribers to the Building Fund pay their pledges cottages will be erected to meet the growing needs. It is hoped that this money will be paid promptly when due so that the congestion may be relieved. The way is open for any congregation or any wealthy or generous friend to build a cottage all alone. The man who does this will build his monument before he dies and it will be worth more to him and to mankind than any bronzed statue or marble shaft which may later be placed beside his grave "for he who gives to the poor feeds three; he that gives, he that receives, and Me."

"Inasmuch as ye have done it unto one of the least of these ye have done it unto Me." This noble cause lays its claims upon the heart and conscience of the church. So far no assessment has been made for its support. It merely asks for 5th Sunday collections in the Sunday schools and for Thanksgiving and Christmas offerings, with the request from the Conference that each pastoral charge raise in addition to the above an amount equal to ten per cent. of the pastor's salary, and these donations are used to feed and clothe the little fatherless ones.

* * * *

Let every pastor, Sunday school officer, in fact every reader examine carefully the article on page five of last weeks Advocate, entitled "Harvest Home and Work Day", a part of which is also in this issue and agitate among the people the importance of that week, and may the Harvest Home offerings and the Work Day gifts reach up to the point where they will be a worthy expression of our gratitude to the giver of all good things and be so generous that substantial progress at the Home may result, remembering all the time that the giver gets back in blessing and peace a great deal more than he gives.

Last year in the North Georgia Conference the Work Day gifts reached to the princely sum of $14000.00. People rich and poor all over that Conference gave the profits of that one day to the Conference Orphanage. Let our people remember that and strive to do likewise. S.



VIEW OF THE CHILDREN'S HOME FROM THE RAILROAD

"The hand that rocks the cradle rules the world."
—Selected.

NORTH CAROLINA CHRISTIAN ADVOCATE

Published Weekly by the Board of Publication of the Western North Carolina Conference, M. E. Church, South.

Entered according to the Postal Laws and Regulations in the postoffice in Greensboro, N. C., as mail matter of the second class.

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EDITORIAL

TO OUR SUBSCRIBERS AND PASTORS.

Many of our subscribers are in arrears, and a very large number of pastors and others have personal accounts. As our fiscal year closes November 1st, we urge all to make remittance if possible, before that date. All money paid in after that date must be carried over to next year's report. For this reason we trust all who are in arrears on subscription or who owe on personal account will favor us with a remittance now so it may go into this year's report. We have mailed statements to all who have personal accounts and the label on the paper shows the date to which each subscriber has paid.

NOTES AND PERSONALS.

—Rev. J. J. Edwards is engaged in revival services at Vanderburg Church this week.

—Rev. E. W. Fox has been assisting Rev. T. S. Coble in a meeting at Mays Chapel, near Newton.

—Rev. F. L. Townsend, of Lincolnton, is in Ramseur assisting the pastor, Rev. J. E. Woosley, in a meeting.

—Rev. J. F. Kirk has secured Rev. R. G. Tuttle, of Elkin, to assist in revival services at Central Church, Mt. Airy.

—Rev. L. T. Hendren has been assisting Rev. A. R. Bell in a meeting near High Point and will aid in another meeting to be held at Trinity Church, beginning next week.

—We regret that Rev. H. F. Chreitzberg, of Monroe, has been quite sick and that he has symptoms of typhoid fever. We hope soon to hear favorable news of him.

—Rev. L. B. Abernethy is preaching to large congregations in the Union Evangelistic meeting at Kings Mountain and the Herald says he is preaching some fine sermons.

—Mr. Wm. Bennett Little, one of the oldest and most highly respected citizens of Anson County, died at his home at Wadesboro last week and his funeral was conducted by the Rev. J. H. West.

—Dr. C. F. Brem, of Charlotte, a brother to Mr. Walter Brem of that city passed away on Friday morning of last week. Dr. Brem was in his sixty-fourth year and had been greatly afflicted for a number of years.

—A social event of more than ordinary interest in Greensboro circles this week was the marriage at West Market Street Church, this city, of Miss Hatty Jones Watlington to Mr. Simmonds H. Isler, of Kinston, N. C. Miss Watlington is the daughter of Mrs. E. C. Watlington, one of the most active workers in the ladies' societies of West Market Street Church. Miss Watlington will reside in Kinston and will be greatly missed in the church and social life of Greensboro.

—Rev. T. J. Rodgers, of Rutherfordton, has been visiting his old home in Union County and while there conducted a very successful meeting at Pleasant Grove Church. Many of his old friends were glad to see him and appreciated his ministry.

—Governor Kitchin last week appointed Mr. B. F. Dixon, Jr., to succeed his father as State Auditor until the regular successor is elected and installed. Young Dixon is a prominent young lawyer and in every way fitted to fill the place.

—Mr. J. Van Carter, of Raleigh, the General Secretary of the North Carolina Sunday School Association, was in Greensboro last week and called at the Advocate office. He was enroute to Winston to attend the County Sunday School Convention.

—Rev. Dr. W. F. McMurry, General Secretary of the Board of Church Extension, reached New York on September 21st, returning from a visit to the Brazil Mission Conference. He says the work in Brazil is going forward rapidly and the outlook for future growth is very encouraging.

—On last Wednesday morning at the home of her parents, Mr. and Mrs. R. M. Payne, in West End, Winston, Miss Annie Swann Payne was married to Mr. Oscar C. Mitchell. The ceremony was perfromed by Rev. T. M. Lee, of Clinton, S. C., assisted by her pastor, the Rev. W. A. Lambeth.

—We note with regret the death of Mr. Joseph B. Clark, of Blowing Rock, which occurred at the Charlotte Sanitorium on Tuesday morning of last week. Mr. Clark was 73 years old. He was a native of Caldwell County and belonged to one of the best families of the County. He is survived by his wife, also two brothers and two sisters.

—Mr. W. B. Summersett, for a long time a prominent citizen of Salisbury and a member of the Board of Aldermen, has decided to remove to Columbia, S. C., where he will likely engage in the real estate business. Mr. Summersett will be very much missed in Salisbury and nowhere more than in the First Methodist Church of which he has been a devout and useful member.

—Sunday morning, September 25th, at Main Street Methodist church, in Thomasville, just a few minutes before the Rally Day exercises began, Mrs. Belinda Rothrock, the wife of the late Dr. J. M. Rothrock, fell forward in her seat presumably in a faint, but when physicians and friends hurried to her assistance she was found to be dead —death resulting from heart failure.

—Mr. Robert H. Bost, of Newton, passed away at Morganton, where he had been carried for treatment, on Thursday of last week, after a long illness. Mr. Bost was a member of one of the oldest and most prominent families of Catawba County, and is survived by two daughters and three sons, also by three sisters, Mrs. M. O. Sherrill, of Raleigh, Mrs. Cowles, of Statesville, and Mrs. Alison, of Georgia.

—The meeting at West Market Street church which had been in progress for two weeks came to a close on Sunday night. In many respects this was a meeting of unusual interest and the people of the church generally were greatly benefited. Rev. E. K. McLarty, the pastor, did all the preaching and the people who heard the sermons testify that they were sermons of great spiritual power. The service last Sunday morning was one of unusual interest. A large number professed faith and there are many candidates for church membership. Definite results can not be given till after next Sunday when members will be received.

—Rev. W. R. Ware, presiding elder of the Greensboro District, returned from an extensive itinerary on his district on Tuesday morning. At Denton he assisted the pastor, Rev. H. V. Clark, in a meeting last week, which resulted in a revival of extraordinary interest. There were fourteen professions and nine accessions to the church. Large crowds attended the services, especially at night. They have just completed a nice, new church at this place and are taking steps to have it painted. The congregation is numerically weak but they have their church paid for. Brother Ware makes good report from other points visited. At Lineberry they are taking steps to build a new church.

—Rev. D. M. Litaker, pastor of Centenary Church, this city, closed a gracious revival on last Sunday night. Three services were held each day for eight days, all conducted by the pastor. Many members were quickened and one gracious result of the meeting seems to be a realization on the part of the working force of the church that the revival spirit should be constantly maintained in the work and a determination to make all departments of the church soul-saving and spiritual, especially to make the Sunday school an evangelistic force. There were about twenty professions at the altar. Eighteen names were given for membership on profession of faith, with probably others to follow. It was a meeting giving large promise of permanent results.

—Rev. J. R. Moose, one of our most efficient missionaries in Korea, has notified Bishop Hoss that it will be necessary for him and his family to return to the homeland on account of the bad health of his daughter Mary. He has decided upon this course by the advice of his physician. While we regret that circumstances require him to suspend his work in that fruitful field he will find a welcome back to his homeland.

—The Concord Times, giving an account of the revival at Forest Hill last week had this to say: "The meeting at Forest Hill Methodist Church which was in progress all last week will continue throughout this week. Great interest has already been manifested. The large auditorium is filled every night to its utmost capacity. Hundreds of men and women have pledged their loyalty to the great cause of the church. The preaching is being done by the pastor, Rev. W. L. Hutchins, who has been busily engaged for the last month in doing preparatory work for the meeting. All the denominations are co-operating heartily in the meeting. A tremendous work of grace in the hearts of the people is expected before the services close."

—Rev. S. T. Barber, of East Greensboro charge, returned from Asheboro on Saturday, where he had been assisting Rev. C. A. Wood in revival services. This meeting was referred to in our last issue. It seems that the meeting continued through last week with unabated interest and was one of the most remarkable manifestations of spiritual interest ever witnessed in that community. There were more than 150 professions and a large number of accessions to the church. We shall be glad if brother Wood will give the readers of the Advocate a full account of the meeting. The Asheboro Courier says, "Viewing it from every standpoint, perhaps no revival in recent years in Asheboro, has proven to be a greater success than the series of meetings that have been in progress at the Methodist Church for the past ten days. Up to Tuesday night 145 conversions had been made, and interest has not yet ceased. The church has not been able to even furnish standing room for the tremendous crowds that have gathered there night after night. The preaching of Rev. S. T. Barber, of the Greensboro Circuit, has been of a high order, and his sermons have had their telling effect. Another noticeable feature of the meeting nas been the zealous efforts put forth by the members of the church to make it a glorious meeting.

—We are glad to learn that Mrs. Taylor, wife of Rev. R. A. Taylor, who has been sick for several weeks at the home of her mother, in Rowan Co., is now convalescent, and there is every reason to expect a speedy recovery. Brother Taylor returned to his work last week and is now engaged in a revival at Zion, near this city, with good prospects of a successful revival.

EDITORIAL NOTES.

We direct especial attention to the full page advertisement of the Security Life and Annuity Company on the 16th page. This home company has a remarkable record of success and it will pay the reader interested in life insurance to look into their methods.

* * * *

We yield editorial space this week to the write-up of our Children's Home, with the hope that there may be great interest awakened in this institution which appeals so powerfully to all who love the Lord and His little ones. Let there be preparation for a large expression of this sympathy on the fifth Sunday in October. We want to see Sunday Schools in line that day that have not been contributing, also to see the contributions of all greatly enlarged. Let the Methodists of Western North Carolina show that they are not to be left behind in this great work.

* * * *

Greensboro churches have enjoyed a rare treat this week in the visit of Mr. J. Campbell White, the great leader in the Laymen's Missionary Movement, who, on Tuesday afternoon, delivered a telling popular address at the First Baptist church. His meetings with the local committees have been of great interest and exceedingly helpful to these men who are learning to lead in this great missionary awakening.

IMPRESSIONS OF THE HOME LIFE OF THE CHILDREN'S HOME.

By R. B. Crawford, President of Winston-Salem Retail Merchants Association.

Since its opening I have had the good fortune to live near the Children's Home and to be a frequent visitor among its children. From the viewpoint of an outsider I have observed with an ever increasing admiration the growth of this institution and I know whereof I speak when I say that any child is fortunate to be admitted to this large family circle under the care and guardianship of Prof. and Mrs. Hayes.

An ideal home is a christian home, where the influence of a wise father and a loving mother is seen in the bright and happy faces of the children as they grow and develop physically, mentally and spiritually. I believe the Children's Home is as near to this ideal as can be without those closer and more sacred blood ties of a real father and mother.

In the large and beautiful grounds of the Home I have often played with the children, talked with them and so entered into their life as to enjoy their confidence and friendship. I know that they are happy and contented, full of life and good spirits. I have always observed them respectful, obedient and industrious and their faces fairly radiate happiness as they sing together the beautiful songs from our Sunday school hymnal. They have a pride, too, in their home and I have often observed how eagerly each one would go to his or her daily tasks. And when Sunday comes they seem happier than ever as they march so orderly into Sunday school with a full knowledge of having to stay to church.

Gentle teacher, if you are saying that all this is too good to be true, I only ask you to come and take a walk with me. As we approach the first cottage go in with me and if you could know Prof. and Mrs. Hayes as I know them, you would readily understand the well-ordered and happy lives of so many little ones whose every want and need is so fully met.

As we approach the second cottage and meet Miss Cornelia Adair, the matron of the boys' cottage, you would understand why the boys are never homesick. As we go to the third cottage and are welcomed by Mrs. J. B. Reynolds, the matron of the girls' cottage, you would understand why this cottage is so homelike. As we go to the fourth, or baby's cottage, the winning ways of the matron, Miss Bessie White, would make you want to linger here.

Now we go to the dining hall and into the big kitchen. What a cleanly and appetizing place this is! One can readily understand why Miss Alma Trowbridge, who has charge of this department, is so popular with everybody and why the children are all so healthful.

Next we come to the school house and meet Miss Ethel Abernethy and Miss Kate Bray, the teachers. We do not have to be told that they stand at the head of their profession and our only fear is that while they are off on their vacation they might be induced to change their names and we should lose them.

Let us now go down to the big barn and see how well the stock is taken care of and how nicely the boys do the milking, and as we stroll over the big farm we see some of the best crops in this section. Just as we call back at the first cottage to say goodbye the mail comes in, and that big pile of letters will soon be answered by Prof. Hayes and his efficient stenographer, Miss Luda Mosely.

As we come away we realize how systematically the affairs of this insttution are carried on, from the rising bell at six in the morning to the prayer and study bell in the evening. We are impressed with the strong christian influence that pervades the entire place and shines out so plainly in the bright and happy lives of the 75 children.

The Western North Carolina Conference may well feel proud of the Children's Home. I wish every Sunday school superintendent and every steward could visit it. Then the fifth Sunday collections would be the largest and the ten per cent. of pastor's salary would be doubled in many cases. No like institution can show so remarkable a growth in so short a time with so small an expenditure of money. The number of applications for admittance is getting larger and larger every week. Let us make haste to make room for the perishing ones.

RELIGIOUS LIFE OF THE CHILDREN'S HOME.

By Rev. W. A. Lambeth, Pastor West End Church.

There is a Family Altar in each cottage. Each night the matron gathers her little ones about her for evening prayers. Sometimes each child utters a sentence prayer. Occasionally one child will lead the whole prayer.

Once every week all the children are gathered together in one cottage for the evening worship.

During the week the smaller children, those who are not old enough to go to school, are told and taught the simplest stories of the Bible.

Those who are old enough to go to school are there required to memorize selections from the Scripture. Already they know Psalms 1, 23, 24 and 100, and they also know the Sermon on the Mount. Just at present they are learning the fourteenth chapter of John and the nineteenth Psalm. At school these children are also taught religious songs. They now know by heart twelve such songs, like "Of such is the Kingdom", "I love Him best of all", "Jesus wants me for a sunbeam", "Kind is our Shepherd and true", and "His Jewels".

Every Sunday afternoon all the children are gathered together and taught the Sunday school lesson for the next Sunday.

On Sunday morning they march in line to the Sunday school of the West End church. Their behavior is absolutely perfect. They know their lessons well. And they sing with a vim. Except during the lesson period they all sit together in the front of the room. During the lesson period they go into the regular classes of the school, according to age and advancement.

After Sunday school is over, they never think of going home; they stay for the preaching service. Frequently the eleven o'clock hour is given over entirely to the children, and a special sermon to the children is preached. Usually, at these children's services, a chorus is sung by the girls and boys from the Children's Home. During this year thirty-four of these children have become members of West End church. Seventeen others are now studying Dr. Marr's Catechism, preparatory to church membership.

It is refreshing to behold the faultless deportment of these children in church. They are so reverent. They are so considerate of one another's rights. They are so attached to one another and to their teachers. And they are perfectly happy. That Professor and Mrs. Hayes are able to have these qualities showing in the children so soon is simply wonderful; some strangers, looking at the children for the first time, say that it is miraculous! But of course there is a reason. It has, however, been suggested that Professor Hayes start a school at the Children's Home for the training of parents.

These children are an aid to worship in West End church. Every Sunday I notice members in the congregation looking intently at these children at the front. Their faces and eyes betray what they are thinking about. They have mingled thoughts and feelings of sympathy and love and gratitude. They show sympathy and love for the motherless ones and they seem so grateful that our church is now caring for them. When these children stand up and sing together in church they seem so happy and glad. Why is it, at such times, that tears gather and glisten in the eyes of the listening congregation? The singing of these children has touched their hearts. When the heart of the congregation has been touched with such tender emotion, only a short step, if any, remains to be taken toward Christian worship and Christian service.



THE CHILDREN GOING TO CHURCH

If children are rightly trained it may with certainty be expected that they will become Christians." —General William Booth.

THE EDUCATIONAL OPPORTUNITY IN OUR CHILDREN'S HOME.

By Miss Ethel Abernethy.

It has been only a few weeks since I chanced to meet with a number of our most progressive teachers. They were discussing the problems and perplexities of the average public school teacher, many of which, even their superintendent, pronounced as among those things which "are very bad indeed, but can hardly be bettered." As I listened, I compared their work with my own, the opportunities of a public school teacher with those of a teacher in our Children's Home. This is truly the ideal work for a teacher who wishes to see results.

Is there any public school teacher who has not felt that between her and the real life of the child there was a great gulf fixed. Some have tried to bridge it; and yet there has been in most cases a lack of co-operation, sympathy and understanding. Perhaps the teacher has done her best for her children during the time they have been entrusted to her care. After she has sent them home, what does she know of their home life, their habits of work and study and play? She has little or nothing to do with the child's environment. In many cases the spirit of the home is not in harmony with the spirit of the school. There is a difference in standards, in moral atmosphere and tone. Often the child has no encouragement. In some homes the teacher even meets with opposition.

In our Home we have the sympathy and daily help of a Superintendent who has had long experience and unusual success in school work. We have the co-operation of an earnest Christian woman in each cottage. All are working for one thing—the good of our children.

The public school teacher has many things to discourage her—irregular attendance; difficulty in securing the necessary equipment and supplies for good school work; lack of physical comforts for the children, such as proper food, clothing, medical and surgical aid. In a school in New York a teacher decided that several of her children were hopelessly stupid. She inquired into the conditions at home and found that they had not had sufficient food. In a large southern city a child specialist found a little boy whose parents were anxious because he made no progress in school but was nervous and could not sleep. They confessed to keeping him up late at night in order that he might eat dinner with them. I believe that nearly every case of mental weakness is due to some physical disorder which might be removed. Our children have the best of care. They have plenty of exercise, sleep and good nourishing food. It is a remarkable fact that during the last six months there has hardly been a sick child in the Home.

Each cottage has one room set apart and furnished for study. Here the children gather every night for prayer and study under the direction of a teacher and cottage mother. Those in charge are trying to see that the children acquire the good habit of self-dependence and the power of concentration. We want them to learn how to study. It is enough to gladden the heart of any teacher to go from cottage to cottage and note the eagerness and joy with which the children work.

Here we have the correlation of home and school work. It is possible to know the every-day interests and activities of the child. We are told that the way to teach children is to lead them from the known to the unknown. Only the institutional teacher can know the lives of her children in such a way that she can help them from the little incidents of home life to interpret the abstract truths they are to learn.

Then, too, the things we learn in school help us to understand the great world with all its wonders and beauties. In our walks together we talk of birds and leaves and flowers. How many times a day there is the opportunity to teach! We have been reading the story of Orion, so at night we go out to find the great constellation. We repeat the story; and before we realize it we have a whole lesson in astronomy. Then we remember that in school we have just learned that, "The heavens declare the glory of God and the firmanent showeth His handywork."

Our real opportunity is in the children themselves. We do not believe that you could find in all the world seventy-six children just as bright, eager to learn, obedient, appreciative and sincere in their desire to do the right, as these we are so proud to call our own. They are worthy of all we can give them or do for them. It is our opportunity and privilege to help them make of themselves men and women as strong and noble as any God has given to the world. Living with them as I have for nearly a year, I believe that men and women are soon to go out from Our Children's Home, well prepared for lives of usefulness and service to others. It is not too much to expect and pray for. It is certainly worth working for—"If we work upon marble it will perish; if we work upon brass, time will efface it, if we rear temples they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave upon these tablets something which will brighten to all eternity."



THE CHILDREN'S GYMNASIUM.

THE COST OF MAINTENANCE.

By G. H. Detwiler, D. D.

The question most frequently asked concerning our Children's Home is, "What does it cost to maintain a child?" The answer to this question involves not only certain necessary expenditures, but some fundamental principles that relate to the organization and management.

The maintenance of a child in an institution such as we have founded involves food, clothing, shelter, health and education. The standard to be maintained in the administration of such an institution is efficiency. The principle to be followed in its maintenance is economy. To correlate these and bring out a satisfactory result is no easy problem. It may be stated, in a general way, that economy does not mean cheapness. A cheap employee is an expensive employee. We have at one time during the year employed a cook who worked for very low wages, and the result was so unsatisfactory that another was employed at more than twice the salary paid the first one, with the result that the expenses in the dining room were materially reduced and the balance in favor of economy was much beyond the difference in salaries paid to the two employees. An inefficient matron who may be employed for a small salary will, as a rule, cost in the waste of clothing and inefficient care of the children far more than the difference involved in a higher salary that would secure a competent woman. The same principle applies to all of the employees from the Superintendent to one who performs the simplest work in the institution. The same principle also applies to the equipment of the institution. A poorly constructed chair bought at a cheap price is much more expensive than one that is well constructed and of good material. It is economy to buy graded Jersey cows in preference to scrubs.

We purchased last spring two strong young horses. With proper care they have developed into animals that could now be sold at a handsome advance over the price paid for them, but they are not for sale. We bought them to grow up, with the boys who care for them, becoming strong, healthy, durable animals and adapted to our work. We now have a team that with proper care is good for fifteen or twenty years service on the farm.

We might extend illustration of this principle or efficiency as contrasted with cheapness to show how far in every case it involves the result known as economy. Having had no experience in what is involved in the real cost of maintenance we have been obliged to consult the experience of others who have been long in this line of work. The results of our investigation show that, in institutions where it is impossible to have a farm in connection with the institution it often costs $200.00 a year to maintain a child. In locations where a farm is a part of the equipment the cost in the best regulated institutions ranges from $100.00 to $175.00 per year. The difference in these latter cases is due to the system followed and the extent to which industrial education is carried on. Where industrial education is confined to agriculture and domestic economy the cost is lowest. Where it is extended to the mechanical arts the cost is increased in proportion to the field covered. Just how far industrial education should be carried in such institutions is a question in which there is great difference of opinion among those who are engaged in the work, but we are safe in saying that it should at least extend to agriculture, domestic science and ordinary skill in the management of tools. The result of our first year's experience in the solution of this problem is most encouraging. As before stated, we have been guided largely by the experience of other institutions, but we have learned some things for ourselves; chief among them is, that each institution has its own individuality and must work out its own system.

Too many contingencies enter into the work of organization to make it possible to determine with any degree of accuracy what the cost per child will be in our Home. We know, for many reasons, that it will be more this year than in the future, but we have confident assurance that in due time we will be able to so correlate the two principles, viz., efficiency and economy, that the results will be entirely satisfactory. We are giving this problem very careful attention. The whole ground is being carefully covered; first, by our efficient superintendent, who is constantly on the ground and has every item of management directly under his eye; secondly, by the executive committee, who, with the superintendent, go over the whole situation carefully four times each year; and, lastly, by the Board of Trustees, who give the study careful consideration in their annual meeting. We can assure all of our friends who are interested in this very important subject, for it is one that interests all of us, that as we enter upon our second year we have our work sufficiently organized to enable us at the end of the first six months to give a reasonably definite answer to this oft asked question.

MOTHERLESS.

The most pitiful sight on earth is a motherless child. A helpless child without a mother's love to shelter it from the cruel storms of life! without her sweet lullaby to woo the angels to brighten its dreams; without her sweet kiss to heal its pains and hurts and heartaches; without her steadying hand to teach its feet to walk safely the rough pathway of life.

There are hundreds of these bereaved ones in the bounds of our Conference, and many of these are not only motherless but besides that they are in the midst of poverty and sin. It is a literal fact that hardly a day passes without bringing to the writer some such case.

Jesus took the children in his arms and blessed them. May our Church follow his beautiful example and take these helpless little ones to her loving care. God pity the motherless child: He will have no pity for us if we fail in our duty to them.

H. A. Hayes.

From the Field

Correspondence, Reports, Etc.

A Caroleen Note.

Rev. H. H. Jordan, of the Marion Charge, has been with Brother Bogle in a revival meeting here for several days. His sermons have been strong, convincing and illuminating, just as may always be expected from Jordan. As other standards rise, these high type times, so upward bounds the standard of our Methodist ministry.

S. M. Davis.

That Second-hand Book Table.

The writer agrees that Brother Moore's suggestion, endorsed by Bro. Townsend, is a good one. Every minister's library contains books of such character as to make them valuable for one reading, but not sufficiently valuable as to give them a permanent place in his library. The selling of these books at from fifty to seventy-five per cent of their cost would be a favor to both seller and purchaser.

Suffer a suggestion as to a matter of detail: Since no person would care to devote his time to the table, the services of such person might be dispensed with by leaving the books on a table, with a card attached, with wire clamp, with (1) space for name of owner. (2) Space for selling price. (3) Space for name of purchaser.

The owner should fill the upper two spaces when placing the books on sale. The one desiring to purchase, should indicate the same by writing his name in third space. By this means purchaser and owner could get together.

In order to have some assurance of the success of the venture, let all who will agree to expose for sale one or more books, drop a card to Rev. Jno. W. Moore, Hendersonville, N. C., at once. If there are a sufficient number of responses, let him make announcement before conference, and arrange details.

W. H. Willis.

Rutherford College Notes.

—The work at Rutherford is moving on more pleasantly and satisfactorily than ever before. The enrollment is now one hundred and two.

—A few nights ago the citizens and students "pounded" the popular pastor and teacher, Rev. E. K. Creel.

—Rev. W. E. Abernethy, of Murphy, who has been visiting his mother here, preached an excellent sermon Sunday evening.

—At an early date the Rutherford debaters will have a debate with Lenoir College at Hickory.

—A good quarterly conference was held by Bro. Hoyle here Saturday, and after his good sermon Sunday morning the sacrement was administered.

—There are now twenty-two young men in school who are studying for the ministry.

A Sermon on Honesty.

"Provide Things Honest in the Sight of all Men" was the subject from which Rev G. D. Herman preached a powerful and telling sermon at Main Street Methodist church Sunday morning to a good congregation. Instead of reading a lesson from the Scriptures as usual Mr. Herman read a paper in which he stated clearly his position on a number of matters of local interest, such as worldly amusements, near-beer, etc., and in which he took a severe rap at those persons who have seen fit to criticise him for his course of action. It was perhaps the most straightforward and unequivocal document ever read from a Gastonia pulpit and the sermon which followed, which dealt mainly with "debt-paying" was perhaps the plainest in point of statement of great but cutting truths ever delivered by a Gasonia pastor. His discourse was logical throughout and was listened to with almost breathless interest by the congregation. It is impossible to give a synopsis of the sermon in a brief paragraph and we shall not attempt it here but hope to be able to present a pretty full synopsis in Friday's issue. Mr. Herman is fearless in his denunciation of evils and the series of sermons which he is now preaching promises to result in great good to our town. His sermon on "debt-paying" was most timely. This is the worst form of dishonesty and it is up to the good people of the town, the honest citizens, to support the man who ever he be, who has the courage to fight this evil. Mr. Herman will continue this series of sermons for some time yet.—Gastonia Gazette.

Dilworth and Big Spring.

We closed a ten days' meeting at Dilworth one week ago. Had quite a number of converts and some frozen members thawed out. Brother Gillespie, a Baptist minister, Brother Smith and Brother Forbis did the preaching and it was all well done. Brother Freeland held a service on Sunday at 11 o'clock which was the best of all. This was for the children. Three little girls joined the church and some of them will join elsewhere. One young lady joined us from the Baptist church. We had our communion last Sabbath; dear old Father Wheeler assisted me. Our people do dearly love that good man. Our communions are always well attended. In Dilworth and Big Spring we have as much old time religion as any church to the amount of members.

The preacher that comes here next year will find a nice parsonage to come into and a good people to serve.

My wife's condition is no better, and that, with the heat of the summer and work here, I broke down and will have to stop for a while. This is a sad thought; I love the Lord's work; I love to tell the old' old story and I love to mingle, sing, pray, work and eat with God's people, and to think of being laid on the shelf is a sad thought; but above all things, God's will be done and not mine. I did not work His will as faithfully as I might, but now I am going to suffer it as faithfully as I can. We hope when the Conference year is closed to make our way to Salisbury where our dear children have provided a home for us. But we feel like we leave many dear friends in and around Charlotte. God bless them all. Pray for us. I hope to meet the brethren at Conference and that we will all have good reports.

A. L. Coburn.

Charlotte, N. C.

Mt Pleasant.

We are building a nice $3500.00 brick church at Cold Springs, the walls are going up rapidly and we hope to have it under roof by the meeting of the Annual Conference. We have completed a church and named it Friendship and the painting is being done. A society has been organized there with thirty-four members and a Sunday school with more than a hundred enrolled. The house will be dedicated October 23rd, by Dr. Rowe. We have received 75 on profession of faith this year.

N. R. Richardson.

Trinity Park School Notes.

The splendid fall days are causing the minds of the students to turn towards the out-of-doors. Football is not played here, but the crack of the ball and bat is being heard in the land. A track team is being organized, and the interest in basket ball is beginning to develop. A meeting held one night recently showed an encouraging number interested in these forms of athletics.

It is a little early for baseball news, but every indication is that Trinity Park School will put on a winning team next spring, as has been the custom for several years past. Captain Fitzgerald, the phenomenon among high school pitchers, is back, with several of last year's team. There is an abundance of raw material to draw from, too.

Mr. and Mrs. P. T. Massengill, of Dunn, were here this week on a visit to their son, Mr. Vernon Massengill.

Mr. A. J. Cook, of Littleton, spent Thursday night with his son, Mr. A. B. Cooke.

Prof. and Mrs. F. S. Aldridge entertained the members of the faculty at dinner last night. The occasion was the birthday of Prof. Aldridge.

Monday will be observed as benefactor's day, which is a regular holiday. A few of the students will go home, but the greater part will spend the day on the Park, going to hear the address of Mr. Thomas F. Parker, at the Memorial Hall at night. This lecture is one of the many college attractions that Trinity Park School students will be able to enjoy during the year.

Benefactors' Day at Trinity.

Benefactor's Day was observed as usual at Trinity College on October 3rd. The address was made by Mr. Thomas F. Parker of Greenville, South Carolina, a large cotton mill owner and a man of ideals. He spoke on the general subject of "Welfare Work" in cotton mill villages from the manufacturer's standpoint.

After the address President Few announced the gifts for the year. We regret that we have not space for publishing President Few's address in full.

The announcements included annual contributions to the current expenses from Messrs. B. N. and J. B. Duke, $30,000.00 and from the North Carolina Conference, $4,611.42; for new buildings, gift of Mr. B. N. Duke, $100,000.00; and a long list of smaller but none the less appreciated donations to the College, to the Library, to the historical museum, and to the scientific departments.

"Influence of the Bible in Literature."

"Henry Van Dyke, in an article in the October Century, says:

"No other book in the world has had such a strange vitality, such an outgoing power of influence and inspiration."

"Though there have been many brilliant censors and assailants, no one has surpassed, or even equaled, in the estimation of the world, the literary excellence of the book which they attacked."

"The largest and most important influence of the Bible in literature * * * comes from the strange power of the book to nourish and inspire to mold and guide, the inner life of man."

"The hunger for happiness which lies in every human heart can never be satisfied without righteousness; and the reason why the Bible reaches down so deep into the breast of man is because it brings news of a kingdom which is righteousness and peace and joy in the Holy Spirit."

THE RELATION OF THE WOMAN'S HOME MISSION SOCIETY TO THE CHILDREN'S HOME.

Mrs. T. F. Marr.

The fact that the Methodists of the Western North Carolina Conference have opened an Orphanage—or Children's Home, as we love to call it—is a source of rejoicing for all good people; more especially for the Methodists, and most especially for the women of the Home Mission Society.

There are no words in the language, outside the name of the Creator, that come so near the heart of the true woman as children and home, and when linked together as we find them here they seem to carry a double meaning. Two pictures are immediately spread before us. The first is one to make an angel weep; our hearts sink within us and our eyes fill with tears as we look upon it. In the foreground we see a large company of little children, ragged, cold and hungry; faces old beyond their years; cheeks wet with tears; struggling along a highway rough and filled with many pitfalls. The road is down a decline and leads to a "dismal swamp." In the background we see new-made graves and shattered homes. Is there no way to stem the terrible tide? And as we turn away almost in despair, our eyes catch sight of picture number two. What a thrill of joy fills our hearts as, with a sigh of relief, we begin to take in the view presented,—a magnificent building on a commanding eminence, surrounded by shade trees, and grounds beautifully and artistically laid out. As we draw nearer we see many children, neatly and comfortably clad, their faces radiant with happiness, going about their play, their study and industrial duties. Here we find a few men and women in charge, whose kind, patient faces speak volumes of love; and we are assured that while they are ministering to these little ones they do it in His name and for His sake. It seems almost a miracle that transformed picture number one into picture number two, which is to be our Children's Home.

Now that the Home is open and rapidly filling up, what can the Home Mission Society do to aid in the great work? We profess to study conditions about us, and to try to minister to those in distress and need. Here is a wide open door. It will require much prayer, faith and money to maintain this Home and fit it for the ever-increasing demands upon it.

There are many ways whereby we may add to the comfort and cheer of the occupants; the most efficient, perhaps, being boxes of supplies. When you pack a box let your motherly instinct suggest and direct you. Pack as for your own children, for Mary who has lately married and gone to housekeeping. Put in something for every room in the house from the parlor to the kitchen. Then for John and Emily who are at school; with the nice clothing, put all those little accessories which fill a girl's heart with delight and make a boy jump for joy. Then with the clothing for the little ones put in toys, picture books and everything that will help to brighten their lives.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children 50 cents.

CONSTITUTION AND BY-LAWS OF THE CHILDREN'S HOME, INC., WINSTON-SALEM, N. C.

Article I.

This institution shall be known as The Children's Home of the Western North Carolina Conference, of the Methodist Episcopal Church, South, incorporated, according to charter, and shall have for its object the support, care and training of indigent and orphan children of the white race.

Article II.

It shall be controlled by a Board of Trustees consisting of the twelve directors provided for in the charter, five of whom shall constitute a quorum.

Article III.

The officers of the Board of Trustees shall consist of a President, a Vice-President, a Secretary, a Treasurer, and an Executive Committee composed of five members. All officers of the Executive Committee are to be elected annually by the Board of Trustees and shall serve until their successors are elected and qualified. The Secretary and Treasurer need not be members of the Board.

Article IV.

It shall be the duty of the President to be present and preside at all meetings of the Board of Trustees, call meetings of the Board when necessary and to cast the deciding vote in case of a tie vote in the Board.

Article V.

It shall be the duty of the Vice-President to preside over meetings of the Board in the absence of the President; and in case of a vacancy in the office of President the Vice-President shall exercise all the duties of the President until his successor shall be elected.

Article VI.

It shall be the duty of the Secretary to keep in a well-bound volume a fair and correct record of all the proceedings of all the meetings of the Board of Trustees. He shall preserve all papers committed to his charge and give notice of all meetings, and to all persons elected by the Board to any office or duty. He shall produce his books for inspection whenever required by the Board or the Executive Committee; and shall, at the termination of his office, deliver to his successor all books, records, and papers pertaining to his office.

Article VII.

It shall be the duty of the Treasurer to receive and keep in safe custody all monies, bonds, title deeds, and other valuable papers belonging to the institution. He shall pay out money only on the order of the Superintendent or Executive Commitee. He shall file wih the President of the Board a justified bond to the amount of $.... He shall render a written report to the Board at its annual meeting. His books shall be subject to inspection on demand of the Board or Executive Committee.

Article VIII.

The Executive Committee shall meet once every three months, or at the call of the Chairman of the Committee. To the Executive Committee shall be entrusted the general supervision of the "Home" and the execution of the plans and orders of the Board of Trustees. At each regular meeting it shall make an inspection of the institution. It shall properly audit the accounts of the Treasurer, the Superintendent, and the Financial Agent. It shall report its proceedings at the regular meeting of the Board.

Article IX.

The Board of Trustees shall elect annually a Superintendent who shall have general management of all departments of the institution. He shall direct the work of securing funds to build, equip, and maintain the "Home". He shall have supervision and control of all employees and inmates of the "Home". Subject to the approval of the Executive Committee he shall employ matrons, teachers, and manager of the farm, and may dismiss said employees for incompetency and unfaithfulness. He shall employ all other necessary helpers for the institution.

He shall admit and discharge children in acordance with the Constitution and By-laws. He shall have charge of all buildings, equipment, grounds, and other property of the institution, and shall exercise care and diligence in preserving the same from injury or loss. He shall purchase all necessary supplies and equipment for the "Home", and shall sign all proper orders for payment of money by the Treasurer. He shall make quarterly reports to the Executive Committee and annual reports to the Board of Trustees.

Article X.

The Board may elect annually a Financial Agent who shall travel throughout the bounds of the Western North Carolina Conference, and present the needs of the institution in public addresses, personal appeals, letters, circulars, and otherwise. Working under the direction and with the co-operation of the Superintendent he shall diligently solicit contributions, both publicly and privately, in money, bequests, annuities, provisions, clothing, and whatever else may be needed for the building and maintenance of the institution. He shall promptly turn over all money collected by him to the treasurer, and all supplies shall be delivered to the Superintendent. He shall furnish weekly or monthly reports at the request of the Superintendent and shall make an annual report to the Board of Trustees.

Article XI.

This constitution may be amended at any meeting of the Board of Trustees. The methods of amendment shall be as follows:

1. It may be amended by a majority vote of all the members of the Board.

2. It may be amended by a majority vote of the members present at any meeting, provided due notice of the meeting and a written copy of the proposed amendment has been properly forwarded to all the members of the Board not less than ten days before said meeting.

BY-LAWS.

1. The Board of Trustees shall hold a regular meeting at Winston-Salem on Tuesday after the first Sunday in October of each year. Special meetings of the Board may be called by the President at such times and places as may be deemed advisable.

2. At all meetings the following Order of Business shall be observed:

(a) The meeting shall be opened with devotional services.

(b) Reading and approval of minutes.

(c) Consideration of unfinished business.

(d) Special reports.

(e) General reports.

(f) Introduction of new business.

(g) Election of officers and filling of vacancies.

3. Destitute children who are deprived of support and protection by the death of their parents or otherwise, not above the age of fourteen years, and who are sound in mind and body, may be admitted into the Home by the Superintendent. In special cases not coming under this general regulation children may be admitted by the Superintendent with the approval of the Chairman of the Executive Committee.

4. It shall be the duty of the institution to train and educate religiously, morally, mentally, and physically the children under its care, giving them as thorough education as its means will allow, providing industrial and business training, and preparing them to become self-supporting and useful members of society and the church.

5. The Superintendent may place children in private families whenever he is convinced that by so doing the interests of the child will be conserved. Such children shall be placed out or reclaimed under regulations prescribed by the Board from time to time.

6. Children may be retained in the Home until the age of eighteen years, and when children are discharged it shall be the duty of the Superintendent and the Executive Committee to assist them in securing suitable employment or homes.

7. All necessary expenses of the members of the Board and Executive Committee in attending meetings shall be paid by the Treasurer on voucher drawn by the Superintendent.

8. These By-laws may be changed or amended at any meeting of the Board by a majority vote of the members present.

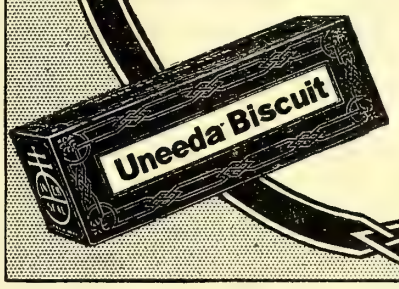
Moisture Will Spoil Ordinary Soda Crackers

NO matter how good the ingredients or how careful the baking, once expose soda crackers to the slightest dampness of air and they lose their taste and much of their food value.

That's why bulk crackers kept in barrels, boxes and cans get tasteless and tough and hard to swallow. They absorb moisture, and they also gather dust, germs and store odors. What a pity that this most nutritious of flour foods is so contaminated!

But there is a soda cracker too good, too perfect to be thus treated! After baking, Uneeda Biscuit are immediately placed in dust tight, moisture proof packages which preserve their crispness, flavor and nourishment.

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(Never sold in bulk)

5¢ *for a package*

The Tallest Granite Building in the World.

It is no uncommon thing, in these latter days of rapid progress to see a building made of steel or brick, towering high in the heavens, story upon story, but to see a building twenty-two stories high constructed of granite from the foundation to the roof, is a sight only to be found in Philadelphia, Pa. The tallest granite building in the world is the Land Title & Trust Building of Philadelphia. The stones for this building were quarried by the Winnsboro Granite Corporation of Rion, S. C., each stone being hewn at the quarries to fit in its own place and so numbered, so when the bluilding was ready to be erected, it was only necessary to place each stone by its number. In this respect, the erection of the structure was after the order of King Solomon's Temple.

The quarry from whence this stone came is located at Rion, S. C., and is owned by the Winnsboro Granite Corporation, who operate the largest monumental quarry in the world. The blue granite from this quarry, known as "Winnsboro Blue," is conceded to be the finest monumental granite ever discovered, being uniform in color and texture. The patterns are perfect, and can be had in any size desired at any time, which can not be said of any other granite quarry in the world. The Winnsboro Blue Granite is especially adapted to monumental work because of its uniformity and firmness. A piece of this granite taken from the surface shows that since the world began, thousands and thousands of years ago, it has weathered only a quarter of an inch, while the average granite weathers about twelve feet. This gives some idea of the superb quality of the Winnsboro Blue. Another attractive feature is the great contrast it shows when lettered enabling the inscription to be read from almost any distance. Any one considering the erection of a monument of any kind should insist on having it made from Winnsboro Blue Granite—"The silk of the trade"—and if the dealer should happen not to be able to supply it, a card addressed to the Winnsboro Granite Corporation, Rion, S. C., will suffice to put them in touch with a dealer who does.

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The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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The following report prepared by the General Secretary of the Epworth League Board, for the Annual Conferences of the M. E. Church, South, appears in these columns with his permission and we trust that the Leaguers in this Conference will give it careful reading.

REPORT OF GENERAL SECRETARY.

To the Bishops and Members of the Annual Conferences:

Dear Fathers and Brethren:—The great and unique service of our young people's organization to the church has been so well expressed in the report of the Epworth League Board to the sixteenth General Conference that I beg leave to make that document a part of this and attached copy for your information. In it you will read of the large contributions in money and workers to our home and foreign missions, the large recruiting of the trained forces within the congregations throughout the church, the important service in preparing the way for the Laymen's Missionary Movement, and of the place of the League in both developing our ministry and keeping it true to the Wesleyan type. I believe that no organization within the church has made larger contributions to its growth and efficiency than the Epworth League, unless it be the Sunday school and the teaching function of the Sunday school itself needs to be supplemented by the training work of the League.

Growth.

The minutes of the Annual Conferences gave a total number of Leagues as 4,067 with a membership of 145,091. This shows that 1,854 of our 5,921 pastoral charges, or thirty-one per cent. of the whole have no Epworth Leagues. But as these pastoral charges include 19,136 societies, it is evident that 15,069 congregations were without Leagues—that is, three and seven-tenths as many as have them. This showing would not be so bad if the fifteen thousand Leagueless churches had any other organized means of training their young people; but the figures mean that they have neither the League nor a substitute therefor. Twenty years ago the church in her wisdom saw fit to embody in the book of discipline a provision that "Epworth Leagues be organized in all our congregations for the promotion of piety and loyalty to the church among our young people; their education in the Bible, Christian literature and in the missionary work of the church; and their encouragement in works of grace and charity." It is still sadly true that no such organization as this paragraph contemplates exists in thirty-one per cent of the pastoral charges and seventy per cent of the congregations of our church. But the growth of the Epworth League has been healthy, showing during the past quadrennium a net increase of 526 chapters and 24,604 members.

The League Organ.

The Epworth Era was able last year to pay all expenses, including the salary of the editor. Its present weekly issue 16,000 but with the fall and winter business this figure will doubtless increase. The present policy of the paper is rather more intensive that that of former years, the plan being to give the largest possible amount of practical help in League work and of news. In addition to the technical matter designed for the League and general religious work among young people, the editorial policy is to make the Era a means of inspiration to the spiritual and an inspiration to the spiriual life and an with the tenets and history of Methodism. I regret that the principal contributors cannot now be announced. Arrangements have been all but completed with several writers of acknowledged ability in their several lines and the columns of the Era will be enriched by their writings.

Other Literature.

The League Secretaries have published or selected a number of volumns and pamphlets bearing upon the Chapter work and the educative part of the League plan. These are catalogued for ready references in ordering supplies. Most admirable Bible studies in well prepared scholarly volumes are available for those who wish to do Bible work of a more systematic kind than the present Sunday school publications provide for. The excellent courses and reference libraries of the Young People's Missionary Movement are available for the Department of Missionary Work and are in extensive use in the League which afforded the first and still offers the most fruitful field for mission study. Of the superb reading courses that we have published and circulated to the extent of between sixty and seventy thousand volumes, four courses are still offered at from forty to fifty cents a volume. We are now prepared to announce the most important publication that the League has ever underaken; a permanent Bible and Church Study course to consist of sixteen volumes which we hope to be able to sell at the law price of twenty-five cents each. Bishop Candler, Dr. DuBose, Dr. Franklin N. Parker, Principal J. E. McCulloch, Dr. H. Walter Feathertun, Prof. Frank Seay, Prof. Henry Beach Carre, Prof. Thomas Carter, Prof. J. L. Cunninggim, Dr. S. M. Dodby and Dr. W. W. Pinson have undertaken the preparation of the volumes of the series and a sufficient number of manuscripts are in hand to justify the hope that we shall soon be able to announce a date for the appearance of the earlier columns of the course.

Knows Tetterine Cures Eczema.

Mocksville, N. C.

I have a friend in the country here who has suffered for years with Eczema, and I told him if he used Tetterine he would soon be relieved for it is the only thing that I ever used that would kill it.

P. S. Early.

Tetterine cures Eczema, Tetter, Ringworm, Itching Piles and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

HOW TO GET RID OF CATARRH.

A Simple Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write immediately.

HOME REMEDY

Mrs. Tempie Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy.

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

Have your clothes pure white without BLUING

No bluing is necessary in the washing of your finest linens, laces and other white goods if you use—

LA FRANCE Laundry Tablets

They make washing a pleasure by doing away with the boiling and rubbing that wear out both the woman and the clothes. Silk, woolen, linen, cotton or mercerized goods—hot or cold water—tub or machine—these "Wonder Workers of the Laundry" bring the clothes out a beautiful snowy white. And remember that they—

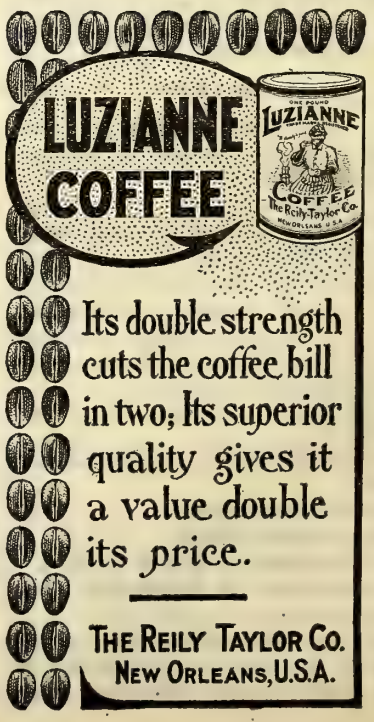
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Our Little Folks

AUTUMN LEAVES.

In the hush and the lonely silence
Of the Chill October night
Some wizard has worked his magic
With fairy fingers light.
The leaves of the sturdy oak trees
Are splendid with crimson and red,
And the golden flags of the maple
Are fluttering overhead.

Through the tangle of faded grasses
There are trailing vines ablaze,
And the glory of warmth and color
Gleams through the autumn haze
Like banners of marching armies
That farther and farther go;
Down the winding roads and valleys
The boughs of the sumacs glow.

So open your eyes, little children,
And open your hearts as well,
Till the charm of the bright October
Shall fold you in its spell.

—Angelina Wray.

THE GAME OF THE LEAVES.

Have you ever watched the leaves that have fallen on the ground in the fall play catcher? One special little red oak caught my attention one day and while I was watching it lying so quietly in the sunshine, by swept a wind; and I suppose it made the little oak leaf feel good, for it slapped a pretty yellow maple in the face and then darted away! Off went Yellow Maple after it. They blew and blew, and turned somersaults in the air, then swooped down to the ground.

I could just see Red Oak shaking with laughter; then up and off he blew again, and Yellow Maple right after him, then ahead of him.

"Ha! ha!" laughed Yellow Maple, "you got stuck, did you?"

Then I saw Red Oak was caught between two small rocks. Poor Red Oak fluttered and fluttered, and tried his best to get loose, for now all the other leaves had joined the game, and he was missing the fun.

How they did jump and fly and skip, then fairly roll on the ground, like little hoops, and Red Oak with them now, after much work on his part to get away from the rocks.

"It feels good to get off the tree, after being on all summer, doesn't it?" said Yellow Maple, after they had stopped and were resting in a little heap.

"How did you manage to get off, Red Oak?" asked a black walnut leaf. "I thought you oak leaves prided yourselves on staying on the tree all the winter."

"We do," said Red Oak, stoutly. "Don't you see all my brothers and sisters up there?"

"But you aren't there," insisted Black Walnut.

"Oh, well, I was like you; I grew tired, and wanted a change. It's hard on a leaf to stay all summer in the hot sun, and never have a game or any fun." And Red Oak heaved a sigh.

Here they were interrupted by a big, big voice, and Red Oak grew redder, for it was the big oak tree speaking.

"Fun, indeed! Tiresome to stay on a tree all summer!" scornfully spoke Big Tree.

"Why a leaf is not of much consequence," said Red Oak.

Big Oak looked down at him and said witheringly: "Some are not I know!" and Yellow Maple giggled.

"Why, what is a tree for, and what would it look like on a hot summer day, if all the leaves took a vacation and left the poor tree bare? What would the birds do for shelter, and how would the little children play, with no shady green trees to play under?

"Have you leaves thought what an ugly world this would be, without the beautiful trees? And the wind could make no music without the leaves to play on. Why, every single leaf has its place and its work to do," added Big Tree, impressively.

"Have your games now, Red Oak," he said kindly. "You are off and can't get back with your brothers, and by the time they are ready for their play you will be doing other work—"

"What work?" interrupted Black walnut.

"Why, the rains will come and bury you leaves by spring, down in the earth, and there in your new home you make the earth rich—rich so the grass and the flowers will grow, and so more little trees will come to shade the world."—Helen B. Bell, in Baptist Boys and Girls.

HOW THE INDIAN COUNTS.

The Indian counts time by the day. He points to the sky and measures off space, "as long as it would take the sun to go from there to there." As he has no hours he counts from daylight to dark and the night is called "sleep." Instead of months he says "so many moons," or "from winter to winter," where he would say, "from year to year." The year or winter begins with the first fall of snow. He has no birthday, because he has no day nor month nor year; and if you ask him his age he will say, "so many winters old."—The King's Own.

"I'LL NOW SEEK HIM."

Not very many times had little Faith been to Sabbath school when she came home one day with a card bearing the words: "They that seek me early shall find me."

"Does it mean, mamma," Faith asked, looing up with wondering eyes into her mother's face, "that we are to get up early in the morning to find Jesus?"

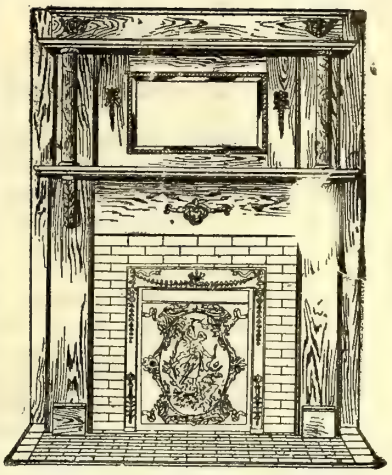
"It means, dear, that when we are as small even as you we are to give our hearts to him and commence seeking out ways to work for him. We should lift up our hearts to him when we rise in the morning, and keep on looking to him all through the day. By doing this we shall be drawn closer to Him. And you, young as you are, can go just as near as I can."

Then Faith said softly: "I'll now seek him."—Selected.

Do not look forward to the changes and chances of this life in fear: rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them.—Francis de Sales.

SENT FREE AND PREPAID.

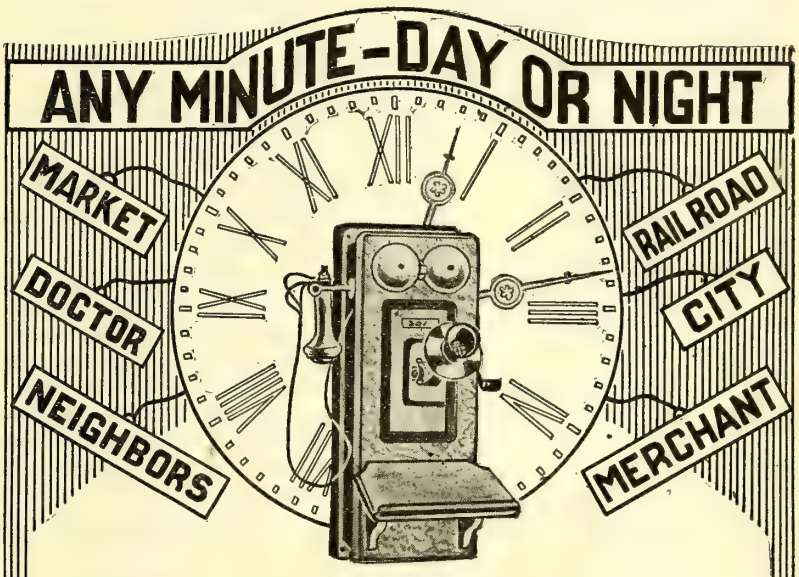
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THAT HARMONIZE

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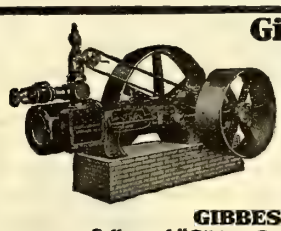


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New Design, Heavy Duty, Balanced Valve. Built to stand the severest test. Every possible source of trouble has been discarded, every improvement has been added. Extra heavy fly wheels, crank made from solid steel forging, accurately balanced and other features make this engine rank as "best obtainable." Write for catalogue.

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HARRIS LITHIA SPRINGS CO.
Harris Springs, S. C.

HOTEL OPEN
From June 15th to Sept. 15th.

Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

SHELBY DISTRICT MEETING.

The Shelby District Meeting will be held in King's Mountain October 8th and 9th.

Preparations are being made for entertaining a large crowd. Will not every pastor in the District see to it that every church on his charge has a representative.

Mrs. B. T. Morris, Dist. Sec.

CHARLOTTE DISTRICT MEETING.

We are requested to announce that the Charlotte District Meeting of the W. F. Missionary Society will be held in Wadesboro, October 21st, 22nd. Names of delegates should be sent as early as possible to Mrs. I. H. Horton, Wadesboro, N. C.

NEW SOCIETIES.

The months of October and November are most auspicious for the organizing of new societies. We are hoping—yea, expecting—to be able to publish many from each district during the fall months. Will each organizer please send to the editor a full report as soon as organization is effected.

Adult Society at Doub s Chapel, Lewisville Circuit, with 15 members, by Mrs. Frank Martin, September 2nd. President, Miss Melecta Doub. Other officers not reported.

Young People's Society at Lewisville with 7 members, by Mrs. Frank Mardin, August. Officers not reported.

Young People's Society at Jamestown with 8 active and 5 honorary members, by Mrs. Blanche Carr, August 28th. President, Mrs. E. J. Coltrane; Vice-President, Mrs. W. G. Ragsdale; Rec. Sec., Miss Hazel Johnson, Cor. Sec. Miss Annie Garden; Treas., Miss Linnie Shamburger.

Young People's Society at Coleridge with 8 active and 5 honorary members by Mrs. Blanche Carr, August 28th. President, Miss Mabel Cox; V-President, Miss Florence Caveness; Cor. Sec., Miss Lecta Cheek; Rec. Sec., and Treas, Miss Ethel Cox.

Light Bearer's Society at Bryson City with 12 members by Mrs. W. H. Leith, September 11. Pres., Miss Georgia Hampton, V-Pres., Miss Edna Marr; Rec. Sec., Master Chester Massey; Treas., Lois Frye; Lady Managers, Mrs. R. J. Reane and Mrs. Robt. Long.

MISSION STUDY IN WEST MARKET STREET LEAGUE AND SOME OF ITS RESULTS.

Miss Blanche Johnson.

The meeting of West Market Street Epworth League last week proved one of unusual interest and each person in the large attendance of members and visitors felt that it was indeed good to be there.

This League, which has long been active in Missionary training and Mission Study Class work, is in a thriving condition, as was clearly evidenced by the reports rendered by the retiring officers. The meeting was presided over by the retiring President, Mr. Allan T. Preyer, to whom much credit is due for the work that has been done during the past twelve months.

After a brief statement of the aim and purpose of our League he called upon the various officers for reports and Mr. Fred Odell reporting for the Devotional Department, Mrs. Lula B. Carr for the Charity and Help Department, Miss Mary Boyles for the Literary Department and Miss Araminta Hester for the Missionary Department followed by reports from the Secretary and Treasurer, showed that each officer had tried to do his or her duty, that the results, so far as we are able to estimate, are peculiarly gratifying. Then followed the impressive ceremony of installation of officers for the ensuing year. This was unique in that five of the nine officers are young men, who by the efforts and training of the League are cheerfully entering upon their duties in this great training organization whose motto is "All for Christ."

Immediately following the business meeting, Mrs. Lula B. Carr took charge of the program, announcing that as Miss Irene Boyles would leave early the following morning to enter the Nashville training school, a sort of "farewell" meeting had been planned by the social committee. She called upon Miss Nell Rogers, Deaconess, to tell something of the training school. Miss Rogers responded by giving a clear and concise explanation of the surroundings, work and purpose of this institution, which will from this time be of added interest to us. Mrs. G. W. Whitsett then told of the work Miss Boyles has done in the Mission Study Classes of the League, during the past two years, and of the success of the classes in the "Moslem world", "Korea in Transition" and Missions in South America." Then added that the interest in this work had assumed such proportions that possibly as many as eight classes would be organized this fall in the various missionary societies and organized Sunday school classes of West Market Church, and delighted the Leaguers by announcing that Dr. J. H. Wheeler had consented to take up the work of leader of the League class. Then in a most appropriate manner she presented Miss Boyles with an Epworth League emblem pin. Miss Boyles, in accepting this gift, said she needed no visible token to enable her to remember West Market League and told of how much she had enjoyed her work since she became a member, bidding the head of each department be zealous and by more earnest effort press forward to greater achievements, and by her manner giving each one the impression that she goes gladly, joyfully, to take up the work of training for definite service. The fourth (missionary) department of our League has assumed her scholarship at the Training School and will support a permanent scholarship there, as a memorial to her work in our League and Mission Study class.

The exercises then became informal, delightful readings and other features were introduced that helped the hours to pass all too quickly and while Mrs. Miles and Miss Rogers served delicious frappe each person was presented with a hand painted souvenir in the shape of an Epworth League emblem on white art board with appropriate lettering in old gold, and a minature photo of Miss Boyles in the center. This informal feature gave all present an opportunity to bid Miss Boyles God speed and the occasion will linger forever in the minds of each one whose privilege it was to be there.

REPORT OF W. N. C. CONFERENCE, W. F. M. S., M. E. CHURCH, SOUTH, FOR QUARTER ENDING AUGUST 31st, 1910.

NAMES OF DISTRICTS:	Dues	Pledge	Bible Women	Scholarships	Conference Ex. Fund	Retirement Fund	Total
Asheville	$ 59.30	$ 101.60	$....	$.....	$ 8.25	$ 2.85	$ 172.00
Charlotte	120.66	144.00	.25	40.00	5.00	1.10	311.01
Franklin	7.35	.....	.....	.....	.....	.....	7.35
Greensboro	84.65	110.15	.45	.....	14.25	3.37	212.87
Morganton	27.00	41.50	.....	.....	3.75	.90	73.15
Mount Airy	22.20	19.85	.....	.....	5.00	.90	47.95
Salisbury	71.35	248.15	.....	.....	14.50	2.85	336.85
Shelby	45.75	48.10	.55	.....	7.25	2.35	104.00
Statesville	46.15	16.20	.....	40.00	6.25	1.25	109.85
Waynesville	13.20	4.75	.....	.....	1.00	.....	18.95
Winston	32.70	62.00	.30	.....	4.45	1.65	101.10
Total Adult	$530.31	$ 796.30	$1.55	$ 80.00	$69.70	$17.22	$1495.08
Asheville	$ 10.70	$ 18.25	$....	$.....	$ .30	$ .50	$ 29.75
Charlotte	31.55	.....	.....	.....	5.10	.....	36.65
Greensboro	35.65	143.75	.....	.....	2.30	2.05	183.75
Morganton	5.85	3.75	.....	.....	.10	.....	9.70
Mount Airy	3.10	4.00	.....	.....	.....	.....	7.10
Salisbury	19.00	19.50	.....	.....	2.90	1.10	42.50
Shelby	8.30	2.00	.....	.....	2.00	.....	12.30
Statesville	.....	.....	.....	.....	.....	.....	.....
Waynesville	3.85	.25	.....	.....	.....	.....	4.10
Winston	6.25	7.00	.....	.....	.50	.25	14.00
Total Young People	$124.25	$ 198.50	$....	$.....	$13.20	$ 3.90	$ 339.85
Adult	$530.31	$ 796.30	$1.55	$ 80.00	$69.70	$17.22	$1495.08
Young People	124.25	198.50	.....	.....	13.20	3.90	339.85
*Light Bearers	215.73	232.03	.....	40.00	8.25	2.45	498.46
Total	$870.29	$1226.83	$1.55	$120.00	$91.15	$23.57	$2333.39

*Light Bearers: Number Members, 838; Life Members, 52; Subscription Little Worker, $2.80.

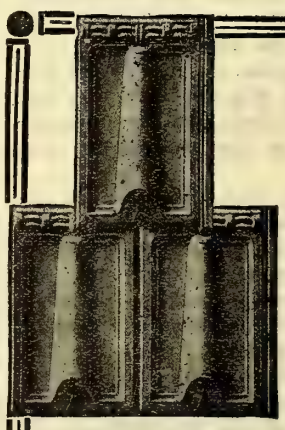
RECEIPTS		EXPENDITURES	
June 20—Con. Fund in Treas.	$ 152.81	Conference Vice-President	$ 4.30
Bible Women Fund in Treas.	6.85	Conference Cor. Secretary	15.00
Collected for Bible Women	1.55	Conference Rec. Secretary	7.65
Collected for Conference Fund	91.15	Conference Treasurer	7.50
Collected for Scholarships	120.00	Conference Juvenile Supt.	2.24
Collected for Retirement Fund	23.57	Conference Supt. Literature	11.00
Collected for General Work	2097.12	Shelby District Secretary	10.00
		Statesville District Secretary	11.07
		Winston District Secretary	8.00
		Miss Pescud—Expense to Annual Conference	10.55
		Advocate Co.—Printing	21.35
		Sent Gen. Treasury	2240.63
		Bible Woman Fund in Treas.	7.40
		Con. Fund in Treasury	135.30
Total	$2492.05	Total	$2492.05

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

WEEK OF PRAYER.

Don't forget that the first week in October is the season set apart for prayer and thanksgiving. The object is not alone to raise twenty thousand dollars to equip Ruth Hargrove Institute at Key West with better opportunities for good work, but more important still to prepare us for a better year's work through communion with our Father. In "Our Homes" for Sept. the following editorial appears. Read it and pray over it.

"Twenty Thousand Dollars for Key West.

"Twenty thousand dollars during the Week of Prayer! Does it seem like too much to ask—from nine-two thousand women? It is less than twenty-two cents per member. There can scarcely be two thousand women in our membership who cannot afford a quarter of a dollar for home missions during the Week of Prayer. A quarter apiece from the other ninety thousand would add $2,500 to the sum called for.

"Not that most of our women have the right to measure their obligation by this small minimum: what we give must be determined by our indebtedness as stewards in our account with our Master. The woman who systematically sets aside a definite proportion of her income for the service of love will not ask what fragment of the whole is her "share;" she will determine what part of the money she has set aside for God's work should be given to this particular part of it. And few women who so set aside money will have to stop at twenty-five cents.

"There is a freedom about this kind of giving which no one who has not tried it can understand—a real exhilaration of joy over a new way to help, another chance to take part in the world's uplift, a new opportunity to work with God, a fresh way to please him, to work out his will on earth. It is a joy that is not measured by the sum one gives, for that is never as large as such a giver wants it to be; the measure of joy is the love in the giver's heart. It would not have been fair in God to make one of the finest delights in life dependent on one's possession of money. The best things must be common things, open to all mankind, and it is proof of the goodness of God that this is so. Love is not dependetnt on money, yet love has always some money to give. Joy in giving depends not at all on how much one gives, but altogether on the spirit in which the gift is made. And it is a joy that is open to the poorest, for under the inspiration of the giving spirit—the spirit of love—the poorest find more to give than would be otherwise possible.

Twenty thousand dollars for Key West during the Week of Prayer—eighteen thousand for a building with class rooms and a chapel, two thousand for equipment—a minimum if we are not to prove recreant to our opportunity and turn away the children whose only hope we are. But back of that and under it, and far beyond and above it, is the chance to work with God, the chance to do his giving for him and show him he can trust us to hold his purse. Don't think of it as an obligation to be discharged, that is so small a part of it, the drudgery part. Let us enter into the joy of our Lord—the joy of love that gives, and that, because it is love and gives, has always a gift ready in its hand."

If any question the need of increased room and better equipment let them read the following from the October Bulletin:

Ruth Hargrove Seminary.

The following from the account of the opening of Ruth Hargrove Institute, Key West, Fla., the first of September is significant.

"So far I am very much pleased with my new faculty. I believe it will prove the best yet. Mr. Hawkins, the young man is especially well fitted for his position.

"Our enrollment is taxing us to the utmost. Every room is full. We need another primary teacher. The academic room has three students in some of the seats. Everything points to a prosperous year."

MT. AIRY DISTRICT MEETING.

The Second Annual Meeting of the Woman's Home Mission Society of Mt. Airy District, of W. N. C. Conference, convened July 19, 10, in Pinnacle M. E. Church, South.

Our new District Secretary, Miss Viola Cooper, presided over the meeting. The district is to be congratulated, for she is untiring in labors, wise in administration and beloved by every member. Under her wise and efficient leadership we hopefully begin another year's work, confident that still greater things will mark our progress. Most of the auxiliaries were represented, all with good reportes, and an interesting program was rendered, with helpful talks on Deaconess Work, Cuban Schools, Friendless Girls, Brevard School and Tithing. The consecration of Pinnacle auxiliary was indeed an inspiration to our district meeting, one member alone making a record of 315 visits to sick and strangers and gave $25.56 locally, with three months of the year spent upon a bed of affliction. This great worker is too modest to have her name given to the public.

We ask that you pray for us that we may use and appreciate our opportunities. We love the Home Mission work, and thank God for the blessings it has brought to us, and we fully realize that great possibilities lie before us.

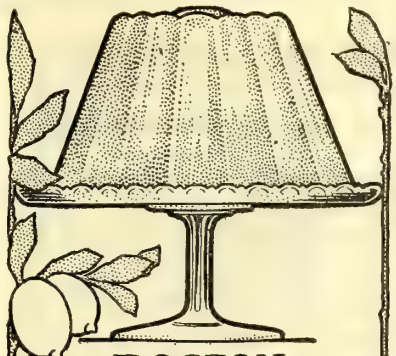
An invitation to meet with the Elkin Auxiliary in April, 1911, was unanimously accepted.

Mrs. R. B. Hines,
Secy. of the District Meeting.

(We are pleased to hear this "good news" from the Mt. Airy District. In many respects it is entitled to the banner.) Editor.

A Notable Act of the North Carolina Legislature in 1840.

This is probably the only incident of its kind in the history of the world, being very unusual and at the same time fully warranted. In the year 1820, Dr. W. W. Gray, of Raleigh, N. C., discovered a remedy for the relief and cure of boils, bruises, cuts, burns, carbuncles, felons, blood poison, rheumatism and sores of every nature, which he marketed as "Gray's Ointment." The Ointment soon became so widely known, and was accomplishing such wonderful results for humanity, that the Legislature of North Carolina, in the year 1840, passed a resolution, endorsing as a family remedy, "Gray's Ointment." Get a 25c box from your druggist and cure yourself, or, if you prefer to test its efficiency, we will send you a free sample box upon request. Address Dr. W. F. Gray & Co., 822 Gray Building, Nashville, Tenn. Dr. James R. Rhelps, of Dorchester, Mass., writes: "Gray's Ointment is my sheet anchor in cases of carbuncles, unhealthy granulations and blood poison. I use Gray's Ointment in my practice."



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Mark H. Jackson, No. 527 James Street, Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.—Pub.

The Sunday School Lesson

FOURTH QUARTER—LESSON II—OCTOBER 9, 1910.

The Parable o fthe Talents. Matt. 25:14-30.

Golden Text—His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. Matt. 25:21.

God's Investment in Men.

Jesus is speaking to His disciples about God's human investments. As the man in the parable trusted his servants with capital to use for him, so God puts into the hands of every human being that which is to be used as a fund in trust. Men are in business in the world on God's capital. When we ask ourselves just what it is which God has invested in humanity the answer is startling in its comprehensiveness. All that a man is and all that he has belong to God. He is a steward of himself as well as a steward of his possessions. A man is as responsible for his use of his life as for his use of his money. And it is all of his life and all of his money which belongs to God.

A grave and elevating sense of responsibility comes to the man who realizes that he is using his life and his property as a trustee for God.

Every activity has a new sacredness and the work of the day is felt in its true connection with the eternal. Much of our present-day life lacks just this consciousness of connection with the divine. A process of secularization has reached out to include more and more of our activities. There is a practical atheism which consists not in denying the existence of God, but in refusing to take Him seriously. When a man's business goes on without thought of God, when no change is made in his social life because he believes in God, when his personal plans are made and executed without being tested by the will of God, that man's life has reached the last stages of secularization. He needs to hear what Jesus told the disciples in the parable of the talents, that God has made an investment in men and that they are responsible for the way in which they use that investment.

Human Differences.

The men in the parable were intrusted with different amounts of money. One received five talents, another two and yet another one. Their master realized that they were men of differing ability and he gave to each what he felt that man could use effectively. God's instruments in human lives have just these differences. Men do not stand on a dead level in their personal qualities or in their opportunities. The important thing to observe here is that if God does not give equal gifts to all men He does not expect equal results from all men. When the man who had received two talents doubled them he was given just as emphatic praise as the man who had doubled the five talents. Each was called a good and faithful servant. Each was promised enlarged responsibility. Each was welcomed to the joy of his lord. Any man who does his best will receive the Master's praise and will share the Master's joy. Jesus recognizes the inequalities of life, but He takes the sting out of them. Men are ultimately to be accorded responsibilities depending upon their personal powers. There is no attempt to equalize the differences here. But men will receive the praise and fellowship of God according to their faithfulness. Here all is equalized for every man can strive to make the best of what God has given to him. The ideal state of society is not one in which human beings are reduced to an artificial equality. The demand of justice is that every man should be given the opportunity corresponding to his ability, and that every man should have full recognition for his faithfulness, with enlarging opportunity as his powers develop. Then in the fellowship of faithful workers every man who does his best is to receive a place. In responsibility there are differences, in fellowship there is equality.

The Man Who Buried His Talent.

This man was condemned not because he had less ability than the others, and not because he was intrusted with a smaller sum. He was condemned because he would not use what he had. The critical thing about a man is not the extent of his personal powers; it is what he does with them. It is not the amount of his personal possessions; it is how he uses them.

The one-talent man did not use his talent at all. He repudiated his responsibility to make the most of what his master had given to him. He thought unjust thoughts of his master and made that an excuse for evading his own duty. When the master returned he pointed out to his churlish servant that his own duty remained, whatever the master's character might be.

There is a form of skepticism which makes itself an excuse for evil and indulgent life. The man rails against God and then declares that he will ignore the high obligations of life. It is easy to see that this temper is very ignoble. Whatever a man, in a time of mental confusion, thinks of God, life's great imperatives remain. The man who makes his skepticism an excuse for an evil life is open to the suspicion of being a skeptic for the sake of the license which he persuades himself his view of life gives him. The men in the parable who were doing their duty do not seem to have been troubled about the character of their master. While there is a noble skepticism which must always be treated with respect, it is safe to say that many a man will be saved from the danger of fundamental doubt by simply keeping to the path of duty. And Frederick W. Robertson found that the doubt of a brave and sincere nature was best met by a continued loyalty to the moral demands of life. The man who is busy doing the will of God is in less danger of doubts than other men, and when they do come he has a surer way of escape from them.

The Loss of the Buied Treasure.

The man who buried his talent finally lost it. He had proved unworthy to have it and so it was given to another. There are some things we can keep only by using them. And they are the greatest things in life. The man who buries faith loses the capacity for faith. The man who buries love loses the capacity for love. When a surging consciousness of the noble powers of life comes to us and we refuse to use them, we think they are still ours. But an unused power will vanish. No man can keep his buried talent.

There are many human relations which we can keep only through a loyal use of them. The man who is disloyal to a friend does more than lose that friend. In burying his talent for true friendship he is setting in motion forces which will destroy his capacity for friendship. When a man buries youthful ideals, thinking that they will not stand the pressure of life, he will find, if he persists in his course, that he is becoming incapable of hibh ideals. When a man feels his responsibility to God and lightly casts the thought aside, he is likely to awake some day with surprise to find that the thought of God is an empty idea to him, with no power to grasp his life. A man can lose his power to respond to the outreach of God. He can lose capacity for the divine fellowship.

The things we use are the things which become surely and permanently ours. They grow with the use. Faith becomes a Gibraltar, love a supreme passion. The consciousness of God is an assured possession. All the gifts of life multiply when we put them to the test of use.—N. Y. Christian Advocate.

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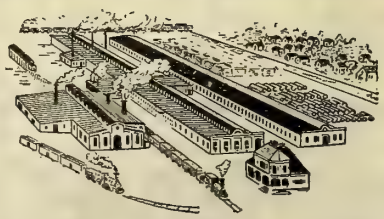
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The Farm and Garden

THE BEST TYPE OF PLANT TO RESIST THE BOLL WEEVIL.

Much of the effort now devoted to the selection of cotton seed for planting is wasted, because of a lack of definite knowledge on the part of those selecting these seed, as to what constitute the essential and desirable characters of the best kind of cotton plant.

In this article it is our purpose to point out some of the desirable characteristics which the farmer who wishes a cotton plant that will produce the largest yields, before or after the arrival of the boll weevil, should fix well in his mind before he begins selecting seed for planting.

The object in selecting seed for planting is, of course, to obtain a plant that, under the conditions it is to be grown, will produce the largest combined value of lint and seed. By a careful study of the characters of the cotton plant it has been found that cetain of these characteristics are generally possessed by those plants making the largest yield. This fact comes out especially plain under the attacks of the boll weevil, which makes cottonseed selection all the more important at this time. In addition there are certain other characters which the cotton plant may possess and which, although not necessarily increasing the yield of lint, may increase its value and are desirable for this and other reasons. As a general rule, a high precentage of lint—37 to 40 per cent—means a large yield, but by no means invariably so.

Early Fruiting.—To meet the attacks of the boll weevil, early fruiting is the most important characteristic in the cotton plant. This early fruitin the cotton plant. This early fruiting must be clearly distinguished from early maturity. Of course, a plant must mature its fruit sufficiently early to be reasonably safe from injury by frost in the section where it is grown; but as a general rule, the longer the growing season the greater the yield, other conditions being equal. In other words, early maturity is not conducive to large yields but rather the reverse, providing the plant matures its fruit so as to escape injury by frost. In the Northern borders of the Cotton Belt early maturity may need to be given consideration, but only to the extent of adapting the plant to the length of the growing season. Early maturity, however, does not necessarily mean early fruiting, which is the most important point to be kept in mind in selecting a cotton to meet boll weevil attacks.

A certain character of plant has been found to fruit earliest, and thus set a sufficient number of bolls to produce a crop before the boll weevils become sufficiently numerous to destroy a large proportion of the squares. These bolls may take the entire length of the season to mature and thereby produce a larger yield, not only because they have a longer growing season, but also and essentially because they were set early enough to escape destruction by the boll weevils.

No man has made more careful and extensive observations of the cotton plant required to make a crop in the presence of the boll weevil than Prof. R. L. Bennett, of Texas, and the following description of the type of plant most desirable is based on his report:

Type of Plant.—(1) The wood or first limbs must be low; the first not higher than the fifth or sixth joint above the seed leaf joint, and not more than four in number.

(2) The first fruit limbs must be low.

(3) A short-jointed plant is essential. The joint in the main stem, in the fruit limbs, and in the first or wood limbs, must be short, not exceeding three inches in the lower part of the plant.

(4) The fruit limbs should grow at each successive joint of both the main stem and the wood limbs.

(5) The fruit limbs should be continuous in growth. That is, they should continue to grow and fruit until the plant is mature.

(6) For rich lands, where the growth is apt to be large, a medium size of leaf is preferable to larger leaves, since too dense foliage may prevent the sun entering and properly maturing the lower bolls.

Type of Bolls.—A large boll is preferable. A large boll may not mature as early as a small one, but on plants such as described above, the large boll varieties set fruit as early as the small-boll varieties. Large bolls are desirable because they yield larger, are more easily picked, and, having thicker hulls, do not turn backward like the small bolls and are consequently storm-resistant. That is, the lint does not fall out so badly in case of storms. A sharp-pointed boll is objectionable in picking, and a very round boll contains less cotton than an elongated one of the same diameter. Bolls with as many as five locks, and as large as will mature in the loctality where grown, are desirable. The staple or lint must not be neglected. Probably a lint as much as one inch in length should be aimed at for upland growth, and its quality maintained to a good fair standard.

The character of stalk described can be recognized at any time, so that it is not too late to select cotton seed for next year.

How to Select Seed Stalks.—Three plans may be followed.

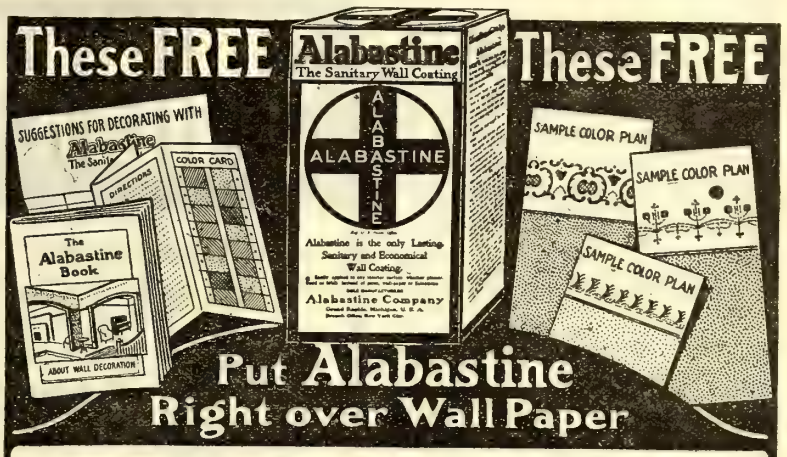
(1) Great care and pains may be taken to find the best single stalk possible. The greater the area looked over the better the plant selected should be. The seed from this plant might be planted next year and the best plants selected. In this way seed for the whole crop can soon be obtained.

(2) A number of the best plants to be found may be selected, the seed from these saved separately, planted in separate rows, and the best plants in that row saved and planted again next year.

(3) Enough plants may be selected to furnish the seed for planting the entire crop next year. If the amount of seed required is large, this will be a big task and the average quality of the plants selected will necessarily be lower.

In any case, a seed patch large enough to produce the required seed for the following year should be planted. To select good plants to furnish the seed to plant such a seed patch will be a small task. At all times use only the large, well formed bolls around the center of the stalk for seed to plant.—Dr. Tait Butler, in Progressive Farmer.

No doubt many people would like to take up a course of beneficial reading, and also to start a club, but don't know how to proceed. The Bay View Reading Club offers superior work, with courses and club plans, and its work is very popular. Write to J. M. Hall, Boston Boulevard, Detroit, Michigan, for the circular.



If you have a papered wall and want to redecorate without removing the paper—just put Alabastine right over it.

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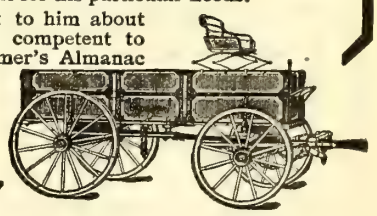
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Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. Take a teaspoonful every one, two or three hours.

You will find that this simple remedy takes hold of a cough more quickly than anything else you ever used. Usually ends a deep-seated cough inside of 24 hours. Spendid, too, for whooping cough, chest pains, bronchitis and other throat throubles. It stimulates the appetite and is slightly laxative, which helps end a cough.

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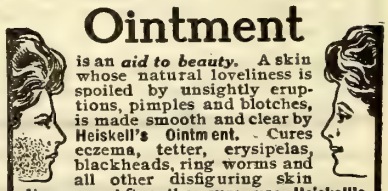
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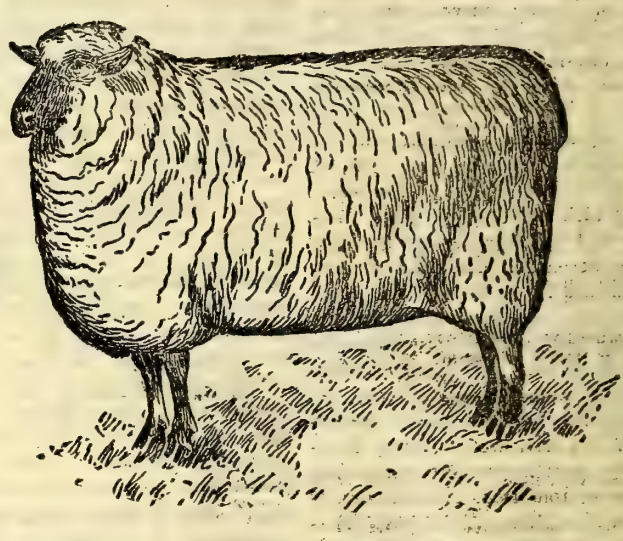
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Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Fourth Round

Mars Hill.....Oct. 8-9
Bald Creek, Bald Creek.....Oct. 12-13
Burnsville .....Oct. 14
Burnsville Circuit, Martin's....Oct. 15-16
Hot Springs, Antioch.....Oct. 20-21
Marshall .....Oct. 22-23
Hendersonville Circuit, Upward, Oct. 27-28
Haywood Street.....Oct. 30
Central .....Nov. 6
Bethel .....Nov. 13
North Asheville.....Nov. 13

Christian Worker's Institutes will be held in connection with the quarterly meeting at Sharon, Bald Creek, Antioch, Upward and possibly at other places.

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder

Fourth Round.

Unionville, Grace.....Oct. 8-9
North Monroe.....Oct 9
Polkton, Poplar Hill.....Oct. 15-16
Wadesboro .....Oct. 16
Lilesville, Forestville.....Oct. 22-23
Mount Zion Station.....Oct. 26
Ansonville, Concord.....Oct. 29-30
Weddington, Wesley Chapel.....Nov. 4
Matthews, Matthews.....Nov. 5-6
Calvary .....Nov. 13
North Charlotte.....Nov. 13

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, North Carolina.

Fourth Round

Hiawassee Circuit, Harris's Chapel, Oct. 8-9
Murphy Station .....Oct. 15-16
Dillsboro and Sylva, Sylva....Oct. 22-23
Webster Circuit, Webster.....Oct. 30-31

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder, Greensboro, North Carolina

Fourth Round

Pleasant Garden Circuit, Pleasant Garden .....Oct. 8-9
Greensboro, Carraway Memorial, night, Oct. 9
Ruffin Circuit .....Oct. 15-16
Reidsville Station .....Oct. 16-17
Randleman and Naomi.....Oct. 22-23
Asheboro Circuit, Central Falls..Oct. 22-23
Randolph Circuit.....Oct. 29-30
Wentworth Circuit .....Nov. 5-6
West Greensboro .....Nov. 12-13

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Fourth Round

Elk Park, Elk Park.....Oct. 6
Sprucepine, Fairview .....Oct. 8-9
Bakersville, Bakersville .....Oct. 11
Thermal City, Thermal City ..Oct. 15-16
Rutherfordton, Gilkey .....Oct. 16-17
Green River, New Hope .....Oct. 19
Broad River at Tanner's Grove.....Oct. 20
Forest City, Cedar Grove .....Oct. 22-23
Henrietta, Caroleen .....Oct. 29-30
Cliffside .....Nov. 5-6
Marion .....Nov. 12-13

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Fourth Round

Helton, Greenwood .....Oct. 8-9
Jefferson, Jefferson .....Oct. 15-16
Creston .....Oct. 22-23
Watauga Ct., Hinson's Chapel..Oct. 29-30
Boone Ct., Blackburn's Chapel..Nov. 5-6

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Fourth Round.

Kannapolis Circuit, Kannapolis....Oct. 8
China Grove Circuit, China Grove, Oct 9-10
Woodleaf Circuit, Ebenezer.....Oct. 15
First Church .....Oct. 16-17
Bethel, Big Lick Circuit, Loves..Oct. 20-21
Mount Pleasant Circuit, Friendship, Oct. 22-23
Linwood Circuit, Linwood.....Oct. 29
Lexington Station.....Oct. 30-31
Concord Circuit, Rocky Ridge, Nov. 5
Central, 11 a. m. .....Nov. 6
Forest Hill, at night .....Nov. 6
Jackson Hill Circuit, Lanes.....Nov. 12
New London Circuit, Bethel.....Nov. 13

STATESVILLE DISTRICT.

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Fourth Round

Hickory, Fair Grove .....Oct. 8-9
Newton .....Oct. 9-10
Rock Spring, Mt. Pleasant ....Oct. 15-16
Catawba, Hopewell .....Oct. 16-17
Maiden, Maiden .....Oct. 22-23
Hickory .....Oct. 23-24
Caldwell, Grace .....Oct. 29-30
Granite Falls .....Oct. 30-31
Lenoir Ct., Parsonage .....Nov. 1
Iredell, Turnersburg .....Nov. 3
Alexander, Taylorsville .....Nov. 5-6
Stony Point, Stony Point .....Nov. 6-7
Troutman, Troutman, 9:30 a. m....Nov. 8
Mooresville Ct., Mooresville, 3 p. m., Nov 8

SHELBY DISTRICT

James R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

Belwood, Kadesh .....Oct. 8-9
Polkville, Clover Hill .....Oct. 15-16
Stanly, Stanly .....Oct. 22-23
Mount Holly, Mount Holly .....Oct. 23-24
Lincolnton, Lincolnton .....Oct. 28-30
Crouse, Crouse .....Oct. 28
Lincoln Circuit, High Shoals....Oct. 29-30
Cherryville, Cherryville, p. m....Oct. 31
Lowell, Lowell .....Nov. 5-6
McAdenville, McAdenville .....Nov. 5-6
King's Mt., King's Mt., night.....Nov. 11
Bessemer, Bessemer .....Nov. 12
Ozark, Ozark .....Nov. 12
Franklin Ave., Franklin Ave...Nov. 12-13
Main Street, Main Street .....Nov. 13-14

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Fourth Round

Sulphur Springs, Montmorency...Oct. 8-9
West Asheville .....Oct. 8-9
Spring Creek, Baldings.....Oct. 15-16
Leicester, at Leicester.....Oct. 22-23
Ozark, Ozark .....Nov. 12
Brevard Circuit, Toxaway.....Oct. 29-30
Mills River, Shaws Creek.....Nov. 5-6

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Fourth Round

Davilson, Olivet .....Oct. 8-9
Southside .....Oct. 9-10
N. Thomasville, Zion.....Oct. 15-16
Thomasville .....Oct. 16-17
Kernersville, Kernersville .....Oct. 22-23
Burkhead .....Oct. 23-24
Davie, Concord .....Oct. 29-30
Mocksville .....Oct. 30-31
Cooleemee .....Oct. 30-31
Lewisville, Deubs .....Nov. 5-6
West End .....Nov. 13-14

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General Assembly of the Episcopal Church, Cincinnati, Ohio, October 5th-26th, tickets on sale Oct. 3rd, 4th, 5th, 6th and 10th, limit Oct. 30th.

National League of Post Masters, Chattanooga, Tenn., October 12th-14th, 1910, tickets on sale Oct. 10th and 11th with final limit Oct. 17th and privilege of extension to Oct. 31st by depositing ticket and upon payment of $1.00 fee.

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For further information concerning these very low rates or Pullman reservations see Southern's nearest agent, or address,

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:13 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.

7:10 a. m.—No. 8, daily from Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:45 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars, New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, conecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

3:45 p. m.—No. 132, daily for Sanford.

4:55 p. m.—No. 131, daily for Mount Airy.

6:10 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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WHY AND HOW IT SHOULD BE GIVEN

IT is unfortunate that some people regard the church as a sort of worthless mendicant begging for support. The result is that they disregard their obligation or else dole out a mere pittance in such a way as to reap no part of the blessing promised to the generous and cheerful giver. The difficulty with many is that they have never had an intelligent conception of the church or of their relation to it. Brought up under its influence and constantly sharing the blessings that it brings to the world, they have not considered the benefits coming to them nor the obligations growing out of these benefits. They accept the blessings of a civilization which the church has vouchsafed with no thought of personal obligation for such a benefaction.

Apart from this general principle of obligation to give substantial support to the church, it is passing strange that men and women who have assumed the most solemn obligation at her altars should be indifferent and ofttimes even hostile to church support. This is often, if not always, due to a lack of intelligence. It would be a surprise to many intelligent readers of the Advocate if they could be made to realize what a large number come into the church every year without any thought of being under obligation to give material support, and who assume this obligation in the most solemn form without any conception of its meaning. They enter into the most solemn covenant to "be subject to the discipline of the church, attend upon its ordinances and support its institutions," without really knowing that this implies giving of our means, regularly and systematically, for the support of the church in all departments of its work.

The Methodist Episcopal Church, South, has one and a half million members, speaking in round numbers. Of this large number it is safe to assert that only one-half are regular contributors to the support of the church. If we take the Protestant churches at large it is likely that we shall find the same to be true. If this is true is it any wonder that all departments of the church are hampered for lack of funds? Is it any wonder, in the light of such facts, that the Laymen's Movement should find it necessary to make its first appeal for an enlargement of liberality? That they should call for more money rather than more men, in order that they may launch a movement for the evangelization of the world in this generation?

The blame for much of the lack of liberality in the church lies at the door of the pastorate. There is a false modesty about presenting the question of church finances and preaching the gospel of liberality. The result is that few people know anything of the relation that this question sustains to Scriptural teaching, and many do not even believe that the Bible has anything to say on the subject. Again, pastors fail to instruct candidates in the matter of duty and obligation to the church, and as to the nature of the vows they are about to assume. A few hours or days spent in careful exposition of the nature of church vows before receiving candidates into the church would save much of our pains and disappointment in after years. Intelligence is the basis upon which rests the whole question of church support, and it is surprising how many pastors seem to forget this and in consequence fail to use all available methods of promoting it in all our congregations.

The obligation to support the church is not confined to those who assume the vows of membership. The Religious Telescope gives a very thoughtful editorial on Outside Church Support, from which we quote:

"Some think that the church compromises itself when it asks people who are not members to contribute to its support. They feel it humiliating to acknowledge the need of assistance, and assume an apologetic air in speaking to outside friends for money. If any financial help is received, gratitude is expressed in such a way as to make the donor feel that all he has done is a matter of generosity and grace, not the discharge of duty after the recognition of an obligation. Consequently, the question comes up as to whether a church is justified in asking this outside help. Without any qualification, without any hesitation, we can give the heartiest approval to such a plan. Those who are not Christians are under just as much obligation to pay toward the support of the church as those on the inside.

In the first place the presence of a church building, with stated services, adds to the valuation of the property in the community. A church is a greater asset than a school-house. People are taxed to support the common schools. Giving to the church is a matter of free-will. Why should any man who is honest refuse to give financial support to an institution that adds dollars to the worth of every acre of land he owns? Even if one never darkens the church-door by his presence, he partakes of its beneficent influence. It stands as a representative of the gospel of Jesus Christ, rather than heathenism; it is a proof of intelligence rather than of ignorance, in this respect being the accompaniment of the school.

Should any one be inclined to doubt this statement, he might with profit be directed to move into a portion of Africa hitherto unexplored. But he would decline to take that step. Ninety-nine persons out of a hundred note the advantage of a church-building when seeking a new location. If the church fails to bring this duty before those who are not Christians, it contributes to the still further dwarfing of the religious life of those outside the church. These are permitted to go forward unmindful of the responsibility resting upon them, cultivating a genuine dishonesty, and yielding no return for the distinct and innumerable blessings that a Christian neighborhood affords. If a man pays taxes for a lesser good, why should he not contribute to a greater good?

Again, a church-building has a better influence for peace and law than six policemen; yet people pay taxes to support the police, and the mayor, and the series of city and county courts. By what process of reasoning any one can arrive at the conclusion that no one is indebted to the church except he joins it, we are unable to see. If a man appreciates the safety of property and person, he ought to be intelligent enough to understand that the church is a conservator of that which is peaceful. Mercantile establishments, printing-presses, public schools, and stable commonwealths cannot remain long where the church does not exist. Further, these institutions cannot be established and grow to appreciable proportions except through the direct or indirect influence of the church.

Any man who enjoys the protection which is guaranteed by religious activity, and the privilege of business and social life issuing therefrom, has a duty to discharge, and failure here has the appearance of base ingratitude. And yet the backwardness of church officials has contributed to this laxity among non-members. Every man has as much moral obligation to support the church, even if he does not go into it from the first of January to the last of December, as he has to pay school taxes if he never drives past the school building, or as to help support the penitentiary even if he cannot tell in which city it is located. If one should render unto Caesar the things which be Caesar's, what release has he from rendering unto God the things which be God's?

After settling upon the fact of a righteous appeal to outside forces, the method should have consideration. Money can be asked for in such a manner as to put the church in an attitude of a beggar, and to leave it in the position of a tool. This method is wrong. The solicitor should perform his work feeling that it is a blessing to the other man, and one which cannot be enjoyed by any other form of activity. He should set forth the obligation of the desired donor to assist in the work of the church on the ground that it is a blessing to individuals and community alike, and that any one partaking of these blessings owes a debt in return. Away with all apologies in asking for money to carry on the Lord's work! Such is a disgrace, and one hardly deserves success who assumes that kind of an air.

A double blessing comes from outside contributions, if they are sought in the right spirit. One is the greater facilities the church has in religious work, and the other is the interest in Christianity which the very fact of the gift develops. Those who become regular contributors to the support of a local church acquire a knowledge of all the church is doing. This knowledge leads to genuine interest, and interest is followed by greater activity, which means more information, and then more interest, and yet larger activity, round and round the circle. The final outcome of financial support is likely to be a life surrendered to Jesus Christ, and time, and talents, as well as influence, are laid as an offering on the altar of the Lord.

In securing outside money there should be no hold-up, no blackmail, no swinging of a political or a business club. The goodness of God, the helpfulness of the church, and the responsive duty of the last man, should be set forth in the spirit of the Master. Then no one can say that the church entangles itself with the world or sells itself out to emissaries of Satan.

NORTH CAROLINA CHRISTIAN ADVOCATE

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WE WANT AN AGENT IN EVERY COUNTRY CHURCH. WRITE US FOR TERMS AND PARTICULARS. WILL PAY LIBERAL COMMISSION FOR NEW SUBSCRIBERS. WILL BE GLAD FOR PASTORS TO TAKE THIS WORK IF THEY CAN DO IT THOROUGHLY. WE WANT 2,000 NEW SUBSCRIBERS BY NOVEMBER 15

EDITORIAL

TO OUR SUBSCRIBERS AND PASTORS.

Many of our subscribers are in arrears, and a very large number of pastors and others have personal accounts. As our fiscal year closes November 1st, we urge all to make remittance if possible, before that date. All money paid in after that date must be carried over to next year's report. For this reason we trust all who are in arrears on subscription or who owe on personal account will favor us with a remittance now so it may go into this year's report. We have mailed statements to all who have personal accounts and the label on the paper shows the date to which each subscriber has paid.

EDITORIAL NOTES.

Matters came to a crisis in Portugal last week when the republican revolutionists succeeded in capturing the city of Lisbon and taking charge of the government, after very slight resistance and a proclamation was immediately issued announcing a republic, also naming Theophile Braga as Provisional President. Meantime, King Manuel, the Queen Mother, the Dowager Queen and the Duke of Oporto escaped to England where they are under the protection of the British government. This all makes a very interesting situation, especially in view of the fact that Spain, an adjoining monarchy, and one having much in common with Portugal, is said to be very much in sympathy and ready to follow at any signal. The monarchy has many sympathizers and it is hard to tell what course things may yet take.

* * * *

The frequency with which suicides have occurred in North Carolina during the present year is indeed alarming. We refer to North Carolina because, as never before, the seriousness of this awful method of terminating life has been brought home to us. It will not do for us to flatter ourselves that greater publicity accounts for the apparent increase or that its frequency is due to increase of population. These things will not explain to the serious and thoughtful the fact that almost every day records the bloody tragedy of self destruction. Moreover, it is a fact that the suicide, as a rule, represents families of social prominence. There is a cause for this and it is high time we were giving the matter such consideration as is demanded, seeing that there can be no happiness among a people constantly haunted by the spectre of self destruction. If all these who are passing by their own hands are the victims of a peculiar form of lunacy, we should begin to find out the cause and endeavor to prevent these tragedies by a removal of the cause. If they are not the result of lunacy, as we must believe in some instances, then we should begin to teach our people how to appreciate the sacredness of human life. Suicides abound when atheism is rampart. Dr. Robert Hall has well said that atheism is a ferocious system, that leaves nothing above us to excite awe, nor around us to awaken tenderness.

* * * *

Special Bulletins just issued by the Superintendent of Public Instruction, co-operating with the State Board of Health, are of particular value in that they are adapted to the use of public schools. Public school teachers who neglect to make thorough use of these helpful bulletins should be counted very remiss in the discharge of their duty to the public. This is particularly true of the bulletin which deals with the Hook-worm disease, which is declared to be very prevalent especially among children of school age, and yet a disease which yields readily to intelligent treatment. A careful reading of these pamphlets together with a study of the illustrations ought to be an eye-opener to the people who have not been thoughtful about sanitary conditions. It will require hard work and the co-operation of all intelligent people to eradicate even as simple a malady as hook-worm, for ignorance always fortifies itself in bitter prejudices which array themselves in histile opposition to progress. We would suggest that the crusade be made to count in the farmer's meetings, for the average countryman is more easily reached through the farmers organization than through any other agency. Sanitation is not so difficult a problem for the city as it is for the country, for the reason that there is no police regulation for the country. Teachers would render the public a great service by supplying themselves with a lantern and slides and getting the community together to hear a lecture on that subject. Why could not the County Superintendent do this, and thus make himself worth something to the public? In some counties we understand the superintendents are not worth their salt, because they do not seem to know what they are for.

* * * *

The people of Missouri are in the white heat of a prohibition campaign which will culminate in a vote on the 8th of November to determine whether liquor shall be manufactured and sold in the State thereafter. Judging from the columns of the St. Louis Christian Advocate, the interest is intense and there is fine prospect of even the State of Missouri joining hands with other states that have closed the saloons. If Tennessee stands firm, as we believe she will, it will then be possible for one to travel from Cape Hatteras to Colorado on prohibition soil. Is our cause dying? This does not look like it is.

* * * *

Rev. L. T. Mann, of Reidsville, requests us to call the attention of pastors to the list of questions recently sent out by him with regard to the spiritual state of the church. Quite a number have not yet responded and it is important that they do so as Brother Mann is tabulating the results of the inquiry so as to make as little work as possible for the Committee at Conference.

REV. HILLIARD F. CHREITZBERG, D. D.

Hundreds of Methodists throughout the two Carolinas were shocked and deeply grieved on Monday when the news went out from Monroe that Rev. Dr. Hilliard F. Chreitzberg had passed away. Dr. Chreitzberg, as announced in the Advocate heretofore, had been ill with typhoid fever for some two or three weeks, but only a day or two ago it was announced that his condition was favorable and that his speedy recovery was expected. The announcement of his death was a great shock even to the people of his own congregation, as they were not prepared to believe his condition to be so serious.

Dr. Chreitzberg was born at Georgetown, S. C., February 24th, 1850, and was graduated from Wofford College in 1873, receiving the degree of A. M. from his alma mater three years afterwards. Later he received the degree of doctor of divinity from Weaverville College. For 19 years, 1873-1892, he was a member of the South Carolina Conference, filling a number of important charges during that time. Since 1892 he had been a member of the Western North Carolina Conference and had served pastorates at Asheville, Reidsville, Charlotte, Winston-Salem, Gastonia and Monroe.

He was the son of Rev. A. M. Chreitzberg, D. D., for many years a leader in the South Carolina Conference, and who passed away a little more than a year ago.

Dr. Chreitzberg was at home in the pastorate, never seeming to aspire to anything else, although he was eminently fitted to fill any place, being not only a man of scholarly attainments, but a man of uncommon natural gifts. As a preacher he ranked among the foremost in the church, and was always at his best at home in his own pulpit before the congregation to which he ministered regularly. Always thoroughly prepared, he was one of the few men who could use a full manuscript without apparent encumbrance and without detracting in the least from the power of his message. There was a vigor and a terseness about his style that made his preaching at times overwhelming in effect, and when he had finished the hearer felt that there was no more to be said.

As a man he represented that style of high-bred gentleman for which South Carolina has always been noted, ready in a moment to resent a wrong, but just as ready, with a big heart, to forgive an injury. His position on any question involving moral principle did not have to be guessed at. Always fighting in the open, he had no patience with one who would lie in wait or seek to make his attack from ambush. He was just that type of man behind whom cowards hide in the midst of danger and whom they too often forget and forsake in the day when victory is announced and the spoils are taken.

Dr. Chreitzberg was a tower of strength on the temperance question and was a great factor in our effort to rid the State of saloons. In his early career he was personally identified with the temperance reform movement, and as the chief officer of the Independent Order Good Templars, for six years he traveled extensively and did valliant service.

He identified himself in a helpful way with every enterprise of the Conference. The writer will never forget his personal indebtedness to Dr. Chreitzberg for the magnanimous spirit with which he came to his help in the movement for erecting the Advocate building. One of the most liberal contributors himself, he was most effective in the effort to rally others who were lukewarm. His cheerful smile and hope-inspiring speech always put spirit and life into the movement. No institution of our Conference will miss him more or feel more keenly this bereavement than the North Carolina Christian Advocate.

In 1873 Dr. Chreitzberg was married to Miss Addria Kirby, daughter of Maj. A. H. Kirby, at Spartanburg, S. C. His widow, three daughters and two sons survive him. His body was laid to rest at Spartanburg, S. C.

May God greatly comfort the bereaved ones and be their support in this time of need.

We hope to publish a full memoir at an early day.

INAUGURATION OF PRESIDENT FEW.

The inauguration of William Few, Ph. D., as president of Trinity College, will take place at Durham, on Monday, November 9th, at 10 o'clock in the morning. An announcement of this event has been sent to all the leading institutions of higher learning in the United States, and it is expected that a large number of these will be represented on this occasion. A numbr of distinguished men will take part in the program. Dr. Harry Pratt Judson, President of the University of Chicago, will deliver the congratulatory address in behalf of the delegates from other institutions. Preceding the regular induction exercises, the new building, the first to be completed of the group now in process of erection, will be formally presented to the College. The completed program of all the exercises will be announced at an early date.

RALPH BINGHAM COMING.

The people of Greensboro who appreciate entertainment of a high order will be glad to know that arrangements have ben made for a Lyceum Course consisting of seven numbers, the first to be given by Ralph Bingham, the well known humorist, on next Monday night. Season tickets will be sold at $2.00 till 400 are sold. Those who wish tickets can secure them from either of the following who constitute the canvassing committee: Ezekiel Poole, W. L. Carter and Miss Douglas Hendrix. All these entertainments will be given in the new annex of West Market Street Church.

DR. W. L. WEBER DEAD.

We regret to chronicle the death of Dr. William Lander Weber, late President of Centenary College, of Shreveport, La. He died in an infirmary in that city on October 1st, after a protracted illness. Dr. Weber was a man of broad culture and ripe scholarship and was in the very prime of his usefulness when disease laid hold upon and overcame him.

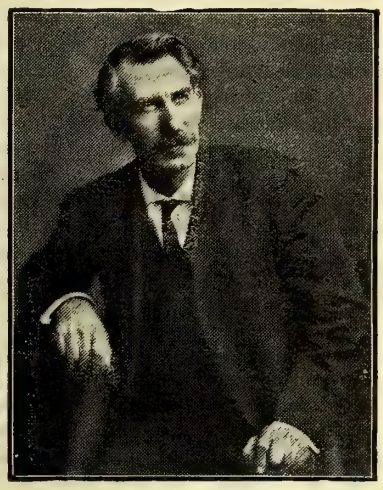
He was the second son of Rev. Dr. Samuel A. Weber, of the South Carolina Conference, and a son-in-law of Bishop Alpheus W. Wilson, and leaves a wife and three children. He was an honor graduate of Wofford College and after that a teacher all his days; first in Bingham School, then he filled the chair of English in South Western University, Emory and Millsap Colleges in the order named and for several years past he has been the President of Centenary College at Shreveport.

He was a man of the highest character and a consecrated and loyal Methodist and a lay delegate from Louisiana to the General Conference at Asheville last spring.

Our sympathies go out to his stricken widow and children and to his aged father. —S.

REV. GEORGE R. STUART COMING.

Rev. George R. Stuart, the noted lecturer and evangelist, will deliver his famous lecture on "Lop-Sided Folks" at the new annex of West Market Street Church on next Saturday night at 8:30 o'clock. The lecture will be given under the auspices of the Ladies Aid Society of Spring Garden Street church. The proceeds of the lecture are to supplement the fund the ladies are raising to



place the pews in the new church at Spring Garden Street. We trust every Methodist family in Greensboro will be represented for the sake of the cause and for their own sake, as those who miss hearing this lecture will miss a great treat. Referring to Mr. Stuart as a lecturer, Bishop Robert McIntyre, of Los Angeles, Cal., says: "There are few outstanding days in every man's life. One of mine is the date on which I heard George Stuart." The lecture to be delivered next Saturday night is particularly attractive to those who love fun.

A GREAT ENTERPRISE.

The Oklahoma Methodists are laying broad foundations for the building of a great University for Women in Oklahoma City and Dr. Geo. H. Crowell has been chosen president. Dr. Crowell we are proud to say is a North Carolinian who not only "made good" at home but has proved his capacity in Oklahoma as Vice-Chancellor of Epworth University so satisfactorily that he was sought to accept the presidency of this great woman's college.

The college is not yet built but will be in the near future. Dr. N. L. Linebaugh, of Oklahoma, who received a large vote for Bishop at the recent General Conference was the originator of the plan to secure through a company of seven men a square mile of land in the suburbs of Oklahoma City, and it is on a quarter section of this that the University will be built and 50 per cent. of the proceeds of lots sold on two of the remaining sections shall be used in the erection of the buildings—the amount guaranteed to be not less than $100,000.00. This has been laid off into streets and lots and much of it sold at good prices. Dr. Crowell who is now on a visit to North Carolina, had but to explain the plan and show the plot to numbers of his old friends in High Point to find ready customers for lots valued at $10,000.00. This was a strong expression of confidence in Dr. Crowell on the part of the purchasers.

Dr. Crowell was a prominent member of our Conference and for years the Superintendent of City Schools in High Point.

Oklahoma is fortunate in securing his valued service and his past service is but the earnest of a more brilliant future, for he has not only proved himself a teacher of rare gifts but an organizer and man of affairs fitted to lead in any field of endeavor.

The expectation is to open the University next September with 500 students.

NOTES AND PERSONALS.

—We regret to learn that Dr. W. G. Johnson, of Farmington, is reported as very ill at his home in that place.

—Rev. Scott. L. Owen, assisted Rev. W. Y. Scales, the pastor, in a very successful revival at Cooleemee last week.

—There was a full meeting of the Board of Directors of the Children's Home held at the Home on Wednesday of last week.

—We congratulate Rev. and Mrs. W. L. Nicholson, of Charotte, on the arrival at their home of a fine boy on Saturday, October 1st.

—The Baraca Class of First church, Salisbury, has raised $100.00 with which to support a child in our Children's Home. This is very commendable and we hope that other classes will do likewise.

—The marriage of Miss Myra Herman, daughter of Rev. and Mrs. Geo. D. Herman, of Gastonia, to Mr. Chess Abernethy, of the same place, is announced to take place on Thursday, October 27th, 1910.

—The following invitation just received at the Advocate office will interest many of our readers as Rev. Mr. Self is a native of Lincoln County and began his work in the ministry in the bounds of our Conference:

Mr. and Mrs. Samuel Isaac Harrell invite you to attend the marriage of their daughter Mary Lucy to Reverend Marvin Young Self at eight o'clock Wednesday evening, October the twenty-sixth, 1910, at Philadelphia Methodist Church, Sunbury North Carolina.

—The tent meetings recently held in Mooresville by Rev. R. M. Courtney brought forth good harvests. Large numbers professed faith and about 35 joined our church and the other churches also profited by the meetings.

—We are glad to know that Rev. R. E. Atkinson, of Davidson, who had been in the Statesville hospital for an operation has so far recovered as to be able to fill his pulpit last Sunday. He is not yet strong but is gaining steadily.

—Fourteen members were received on profession of faith at Centenary church of this city last Sunday morning as a result of the revival meeting just held. Eight received baptism. The communion service which followed was very impressive and spiritual.

—Mr. D. B. Coltrane, of Concord, was in the city on Thursday of last week and made the Advocate office a pleasant call. Mr. Coltrane is one of our wide awake laymen and as Chairman of our Conference Board of Publication, as always interested in the Advocate.

—The Home for aged and infirm masons has been located in Greensboro. It goes without saying that our city appreciates this and we feel sure that the masonic fraternity will never regret this decision. Greensboro is central, and is the ideal location for any institution in which the whole state is interested.

—Rev. W. R. Ware, presiding Elder of the Greensboro district of the M. E. Church, spent Sunday in town, and held the fourth quarterly meeting of the Ramseur charge Monday morning. All the reports were very gratifying, and were highly commended by Mr. Ware. Brother Ware preached excellent sermons Sunday morning and evening.—Franklinville Correspondent Asheboro Courier.

—Rev. J. W. Clegg and family, of Mount Zion Station, are still groaning from the effects of a severe pounding given them by the people of their charge on Saturday evening, October 1st. In a note to the editor Brother Clegg says: "This expression of love and appreciation puts me under still greater obligation to them." The people of Mount Zion have no doubt discovered that they have a pastor who is "all wool and a yard wide."

—Mrs. B. F. Bynum, of Germanton, passed away at the home of her son, Dr. Wade H. Bynum, at that place on Tuesday morning, October 4th, at the age of 85. Mrs. Bynum was one of the best loved women of her community, a devout Christian and member of the Methodist church. She is survived by one daughter, Mrs. J. L. Hill, of Elon College, and three sons, Dr. W. H. and B. F. Bynum, of Germanton, and ex Judge W. P. Bynum, of Greensboro.

—The meeting at West Market Street church resulted in a revival of unusual interest. At the morning service last Sunday thirty were received into the church and others are expected to join later. Brother McLarty and Brother Litaker have set a good example in conducting their own meetings and we are glad that results have vindicated their course. The churches in Greensboro have perhaps never been in better spiritual condition than they are at present.

—We have learned with deep regret of the death of Mrs. Edward B. Ashby, of Mount Airy, which occurred at her home in that city on Saturday evening, October 1st. Mrs. Ashby was the second daughter of Dr. and Mrs. Wm. R. Hollingsworth and was married to Mr. Edward Ashby in 1903. She was a woman of rare attractions and cheerful and sunny disposition. She leaves five children besides her husband. May the Lord greatly comfort the stricken family.

—Charlotte Methodists are in the midst of revival meetings. Beginning with a meeting at North Charlotte several weeks ago where many were converted the other churches took up the work and good results have followed at Brevard Street, Calvary and Chadwick and now Dr. Rowe is in the second week of a meeting at Tyron Street. Large crowds attend upon the services and the prospect is fine for gracious results. Rev. A. W. Plyler did the preaching at Chadwick and reports great interest there.

—Great sympathy is felt by many friends for Mr. and Mrs. E. J. Heath, of Matthews, in their sad bereavement because of the death of their 12-year-old daughter Ruth, which occurred on Thursday morning of last week. She had been ill of fever about two weeks. She was a very bright, sweet unselfish child and was greatly interested in church and temperance work. Three other daughters and the colored housemaid are reported very ill. May the Lord bless and spare the stricken family.

—Rev. T. Fukirshima, of Tokyo, Japan, a minister of the Japanese Methodist church, delivered three lectures in Greensboro last Sunday. He spoke at Spring Garden Street church at 11:00 o'clock, at Centenary church in the afternoon and at West Market Street Church at night. Large congregations heard him at each place and felt amply repaid. He is a fluent speaker and gives a very intelligent account of the progress of the "Sunrise Kingdom". Mr. Fukishima made the Advocate office a pleasant call on Monday morning.

—At the meeting of the State Executive Committee of the Democratic party held in Raleigh on Thursday night of last week, Capt. W. P. Wood of Asheboro, was nominated for the office of State Auditor, to fill the unexpired term of the late Maj. B. F. Dixon. The Advocate hastens to congratulate both Captain Wood and the State. Among the many excellent men who were candidates there was no one superior to Captain Wood in all the qualities that make a man worthy to fill an office of State. Captain Wood is a brother of Rev. Frank H. Wood, D. D., of the Western North Carolina Conference and a staunch member of our church in Asheboro.

—The junior editor spent a recent Sunday with Rev. J. T. Ratledge on the Davidson Circuit preaching at Midway and Ovilet two of the largest churches in the County, both in size of building and in membership. They are situated in the northern part of the county in a fine farming section and the people are prosperous farmers and are largely Methdists. And they are a church going people too. On Sunday morning at Midway there were fully 500 people in the congregation and it was the same way at Olivet in the afternoon. The fine horses and conveyances seen that day at those two churches at a reasonable estimate were worth $50,000.00. Bro. Ratledge is closing a fine year on this work and all the people want him for the full term.

I will never presume, because I am a man; I will never despair, because I have a God.—Feltham.

LETTER FROM OLD VIRGINIA.

By J. M. Rowland.

That scrap in the General Conference over tobacco was worth seeing. From it one could get observations to ruminate upon for many a rainy day. The Conference did not call for the writer to express himself as it did for George Stuart, but as some of the Advocate readers have asked for some lines from his pen, here goes.

To some it seemed strange, dangerous, and freighted with fanaticism that our General Conference should interfere with the individual conduct of the preachers by forbidding them from using tobacco—this, of course, effecting the young ones who join in the future and not those already in. That we come within three votes of it was thought to indicate that our church had developed a case of drunken fanaticism. To others it was a matter for rejoicing that we had developed such a strong sentiment against our ministers, representatives of Jesus Christ, forming a habit which in the eyes of many weakens the influence of the ministery and brings no good. In 1812 the General Conference of the Methodist Episcopal Church, held in New York City, "voted down a resolution forbidding travelling and local preachers from retailing spirituor or malt liquors without forfeiting their licenses." When we compare this historic fact with the action of our General Conference in Asheville only 98 years later we must conclude in the words of Sam Jones that we are "coming some". Wonder what crank introduced the New York resolution?

There are some strange things about this Asheville case anyway. It seemed strange that a large body of the leaders in the Kingdom of God should have occasion to take several hours in discussing and finally defend a practice of many admitted faults and only one virtue, that of enabling a western brother, whose goozle has gone back on him to regain his voice. I listened carefully through the discussion to hear the virtues its friends should mention and this was the only one I heard. And it was also strange that members of a high parlamentary body should ridicule a matter considered by many to be vital and grave. Strange also that they should turn the tide of debate from the real issue to petty considerations and personalities. Was it because their ground was weak? What did it have to do with the issue before us at Asheville to bring the sainted Marvin into the debate and to charge that we were reflecting on him to take such a stand? He used tobacco in his day and we think no less of him for that. In the office of the writer is the cherished record of one of our state's truest and most consecrated Methodists. In this ledger which recounts his business for God and for himself a little over a century ago we read where from his store he daily sold liquor as he sold salt. Yet he gave a church to the Conference besides giving it many lives and much support. He had family prayers, prayed in public and was considered by all a Godly man. But could his grandson today conduct his business so? Times change. Abraham stood high in the councils of God and today is a bigger man than most of us, and yet how long would the church tolerate the Hagar chapter in the life of one of its servants today? All of which proves that as the world moves on the church must move too. Habits permitted yesterday will be frowned upon tomorrow. (We do not of course mean to say tobacco using is a crime like that.)

Another strange thing was the certainty with which some could solve the problem. Some D. D. delegates who had been measured prior to the meeting of the Conference and pronounced of Episcopal proportions were sue the Lord would leave it to the individual conscience were He among us today. Others were equally sure he would condemn it in understoodauswou smaisd
unmistakable terms. Evidently somebody misunderstood the Lord.

Leave it to a man's conscience? Which brings up a Georgia sick bed. A colored Presiding Elder on his round had been grazing in short grass until he turned up at a Quarterly Conference where Royal fare abounded. He made way with everything a hard worked Elder would be expected to consum and two 'possums for dissert. As he rolled and tumbled with colic that evening a steward whispered in his ear, "Elder I'se got some mighty good bitters at de barn if yer conscience 'ell let yes take em." The Elder gasped, "Bring on yer bitters Brer Body, mah conscience is done en quit workin." It seems that in this day of enlightenment when a young minister with a cigar in his mouth walks in the presence of boys whose mothers are trying to keep them from th cigarette habit, or leaves the scent of tobacco in rooms, tired hands fitted for him that his conscience on some points has about quit working. Men today who spit their filth upon the floor of the House of God, where men and women must kneel to worship God, and members of the Church of Christ who spend more for tobacco than they spend for the salvation of the world, ought to go off to themselves and look their consciences and their Lord in the face until they are sure of what is right. If our consciences have gone to sleep on this point we need to wake them up by agitation, legislation and consecration or whatever will do it.

It was also urged that we proposed two standards of conduct, one for the ministery and one for the membership. There are two standards now and have always been. The laymen can engage in a dozen occupations, the preacher but one. The laymen can live where he chooses, the preacher goes where he is sent. The preacner is the example, the leader and the eyes of all are upon him. More is required of him than of the average member. If it is too much to pass this legislation upon all christians on moral grounds, does that prove it should not be laid on our coming young preachers as a matter of expediency and influence? The preacher belongs to the church, in a sense in which other men do not. He was not forced into the ministry but when he entered he gave up somethings that were his. Whatever he does to lessen his influence brings guilt. One great glory of our church has been the setting apart of its ministery. It lifts the people up.

After summing up this situation with an eye single to the cause can't God's people agree to go as far as to condemn the tobacco in preachers for the following reasons:

First. It is not clean. We are the Temple of God. It is hard to have clean bodies, clean breath and clean blood when this habit is on us. We make ourselves unclean in public and in private. Many people do not like to breathe smoke or walk in nicotine. Surely tobacco was not intended for use in the way we use it. The body throws it off in agony until the habit is formed and then the body cherishes it. If medicine, use it under doctors.

Second. It makes men slaves and they cannot do without it. You who boast of freedom are a slave of the plug or the pipe. It is not in keeping with Christianity for men to be stoves. We ought not to let any unnecessary habit make us, who preach Christ, it's slave. Can it be pleasing to Christ for many of our ministers to be mastered by tobacco?

Third. The expense of it. Compare your tobacco sales in the stores in your community with what the people in that community pay for the support of the kingdom of God. I found a community some time ago where one store (there were three other stores) sold six times as much tobacco last year as all the three churches in that territory gave for all purposes. efore you say this is an exagerated case look into the matter where you live. We were walking with a steward sometime ago. He took his chew. We asked him how much he spent per year for the weed. He said $15.00. We asked him how much he paid to missions. He said $3.00. Five times as much for the weed as he gave to bring the Bread of Life to starving millions and he a steward in the church of God. Before you pronounce him an exception look at your own stewards. Compare the amount they spend for tobacco with the mite they give to save a lost world. For conscience sake let no man blow smoke in the face of God until his missionary offering exceeds his tobacco bill. Suppose our Methodist people paid half as much to their pastors as they pay for nicotine, how many parsonages battling against high prices could three or four hundred dollar a year could be made comfortable? Why all this waste? It is pleasing to the Lord? Can the ministers by precept or practice afford to encourage it?

Fourth. Influence. This is one of our most valued possessions as minitegs of Christ. We should do all in our power to make our influence the broadest and the best. Paul may have been considered a crank but he said something close to the heart of Jesus when he said that word about giving up his meat diet in case it offended some weak brother. It seems to me we are following him when we say the same about tobacco. Can we, as ministers, accept the mite of the widow on Sunday and pass her on the street smoking it up on Monday? What would she think when she walked until she was tired to buy my cigar and her children were wanting for life's necessities?

The flower of our great church rose up at Asheville and said, "We do not want our preachers to use tobacco for we think it lessens their influence and puts stumbling blocks in the way of our boys." When they say that it is time for us to think and act. Is it possible that when we preachers reach the point where we are against tobacco by precept and practice less mothers will be troubled over cigarette fiend and pale-face wrecks among their boys? Many of them say so. What will the ministry do then? We can't leave fortunes to the world nor can many of us be mighty men, but we can leave an enduring influence in the hearts and homes of our people. Our lives are all we can give the church, and they will hinder or help. The tobacco habit does not help but hinders a preacher's influence. If the young preachers cannot see it let the church that demands that they come into its ministry free from debt also demand that they come in free from tobacco.

Some years ago the writer attended his first conference. It was for him a great time. All his days he had heard much of Methodist preachers. There was a great Ecclesiastical giant in those parts of whom he had heard much and longed to see. As we were waiting in front of the church one morning some one whispered that the giant was coming. In company with some of the select and the elect he bore down upon us. We held our breath and watched with open eyes. The giant moved his jaws up and down, worked his lips and ejected upon the lawn such an output of tobacco productions as we had never seen before. We heard him preach great sermons after that but until this day the plainest picture of his face that hangs on the wall of our soul is when he sprinkled the lawn with niccotine in the face of the congregation. Do you desire to be thus remembered?

Well, the rantings of the fanatic are almost over, but if he is permitted to turn this into an experience meeting he will say that there comes to him a pleasant feeling when he politely declines the proffered cigar, for he bought this freedom with a price. When he knocked at the door of the ministry of the church of God he was chained by this habit and for reasons aforementioned in this paper he threw it off. In dreams for many nights he gasped in clouds of smoke and waded in niccotine, but since then, by God's help, he has been free, and he is making this plea that our young preachers henceforth may be free. We are willing to excuse the many honored and consecrated men who formed the habit when it was not looked upon as it is now, but we plead that the young men may be saved from this habit which those who have formed it admit is not helpful, and from which many of them would like to be delivered. Is this not conservative? Is it not Christian? Or is it the grindings of a crank?

3101 Hull St., Richmond, Va.

It has been well said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: it is your own doing, not God's. He begs you to leave the future to Him an dmdhet niespr cmfw ,h 1.6.. Mcay to Him and mind the present.—G. McDonald.

* * * *

Kindness of word and act will fail of its full effect unless kindness of thought is behind it. We may fancy we are garding our feelings of dislike and distrust so carefully that no hint of them es capes beyond the conduct toward our brother which we are trying to make above reproach; but the thought that lies in our heart will make itself known. Secret jealousy and antagonism create an atmosphere against which we strive in vain to establish relations of confidence and friendliness with others. If we would grow love in another's heart we must plant the seeds in our own.—Great Thought.

* * * *

Grave on thy heart each past "red-letter day!"
Forget not all the sunshine of the way
By which the Lord hath led thee; answered prayers,
And joys unmasked, strange blessings, lifted cares,
Grand promise-echoes! Thus thy life shall be
One record of his love and faithfulness to thee.

—F. R. Havergal.

Our Children's Home Department

Edited by Supt. H. A. Hayes

BOARD OF TRUSTEES AND OFFICERS.

Rev. G. H. Detwiler, D. D., President.....Asheville
Rev. N. R. Richardson, Vice-President.....Mt. Pleasant
G. F. Ivey, Secretary.....Hickory
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S. L. Rogers.....Raleigh
Walter Thompson.....Concord
James A. Gray, Treasurer.....Winston-Salem
Rev. J. P. Rodgers, Financial Agent....Winston-Salem
H. A Hayes, Superintendent.....Winston-Salem

RECOMPENSE.

So many sorrows had beset my way
I thanked God for the dying of the day.

The shadows gloomed above my hopeless path,
And even life's roses veiled red thorns of wrath.

So that I railed at Fortune or at Fate,
When little feet came pattering to the gate.

And lips that leaned to kiss me sweetly smiled,
And life seemed lovelier for a little child!

O, truest love, that comforts in our need!
Is it not writ, "A little child shall lead"?

—Selected.

ANNUAL MEETING OF THE BOARD OF TRUSTEES.

We give below the account of the annual meeting of the Board of Trustees held October 4th and 5th, as it appeared in the Winston-Salem Journal of October 6th.

FINE RECORD AT THE HOME.

That the Children's Home of the Western North Carolina M. E. Conference has had a record during the past year unparalleled in the history of any other institution for its first year, was the verdict of Dr. G. H. Detwiler and of the members of the board of directors, after a thorough inspection of the buildings and grounds yesterday.

The meeting yesterday was the annual meeting. The institution opened its doors for the first child on September 8, 1909, and since that time the number has increased until now the Home is caring for 76—the maximum number that can be cared for until more room is added.

Election of Officers.

The board attended to much routine work during the meeting, and the various committees made their reports. The choice of officers resulted in the re-election of the following:

Dr. G. H. Detwiler, Asheville, President.

Rev. N. R. Richardson, Mt. Pleasant, Vice-President.

George F. Ivey, Hickory, Secretary.

James A. Gray, Winston-Salem, Treasurer.

H. A. Hayes, Superintendent.

Rev. J. P. Rodgers, Financial Agent.

The executive committee of the board of trustees is composed of Dr. Detwiler, Dr. T. F. Marr, J. K. Norfleet and J. A. Glenn, of Winston-Salem, and Charles H. Ireland, of Greensboro.

The building committee is composed of J. K. Norfleet, Dr. T. F. Marr, J. A. Glenn, O. B. Eaton, P. H. Hanes, of Winston-Salem, and Walter Thompson, of Concord.

Report of Mr. Rodgers.

Rev. J. P. Rodgers, who has been financial agent of the institution since the beginning of the Home, reported that during the present conference year—that is since the November meeting of the Western North Carolina Conference last November in Hickory—he had secured in subscriptions and pledges a little over $25,000.

Delighted With the Work.

The home is in charge of Superintendent Hayes, two teachers, three matrons, a housekeeper and a manager of the farm.

The outlook for the future is very encouraging indeed. After the board members had made a thorough inspection, they expressed their unqualified approval of the work of Superintendent Hayes and his fine corps of assistants.

Dr. Detwiler, president of the board, stated last night that he counted the past year a remarkable success in growth and development, and furthermore declared emphatically that in the work of the institution a record has been made that has no parallel in the history of any institution for its first year. He spoke in the highest praise of Superintendent Hayes, saying that he knew of no man who was better qualified for the place than is Mr. Hayes.

The Cottage Plan.

The board decided finally yesterday that, instead of what is known as the congregate system, the cottage system would be used at the Children's Home. This means that instead of having one central building with one common kitchen and dining room, there will be a number of cottages capable of housing twenty-five children, and each cottage will be a complete home in itself, with all the facilities for home life. This is a departure from the usual method in the south, but it is recognized as the latest and best thing in orphanage work in this country. This plan will involve the building of a large school house, while the cottages will be grouped around it, each with its own front and back yard, thus forming an ideal colony for the training of the children in the best possible manner.

HARVEST HOME AND WORK DAY.

A Great Rally.

During Harvest Home Week, October 24th to 29th, our Methodist people all over the Western North Carolina Conference are going to celebrate the Harvest Home season by making donations to our Children's Home. Corn, meat, meal, potatoes, chickens, butter, eggs, molasses, fruit—anything and everything good for a crowd of hungry children will be acceptable.

Shipments.

Supplies should be shipped to The Children's Home, Winston-Salem, N. C.

Please pay the freight.

Please mark the box, so that we can know who sent it.

Please write us a postal card, giving notice of the shipment.

Supplies that cannot be shipped conveniently, can be sold and the money sent instead.

Work Day.

Friday, October 28th, is Work Day.

Every man, woman, and child is requested to do one day's work for our Children's Home.

Your earnings for one day—that's all. Surely that is not too much to ask.

ANOTHER.

Franklinville, N. C. Sept. 29, 1910.

Mr. H. A. Hayes, Winston-Salem, N. C.

My dear Sir:—The Children's Home Record has been coming to me regularly ever since it was first published and I have enjoyed reading it very much, but have just neglected sending the money for my subscription. I enclose three dollars ($3.00), please give me credit for two years on the paper beginning from the first issue. The other two dollars and a half I send as a contribution to the "Work Day" fund. I am a teacher and make $2.00 a day but want to give a little more than that. It isn't time to send it yet, but I know you need it and trust it will not inconvenience you to enter it as I mentioned.

Hoping that Harvest Home Week may be all that you desire and that our people will stand by the Orphanage as they ought, I am

Sincerely yours,

CALENDAR.

Sunday, October 23rd. Announcements for Harvest Home and Work Day.

October 24th to 29th. Harvest Home Week. Contributions of farm products and all kinds of supplies.

Friday, October 28th. Work Day. Everybody at work for our Children's Home.

Friday Evening, October 28th. Young People's Rally. A linen shower, a box party, or something else that is nice.

Sunday, October 30th. Special Children's Home services in the churches. Fifth Sunday exercises in the Sunday schools. Work Day contributions.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING OCTOBER 1, 1910.

Subscribed.

Horse Shoe: Mrs. T. A. Osborne, $5.00. Horse Shoe R. F. D. 1: Rev. and Mrs. J. W. Williams, $10.00; R. M. Reed, $1.00; Mrs. J. T. Carter, $5.00; J. P. Crook, $5.00; Mrs. M. M. Brittian, $5.00; H. R. Holden, $10.00. Horse Shoe R. F. D. 2: R. B. Allison, $1.00; A. F. Allen, $5.00; J. H. Murray, $5.00; Floyd E. Osborne, $10.00. Fletchers R. F. D. 1: Dr. and Mrs. L. L. Johnson, $7.00; T. V. Carland, $15.00; E. P. Carland, $5.00; T. L. Johnson, $10.00; Mrs. T. L. Johnson, $1.00; Mrs. S. E. Greenwood, $5.00; Mrs. B. T. Morris, $5.00; J. S. Rhodes, $1.00. Hendersonville, R. F. D. 5: J. H. Lane, $2.00; W. L. Hefner, $5.00. Total, $118.00.

Cash.

J. H. Lane, $2.00; J. S. Rhodes, $1.00; Mrs. B. T. Morris, $5.00; Mrs. S. E. Greenwood, $5.00; T. L. Johnson, $5.00; Mrs. T. L. Johnson, $1.00; Dr. and Mrs. L. L. Johnson, $7.00; Floyd E. Osborne, $5.00; R. P. Allison, $1.00; J. P. Crook, $1.00; R. M. Reed, $1.00; Mrs. T. A. Osborne, $5.00. Total, $39.00.

Paid on Former Subscriptions.

Mrs. Agnes Cain, Mocksville, $2.00; W. H. Tudor, Thomasville, $3.00; Dr. W. P. Ivey, Lenoir, $12.50; Mrs. G. W. Ivey, Lenoir, $5.00; Mrs. M. E. Gidney, Shelby, $5.00; A. H. Nance, Greensboro, $5.00; J. H. Prince, Greensboro, $2.00; Solomon Sullivan, Greensboro, $5.00; R. H. Melvin, Greensboro, $2.50; T. H. Sikes, Greensboro, $6.00; A. J. Owen, High Point, $12.50; Zed Griffith, Thomasville, $1.00; O. M. Bundy, Jamestown, $3.00; J. A. Harvey, Jamestown, $2.00; J. T. Montgomery, Lenoir, $3.00; Miss Ollie Fink, Concord, $5.00; Marvin Waters, Mocksville, $2.00; A. H. Richardson, Ansonville, $10.00; C. A. Lentz, Norwood, $20.00; Miss Josie Hill, Concord, $5.00; V. M. Spencer, Greensboro, $1.00; A. F. Mabrey, Norwood, $5.00; Mrs. Ida Wright, Salisbury, $1.00; H. T. Rothrock, Thomasville, $2.00; G. V. Bodenheimer, Thomasville, $2.00; C. J. Angle, Greensboro, $25.00; Misses Lily and Rose Henry, Candler, $10.00; Rev. J. U. Gibbs, Whittier, $5.00; R. Don Laws, Moravian Falls, $25.00. Total, $118.00.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING SEPTEMBER 24, 1910.

Subscribed.

Stony Point: Willie Sims, $.50; Mrs. J. M. Miller, $1.00; J. H. Bruce, $1.00; D. F. Harris, $5.00; Prof. A. F. Sharpe, $5.00; F. L. Lackey, $1.00; Mrs. S. J. Wilson, $1.00; J. A. Brown, $1.00; Mrs. C. A. Drum, $5.00; P. L. Watt, $10.00; J. W. Sims, $10.00; J. F. Hager, $2.00; Miss Lissie Fiemster, $1.00; Rev. T. B. Johnson, $10.00; Mrs. T. B. Johnson, $3.00; Grace Johnson, $1.00; Mary Johnson, $1.00; Bain Johnson, $1.00; B. Y. Elliott, $2.00; C. A. Lackey, $1.00; I. W. Somers, $2.00; R. W. Harris, $1.00; Collection, $6.90. Stony Point, R. F. D. 2: H. S. Goodnight, $1.00; J. N. Branton, $1.00; Statesville, R. F. D. 5: R. H. Guy, $1.00. Statesville, R. F. D. 2: P. W. Eagle, $5.00. Taylorsville: P. M. Mason, $1.00. Hiddenite: R. C. Cruse, $1.00; R. F. Sharpe, Jr., $2.00. Hiddenite, R. F. D. 1: Mrs. P. A. Miller, $1.00; R. M. Cruse, $1.00; T. D. Elliott, $1.00. Charlotte: H. J. Carpenter, $1.00. Cooleemee: Miss Betanna Lyon, $3.00; Total, $91.40.

Cash.

Miss Betanna Lyon, $3.00; H. J. Carpenter, $1.00; R. F. Sharpe, Jr., $2.00; R. C. Cruse, $1.00; P. M. Mason, $1.00; R. H. Guy, $1.00; Cash, $6.90; C. A. Lackey, $1.00; B. Y. Elliott, $2.00; P. L. Watt, $10.00; Mrs. C. A. Drum, $5.00; J. A. Brown, $1.00; Mrs. S. J. Wilson, $1.00; Mrs. J. M. Miller, $1.00; Willie Sims, $.50; Total, $37.40.

Paid on Former Subscriptions.

Dr. D. A. Stanton, High Point, $12.50; J. C. Green, Thomasville, $5.00; Mrs. M. G. Sprinkle, Salisbury, $1.00; Mrs. G. E. Brookshaw, Salisbury, $1.00; Jas. E. Caudle, Greensboro, $2.00; Geo. N. Waitt, Salisbury, $5.00; E. W. Fowler, Tobaccoville, $1.00; Miss Ethel Graham, Salisbury, $2.00; H. J. Carpenter, Charlotte, $4.00; H. B. Slack, Greensboro, $1.00; Miss Mamie Cox, Thomasville, $1.00; W. B. Ward, Concord, $2.50; Mrs. R. T. Clarke, Charlotte, $5.00; T. J. Roseman, Spencer, $3.00; B. F. Stevenson, Spencer, $10.00; Mrs. P. E. Causey, Oakland, Cal., $4.00; Mrs. M. B. Goodwin, Morganton, $25.00; C. C. Tiller, Cooleemee, $10.00; Miss Betanna Lyon, Cooleemee, $2.00; Mrs. S. S. Moore, Spencer, $6.50; R. B. Williams, Fairview, $5.00; Dr. C. H. McDowell, Waynesville, $5.00; M. L. Lancaster, Winston-Salem, $5.00; J. C. Herring, Charlotte, $5.00; Mrs. S. E. Shook, Newton, $2.50; J. M. Johnson, Greensboro, $6.25; Thos. N. Chaffin, Mocksville, $2.00; Mrs. Hartwell Sledge, Charlotte, $5.00; J. W. Patterson, Greensboro,, $5.00; W. W. Peeler, Randleman, $1.25; C. A. Boren, Pomona, $5.00; Miss Ruth Forester, N. Wilkesboro, $2.00; Dr. W. H. Everhardt, Newton, $2.50; O. E. Kearns, High Point, $50.00. Total, $205.00.

He lives long that lives well, and the misspent is not lived, but lost.—Fuller

From the Field

Correspondence, Reports, Etc.

Kings Mountain.

Our meeting at Kings Mountain began September 25th and closed the evening of October 3rd. Bro. L. B. Abernethy, of Canton, did the preaching from the night of September 26th to close of meeting. His preaching is spiritual, sound in doctrine, earnest, convincing—he made a fine impression on the community at large and on our own people in particular.

Large congregations attended the meetings. Results—many Christians edified and strengthened. Twenty-eight gave their names as applicants for church membership, 23 to the Methodist church, 5 to the Presbyterian.

D. Frank Carver.

Salisbury Notes.

Dr. S. B. Turrentine, pastor of the First Methodist Church, is now having a special series of evening sermons that are proving interesting to large congregations. Last night his subject was "The Intermediate State," that period covering the time from the death of a person to the re-uniting of soul and body at the final judgment. The sermon was the result of much earnest thought and was very edifying.

At the First Methodist Church yesterday morning Mrs. Richard J. Parker, of Havana, Cuba, wife of the missionary this church has been supporting in Cuba, made two excellent talks, one at Sunday School, the other at the regular morning service. She described in well chosen diction, the work and conditions in Cuba. Encouraging progress is reported. The opportunity now exists for enlarged missionary effort in this new field.

Next Sunday the fourth quarterly meeting of the year is announced at which time Dr. J. C. Rowe, presiding elder, will preach.—Salisbury Post.

Gold Hill Circuit.

Our fourth quarterly meeting convened at Liberty Church, September 30th. Services conducted by our Presiding Elder, Dr. J. C. Rowe. He preached an excellent sermon from Genesis, 24:27. "I being in the way, the Lord led me to the house of my Master's brethren." Yes, it was a good sermon and I pray that we may get in the way and keep in the way. Live right in the footsteps of our Master and let him lead us. We were glad to see so many of the stewards present. Hope to see them all back again at our next meeting. I was also glad to see them have a good supply of money. Brother stewards, do your best until the close of the year. I believe Gold Hill circuit will pay out. I know it will if we do our duty. May each member do what the Lord wants him to do. The Lord has so bountifully blessed us this year and He will bless us with greater blessing day by day, if we keep in His will and do His will. May His richest blessing rest upon our editor.

With best wishes to all,

N. A. Eagle.

Gold Hill, N. C.

From Thomasville.

The press corresuondent, writing from Thomasville on Sunday, says:

"Today was a great day for the congregation of Main Street Methodist church at Thomasville and in fact for the whole town. The service was a dedication service of the Nellie Cramer memorial pipe organ which has just been installed. This organ was given by Mr. and Mrs. John T. Cramer, the parents of Miss Nellie Cramer. The organ was presided over today at the opening service by Prof. Claude Roberson, who is organist at West Market Street Methodist church, Greensboro, and his masterful touch proved its superiority in sweetness and power of tone.

"The choir was at its best, and under the direction of Mrs. John Myers, rendered two beautiful anthems and two solos. Mrs. J. F. Hayden sang "Just For Today", by Abbott, and Miss Ella Lambeth sang "Consider the Lilies", by Topliff. The pastor, Rev. Parker Holmes, made a most appropriate tak in memory of Miss Nellie Cramer and also in dedicating the beautiful organ to the service of the Lord."

Green River Charge.

I am through with my round of protracted meetings except one.

I have held five meetings this season with very good success.

The meeting at Bethlehem was very fine. We had fifteen professions and eleven joined the church. The meeting grew in interest from the first service to the last.

I was assisted in these meetings by Revs. W. W. Womack and E. C. Noblitt, two local preachers on the charge. One or both of them were with me in all the meetings and did good and faithful service in the pulpit and in the altar.

This charge is not strong in membership but taking the work as a whole we have as good and appreciative people as I have ever served, and I believe as good as will be found any where in the conference.

The members on this charge have the custom of meeting at the Parsonage once a year and giving the pastor a dinner, or having a picnic. And on the 23rd of September, without serving any notice on the pastor, or any of his family, the members from the different churches on the charge began to assemble at the parsonage to the surprise and delight of the pastor and his family.

Four of the churches on the work were represented, namely: Lebanon, Mann's Chapel, Bethlehem, and New Hope, and seventy people were present on the occasion, quite a number of whom were members of other churches. They also had provisions in abundance, enough to have fed three or four times the number of people present. After dinner we had singing and religious services conducted by Rev. W. W. Womack, and Rev. Jackson, a minister of the Baptist church. I have never been served this way on any charge that I have served and if I should be so fortunate as to be sent back another year I will give them a standing invitation to come again and as often as they please.

W. S. Cherry.

There are troubles in every life but there are a thousand good things to one that is sad. Sometimes we have disappointments, but even these are really God's appointments, as some day we shall find out. People will sometimes be unkind to us, but we should go on loving just as before, our heart full of unconquerable kindness. No matter what comes, we should sing and be thankful, and should always keep sweet.—J. R. Miller, D. D.

LETTER FROM REV. J. R. MOOSE.

On the Pacific, Sept. 20, 1910.

Dear Advocate:—Those of your readers who know us will be surprised to see the heading of this letter. But this life is full of surprises and we are always walking in the dark, not knowing what will come to us at the next turn of the path. Six weeks ago had any one told us that we would today be writing a letter on the Steamer Chiyo Maru, nearing San Francisco, we could not have believed it. But so it is and we are returning to the United States, not because we want to but because it seemed to be our duty to do so. The reason of our return came as a great surprise to us a month ago when the doctor told us that Mary, our eldest daughter, has tuberculosis. This was a great surprise to us and of course a great sorrow to us at the same time. She has grown very fast for the last two years till she is now almost grown, though only fifteen years old. In this rapid growth she has used up all her vitality so that she has not been able to resist the germs of which Korea seems to be well suplied. For some months we had noticed that she was not quite well but had no fears of any thing serious till recently signs of tuberculosis were unmistakable and the doctor made an examination and found the proof by finding the germs. Two of our own Mission Doctors held a consultation and advised us to bring her to the States at once; saying that if we did she would have almost every chance of a speedy recovery. In fact they think that a few months in New Mexico will lead to her complete recovery. With this hope in view we are on our way to Albuquerque, New Mexico, where we shall stop for the present at any rate. I write this that our friends who love us and the work we have been trying to do may fully understand when they hear that we have returned to the States. We do not understand why this is as it is but we are in the hands of Him who can not make a mistake and we trust that we are walking as He leads. We also hope that in some way this visit to the States will be blessed by Him to the good of the work we love so well and that we shall be used of Him for the good of the spread of the Gospel in the lands where it is known.

I cannot begin to tell you how much we hated to leave Korea just at this time. Of all times it seems that we are needed most and the opportunities are greater than ever before. The past year, I speak of Conference year, as we left just as our year was coming to a close, has been one of the very best that I have yet seen in Korea. I have been so filled with house building and other work connected with our new station that it has not been possible for me to follow up the work as it should have been done and yet with all that has been in the way it has been a year of growth that makes our hearts glad. On one trip of twenty-one days I baptized ninety-eight adults besides a number of infants. New groups of believers have been started in all parts of our district till now the number of places where believers are meeting every Sunday has grown to more than forty. New societies have been organized and new believers have been added and a deeper interest has been taken in the preaching of the word by the native Christians. Thus the work has grown and is in the very flower of promise and they who shall have the joy of laboring in this field will, doubtless, come rejoicing bringing many sheaves with them. The inspiration that came to our people with the great watchword, "A million souls for Jesus this year," has been an abiding power throughout all the months of the year and men and women have gone forth telling the story of Jesus as never before in these parts. To be called out of the midst of this great harvest and compelled to go into another field, even for a short while, is no small trial to one who knows the joy of working in Korea. But so it is and since it is as it is we will not complain for we are able to say "I know whom I have believed and I am persuaded that He is able to keep that which I have committed unto Him." I praise the Lord that "that" means our all: yes, children, dear as they are, the work in Korea, much as we love it, yea our own lives are all included in that "that" which we have committed unto Him. We ask that our friends may pray that the Lord's will may be done in us.

Your fellow servant,

J. Robt. Moose.

Y. W. C. A. Conference.

The Southern Conference of the Young Women's Christian Associations was held in Asheville, North Carolina, June 17th to 27th. There were present in all 379 delegates, and of these 238 were students and 141 from cities and mill villages. The National Board sent as the executive of the Conference Miss Louise Holmquist and Dr. Anna L. Brown and Miss Mary Louise Allen gave the benefit of their long experience in city Association work in the technical councils. Miss Lillian Long led a small council on mill village work. The Conference was particularly fortunate in having Miss Clarissa Spencer, Secretary of the World's Committee of the Young Women's Christian Association. Miss Spencer gave a very interesteing account of the World's Conference and told of Association work in other lands.

There were four classes in Bible study, taught by President Lincoln Hulley, of Stetson University, Professor Henry Carre, of Vanderbilt University, Miss Virginia Sinclair, formerly state secretary for Kentucky and Tennessee, and Miss Elizabeth Sinclair of the Normal and Collegiate Institute. Miss Claris Crane, student secretary of the Territorial Committee of Virginia and The Carolinas, Miss Elizabeth Sherrard, of Charlotte, Miss Mabel Head, of the Board of Missions of the Methodist Episcopal Church South, Miss Mary Porter and Miss Jean Faxton led classes in the study of mission fields, both in this country and in India, China and Japan.

Among speakers who gave inspirational addresses at the platform meetings were: The Very Reverend William T. Capers, Dean of Christ Church Cathedral, Lexington, Kentucky; Rev. Joseph T. Kelly, D. D., of the Fourth Presbyterian Church, Washington, D. C.; President Ira Lendrith of Belmont College; President S. C. Mitchell, of the University of South Carolina. Mr. Charles H. Pratt, of Franklinton, North Carolina, made a forceful presentation of missionary interests and Mr. Lewis Parker, of Greenville, South Carolina, because of his familiarity with conditions and his long experience in mill operating, spoke in a most convincing way of what the Association can do in the cotton mill villages.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children 50 cents.

THE SOUTH BRAZIL ANNUAL CONFERENCE.

By authorization of the late General Conference, the South Brazil Annual Conference has just been organized. Bishop Lambeth was with us and gave entire satisfaction. He was careful of every interest of the church, and showed appreciation of the opportunities as a Conference. We were especially impressed with his insistence that we have a broad and systematic scheme for the evangelization of the people for whom we as a church are responsible.

Ours is a great Conference, at least in the extent of its territory, embracing, as it does, three great states whose joint area is 227,697 square miles. So far as our membership is concerned, however, I suppose we are the smallest Conference in the connection. We have two districts, 13 pastoral charges, 9 traveling preachers in full connection, 2 on trial, 11 local preachers, and a little over 1300 members. Our church property is valued at about $50,000.00.

Our work is in a healthful condition, having shown signs of growth in all departments during the year just closed. Our preachers are hopefully enthusiastic and are disposed to make every sacrifice necessary to the final success of our mission. I think they will, for the most part, measure up to the high standard of efficiency and heroism set by the great body of pioneer itinerants in other parts of the world. Some seven or eight bright young men will enter our school in Uruguayana this year to prepare themselves for the work of the ministry.

Have you heard of this school? We think it is something to talk about. Last December, after a year of successful work in very inadequate quarters, Bro. Price, principal of the school, opened a subscription to put up a building. The idea was well received and in less than two weeks he had received in cash and good promises about $7,000.00 (gold), the greater part coming from people who were not members of our church. The corner stone was laid in February and within a week or two we hope to move the school into our new large two-story brick building. We now have nearly 200 pupils, all we can accommodate in the present quarters.

We have two great needs: More workers with adequate support, and properly housed congregations. The fields are white unto the harvest; from every side can be heard the Macedonian cry for help. There are two prosperous cities and half a dozen growing villages where we ought to have opened work this year, but with the means at our disposal we could not even think of expansion. In order to meet current expenses we had to place an assessment of more than $5,000.00 (gold) on 1300 members. Everything is high in this country so that our expenses for salaries, rents etc., are very heavy.

Dr. McMurry, of the Church Extension Board, paid us a hurried visit just before our annual meeting. All were sorry he could not spend more time among us. He seemed deeply impressed with the needs of our field. We hope that this visit will help in the solution of our second need. It is urgent that we build at least five chapels which will cost from $5,000.00 to $10,000.00 each—besides that building for the Central congregation in Porto Alegre, for which the laymen of the Western North Carolina Conference at their meeting in Asheville in 1908 promised to raise $15,000. Have they forgotten that promise? The members of the congregation still remember it, and are still working to complete their part of the amount necessary.

Rev. C. L. Smith is now the pastor of this congregation. His efforts are necessarily hampered by the incapacity of the old building, which is even said to be in danger of falling down. May I not ask that earnest effort be made to raise the money promised for this building? Not that we may have a fine church, but that Bro. Smith may have a building suited to the needs of the great work committed to his hands. So far the amount received on that promise made in Asheville, is less than a tenth of my traveling expenses, within the bounds of the Western North Carolina Conference, in the interest of the movement. "It is better not to vow than to vow and not pay." November is the time the promise falls due—but we might extend it, if the brethren wish it. It is a great cause and the need is not one whit less now than it was two years ago.

Because of the pressing needs of the work Bishop Lambuth thought it necessary to strengthen our force in Uruguayana—so I am packing my belongings.

Yours,
J. M. Terrell,
S. Maria, R. G. do Sul, Brazil.
September 1st, 1910.

Memoir of Mrs. Julia Isabella West.

On July 12th, 1910, after long and patient waiting, the subject of this sketch passed from earth to heaven. I do not think in all these years that I have seen one who passed such marvelous patience and resignation as did sister West.

On the first Sunday in October the people of Liberty, together with the relatives of the deceased, gathered at the Methodist church where appropriate services were held in honor and memory of sister West.

The following fitting remarks were read by Dr. Grissom:

As I have said in the presence of some of you before, these memorial or funeral services are not to benefit the dead, but if there is anything to be gained by a service of this kind, it is for the living. And no doubt, there is much to be gained by looking at a long and useful life after the battles have all been fought and activities closed when reaching that point that we call death.

We have a very remarkable subject before us this morning; one with a long life stretching over a period of 83 years; with a type of womanhood that ought to be held up before the women of the twentieth century.

Julia Isabella Petty was born in Christian Church and remained a 1828. In early life she joined the Christian church and remained a member of that church until after her marriage, when she joined the Methodist Episcopal Church, with her husband. At about the age of 24 she married J. B. West, with whom she lived happily for about fifty-nine years. She was the mother of twelve children, seven of whom survive her, four sons and three daughters; five having preceded her to the grave. She leaves, also, fifteen grand children still living.

In glancing over this long and active life, we find the home was her true sphere of usefulness. This seems to have been her realm by Divine appointment. She did not seek any higher place than to preside over her home, and thus over the destiny of her children, thus contributing happiness and pleasure to her husband and the entire family.

In the first place, we want to consider Mrs. West in the home. It has been said the building of a happy home, is woman's great mission to this world, and if that be true the demand for those who can do this, was never greater than it is today. When woman succeeds in this, all our problems are solved. But what is a home? Who can describe it? Who can describe the scent of a rose, or the flavor of a peach? This is impossible and so it is almost impossible to describe a home.

It may be a pace of residence, a place of abode. It may be a place where love reigns supreme; or it may be a place of wretchedness, where want is seen on every hand, with bare floors, broken furniture and scanty fare. Thus we might continue, and paint luxury and ease, and places of poverty and want where human beings dwell, and yet, none of these places might convey the happiness of home. It takes something more than outward conditions to make a home. There must first be a happy marriage before there can be a happy home. None of us were present fifty-nine years ago to witness the marriage ceremony of the young woman of twenty-four, but because of the happy home, we naturally draw the conclusion of a happy marriage. It is a wonderful testimony for any man to make, after living with a woman for fifty-nine years, to say that she never spoke a cross word.

With this unity, we could not expect the home to be anything else than what it was, and here is the source of all social institutions.

Another very beautiful trait in the character of Mrs. West, was her patience. Some one has said that life's greatest lesson is summed up in four simple words, "Let us be patient." For six years she was greatly afflicted, and yet no one ever saw her manifest any impatience. No word of complaint ever dropped from her lips. Sitting there (or lying most of the time) in a helpless condition, she would always greet you with a smile. In all of her loneliness and shut in condition, her smile seemed to be not of earth, but of heaven. Then cultivate this heavenly expression and make the world brighter as you go through it. The children of the deceased should be and are thankful for such a mother.

The subject of this paper and the few of the old time Methodists that are scattered about within our borders have been a mighty conserving force to hold it together during these latter days of doubt and unrest.

But let the younger people and all the people, remember one thing, that God is still in His world, and that He is still the Great Head of the church, and as long as He is at the helm, all is well.

When this saintly woman who had led such a beautiful life, came down to the end of her long, and it may at times have appeared perilous voyage, as she rounded into port, we believe that she realized that the God who had been guiding her life for so many years, was still at the wheel guiding her through the stormy waves of death to those shining shores where no storm ever comes.

It is not my purpose to try to describe the scenes of a heavenly home. It is impossible to describe perfect harmony, perfect peace, or perfect joy, and until we get a language to describe these we cannot describe heaven. This is only the ante-chamber to the real life. "To die is gain," Paul says. We never live in the highest and best sense, until this mortal has put on immortality.

So do not think of your wife, or mother, or your grandmother, as being dead. For as the poet has said: "There is no death:

The stars go down to rise upon some fairer shore,
And bright in Heaven's jeweled crown
They shine forever more."

C. H. Caviness.

In Iceland they have many pretty ways of doing things. It is the fashion there to give a baby, when its first tooth comes through, a little lamb to be its very own. The child cares for this pet more carefully than for any other and keeps it as long as it lives. Does this seem a strange gift to give such a tiny baby?—Selected.

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Making the Record



—the instrument on which you and your friends and the different members of your family *can make your own records in your own home*—

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—the instrument which gives you the purest, most life-like rendering of the greatest music of every kind, and *all* of it.

MAKING records at home is more than half the pleasure of owning a sound reproducing instrument. If there were no other reasons, this one feature would make the Edison Phonograph the greatest of all sound reproducing instruments. Think of being able to record songs and stories by different members of your family, in their own individual style, to have with you as long as you live.

Remember, it is the Edison that gives you this greatest pleasure that a sound reproducing instrument can offer.

Let the Edison dealer near you demonstrate this home recording feature of the Edison Phonograph to you to-day. Get complete catalogs of Edison Phonographs and Records from your dealer or from us.

Edison Phonographs are sold at the same prices everywhere in the U. S., $12.50 to $200.00
Edison Standard Records 35
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The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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DORMITORY FUND.

Subscribed to date.....$200.00

We understand that a number of Leagues have decided to assist in raising the fund for the Children's Home Dormitory but we have received no reports from them. Will you not send us these reports for publication?

The Next Box of Supplies.

Please remember that the next box from your League is due to be sent the Children's Home on the last day of this month.

A good program was rendered by the West Market Epworth League at the regular devotional meeting on Monday night. Everyone present took part in the exercises and Rev.. W. M. Curtis mode a short talk giving a gospel lesson in beautiful simplicity. His subject was "The Life of Peter."

Rev. C. S. Kirkpatrick sends a good program for a consecration service in song , stating that it was used in the Brevard League with good effect and adds: "It may be a suggestion. It at least gets us out of the usual routine. These songs may be made to take the place of talks on the different subjects or divisions of the main subject. The book used is "Revival Praises." I believe there are many subjects that may be presented thus in song if a little bit of study be made in preparation."

Consecration Service in Song.

Topic—What shall I render unto the Lord?

My Love—"My Jesus I Love Thee, (or "I will never cease to love Thee.")

My companionship.—"Where He Leads Me I will Follow" (or "Any Where With Jesus.")

My trust.—" 'Tis so Sweet to Trust in Jesus."

My conddence.—"I Do Believe."

My soul.—"I've Anchored My Soul."

My life.—"I'll Live for Him."

My service.—"Bring Them In" and "I'll Go Where You Want Me to Go."

My all.—"All, yes all I give to Jesus."

The Missionary Committee.

The members of the committee should, as far as possible, have the following qualifications:

1. They should have a genuine interest in the cause of missions at home and abroad.

2. They should be students of missions, or, at least, be willing to become such, and, if practicable, to become the nucleus for the Mission Study Class.

3. They should be influential and representative members of the League in order that they may be effective in interesting others in missions.

Thirteen Senior and eight Junior Leagues were chartered during the month of August.

"President W. H. Brown of the North Carolina State League, has written a pointed, businesslike enquiry to the central office in regard to establishing an Assembly in the Tarheel State. And, by the way, South Carolina Leaguedom is agitated over the same question among themselves. Virginia, North Carolina, South Carolina are all in the race. It will be interesting to see which one lands the ship first."—Era.

A Factor or a Figurehead—Which?

The new cabinets having been formed and new officers elected, it remains to be seen whether the officers elected to the head of the various departments will avail themselves of the opportunity to use their personality in developing their particular departments that they may become real factors in the Chapter, or whether they will be content to do as so many have done before them—become figureheads.

Make up your mind at once that the most important department of the League, so far as you are concerned, is your own department, and that no department will run itself; but if you will study and plan and pray—that is, put yourself into it—you will make it go. One of the main objects of the League is to afford an opportunity for young people to develop along the different lines of Christian activities. O, Epworthians, "Keep that which is committed to thy trust."—Pittsburg Christian Advocate.

The editor would be glad to receive reports from every League in the Conference. Write anything that is interesting to you, we are sure that it will also interest other Leaguers.

Sayings of John Wesley.

I have no time to be in a hurry.

God begins His work in children.

The best of all is, God is with us.

I look upon the world as my parish.

I dare no more to fret than curse or swear.

God buries His workmen but continues His work.

I save all I can and give all I can; that is all I have.

It is a happy thing if we can learn obedience by the things we suffer.

It is plain God sees it best for you to walk frequently in a thorny path.

When I devoted to God my ease, my time, my fortune, my life I did not except my reputation.

Be Punctual. Whether I am to go to a place the first thing I do is to get ready; then, what time remains is my own.

For Indigestion
Take Horsford's Acid Phosphate
Especially recommended for the relief of nervous dyspepsia, loss of appetite and headache.

SUNDAY SCHOOL TEACHER'S CLASS BOOK.

Send 2-cent stamp for sample of our Teacher's Class Book. Small and neat, yet large enough. The best yet, used by West Market Sunday school, of Greensboro. 25c. per dozen. Add 4 cents for postage.

HOW TO GET RID OF CATARRH.

A Simple Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write immediately.

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you.

At all druggists in $1.00 bottles.

Real French Drip Coffee can not be made unless the coffee itself is prepared, blended and roasted according to the famous French method. Use

LUZIANNE COFFEE

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For all-around family use

THE REILY TAYLOR CO.
NEW ORLEANS, U.S.A.

Keep Laces from turning yellow

You know how laces will yellow when laid away after being washed in the usual manner. If—

LA FRANCE Laundry Tablets

are used, not only will all stains and age marks be removed as if by magic, but the laces will retain their beautiful whiteness and last much longer. These "Wonder Working" Tablets—

"HURT NOTHING BUT DIRT"

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5 cents all grocers



Use with Any good soap

La France Manufacturing Co., PHILADELPHIA.

The Newest Styles of Jewelry

WATCHES, STERLING SILVER AND PLATED WARE.

Clocks that will run, and a large assortment of fine Pocke- Books, Cut Glassware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

SCHIFFMAN JEWELRY CO.
LEADING JEWELERS

VICK'S Croup and Pneumonia SALVE

ought to be in every home for the quick relief it gives from Croup and Colds, and from the more common ailments such as Burns, Sores, Stings, Chaps, etc.

Learn *all* its uses. Never allow yourself to be without it.

At your druggist's or by mail.

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It's economical to buy the dollar size.

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VICK'S FAMILY REMEDIES

Our Little Folks

BACK AGAIN TO SCHOOL.

Back again to school, dears,
Vacation days are done,
You've had your share of frolic,
And lots of play and fun.
You've fished in many a brook, dears,
And climbed up many a hill;
Now back again to school, dears,
To study with a will.

We all can work the better
For having holiday,
For playing ball and tennis,
And riding on the hay.
The great old book of Nature
Prepares us plain to see
How very well worth learning
All other books may be.

So back again to school, dears,
Vacation-time is done;
You've had a merry recess,
With lots and lots of fun.
You've been like colts in pasture,
Unused to bit and rein,
Now steady, ready children,
It's time to march and train.

'Tis only dunces loiter
When sounds the school-bell's call,
So fall in ranks, my boys and girls,
And troop in, one and all.
For school is very pleasant,
When, after lots of fun,
Vacation days are over,
And real work's begun.

—Margaret E. Sangster.

THE ORPHANAGE A HOME MISSIONARY.

The Christian Orphanage is one of the most effective Home missionaries. It goes out into the byways and brings in the little ones whose feet have entered the ways of crime, and trains them for service in country and church. The orphanage is better than the rescue mission. It is easier and cheaper to prevent the boy from becoming a hardened sinner than to reform and save him after he has become a hardened sinner. When Edward Kimball found a barefoot boy and took him to Sunday school, he little thought that he was giving to the world one of the greatest evangelists. When an unknown woman found a ragged boy on the banks of the River Tyne she did not know that she was giving the church Robert Morrison, the great missionary. Our orphanages are discovering these lost treasures for the kingdom. They are taking the orphan children for Christ and his church. When you give to our benevolent work you are giving for the evangelism of our home land.—Selected.

PREPARING FOR WINTER.

Let us take a stroll in the woods or make a pilgrimage through the swamp, jumping from tussock to tussock, on this crisp October morning, that we may see how the little wood folk prepare for the coming of winter. Look! Over there in the wheat field is a great company of grackles, gleaning the grain which the farmer has dropped. They are gathering for their southward journey, eating heartily before starting on their long flight.

Down here where the field joins the swamp is a brier tangle, where you will find an abandoned catbird's nest. Abandoned, did I say? Well, hardly; for Mrs. White foot has been busy rebuilding it for the last three days. She roofed it over with a strong thatch of finely woven grasses, and now she is lining the inside with milkweed down. What a soft, cozy little home she will have when the cold winds blow and the snow flies!

Hark! Hear that tap—tapping! That is high-hole, the flicker, chipping out his winter quarters in the dead limb of the old pine tree. There goes bluecoat, the woodland policeman! When he is not chasing away robber crows and hawks, or screaming at the mink or the wily weasel, he spends his time gathering acorns, which he wedges into the crotches of trees, so that he will know where to get a quick lunch when the country is covered with ice and snow.

None of the forest folk are working harder than the beavers. They are cutting down birch trees, trimming them, and rolling the logs to some stream, down which they can float them to their home pond. Here they sink them in the mud at the bottom, where the water never freezes. So you see they will have a good supply of bark all winter.

How briskly the squirrels are scampering hither and thither, intent on filling their cupboards with acorns, nuts, and grain.

That lazy fellow, the hedgehog, curled himself up in his underground cave three weeks ago, and will not peep out till Candlemas Day, when he will come to his doorway to take an observation of the weather.

Hear the lively cricket! How joyously he fiddles to cheer all the wood folk at their work or their play!—Selected.

"I AM GLAD I COMED."

A number of poor children were taken from the most crowded and miserable part of New York to the seashore. They were to stay two weeks to play, to breathe in the pure, bracing air, and grow strong.

Among them was one poor girl, ragged and barefooted, who knew what it was to be always hungry; for she was an orphan, and picked up her living as best she could by running errands and selling newspapers. She slept wherever she could find shelter. At the seashore she was taken to a good home where she had all she wanted to eat, a soft, clean bed to sleep on, and kind care. She opened her eyes very wide when she saw the ocean and stood by it quite silent for a long time, as though afraid to make a sound.

At last a lady spoke to her and said: "Well, my child, what do you think of the ocean?"

"I'm thinking, ma'am, how glad I am I comed, because I never saw enough of anything at once before."—Buds of Hope.

SEND FOR IT.

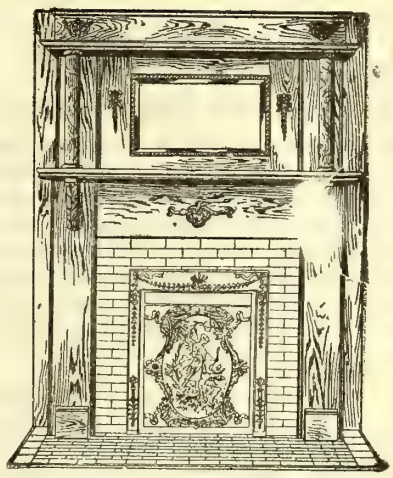
Dear Brother Blair:—Please let me beg your readers to send to Smith & Lamar, Nashville, Tenn., for Report of Mission Board. 265 pages, costing nothing, only 7 cents for postage.

Yours fraternally,
A. D. Betts.

Lady Uses Tetterine for Eczema.

Edgar Springs, Mo., July 15, 1908.
The Eczema on my face usually appears in the spring and your salve always helps it. I use no other preparation but Tetterine and find it superior to any on the market. Respectfully,
Elsie M. Judvine.

Tetterine cures Eczema, Tetter, Itching Piles, Ringworm, and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.



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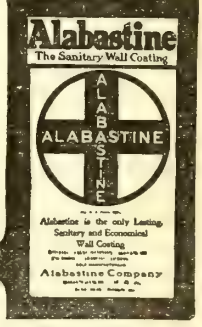
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ON RECEIPT OF $1 ONLY

We will ship you this splendid ball-bearing, high arm, drop head sewing machine, no matter where you live. On its arrival at your freight station examine it carefully and, *if fully satisfied*, pay the freight agent the balance due, $14.75. Then *try it for 60 days* in your home, and you may return it any time within that period if not satisfactory, and we will promptly refund *all* money and freight charges paid by you. We ask the one dollar simply to keep away idle inquirers. This beautiful machine usually sells for $35.00, but to *advertise it widely* we have temporarily reduced the price to $15.75, *which includes all attachments.*



No picture can do justice to this beautful machine. We want you to see it and try it at our expense.

THINK OF IT!
A $35.00 Machine
For $15.75

and 60 days trial. Can you imagine a fairer offer than this? This elegant machine has all modern improvements with *full ball-bearings*, patent belt replacer and a most attractive five-drawer, golden oak stand. A written *guarantee for ten years* goes with each machine. Customers in the West will have the machine shipped them from our factory in Illinois to save time and freight. Our reference is the advertising manager of this paper, with whom we are personally acquainted, or the Bank of Richmond, Va., one of the largest institutions in the South. They will tell you we *always* keep our promises. Send us $1.00 to-day while this offer is open.

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If you have the money; if you're raising it, or only planning—write for helpful suggestions.
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

CHARLOTTE DISTRICT MEETING.

The Charlotte District Meeting of the W. F. Missionary Society will be held in Wadesboro October 20th, 21st. Names of delegates should be sent as early as possible to Mrs. I. H. Horton, Wadesboro, N. C., Will not every pastor on the District send us a representative?

Mrs. W. W. Haygood,
District Secretary.

ASHEVILLE DISTRICT MEETING.

The annual meeting of the Woman's Foreign Missionary Societies of the Asheville District, was held at Biltmore Tuesday and Wednesday, Septtember 6th and 7th, in connection with the meetings of the Home Mission Societies of the Asheville and Waynesville Districts. The first day was given over to the Home work and under the leadership of Mrs. H. A. Durham and Mrs. M. J. Branner, District Secretaries, profitable meetings were held.

The evening service on Tuesday was to some extent "rained out", Rev. T. L. Lallance, who was to have preached the annual sermon, being unable to get there. But a song and prayer service was held by Rev. G. H. Christenberry, of the Biltmore church. Wednesday morning dawned bright and clear, and at the opening hour a goodly number of delegates and visitors were present, every adult, several young people and three Light Bearer Societies being represented.

The meeting was presided over by Mrs. W. R. Harris, District Secretary, and opening devotional services were conducted by Mrs. J. E. Ray, whose presence was an inspiration and benediction. After the singing of the Conference hymn, Mrs. Harris gave us her annual message, which was both cheering and inspiring and her report of the work done on the District last year, with Mrs. Harley as District Secretary left us little doubt that the plans for this year would be carried out.

The reports of adult societies were encouraging and showed that the societies have the work for the year well under way.

Several most interesting talks were heard during the morning; the first of these being an account of the annual meeting by Mrs. J. T. Sevier.

The subject "Our Periodicals" was discussed by several of the members and an appeal was made for 100 new subscribers to the "Missionary Advocate." Mrs. W. H. Leith spoke in behalf of the "Young Christian Worker" and showed its adaptability for use in all societies. Attention was also called to a number of delightful missionary books.

Miss Ethel Wilson, of the Chestnut Street Young People, read a most excellent paper on "The Mission Study Class". Felicia Ferraez, a Mexican girl, who was present from Mary Keener Institute, sang to us in her own language, our Conference song, after which Mrs. Stratton made interesting suggestions on "How to Raise Our Pledge Money."

The morning session closed with Hymn 40, used as a benediction.

After a most tempting luncheon served on the lawn, we met again at 2:30 o'clock. The devotional services were conducted by Mrs. Potts, after which Miss Terrie Butterick, our own missionary, gave us a talk on "Mexico" revealing much to us of the Mexicans and their customs and of the work done at Mary Keener Institute. At the close of her talk, we had the pleasure of hearing from the Mexican girl, Felicia Terraez, the story of how she became a Christian. Following came the reports of Young People and Light Bearers.

An inspiring message from Mrs. G. G. Harley, Juvenile Superintendent, was read by Miss Wilson.

Mrs. W. H. Leith, of the Holston Conference, then gave us a most enthusiastic, instructive and interesting talk on our missionary work, showing how the work had deveolped in the 32 years. Her talk was illustrated by charts which helped to impress upon us the vastness and importance of the work.

The "Round Table" was conducted by Mrs. M. E. Childs and was most helpful.

It was a great pleasure and privilege to have present at this meeting a number of most prominent workers; Mrs. W. H. Leith, of Knoxville, Tenn., who was for years Juvenile Superintendent of the W. N. C. Conference, Miss Terrie Buttrick, missionary to Mexico, Mrs. Austin, of Pittsburg, Pa., a most successful missionary worker in the M. E. Church, and Mrs. Barber, Vice-President of the Home Mission work, S. C. Conference. Each of these work, S. C. Conference. Each os these good women contributed greatly to the pleasure and success of the meeting.

S. Alice Dean.

MISSION STUDY CLASSES.

Paper read at Asheville District Meeting by Miss Ethel Wilson.

Some one has said that it is a most inspiring fact that the young people of the present day do not apologize for missions, and that the Christian who does apologize for missions is either ignorant or thoughtless, for if you apologize for missions you apologize for all enduring religion.

However, it is a sad fact that many of our young people are not interested in missions, and while that is true, instead of apologizing for them, it is far better to find out how to get them interested and keep them interested, you can't expect people to be enthusiastic over something they know nothing about. A young girl just after leaving a missionary meeting that she had not been interested in, said to her grandmother that she just couldn't get interested in missions, and her grandmother said "No, dearie, it isn't to be expected that you should yet awhile, for it's just like interest in a bank—you have to put something in before you can get anything out.

Just listen for a minute to what John R. Mott says of mission study: "We do ourselves an injustice if we do not keep in touch with this wonderful missionary movement. To do the will of God, we must know the needs of man. I fail to see how any young man or woman can be perfectly sure they are doing what God wants them to do, if they are not carrying on a thorough study of this great world. There is no study, unless it be the life of Christ, the study of which is more broadening, more deepening, more elevating, more inspiring, than the subject of world-wide missions."

If you want to know about people who are interesting and worth while just study our missionary heroes and heroines, and take the lives of the converts. If you don't know the story of Miss Lilavati Singh, the woman of whom our President Harrison said that if he had given a million dollars for foreign missions, he would count it wisely invested if it had led only to her conversion, look it up and see if you do not agree with me that she is one of the most interesting people you ever met.

And now to tell you more definitely about a study circle—those words "study circle" may sound uninteresting to some, but they don't belong to our class, for the members of ours will agree in saying that if you want to know what the world is doing and want to know of the conquering power of the One we follow, the best way is through the study of missions. When our circle was first organized, we met once a month (in addition to our regular monthly meeting) and in that way, we studied "The Upift of China" and "The Moslem World"; however, since we began "Korea In Transition" we have become so much interested that we are having extra meeting so we can finish sooner.

Each time we have a different leader, appointed by the President of the Society, and the plan of the lesson is left with the leader. Much of the time questions have been given by the leader to the members a few days before the meeting, but the discussion is always general, and we talk over the lesson together. In this way, we have found that facts and figures take on new meaning, and the interest in mission study helps the whole Society. In addition to our regular work, we passed around in the society the charming little book, "The Days of June" and are now reading "Kim Su Bang." These books are far more interesting, aside from the good they do you, than the popular books of the day. A great deal has been said about the lack of leaders, but the problem seems to have been solved with us, for I do not think there is a single member of the circle who would refuse to take the work they are asked to do, because a genuine interest is felt.

Until you have tried it, no one can tell you just how much is to be gained in the study of missions. Our own missionaries seem real friends, and the work does not seem so far away, but we feel that we have a part in it. And after all, the study of missions is carrying out the plan we read of in the Bible, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

In every profession in the great world of business, they will tell you that trained workers are in demand and if we would only think of the King's work as we ought to think, we would all say that He should have the best we can give. "Know, and you will feel—know, and you will give," has been truly said, and for some of us it can be said "Know, and you will go."

"The restless millions wait
The light whose dawning
Maketh all things new.
Have we done what we could?
Have I? Have you?"

NEW SOCIETY.

Organized September 25th, by Mrs. W. R. Harris, a Light Bearer Society at Haywood Street Church, Asheville, with 20 members. Names of officers not reported.

THE ROMANCE OF THE REAPER.

An interesting story, beautifully illustrated with a hundred colored views and 5,000 feet of motion pictures, and bearing the title, "The Romance of the Reaper," is being told by Geo. Frederic Wheeler.

The entertainment was prepared by the Inter-national Harvester Company of America, and is being sent out to fairs, land shows, farmers' institutes, agricultural colleges, etc., under their direction.

"The Romance of the Reaper" reviews the centuries of struggle to raise enough to eat—from the days of the reaping hook down to the invention of the reaper, and the coming of agricultural greatness through perfection of modern binders, gasoline engines, farm waggons, and other improved machines and implements.

Pictures show the manufacture of farm machines, from the time the lumber is cut in the woods and the ore dug in the mines, until the machines are at work in the field. Harvesting in various countries of the world is shown, the twine industry is described, and other items of agricultural interest are related and pictured.

Mr. Wheeler, whose words serve to emphasize the story told by the pictures, was born in the atmosphere of New England and has absorbed much of the ozone of the West. He has traveled over America and Europe, and is well-known as a writer, critic, and descriptive story teller.

The National Amateur Press Association of the United States recently appointed Mr. Wheeler to succeed the late Mark Twain as critic, the duties of the office being to award laureates to young writers.

Mr. Wheeler has seen the farms of the world—has picked large apples in Oregon and herded cattle in Colorado, has talked with the peasants of Europe and the prosperous farmers of the States, has made a special study of the peasantry of Ireland and Scotland—and he puts a large amount of enthusiasm into "The Romance of the Reaper."

QUININE CAN'T.

Fallacies die hard. Twenty years ago, even ten years ago, the victim of Pneumonia was shut in his room and the windows nermetically sealed. Except in scant quantities water was refused to parched lips and ice was a sin. As a result of this treatment only the Heroics survived it. Today the doctor who would practice such methods should be indicted by the grand jury.

But today they give Quinine for Fever. At best it is a feeble cure and those who survive it are only half cured. The time will come when the Doctor will discard Quinine. As in the treatment of Pneumonia he will make a change.

Johnson's Tonic is a faultless and splendid remedy for fever. Its cures are splendid cures, and in striking contrast with the feeble cures made by Quinine.

Those who take it are safe and those who refuse to take it place their lives in jeopardy.

Within an hour its good effect is felt and within a day the danger point is passed.

Sample bottles sent free on receipt of this advertisement, with a valuable booklet on Fevers.

Address The Johnson's Chill and Fever Tonic Company, Savannah, Ga.

"Keep your members at home busy and follow up those who remove till they are enrolled elsewhere."

Little things come daily, hourly within our reach, and they are not less calculated to set forward our growth in holiness than are the greater occasions which occur but rarely.—Grou.

Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

CHARLOTTE DISTRICT MEETING.

The Charlotte District meeting of the Woman's Home Mission Society will be held in Wadesboro, October 20th, 21st. Names of delegates should be sent as soon as possible to Mrs. C. M. Burns, Jr., Wadesboro, N. C. Will not every pastor on the Charlotte District send us a representative?

Mrs. M. C. Sims,
District Secretary.

FROM FINES CREEK.

The Woman's Home Mission Society of the M. E. Church, South, of Fines Creek, held its regular monthly meeting Thursday August 4th.

At this meeting two of our most valued members were absent. But the meeting was conducted by the First Vice-President, Nellie Graham.

The reading of several leaflets was very strengthening and helpful.

Each officer was in her place and ready for work. Twenty-three garments were given to the needy ones of the community in last month. A number of visits to the sick was made and in several cases refreshments were carried to them.

We have seven subscribers to Our Homes. It is handed from one member to another and in this way each member gets to read it. We hope through our agent, Mrs. Graham, will be successful in getting each member to take the journal. I think after each member has read all the Journal contains it will cause our band of workers to work harder for the Master's cause.

Our meeting for this month, September, will be the last Thursday in this month. We are hoping to have a wise programme and a successful meeting.

Nellie Graham,
Press Superintendnt.

WEEK OF PRAYER, TRYON ST.

The Week of Prayer set apart by the Board of Missions for special prayer, study and offering for the Ruth Hargrove Institute was observed by Tryon Street Home Mission Society October fourth.

A day of prayer was set apart having different leaders for the different hours, beginning at ten o'clock a. m., and lasting until five o'clock p. m., with an intermission of one hour for lunch.

The program laid out by the Board was carried out, mottoes for each day being repeated in concert, and black boards and charts being used to show extent of work being done.

Our president, Mrs. Sims, worked faithfully and succeeded in making our day of prayer one of profit as well as study.

We had exceptionally good leaders, ladies who had studied their subjects, bringing out beautiful thoughts, and every lady who attended felt it a privilege to be there, and learn of the wonderful work of the Home Mission Society as a whole. Those who failed to attend missed a great deal. Some faithful ladies spent the whole day, while others came in at different hours. It was an inspiration to those present to do better work in the future.

Our attendance was good, and we hope to increase our membership at the next regular meeting. We realized twenty-eight ($28.00) dollars for the Ruth Hargrove Institute.

Mrs. W. B. Pickens,
Cor. Secretary.

THE BEST WAY TO ORGANIZE A HOME MISSION SOCIETY.

Ladies, I think Mrs. Dunham must have asked me to "Tell you the best way to organize a Home Mission Society" because our little Auxiliary at Flat Rock is the youngest and, perhaps, the tiniest infant in our district. And she must have thought that because we have so recently gone thro' the trying moments and days and possibly, I might better say, weeks of bringing this late society into existence, that the preparatory anxiety, planning and working would be so indelibly impressed upon my mind that I could not forget and could tell you in detail just what we found the best things to do to get people interested.

To begin, ladies, the first thing that I want to impress is this, that wherever we have a church we should have a society, and when we have no organized church and there is a need of one, we should start a society and the church will more easily follow in organization. We must go into either place carefully and prayerfully. Sisters, Christian co-workers, it would be time lost for me to ask you to go and try to assemble uninterested women and elect a president, a vice-president, and the various officers without first asking you to awaken their interest and enthusiasm. I say "awaken" because I believe that down in the deepness of every woman's heart there can be found a love for the great Creator, our Father and his dying Son, for all that is good, for the true, for "whatsoever things are lovely," and we need only to stir that depth to awaken their interest, their enthusiasm and enlist their service in this, the most beautiful of all services—the work of our blessed Master, in uplifting the down-trodden in sin and bringing them to their Saviour, who gave them the breath of life and who shall take away that breath and to whom they belong. Let us go tell women what our Home Mission Society stands for. Tell them we are organized to help each other in our own immediate little bands through Christian fellowship, through prayer and praise unto the Father of us all. Tell them we have a multiplied mission. Tell them of the crying local needs; tell them of our orphanages whose fatherless and motherless little ones are stretching out little hands for physical succor as well as for the bread of life. Thell them of our Brevard School whose existence we must help to maintain. Ask if they would not like to help in this beautiful work of transforming budding youth into the lovely roses of womanhood whose tenderly nurtured petals can serve in capacity of church of Christian home, and as Christian mother may point on and on with a wielding influence that will touch God's eternal day. Tell them of the pitiful wail of sin and misery in the city slum that may, purchance, sound and resound throughout the days unless it is touched with the purifying fire of God's love carried by us, the women of the church. Tell them of the great tide of immigration that is flooding our land today, and whom we must touch or woe unto us and our country. Only last week I read of the plans of those in authority to turn this foreign inflow into the southeastern states. How can we sit idle all the day and let our beautiful southland our fair daughters and our children's children be perverted!

This my dear sisters is the whole meat of the nut. To find the best way to enlarge our work and organize more and more women into Home and I will add Foreign Missionary Societies we must first fill ourselves so full of the great need then we must pray and pray much for the divine guidance and blessings and I am sure that when we are so full, our enthusiasm and love and efforts will bubble over and run out and touch others and create an interest and we will find no trouble in enlisting others in our work for Jesus and his fallen ones. And how can we interest others with a half-hearted zeal? No, sisters, we must get fuller ourselves. Let us weigh ourselves in the balance and see what we lack.

And now I shall close with some beautiful lines which I am bringing right home to my own heart and I hope each one here will do the same. They are such full, such meaning words:

"I gave my life for thee,
My precious blood I shed!

I gave my life for thee,
What hast thou given for me?

I suffered much for thee
More than tongue can tell.

I've borne it all for thee,
What hast thou done for me?"

Ladies what have we done for Him?

(The above paper was read by Mrs. Lewis E. Fisher at the District Meeting jointly held by the Home and Foreign Missionary Societies of the Asheville District."

WRITE FOR THIS BOOKLET TODAY.

If you value your health you will be more than interested in reading a little booklet which is being distributed free, by mail, by the Harris Lithia Springs Co., Harris Springs, S. C. It contains letters from eighteen of the most prominent and successful physicians in the South, including the Editor of our leading Southern Medical Journal and the President of one of our oldest and most honored Medical Colleges.

The free booklet gives the experiences of these physicians and others in the use of Harris Lithia Water for the cure of those diseases that are related to uric acid viz—rheumatism, sciatica, gout, gall stones, urinary calculi, cystitis, diabetes, Bright's disease, and catarrh of the stomach. Uric acid is a powerful poison but is readily dissolved from the tissues and eliminated through the kidneys and skin by Harris Lithia Water.

Augusta, Ga.
Harris Lithia Springs Co., Harris Springs, S. C.

For the past seven years I have prescribed Harris Lithia Water with the most satisfactory and gratifying results in the treatment of the following diseases and disorders; Acute and Chronic Nephritis, Renal Calculi, Uric Acid Diathesis, Acute and Chronic Gastritis and Disorders in Pregnacy.

In my judgment there is no alkaline water to equal Harris Lithia Water.

Yours sincerely,
A. C. WADE, M. D.

Human sympathy is of the faintest kind, compared with God's sympathy. Perhaps you have never thought that he is sorry for you in your weakness or sickness, or disappointment, or trouble. But he is sorry for all of us. And yet not sorry in the sense that will prevent him from doing the best thing for us. God loves us enough to discipline us.—Selected.

ARE COOKS BORN OR MADE.

There is no question but that cooking as an art, but there does arise a question is to whether cooks are just "natural-born," or whether a good cook can be developed from study and observation. "natural-born," but that good cooks can Cooking is just like everything else, and if one possesses a "natural talent" for cooking, it stands to reason that they would make a better cook than one not so inclined. To be successful in any undertaking, one's efforts must be guided by personal interest, or a natural love for the work engaged in, and this being the case, we reach the conclusion that the best cooks are "natural-born," but that good cooks can be developed by instruction.

There is no question but that the present generation has been materially benefited by the marked advancement in cooking methods; however, the preparation of meat dishes is practically the same today as it was hundreds of years ago, and the reason for this is inexplicable, as there are numberless ways in which the most dainty, appetizing meat dishes can be prepared. One oversight the majority of cooks make in preparing meats is their failure to use the proper seasoning. Meats are not fit for eating unless properly seasoned. It is just as reasonable and practicable to eat bread without salt as it is to eat meat without Gebhardt's Eagle Brand Chili Powder. If you want to get the true meat flavor, and make your soups, stews, gravies, etc., with a delicious relish, just try a little of Gebhardt's Eagle Brand Chili Powder as a seasoning, and you will at once realize how delightfully palatable you can make your meat dishes.

Following is a good recipe for making that famous Mexican dish "Chili con carne," and is a good recipe to preserve.

Cut into small slices one pound of beef; add a small quantity of chopped tallow and salt, also a large onion and a button of garlic, both thoroughly chopped and one tablespoon of Gebhardt's Eagle Chili Powder; add all this to the meat and mix; place into a granite-ware pot in which you have previously heated two tablespoonfuls of lard; let this cook for about ten minutes, constantly stirring; then add one quart of hot water; then let cook slowly till tender. Tomatoes, Irish potatoes, onions, etc., may be added to Chili con carne to suit taste, while tomatoes may be served as a separate dish. It is customary to serve frijoles (Bayo beans) with Chili con carne in equal portions or separately. Soak the beans over night in water to which a little baking soda has been added; pour off the old and add fresh water, salt, add some lard or a piece of bacon; boil until tender.

Be sure to specify "Gebhardt's Eagle Brand" to insure getting the original and genuine Chili Powder. In the manufacture of Gebhardt's Eagle Brand Chili Powder, only the finest Mexican Chili Peppers (grown especially for this purpose) and the purest Mexican spices are used. Your grocer can supply you in 10c. and 25c. bottles, and will also give you one of our recipe books, "Good Things to Eat," free. If you are unable to find it at your grocer, write the Gebhardt Chili Powder Co., San Antonio, Texas, and they will send direct a sample bottle for 12c., all charges prepaid; or, if you prefer to test it before buying, send them the name of your dealer and they will supply you with a free sample of this celebrated meat seasoning.

"Stop in the midst of the bustle and hurry and temptation of the day for thanksgiving and prayer. A few minutes spent alone with God at midday will go far to keep you calm in the midst of the worries and anxieties of modern life."

Do you know that the Epworth League does not require trained leaders? The Central office at Nashville is prepared to furnish splendid helps for all departments at exceedingly low prices, and these in the hands of willing workers doing their very best, "all for Christ" will solve the problem and the leaders will be trained while they work. Try it in your church. It is worth while.

The Sunday School Lesson

FOURTH QUARTER—LESSON III—OCTOBER 16, 1910.

The Last Judgment.
Matt. 25:31-46.

Golden Text—Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Matt. 25-40.

The Fact of Judgment.

Jesus never sought to evade moral issues. In this great discourse on the last judgment there is the ethical intensity which characterized all His teachings. Life is not a thing without moral meaning. Men are not irresponsible creatures. The climax of history is to be a great judgment of men. Jesus Himself is the Judge, and with perfect insight He will make the separation between the good and the bad.

There sometimes creeps into the church a note of moral evasiveness. It is a pleasure to talk of the Fatherhood of God; it is a joy to speak of the sacrificial love of Jesus; but those hard judicial facts which lie in the background of the gospel are not attractive to the temper of our age, and it is very easy to let them slip out of sight. It is natural to feel that our aim is to win men and not to antagonize them. Then it is easy to feel justified in putting the emphasis on the things which men will be glad to hear. In this fashion many a man has unwittingly emasculated his message. He has given forth the sweetness of the gospel without its strength. He has failed to see that men are most benefited by treating them with a robust honesty which faces all the facts. He has also failed to see that it is not words of cloying sweetness which master men. There is a note of virility about the gospel which will do more to win men than any readjustment of the message which leaves the sternness out.

So this fact of judgment is one of the great facts for our age to ponder. There is something in it to startle men from their lethargy, and there is something in it to set in motion that whole machinery of conscience which may have been sinking into inactivity. When a man is morally careless, he often fails to be moved by an ideal; he is untouched by a principle; but he cannot resist the pressure of a fact. Christianity has lofty ideals. It has profound principles. It also has stern and ultimate facts. One of these is the fact of judgment.

The Standard of Judgment.

Jesus draws a wonderful picture of the judgment of the nations, and in the words of the King He expresses the standard of judgment. The King regards every human being as His brother; and the question regarding each one to be judged is this: How has he treated my brethren? If he has treated them with kindness and tenderness and helpful ministry, then it is the King Himself whom all unconsciously he has served, and he is bidden to enter into the blessedness which the King has prepared for him.

Perhaps at first sight the standard seems a very strange one. It does not seem to make intellectual demands. It seems to ignore doctrine, and it does not even seem to be particularly religious.

Jesus does not mean to lead us to think less of adequate Christian thinking. He does not mean to depreciate the great things of the religious life. But He is giving a standard which goes deeper than the views a man holds and is a test, too, of the religious life. For a man's deepest personal intention is expressed in the way in which he treats his brother. His thinking may be adequate or inadequate, but the heart of a man, what he really means about life, comes out in his relations with his fellowmen. Here, too, his religion must be tested. The only practical way in which a man can express his love for God is to treat his fellowmen as brethren. Self-forgetful human service is the very harvest of godliness. The finally important things about a man are the deeds which express the inner meaning of his life. It is these which Jesus seizes upon and makes the basis for decision in the great judgment.

The Judgment of the Heathen.

It almost seems as if Jesus is speaking of the heathen as we hear the words: "When saw we thee hungry and fed thee, or athirst and gave thee drink?" The surprise of those who came to know that human service was service to Christ, sounds like the surprise of the heathen who had never heard of Him. Indeed, it has been so interpreted.

At least it is clear that the standard which Jesus sets gives an opportunity to the heathen. If the method of judgment is to find the deeds which express the deepest meaning of a man's life and by these to judge him, it puts every man in the world, whatever his intellectual life, whatever his religion, in a place of real opportunity. If through the dim and tortuous struggles of a life checked and bound by a heathen faith a man was striving to find light and to follow it, if the intention of outreach after better things came to be central in his life, the great Judge will find the place where this outreach was expressed in unselfish human service and say, "Ye did it unto me."

Of course such a life as this is a living call for the message of historic Christianity. How such a man would respond to the story of Christ! How he would accept his salvation! How he would bloom into Christian experience and character! It is a shame to Christendom if he is not given an opportunity. But if he is not, if in dimness and moral twilight he spends his days, the great Judge will look into his heart of hearts and see what meaning he puts at the center of his life and the place where he expressed it in unselfish brotherliness or in ignoring those simule human claims which even a heathen must know. Life is as much a probation for a man who has never heard of Christ as for a man familiar with the gospel from his youth. In either case a man may turn from the best he knows to evil. In either case a man may decide for the best he knows and get that decision into deeds in his relations with his fellowmen.

The Eternal Issues.

The last word of Jesus about the judgment was the declaration that its issues are eternal. It was clearly His conviction that in this world a man forms a type of character which will last forever; and because character finally formed is unchangeable destiny is unalterable.

The most loving lips in the world uttered these words. The one who died that every man might have the opportunity of salvation felt that some would eternally reject the good in the name of the evil.

It is a stern word, but it is a word full of the sense of the awful grandeur of human life. For it is here that eternal destinies are wrought out, here that a man settles forever the fundamental type of his character.

There are a great many things we do not accomplish in this world. One thing we do. We decide. That decision is deeper than opinion, where we may be right or wrong. It is deeper than all the things our environment forces upon us. That decision is as to what we really mean, as to what is our deepest purpose. Do we ally ourselves with the best voices we hear or do we ally ourselves with the worst? We must decide, and that decision cuts to the root of our lives and settles the best of our character forever. We say and do a great many things. Some of them represent the deepest meaning of our lives. If these are words and deeds of loving human service all will be well forever.

The typical way to fight out this great human battle is in relation to the historic facts of Christianity and the offer of salvation in Christ. The Saviour is also the Judge. However the battle is decided, He will know, and the deeds which express the real meaning of the life are the basis upon which it will be judged.—N. Y. Christian Advocate.

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The Farm and Garden

PACKINK APPLES FOR FANCY PRICES.

In gathering apples, either for market, storage or home purposes, it is necessary to remove the fruit from the tree with a great amount of care. This work should always be done by hand, and not in the careless, wholesale way of shaking, beating or knocking off with clubs or poles. This latter method invariably results in bruising and snagging the fruit, thereby damaging its keeping qualities and destroying its general attractiveness. Growers need not expect profitable prices for their apples if treated in this manner. Each apple should be firmly grasped in the hand and, with a slight twist, the stem separated from the twig or branch. The stems should remain in the fruit. Their removal leaves an opening in the flesh of the fruit, in which decay is apt to develop. As each apple is removed, it is placed in either a basket or a sack, arranged to suit the convenience of the picker. These receptacles usually hold about half a bushel. The handle basket is used in a great many localities for harvesting fruit. The inside is frequently padded to lessen the liability of bruising. A piece of iron rod bent in the shape of the letter S makes a good hook with which to suspend the basket from either a limb or the rung of a ladder while picking. A convenient way to use a sack is to put a small stone or piece of corncob in one corner of the bottom and tie a rope or strap around this; then, in the same way, tie one side of the mouth of the sack with the other end of the rope or strap, thus making the sack into a loop that can be thrown around the neck and suspended from the shoulder of the picker. The mouth of the sack is brought to the front and is held open by means of a stout bent wire placed under the hem. The fruit is picked either from the ground or from stepladders, or other light ladders that can be carefully laid against the limbs or branches of the trees. Ladders should not be thrown on or against the limbs, as this damages both the fruit and the tree.

Grading and Packing.

Apples can be graded and packed at the same time. This may be done either in the orchard, the packing shed, or the storage house. The main point to be observed is to handle the fruit carefully. Apples are usually divided or sorted into three grades, "firsts", "seconds", and "culls". First-grade specimens must be uniform in color, size and degree of ripeness. They should also be entirely free from insect injuries, the marks of disease, bruises, or any other defacements or blemishes. When fruits answering these requirements are well packed in suitable packages and placed on sale they never have to go begging for a purchaser. Second-grade fruit should also have a certain degree of uniformity regarding size, color and ripeness, and should not be noticeably marked by insect or fungus injury, nor by bruises or other blemishes. Fruits of this grade, when carefully packed, often sell for a good price. "Culls" are those specimens that fail to answer all the requirements of the other two grades. Unless there is an unusually strong demand on the market, fruit of this kind had best be kept at home. "Culls" or inferior apples, when mixed with good specimens, damage and almost always ruin the sale of the fruit.

Next to grading, the packing of apples is the most important operation connected with their production and sale. If there is one thing more than another that damages the reputation of any fruit section it is the use of the commonly-called "barrel crate" as a package for placing apples on the market. The best place a fruit grower can use this package is on his wood pile. No matter how fine the fruit, or how careful the grading and packing, apples that are shipped in packages of this kind can never reach the buyer in a first-class, attractive condition. The fruit cannot be packed firmly, it is rattled and banged against the sharp edges of the slats, and what is not ruined in this way is cut into by the knife of every man handling the package enroute from shipper to buyer.

The Package to Use.

The package generally used and one that will answer the requirements of any market is the standard apple barrel. This package contains, approximately, 11 pecks, and when used as a means of placing well-graded and carefully packed apples on the market the grower is insured of both a profit and a reputation for his fruit.

Before beginning to pack, see that the barrel is resting on a solid base. If packing in the orchard, provide planks or boards on which to place the barrels while being filled. This keeps the head of the barrel clean and enables the packer to "rack" it to better advantage. "Racking" is the shaking of the barrel from time to time during the packing in order to settle the apples, thus making them fit closer and firmer together. The head or end that is usually opened upon reaching market is placed at the bottom end in filling. Before starting to pack, put in a corrugated apple-barrel cap, or two or three layers of nicely folded paper. This not only keeps the fruit in better shape, but prevents it from bruising. When this is done the barrel is ready to be "faced". This consists of placing, by hand, from two to three rows of fruit, stem end down. After "facing", the apples are carefully poured in and the barrel frequently shaken, until it is almost full. The last two or three rows may be placed by hand, stem end up, thus "facing" both ends of the package. The last layer of fruit should extend about one inch above the chine of the barrel and be covered either with a corrugated apple-barrel cushion cap, or with two or three layers of neatly folded paper, as used in the other end. The head is then put on and forced into place with an apple-barrel press. There are several types of these presses, differing slightly, but all answering the same purpose. After nailing the head in place and seeing that all hoops are securely fastened in their proper positions, label the barrel, and it is ready for market.

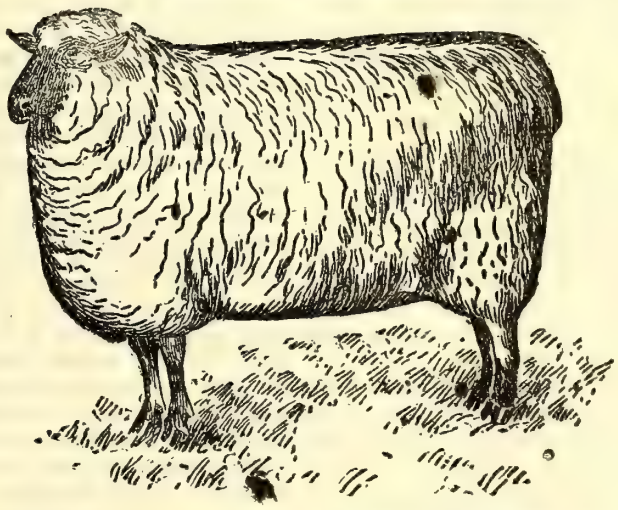
In packing apples, see that each package is well filled with the same grade throughout, including top, middle and bottom. Put up a strictly first-class honest pack, or keep the fruit at home. "Honesty is the best policy", and the only one that pays in the fruit business.—S. B. Shaw, in Progressive Farmer.

Why give the Saviour half a life when you may give it all?—Selected.



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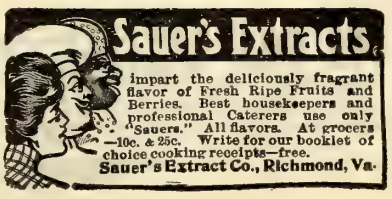


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The above also applies to Tributes of Respect.

Carpenter—Mrs. Susan Carpenter, nee Hoyle, died at the home of her son-in-law, Capt. I. R. Self, near Lincolnton, N. C., on July 1st, 1910, aged 96 years and 6 months. She was first married to Solomon Young, who died in 1844. In 1848 she married the late Caleb Carpenter. Mrs. Self was the only child, and of the first marriage. In early life she joined the church and was faithful to her vows. A daughter, nine grand, and 24 great grand children, with son-in-law and many friends, mourn their loss.

H. G. Stamey, P. C.

Carter—Cornelia Carter (M. N. Griffith) was born near Sandy Ridge in Stokes Co., March 12, 1885. She was married six years ago to Wm. Carter. Two children were born to them, both of whom still survive. She and her husband professed faith in Christ at our meeting at Delta last year and united with the church there. Her sister died in February last, of consumption and she, too, fell a victim. She lingered until September 19th, when she calmly fell asleep at Southside (Salem) where they had removed some time ago. She bore her afflictions with Christian fortitude and resignation to the will of Him who doeth all things well. Hers was a beautiful Christian character. She seemed to be the very picture of innocence. She told her husband that she was not afraid to die. Her remains were brought back to Stokes County and were laid to rest at Delta church.

Pastor.

A TRIBUTE.

Capt. Lemuel J. Hoyle, son of Rev. Abel and Nancy H. Hoyle, was born in Lincolnton, N. C., September 25th, 1839 and died in Shelby, N. C., August 7th, 1910. Three years previous to his departure he was stricken with paralysis from which he never recovered, which affliction he endured with patience and resignation.

Capt. Hoyle was twice married, in 1869 to Miss Emma Higgins, and in 1875 to Miss Mary Ella Round, who, with six children, survives.

In his early boyhood the subject of this sketch gave his heart and life to God and united with the Methodist Episcopal Church, South, at Bethlehem Camp-ground, Lincoln County, N. C. This event was to him a new start in life, a life of loyal service for his Lord and the race for which He died. As his pastor I never knew him to decline an opportunity to do good. Whether leading in worship around the family altar, or addressing the congregation upon some great theme of religion and morality, or talking to some friend in need about his soul, he was equally at home. He was a most valuable and efficient leader in the various departments of the church activity. As class leader, Sunday school superintendent, trustee, steward, and delegate to district, annual and general conferences, he measured up to the high standard of Christian efficiency.

As an upright, patriotic and useful citizen, Capt. Hoyle stood in the very front. For four years he followed the Stars and Bars in defence of his beloved Southland, and a braver soldier never fired a musket or faced a charge. But it is for his heroism and triumphs in the succeeding years of peace that he is entitled to the wreath of laurel, and surely he has already been crowned with the love and appreciation of thousands who came into beneficent touch with his matchless spirit. A born leader among men, he never betrayed the confidence reposed in him, but ever pointed upward and onward. His was such a magnetic personality that if he had given his life to law and politics he might easily have risen to some of the highest positions in the State and nation. A favorite son, whom the people delighted to honor, at the call of his countrymen, he served his county and state on the County Board of Education and the Board of County Commissioners, as Clerk of the Superior Court and as member of both the upper and lower houses of the General Assembly. In every position of trust and responsibility he displayed commendable tact, rendered satisfactory service, and reflected distinguished honor upon his constituents.

But as a disciple of the meek and lowly Nazarene, Brother Hoyle will be longest remembered. In the stress of four years' of internecine strife, amid the shadows and struggles of business and social life, at times that severely tried his fearless spirit, he patiently and unwaveringly trusted the Christ whose presence alone grants light and victory amid the tribulations of life. His faith, life and service makes large and bright the hope that he has passed out into the life that knows no sorrow and the day that has no end.

J. W. Clegg.

THE CROWN OF CHARACTER.

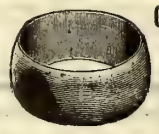
There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character, which acts as an antidote and preventive of corruption. Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellow men; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character.—Henry Van Dyke.

"Perhaps God will let me stop off in America on my way to heaven," said a little Korean boy to his teacher. Like many others, he loves America for what his American Christian teacher has done for him.—Ex.

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Quarterly Meetings

ASHEVILLE DISTRICT
D. Atkins, Presiding Elder, Weaverville, North Carolina.
Fourth Round

Burnsville .....Oct. 14
Burnsville Circuit, Martin's....Oct. 15-16
Hot Springs, Antioch.....Oct. 20-21
Marshall .....Oct. 22-23
Hendersonville Circuit, Upward, Oct. 27-28
Haywood Street.....Oct. 30
Central .....Nov. 6
Bethel .....Nov. 13
North Asheville.....Nov. 13

Christian Worker's Institutes will be held in connection with the quarterly meeting at Sharon, Bald Creek, Antioch, Upward and possibly at other places.

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder
Fourth Round.

Polkton, Poplar Hill.....Oct. 15-16
Wadesboro .....Oct. 16
Lilesville, Forestville.....Oct. 22-23
Mount Zion Station.....Oct. 26
Ansonville, Concord.....Oct. 29-30
Weddington, Wesley Chapel.....Nov. 4
Matthews, Matthews.....Nov. 5-6
Calvary .....Nov. 13
North Charlotte.....Nov. 13

FRANKLIN DISTRICT
J. E. Gay, Presiding Elder, Franklin, North Carolina.
Fourth Round

Murphy Station .....Oct. 15-16
Dillsboro and Sylva, Sylva....Oct. 22-23
Webster Circuit, Webster.....Oct. 30-31

GREENSBORO DISTRICT
W. R. Ware, Presiding Elder, Greensboro, North Carolina
Fourth Round

Ruffin Circuit .....Oct. 15-16
Reidsville Station .....Oct. 16-17
Randleman and Naomi.....Oct. 22-23
Asheboro Circuit, Central Falls..Oct. 22-23
Randolph Circuit.....Oct. 29-30
Wentworth Circuit .....Nov. 5-6
West Greensboro .....Nov. 12-13

MORGANTON DISTRICT
R. M. Hoyle, Presiding Elder, Marion, North Carolina.
Fourth Round

Thermal City, Thermal City ..Oct. 15-16
Rutherfordton, Gilkey .....Oct. 16-17
Green River, New Hope .....Oct. 19
Broad River at Tanner's Grove.....Oct. 20
Forest City, Cedar Grove .....Oct. 22-23
Henrietta, Caroleen .....Oct. 29-30
Cliffside .....Nov. 5-6
Marion .....Nov. 12-13

MOUNT AIRY DISTRICT
R. M. Taylor, Presiding Elder
Fourth Round

Jefferson, Jefferson .....Oct. 15-16
Creston .....Oct. 22-23
Watauga Ct., Hinson's Chapel..Oct. 29-30
Boone Ct., Blackburn's Chapel..Nov. 5-6

SALISBURY DISTRICT
J. C. Rowe, Presiding Elder, Salisbury, North Carolina.
Fourth Round.

Woodleaf Circuit, Ebenezer.....Oct. 15
First Church .....Oct. 16-17
Bethel, Big Lick Circuit, Loves..Oct. 20-21
Mount Pleasant Circuit, Friendship, Oct. 22-23
Linwood Circuit, Linwood.....Oct. 29
Lexington Station.....Oct. 30-31
Concord Circuit, Rocky Ridge, Nov. 5
Central, 11 a. m. .....Nov. 6
Forest Hill, at night .....Nov. 6
Jackson Hill Circuit, Lanes.....Nov. 12
New London Circuit, Bethel.....Nov. 13

STATESVILLE DISTRICT.
E. L. Bain, Presiding Elder, Statesville, North Carolina.
Fourth Round

Rock Spring, Mt. Pleasant ....Oct. 15-16
Catawba, Hopewell .....Oct. 16-17
Maiden, Maiden .....Oct. 22-23
Hickory .....Oct. 23-24
Caldwell, Grace .....Oct. 29-30
Granite Falls .....Oct. 30-31
Lenoir Ct., Parsonage .....Nov. 1
Iredell, Turnersburg .....Nov. 3
Alexander, Taylorsville .....Nov. 5-6
Stony Point, Stony Point .....Nov. 6-7
Troutman, Troutman, 9:30 a. m....Nov. 8
Mooresville Ct., Mooresville, 3 p. m., Nov 8

SHELBY DISTRICT
James R. Scroggs, Presiding Elder, Shelby, N. C.
Fourth Round

Polkville, Clover Hill .....Oct. 15-16
Stanly, Stanly .....Oct. 22-23
Mount Holly, Mount Holly .....Oct. 23-24
Lincolnton, Lincolnton .....Oct. 28-30
Crouse, Crouse .....Oct. 28
Lincoln Circuit, High Shoals....Oct. 29-30
Cherryville, Cherryville, p. m....Oct. 31
Lowell, Lowell .....Nov. 5-6
McAdenville, McAdenville .....Nov. 5-6
King's Mt., King's Mt., night.....Nov. 11
Bessemer, Bessemer .....Nov. 12
Ozark, Ozark .....Nov. 12
Franklin Ave., Franklin Ave...Nov. 12-13
Main Street, Main Street .....Nov. 13-14

WAYNESVILLE DISTRICT
W. H. Willis, Presiding Elder.
Fourth Round

Spring Creek, Baldings.....Oct. 15-16
Leicester, at Leicester.....Oct. 22-23
Brevard Circuit, Toxaway.....Oct. 29-30
Mills River, Shaws Creek.....Nov. 5-6

WINSTON DISTRICT
T. F. Marr, Presiding Elder, Winston-Salem, N. C.
Fourth Round

N. Thomasville, Zion.....Oct. 15-16
Thomasville .....Oct. 16-17
Kernersville, Kernersville .....Oct. 22-23
Burkhead .....Oct. 23-24
Davie, Concord .....Oct. 29-30
Mocksville .....Oct. 30-31
Ceoleemee .....Oct. 30-31
Lewisville, Deubs .....Nov. 5-6
West End .....Nov. 13-14

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:13 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.

7:10 a. m.—No. 8, daily from Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:45 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars, New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, conecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

3:45 p. m.—No. 132, daily for Sanford.

4:55 p. m.—No. 131, daily for Mount Airy.

6:10 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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THE OPENING MOVE IN THE LAYMEN'S MISSIONARY CAMPAIGN FOR THIS SEASON.

Two-day Conference at Greensboro, N. C., October 3rd and 4th.

Primary emphasis in the work of the Laymen's Movement this year, will be put upon the training of about ten thousand members of missionary committees. To this end, missionary committeemen's conferences are to be conducted in the seventy-five cities where conventions were held last year. The first one of these conferences met at Greensboro, N. C., Oct. 3rd and 4th. The following action, taken with great heartiness and unanimity at the close of the conference, indicates in a general way, the character of this season's campaign in last year's convention cities. Additional regular conventions will be held in about twenty large cities and county conventions in some hundreds of smaller centres.

J. Campbell White.

Official Action of the Greensboro Conference.

The Laymen's Missionary Conference of Pastors and Missionary Committeemen, to the number of nearly one hundred, assembled for the consideration of the best methods of deepening and extending the missionary spirit among our churches, record our deep gratitude to God for His signal blessing upon our efforts during the past year, and solemnly resolve to continue the work as God may give us wisdom and strength.

The Convention of the Laymen's Missionary Movement held in Greensboro last January led to an increase in the subscriptions of our churches to foreign missionary work from $7,304 per year to over $20,000 per year, or from an average of $1.20 per church member to an average of $3.28 per member. Alongside of this nearly trebling of the offerings to this work, there has been splendid increase in the contributions to various other causes. We believe that the Laymen's Missionary Conference also prepared the way for the remarkable success of the canvass for a new Y. M. C. A. building in Greensboro, for which the sum of $65,000.00 was subscribed within a single week. This one object has thus secured more than three times the total amount contributed by our churches for foreign missions annually, and illustrates afresh the principle that with an enlarged missionary spirit, every Christian enterprise is substantially benefited. In view of the fact that the churches of Greensboro expend annually for Christian work in America about $100,000, we reiterate our conviction expressed at the convention last January, that our contributions to the evangelization of the vast non-Christian world should be still further increased until they are equal at least to one-fourth of the total amount contributed for all church members are systematic

We find, on careful examination, that even now, after the special efforts of the last year, not over 60 per cent of our church mmbers are systematic contributors to the work of missions. For the sake of our church members themselves, as well as for the sake of Christ and the needy world, we believe that our efforts should be earnestly and prayerfully directed to securing definite subscriptions from the remaining 40 per cent. of our church members, together with as many adherents as can be enlisted. We call very serious attention to what we regard as a great and fundamental mistake, viz., for the heads of families to subscribe for their whole families, instead of each member of the family being led to make a definite personal subscription, to the work of evangelizing the world. The grace of giving and the habit of giving should be cultivated and developed in every individual life. This grace and this habit can be developed far more easily in childhood and youth than in maturer years. We therefore set before ourselves the purpose of enlisting absolutely the whole church membership as individual, systematic and proportionate givers, according to the Scriptural principles enunciated in 1st Cor. 16:2.

Out of our experience during the past year, we desire to endorse strongly the characteristic features of the Standard Missionary Church as emphasized by the Laymen's Missionary Movement, viz.:

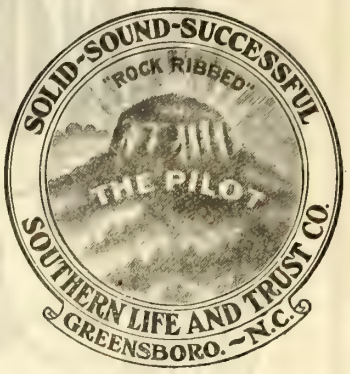
1. A missionary pastor.
2. A missionary committee.
3. A missionary Sunday school.
4. A program of prayer for missions.
5. A systematic missionary education.
6. An Every Member canvass for missions.
7. The weekly offering for missions.

As an immediate working policy, we recommend:

1. That a serious attempt be made by the missionary committees of all our churches to complete their canvasses for individual subscriptions to missions, with the definite aim of enlisting every member as a subscriber.
2. That as a preparation for this work, a further campaign of education be conducted in all our churches, continuing for at least three or four weeks, including sermons by pastor, interchange of pulpits where practicable, public addresses by laymen, midweek services for conference and prayer, distribution of literature, etc.
3. That this conference recommends most earnestly to men the Mission Study Class method of becoming informed about missions, and undertakes to organize at once as many men's Mission Study classes as possible.
4. That we emphasize anew the importance of each missionary committee spending one evening every month in the prayerful discussion of its work, including not only the missionary finance of the congregation, but the promotion of missionary intelligence and habitual prayer for missions among the whole church membership.
5. That three times a year, at times to be selected by the Greensboro Executive Committee of the Laymen's Missionary Movement, a conference be arranged of all pastors and missionary committees, with carefully arranged program, for discussion and prayer concerning the supremely important interests committed to our leadership.
6. That a suitable anniversary of the great convention of last January be arranged by the Executive Committee.
7. That an Executive Secretary be employed to assist in extending the methods and spirit of this Movement in North Carolina and that at least $600.00 be contributed by Greensboro to the support of the extension work, the hope being that other cities in the State will join in making the work continuous for at east one year.

There is no virtue in solemn indifference. Joy is just as much a duty as beneficence is. Thankfulness is the other side of mercy.—Henry Van Dyke.

My religion gives me a Father who loves me, a God who has humanity in His very nature, and a Son who reveals that humanity and shares my lot and dies to save me. It satisfies the needs of my heart. It answers and fulfills the presuppositions of my reason. This is the ultimate reason why no weapon against it can prosper in the long run.—Bishop Randolph.



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Reading Room
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THE CHURCH AT CHERRY STATION

I FIND the Church at Cherry Station reported in the denominational Year Book as a Church of 217 members. I was told that when the church was last vacant there were no less than 109 applicants for the position of pastor. Some of them hunted up the standing of the church in the Year Book as I did, and thought it a good field. Some of them wrote to neighboring ministers who recommended them to the church, and the church to them. It was enthusiastically spoken of as a church of more than 200 members. Some of the candidates said their health was not good in their present fields and the physicians recommended a change. They wanted a church with not less than 200 members and they heard of Cherry Station. Some of them were young men who had labored in their first fields till they had outgrown those fields (or used up all their sermon material) and would like a change. All this would seem to indicate that the church was considered by the knowing ones and the investigating ones as a good one. * * *

Now I have noticed that the latest way to study social and religious problems is to go to the field to be studied with a pencil and a note book ruled into columns for analyzing and classifying. So I went to Cherry Station with my apparatus for studying the church. I was only after facts and did not record any names. If any one should think that he recognizes himself in anything that I am writing I hope he will not get angry, for I have no way of disproving his suspicion. I do, however, feel reasonably secure; for the ones who are most liable to take offense are the ones who are the least liable to see anything in a religious paper.

I found fourteen who were absolutely prohibited by their conditions from participating in any church life. Some of these were so afflicted, bodily, that they could not leave their homes. One man was aged, very feeble, and totally deaf. One woman had the care of invalid parents. In every one of these cases there were valid excuses for all absence from church worship or service. There were no exaggerated excuses among them. In every instance the reasons which excluded them from church life excluded them from all public and social life as well. They were never seen at street parades or fashionable receptions.

* * * *

In my second column I note seventy who appear at church from one to three times during the year. All of them were at church on Easter Sunday. They usually attend their own church that day, but if some other church presents a vastly larger bill of attractions they will attend that church. In this case it may be three or four years between visits to their own church. When Christmas comes on Sunday the most of them attend, otherwise they always forget whether the special services in the church are on the Sunday before or the Sunday following the holiday. On the year when the memorial services of the W. Y. G. N. are held in their church the most of them are there, some in the regalia of the order, some as members of the Women's Auxiliary, and others as spectators. About twenty of them were present one Sunday in June when it was reported that Miss Sophie Gingerbach was to sing. They confessed that they would not have come if they had not been misinformed. Some of these seventy sleep too late. Some make the care of the children an excuse, though I found in a few cases that the children were able to care for themselves. Others must get hot dinners for their husbands—poor men!—who are at their work all the week, even though these same men took their dinners at the hotel during the week and several of them went fishing all day Sunday. Many of them had the Sunday paper as a substitute for the sanctuary. I found that sixty-two of them read the papers. A large number of them went on Sunday excursions or were engaged in social functions. These all referred to the Cherry Station Church as "Our Church." Some seemed to be proud of their connection. Many of them said it was not a very social church. A half-dozen said they had been members for fifteen years or thereabouts and did not know twenty people, which they thought to the discredit of the church. The pastor, they thought, was a good enough man, though he did not call as much as they would like. Some of them scarcely felt like they knew him. He only came to their homes three or four times a year. Three said they had been sick and he had not visited them, though they had not notified him. Out of the 217, the largest number at any one service of the year was 133 on Easter Sunday. These 70 in my second column were not subscribers to the church work. They [illegible] ferred to contribute when they attended. The treasurer said tha[illegible]re was sometimes a nickel in the basket when one of these was p[illegible]t, but he could not count on it.

* * * *

In the third column marked "Those who attend church with regularity," I find the number ninety in my footings. Some of these attend twice every Sunday. Some attend faithfully once, and occasionally twice. Some attend but once. Many are present two or three times a month. Some are faithful in winter, but absent all summer. Some will be present at every service for a few months, and then disappear without any assignable reason for as many months. Most attend with an appreciation of the services. Some are made uncomfortable by the architecture of the church, the dress of the preacher, the touch of the organist, or the voice of the singer. The most of them come and go without betraying any interest in anything. They give something. They help to fill up the pews. They exert the moral influence of church attendance, and there it ends. The complete record of the attendance of these ninety on both Sunday services gives an average of twenty-seven.

* * * *

In my last column, "Earnest Church Workers," I find reference to forty-three. Some of these are present "every time the church is open." The mother of one of them said, "I told my daughter she ought to take her trunk to the church and live there." Many of them can not possibly be so faithful. Out of these the official force of the church is taken, the ones who are thoroughly interested in the activity of the church. They include the teaching force in the Sunday school. They are the preacher's reliance in the prayer meeting. They are put on all the committees which ever do anything. In all but name they constitute the Cherry Station Church. The rolls are not really padded, but it would be more in accord with the real conditions to report forty-three instead of two hundred and seventeen. One-fifth of the membership constitutes the active part of the church; one-fourth makes an average Sunday congregation.—Western Christian Advocate.

WHAT IS IT TO PREACH?

BUT what is it to preach, and how can one make himself a preacher? Here again we are thrown back on the basal fact, that the sermon depends on the man. The sermon is, indeed, the man. The man himself must be a sermon.

Preaching is not an art in the sense in which sculpture, music and painting are arts. It resembles these, but it transcends them all. The work of the artist can be divorced from his character. In preaching it is the character of the preacher which is the preacher's power. Preaching is not a trick which can be mastered some bright morning, or a secret which can be transmitted from one man to another for a consideration. There is a stupid fellow mentioned in the Book of Acts, who supposed he could share in the apostle's power by the payment of a sum of money. Stupidity of that sort has not yet vanished from the earth. Even today there are men who think that the chief thing in preaching is an artful use of the voice, or a crafty combination of gestures, or a cunning carving of diction, or an expert jugglery of illustrations, or a dexterous manœuvering of ideas, or a clever and impressive display of learning. In this view, preaching is a sort of magic, a sleight of hand or of tongue. or an ingenious piece of legerdemain by which souls are mesmerized and the boundaries of God's kingdom extended. The sermon is a contrivance which can be wrought out by an adroit schemer, a stratagem which can be laid by a long-headed intriguer, a device which can be created by an industrious artificer. Men who hold this view sometimes go to hear preachers preach in order to learn the secret of their power. They never find out. God hides certain things from the wise and prudent—and also from fools.

The man who thinks that preaching is a trick of voice, or thought, or language, never learns how to preach. No men are so wearisome in the pulpit as the men who know they have good voices, and are evidently making an effort to let their hearers know it too. The best thing that a preacher can do with his voice is to hide it. The best voice for preaching is the voice which no one ever hears. Blessed is the preacher who succeeds in beating his style down into invisibility. Voice and language ought to be like the atmosphere—life-supporting but invisible.—Selected.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

EDITORIAL NOTES.

The Presiding Elders of the Western North Carolina Conference are urgently requested to furnish to the Secretary the names of lay delegates to the forthcoming Conference as the roll cannot be perfected until this is done.

* * * *

Julia Ward Howe, the well-known author and philanthropist, died at her home at Middletown, N. Y., on Monday, aged 91. Although perhaps best known on her literary side as the author of "Battle Hymn of the Republic," Mrs. Howe was the author of many other poems. She was one of the most prolific contributors to The Woman's Journal, the woman suffrage publication, of which she was a founder.

* * * *

Thank God for George Stuart! was the instinctive expression of many hearts at Centenary church on last Sunday morning, as, for fifty minutes, he stood before that great audience and poured forth volley after volley of red hot gospel truths as only George Stuart can. God has wonderfully endowed this man, and there is perhaps no one in our church today who is such a master of assemblies and who possesses such marvelous powers for usefulness. Everybody ought to pray for George Stuart that God may open the way for the largest possible use of his wonderful possibilities for service.

* * * *

The chairmen respectively of the commissions of the Methodist Episcopal Church, of the Methodist Protestant Church, and of the Methodist Episcopal Church, South, have united in a call for a joint meeting of the commissions on the union of Methodists in America to assemble in Baltimore, Wednesday, November 30, 1910, for the purpose of prayer, deliberation and counsel upon the important matter committed to them. They also join in an earnest appeal to the Methodist people to unite with them in prayer to God for His blessing of illumination and guidance upon those who are to meet in this conference.

* * * *

The death of Senator Jonathan P. Dolliver, which occurred at his home in Fort Dodge, Iowa, on Saturday evening, removes one of the most conspicuous leaders of our time in Church and State. The death of such a man at any time seems a great calamity, and in this instance it seems particularly so, as, being in his prime, only fifty-two, and a great leader of the highest type, Senator Dolliver it seems should have had many years of useful service. He was born near Kingwood, Preston county, Va., (Now West Virginia) February 6, 1858, the son of a Methodist preacher. Having chosen the legal profession he continued to practice his profession in Iowa, his adopted state, till elected to the fifty-first Congress from the tenth congressional district in which he was continued by re-election till Aug. 22, 1900, when he was appointed to succeed Hon. J. H. Gear, as United States Senator, and has been continued in that relation since by election. He was a very popular orator and much in demand on great occasions. In 1902 he was the lay fraternal delegate to our General Conference at Dallas, Texas, representing the Methodist Episcopal Church, of which he has long been an active and useful member.

THE BOY A PROPHECY OF THE MAN.

We sometimes get an inspiring thought in a very unexpected way. Once upon a time the writer rather carelessly picked up a number of advertising cards. They proved to be the cards of the manufacturers of Clark's O. N. T. spool cotton, and, by various devices of illustration, exploited the merits of this particular brand of goods. One of these cards showed the receding form of a muscular, heavy-set boy, barefoot, with hat of broad brim, well nigh resting upon his shoulders. Across the seat of his pants there was an immense patch, held fast, of course, by the celebrated Clark's O. N. T. Underneath this rustic picture were printed these words: "He may yet be president."

Many times since looking at that picture we have had occosion to recall the impression. As never before we realized that in America none are born with a title—that even the title of gentleman is the prospective reward of only the boy who shows himself worthy, no matter whether he begins life with patched trousers or an elegant wardrobe. We never meet a group of children on the way to school but that we mark the contrast in appearance—some well dressed, others arrayed in shabby costume—but among them we see our hero, marching unconsciously toward the goal of an honorable and useful manhood. No matter if the trousers are decorated with the fantastic patch, "he may yet bepresident." The way is open, and the humblest boy may aspire to the highest and best.

At this season when schools are opening and hundreds and thousands of children are turning daily toward the school room, it is but just to this multitude of citizens in embryo that we ask the teachers whether they have seriously considered what mighty destinies have been committed to them. Learning to read and write and to master all the book problems that may come up in the daily program is not a matter of half so much concern as the awakening of nobler ideals and aspirations—the leading of the child to the discovery of himself and his possibilities.

Of the thousands thronging the schools today the vast majority need to have kindled in them the light of hope. They need to have held up before them the worthy examples of men who, in spite of limitations, have come forth equipped for service and honorable achievement. The example of Abraham Lincoln, walking five miles to borrow a book he had heard of, and devouring all the books in the radius of a township, continuing to split rails for a livelihood when well into young manhood; the example of James A. Garfield, driving the team that towed the river boat; these and scores of inspiring life stories should be used to awaken in the hearts of the boys of today aspirations for the best and highest things possible.

Above all things, let us pray that teachers may not awaken in the hearts of our boys the lust for money. "I was born poor but I hope I shall die rich" was the significant statement of a boy in his teens not long since. Today that boy is in the hands of the criminal court because of complicity in an attempt to defraud, not being content to make money, by the slow process of a little saving out of his weekly wage.

The greatest calamity that can befall a boy is to become enamored with the thought of money getting. The boy is the prophecy of the man only as he has awakened in him the aspiration to be capable of serving his generation by the will of God.

* * * *

Referring to the little scholar and his importance in the nation, the Christian Register says:

"As the school-children troop past in the early autumn day, with the sunlight flickering over golden and dark heads and touching ruddy, smiling faces, we love them all, silently we invoke a blessing on them, but especially we are thinking of that one among them, either here are elsewhere, who is to be the prophet and teacher of his age, with the mysterious gift of genius inbreathed by the spirit of life. "Who are to take the places of the great ones gone?" we are asked, and we point with confidence to the children trooping by with books in their hands. Is there any strange sign or token by which we may know the little scholar predestined to greatness? Perhaps not, but be sure that, when needed, he will reveal himself. Nature is taking care of him and she often hides her favorite nursling until the moment destined for revelation.

"If we love the mass of our fellowmen, however difficult it may be, we must love also him who gathers their deepest sentiments, experiences, convictions, thoughts, and emotions otherwise dumb, and becomes their interpreter and mouth-piece, as Burns became the interpreter of the poetic soul of Scotland and Lincoln voiced the conscience and moral passion of the great North-west.

"If Carlyle carried his hero-worship too far, still was he not right in believing that the God-appointed great man, the elect of nature, is a prime necessity to a nation? But how or where he will appear, who can tell? Will he be born in a manger or in a laborer's hut? Will he sit with rude, untutored men, and learn of them, or at rich men's tables? It matters not where he is hidden today: he is the little scholar gathering all that shall minister to his growth, as the rose gathers its blush, the lily its pallor, the violet its perfume.

"The great procession of school children has trooped by. Considering what they are in their innocence,—the nation's living poem,—it is poignantly sad to think what some of them may become when their souls have been touched by the dark wing of soilure and blight; but now their young voices have a timbre, a cadence, that breathes the inspiration of the future. God guard and protect them and make them strong in purity and faith, for they are the nation's human seed-corn, and, if they fail, the crop of men and women shall wither on the earth."

THE PREACHER AND HIS SALARY.

Some time ago we gave publicity to a news note which we somehow felt needed explanation. It related the fact that in a Conference in Iowa fifty-seven ministers had left the work because the salaries paid were inadequate for support. Such an exodus from the ministerial ranks in any conference would well nigh put the organization out of business and we have been expecting to see the story contradicted. However, the whole thing could hardly prove a fabrication, and we suspect that there was some foundation in fact for the report. Fortunately the spirit of heroic consecration prevails, otherwise there would be a revolt all along the line.

Referring to the incident the Methodist Protestant says some things that we deem appropriate and we pass this along for the edification of Advocate readers:

The whole story has an air of fabrication about it that indicates a vivid, if not disordered imagination. When the truth is told it will probably appear that some sorehead whose ambition is greater than his ministerial proficiency, magnified himself into fifty-seven.

But it opens a subject that may well be discussed from two or three sides of it. It is certainly true that many ministers' salaries are inadequate, and their ability for effective work is handicaped by their struggle to make financial ends meet. Sometimes this is true in charges where there is sufficient wealth to make inadequate salaries inexcusable. Sometimes stewards cannot be secured who are willing to collect what is available. Sometimes the salary allowed is not paid in full, in which case the meagre allowance of the minister is forced to meet the deficit in church expenses. A church that can take proper care of its minister and does not, is a corporate sinner, in which each individual is more or less culpable. There is no excuse and no extenuation for such a condition of affairs. It is gross meanness or culpable neglect of a practical duty. When a charge is very poor and does little, and yet in that little does its best, most ministers will accept the situation, and the sacrifices involved with meekness and patience, and do their best in the face of embarrassing conditions. But they will remain true to their call and faithful in their duty. To do otherwise would go far toward disproving their commission.

But what shall we say of men who quit the ministry because they are not paid a sufficient salary to maintain a family acording to decent standards? Who has had the authority to establish a standard? Is it not a fact that some ministers maintain a decent standard on salaries that others think they could not get along with at all? And does not such an attitude commercialize the ministry to its utter discredit? If ministers are hirelings, then they may go to where they can get the most money. But if they are the ambassadors of Jesus Christ, they must go to sinful men with their message—salary or scrip, and the salary question was never raised among them. What would be our opinion of Paul if he had refused to go to Corinth, or Ephesus, or Thessalonica, because the salary was insufficient? Poverty was not an obstacle to the work of their ministry. It may have been a shame to the Corinthians that Paul was "working with his own hands" for his support, but that did not hinder him from preaching the gospel with courage and zeal for their salvation.

When men make themselves hirelings, they have either lost their call or they went before they were chosen. To take the responsibility to quit the ministry for more money indicates a degree of recklessness that few ministers can claim to possess. It is far better to be always poor—and even needy—than to frustrate the plans of God by cancelling our call. If a comfortable support is more important to us than an absolute surrender to the will of God, we may well begin to inquire into the validity of our commission.

It is said that most of these fifty-seven were young men from the colleges and seminaries. Were they taught that the ministry is not a question of dollars and cents? Or, were they imbued with the extravagance and the financial frenzy of the age? Were they encouraged to look to a big church and fine salary as their starting point in the work of the Gospel? We know a man who got six thousand dollars a year, and could not keep out of debt. When he left his last charge his creditors scandalized the church. Was that an inadequate salary? We are thinking of another who never got over seven hundred dollars, and most of the time not over five hundred, but he managed to save a little and his home is a model of cleanliness and taste. Who can fix a standard? The fact is the standard has been fixed by Him who said, "Go preach My Gospel," and He promised nothing but this: "Lo, I will be with you always unto the end of the world." And is not that promise sufficient? With a full surrender to His will it is. Without that, we easily drift into money-seekers.

NOTICE TO PRESIDING ELDERS.

By request of Rev. T. F. Marr we announce that Bishop Hendrix requests the Presiding Elders to meet him at the Zinzendorf Hotel in Winston-Salem on Tuesday, November 15th, at 3 p. m.

THE CONFERENCE BROTHERHOOD.

I have appointed Dr. S. B. Turrentine as Secy. & Treas. of our Brotherhood in place of the lamented Dr. Chreitzberg. I also wish to call for an assessment on account of the death of Dr. H. F. Chreitzberg and urge all our members to send same at once, to Dr. Turrentine at Salisbury, N. C. We wish to have a full assessment in hand by our Annual Conference. Our Brotherhood loses its founder, and most active member. Let all respond to this call. J. H. Weaver.

NOTES AND PERSONALS.

—The Methodists of Mount Olive have sold their old church building and will erect a new church to cost about ten thousand dollars.

—Rev. C. A. Wood, of Asheboro, who had such an extensive revival recently, held a service last Sunday especially in the interest of the new members.

—Mr. P. R. Long, a good citizen of Kings Mountain and member of the Methodist church, passed away at his home in that place on Thursday of last week.

—Mr. Guy Coleman Killian, son of Rev. W. L. C. Killian, of Gastonia, was married on Wednesday evening of last week to Miss Annie Lee Wright, of the same place.

—We are glad to note that trains are expected to begin running on the Southbound Railway this week. It will be some time before there will be a passenger schedule.

—We regret to learn that Rev. W. E. Edmundson has found it necessary to go to the Charlotte Sanitorium for treatment. We trust that he may soon be entirely restored to health.

—Rev. J. W. Ingle, of Proximity, has been conducting a revival meeting at Ozark Church, Gastonia, since last Thursday night. Brother Ingle was formerly pastor of this church.

—We learn through the Twin-City Sentinel that Rev. A. L. Stanford, of Lexington, was called last week to the bedside of his brother Mr. P. W. Stanford, at Stoneville, who is critically ill.

—Rev. R. A. Taylor, of the Pleasant Garden Circuit, called on Monday morning and reported Mrs. Taylor as much improved. She is now sitting up and there is good hope of speedy recovery.

—The entertainment given by Ralph Bingham at the West Market Street auditorium on Monday evening was a great hit. He ranks high as an entertainer and the great crowd present was much pleased.

—Bishop Kilgo spent last week at Home and the Chronicle says that he conducted chapel exercises each morning and made excellent talks to the students. He receives a warm welcome at Trinity Park.

—A postal from Rev. J. R. Moose, written from their new home in New Mexico, brings the welcome news that their daughter is doing well and the physicians express the belief that she will soon be restored to health.

—Rev. George R. Stuart made a lecture tour through this section last week. He was at Mount Airy on Thursday night, at North Wilkesboro on Friday night, and in Greensboro on Saturday night. Stuart is always a drawing card.

—Cards have been issued for the marriage of Miss Nola Sherrill, of Statesville, to Dr. Forest Carpenter, of Mooresville, the ceremony to take place in Broad Street church, Statesville, on Wednesday evening, October 26th.

—Rev. Raymond Browning, of Littleton, will assist Rev. H. C. Sprinkle, of Albemarle, in a meeting to begin next Sunday, October 23rd. Brother Browning is an evangelist of considerable note and has a good record of successful work.

—Rev. H. K. Boyer, presiding elder of the Charlotte District, is in Nashville, Tenn. this week attending a called meeting of the General Board of Missions of which he is a member. He will return home in time to meet his next Sunday appointments.

—Mr. Luther Boyer, son of Rev. H. K. Boyer, of Charlotte, has been elected manager of the Carolina Union Farmer, the newspaper organ of the North Carolina Farmers' Union. The paper, which is published in Charlotte, has been changed from a semi-monthly to a weekly.

—The protracted services at Tryon Street church, Charlotte, are still in progress, this being the third week of the meeting and the interest and attendance is steadily increasing. Dr. Gilbert T. Rowe, the pastor, is doing the preaching and God is honoring his ministry in the salvation of the people.

—Rev. J. E. Thompson and Rev. O. P. Ader, of High Point, are both rounding up the third year there with a good record. They have largely increased the membership and the finances have gone forward and various material improvements have been added to the churches and parsonages.

—Rev. Shuford Peeler, pastor of the Reformed church, of this city, was married on Tuesday evening of this week to Miss Ella Loftin Dorsett, of Davidson County. The Advocate joins the many friends of this happy couple in congratulations and the wish that they may have a long and useful career.

—Rev. George R. Stuart filled the pulpit at Centenary church, this city, on Sunday morning and preached a very effective sermon to a congregation that filled all available space in the large auditorium and the Sunday school annex. His lecture on Saturday night drew a great crowd and was quite a success financially.

—Rev. P. C. Battle returned last week from Spray where he assisted Rev. T. C. Jordan in revival services for eight days. There had been six professions and the meeting was still in progress with increasing interest. Brother Battle also assisted Rev. R. L. Truit in two meetings on the Coleridge Circuit recently, and reports good revivals.

—The Epworth League of Mt. Zion church gave an ice cream and oyster supper in Proctor Hall Saturday night for the benefit of the orphan's home in Winston-Salem. There was a large crowd in attendance, the evening was enjoyed to the full and the receipts were gratifyingly large. The gross amount received was about $26.00.—Cornelius Cor. Charlotte Observer.

—We understand that the pulpit of Central Church, Monroe, will be supplied from week to week until Conference by visiting preachers and no permanent provision will be made for that church until the Conference next month. There is widespread grief in Monroe on account of the death of the lamented pastor, Dr. H. F. Chreitzberg, who was loved by all who knew him.

—Rev. W. B. Ricks, of the Louisville Conference, has ben spending a few days with his brother, Mr. F. B. Ricks, in this city, and on Sunday morning preached a very edifying sermon at West Market Street church. At the recent session of the Louisville Conference he was transferred to the Tennessee Conference, and was this week appointed to Tulip Street church, Nashville.

—Miss Lillian Phelps, the great W. C. T. U. lecturer spoke at West Market Street church on Tuesday evening.

—Rev. E. K. McLarty, of West Market Street Church, is in New Bern this week assisting Rev. J. B. Hurley, the pastor, in a meeting at Centenary church.

—Rev. C. M. Campbell, one of our most faithful and useful preachers, is closing up his second year at Waxhaw with the prospect of a very fine report. His people love him and are expecting him back for the third year. The junior editor spent last Sunday with him and had the privilege of preaching to three of his congregations, Pleasant Grove, Mineral Spring and Waxhaw on that day. The weather was ideal, the congregations large, and the preacher, though hard worked, enjoyed the services.

—The Womans' Home Mission Society of West Market Street Church, at its monthly meeting on Monday afternoon presented Mrs. F. H. E. Ross, the retiring president, with a nice gold watch as a token of their appreciation. On Tuesday afternoon both the Home and Foreign societies united in giving Mrs. Ross a reception at the church. This as a sort of farewell prior to her leaving for Nashville to take up her work as Treasurer of the Woman's Department of the Board of Missions. Greensboro Methodists give up Mrs. Ross with great reluctance.

—Sunday was a great day for the congregation of Main Street Methodist church at Thomasville and in fact for the whole town. The service was a dedication service of the Nellie Cramer memorial pipe organ which has just been installed. This organ was given by Mr. and Mrs. John T. Cramer, The organ was presided over today at the opening service by Prof. Claude Roberson, who is organist at West Market Street Methodist Church, Greensboro, and his masterful touch proved its superiority in sweetness and power of tone.—Thomasville Correspondent, Davidson Dispatch.

—The readers of the Advocate will learn with profound regret of the transfer of Rev. Dr. G. H. Detwiler to the Tennessee Conference. His transfer was announced at that Conference this week and he was appointed to West End church. Dr. Detwiler came to us some fifteen years ago by transfer from the Des Moines Conference of the M. E. Church and had become one of our leaders. He will be greatly missed as he was closely identified with many of our most important Conference institutions and movements. He goes to a very important post and we trust that the Lord will greatly bless his labors there.

—Miss Sallie Brent, one of the oldest members of West Market Street Church, died Tuesday morning at 3:30 at her home on Church Street. The funeral service was conducted at the home Wednesday morning at 10 o'clock by Rev. D. M. Lita-

Resign every forbidden joy; restrain every wish that is not referred to his will; banish all eager desires, all anxiety. Desire only the will of God: seek him alone, and you will find peace.—Fenelon.

There is great joy in being identified with the Master's work. When you are appointed a member of a committee charged with grave responsibilities or great duties, do you not feel honored? Is there not a certain joy in taking up that work? Our Master has appointed each one of His chidlren as a member of the most important committee in the world, charged with making disciples of all nations. Let it be a labor of joy and love!—Selected.

"What people really are appears to sombe extent when they are away from home on vacation."

THE LIFE THAT NOW IS.

It has been vigoriously charged against religion that it merely serves to prepare the soul for heaven after death, and offers no substantial help to struggling mortals in this present, hard world. It is to be feared that many professing Christians more than half believe this charge. They are slow to confess it, but so far as one can see, they chose religion merely as a means of escaping the punishment of the sinner in the world to come, and make very little use of it in this world. Those who hold this view have never read the Bible aright nor considered the life and teachings of Christ and His apostles.

Paul says, "Godliness is profitable unto all things, having promise of the life that now is." The Ten Commandments are for the life that now is. The new birth is for the life that now is. The rest which Jesus promises to those who will come unto Him is for the present life. Prayer is for this life. The petitions included in the Lord's Prayer have reference to the needs of this life.

Prayer is available for all times and for all things. A father is interested in everything that concerns his child, however insignificent it may appear in the eyes of others. No father will upbraid his child for asking him to give his time and thought and help in a small matter. He will stop on the way to transact important business belonging to to the state to listen to the cry r mftrmt themh the state to listen to the cry of his child who has broken a penny toy or scratched a finger with a pin. Nothing is trivial to him if it concerns and touches his child. Much more is our heavenly Father interested in everything that touches the life of His earthly children. Therefore the Bible teaches us to take everything to the Lord in prayer. Temporal things, financial things, domestic things, political things, all things may and should be mentioned to him. Washington Allston, a celebrated poet and artist, was in financial straits in London, where he had gone to practice his profession. Almost in desperation he meditated on his deplorable condition, when the hope was suddenly forced upon him that God could and would help him if he would ask. He locked the door, fell upon his knees and cried to the Lord for help, and while he was praying he was aroused by a knock at the door. He opened it and met a stranger who announced himself by name as a British nobleman. He had come to inquire about the artist's painting of the angel Uriel, which he purchased for $2,000. He was so well pleased with it that he introduced the young man to many nobles and men of wealth, and to fame and fortune. He had all the success he desired after that. Mr. Allston regarded this as a direct interposition of God in behalf of a needy, suffering man, and ever after he was a devout and earnest Christian. There are multitudes of cases like this. Nothing is too small for God to notice, and nothing is too hard for Him to manage.

Godliness is profitable in poverty and affliction. Will it make a poor man rich and a sick man well? It may, and often does. Christianity means wealth to the community and the state, and often to the individual. Thousands have been taken up out of the vale of poverty when God has come into their lives and elevated to positions of comfort and distinction. But in this uncertain world, where so many powerful currents, antagonistic to justice, beat around us, it is not certain that religion will make the poor man rich or the sick man well. Justice does not always get itself fulfilled in this world. It often miscarries in this lower court and the case must be appealed to a higher tribunal where all things will be reviewed.

But whether religion makes the poor man rich or leaves him in poverty, it will secure to him the highest kind of prosperity. We must be on our guard against trying to make a mercenary use of godliness. Jesus says: "A man's life consisteth not in the abundance of the things which he possesseth." but many think it does. They do not recognize any gain except financial gain. No man is prosperous, according to their standard, who is not rich. Profit is money and nothing else. This is a sordid view. One who cannot see that there are in this life profits and values exceedingly above wealth is not capable of appreciating Christianity or godliness. Jesus had not where to lay His head; yet He had infinite stores of wealth. Paul was a poor man, but he was worth more to this world than a thousand millionaires. Peter said to the lame man, "Silver and gold have I none, but such as I have give I unto thee." There was more profit in the right hand and the compassionate heart of Peter than in all the material gifts of the rich. The poor man with God living in his heart is richer than the richest man in the world without godliness. He is rich in faith, in good works, in love, in pure thoughts, in unselfish desires and rich toward God. A rich character is more to be desired than a rich bank account.—Selected.

THE OPPORTUNITY OF THE COUNTRY MINISTER.

There was a time in the long, long ago when the country ministers, particularly in the denominations such as the Presbyterian and Congregational, had long pastorates and when the country minister was often a farmer as well. Some of the most eminent theologians of New England have been men who lived on their farms and supervised them, and many of them came to be our most noted writers on religious subjects.

This time, however, is long past. The people have been moving to the city for fifty years, and the strictly rural population has been declining. This has very greatly weakened country churches, and has made the work of the country minister very hard. It is no longer practical, speaking generally, for the country minister to have a small farm. He does not have the means to buy it. Small farms, especially in the western country, are not usually on the market. To conduct a large farm would require so much of his time that it would greatly weaken his influence as a preacher. The people would be apt to say: "The preacher is better off than we are. He has been devoting his time to preach a free gospel. We are under no obligations to pay him." In fact, the ungodly might say that he was covetous and worldly and thought too much of earthly things.

Besides this, the point of view of religious people has changed. In our boyhood days, the main effort was to bring up a family in the fear of the Lord. Later the Methodists and some others began to reach out after the ungodly, and emphasized individual conversion. In one case the family was the unit; in the other the individual. We notice there is of late years a tendency on the part of the individualists to emphasize the necessity of developing the family life; hence the Sabbath school of today is quite different from that of fifty years ago.

What, then, must the country minister do? He may be able to live in the country; but not always, nor in fact very often. He will endeavor to live, where he can most easily reach all parts of his congregation, and this is usually in the country town. The telephone should be a great help to him in keeping in touch with his congregation in the country, for most farmers now have telephones.

From our point of view, his greatest usefulness will come from first getting acquainted personally, not merely with every family and individual in his own church, but every family and individual of five years of age and over within reach of his church, whether they belong to the church or not. In these days there are very rapid changes in rural population. The renter may be on the farm only for a year, move out of the neighborhood and another renter come in. He should get acquainted with all these new people. He should make no effort to transfer them from another church into his. That is "sheep stealing," and a very mean kind of sheep stealing at that. He should make their personal acquaintance, however.

He should, furthermore, know something about farming; know enough about it to ask intelligent questions. If the farmer or the farmer's boy sees that the preacher is approachable, a good mixer, and interested in farm work, they are very likely to give him credit for all the theology and all the eloquence and persuasiveness to which he is entitled, and more.

When these people come to church, that is his opportunity to instruct them in the fundamentals of religion, and the application of these fundamental principles to the farmer's life and to human life. The differences between denominations are much less than many people suppose. We have for ten years been giving the exposition of the Sabbath school lesson, and we could count on the fingers of one hand all the objections and criticisms that have been made to our exposition. This has convinced us more than anything else that the fundamentals are the same and the differences merely incidental.

When there are two or three country ministers covering the same field, there should be the utmost confidence existing between them and the utmost frankness. If in the course of his labors the minister finds that a young man or woman whose parents belong to some other church is deeply interested in religion, he should tell the pastor of that church.

There is a great field open to ministers in organizing boys into clubs, corn clubs, farmers' clubs or ball teams, whatever seems to best fit the conditions. Boys are made for sport, and will have it; and the sport is more likely to be fair and genuine if the minister takes part in it or at least helps to organize the club.

We have little fear for the moral development of the young people in a community if they feel right toward the country minister, whether he lives in town or in the country. The best way to feel right toward him is to know him personally and catch the spirit of the man. The pastor of the country church should easily be regarded as the first man in the community, the wisest, the squarest man, and it is a great thing for the country boy and girl to have that confidence.—From Wallace Farmer, Des Moines, Iowa.

A CALL FOR A JOINT MEETING OF THE THREE METHODIST COMMISSIONS ON THE UNION OF METHODISTS IN AMERICA.

WHEREAS, The General Conference of the Methodist Episcopal Church, held in Baltimore, Md., in May, 1908, instructed their Commissioners on Federation to confer with such other branches of Methodism as they may believe are sympathetic concerning federation or organic union as in the judgment of the Churches respectively may be most desirable; and

WHEREAS, The General Conference of the Methodist Protestant Church, held in Pittsburg, Pa., in May, 1908, appointed a commission for the purpose of meeting with a like commission of the Methodist Episcopal Church, of the Methodist Episcopal Church, South, and of other Methodist Churches in this country, to promote and complete so far as may be possible the reunion of Methodists in America; and

WHEREAS, The General Conference of the Methodist Episcopal Church, South, held in Asheville, N. C., in May, 1910, directed their Commissioners on Federation to further, as far as is consistent and practicable, a closer relation between their church and the Methodist Episcopal Church, the Methodist Protestant Church, and other Methodist bodies; therefore

We, the Chairmen respectively of the Commissions of the Methodist Episcopal Church, of the Methodist Protestant Church, and of the Methodist Episcopal Church, South, do hereby unite in a call for a joint meeting of our Commissions to assemble in Baltimore, Maryland, on Wednesday, the thirtieth day of November, 1910, for the purpose of prayer, deliberation and counsel upon the important matter committed to us. And we also join in an earnest appeal to the Methodist people we represent to unite with us in prayer to God for His blessing of illumination and guidance upon those who are to meet in this conference.

EARL CRANSTON,
Chairman of the Methodist Episcopal Commission.
T. H. LEWIS,
Chairman of the Methodist Protestant Commission.
A. W. WILSON,
Chairman of the Methodist Episcopal Church, South, Commission.

Have you ever noticed how an icicle is formed? If you have, you noticed how it froze one drop at a time until it was a foot or more long. If the water was clear, the icicle remained clear, and sparkled almost as brightly as diamonds in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are forming—one littlle thought or feeling at a time. If each thought be pure and right, the soul will be lovely and sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness.—The Young Evangelist.

They only can bear others' burdens who quietly and firmly bear their own. The principle of service involves the possession of strength. To stoop in pity one must first stand erect. Each one who bears his own burden has added to him the further blessing that he may bear others' burdens, too.—F. G. Peabody.

"Take your needle, my child, and work at your pattern; it will come out a rose by and by." Life is like that—one stitch at a time taken patiently, and the pattern will come out all right like the embroidery.—Oliver Wendell Holmes.

Our Children's Home Department

Edited by Supt. H. A. Hayes

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CALENDAR.

Sunday, October 23—Announcements for Harvest Home and Work Day. October 24 to 29, Harvest Home Week. Contributions of Farm Products and all kinds of supplies.

Friday, October 28—Work Day; everybody at work for our Children's Home.

Friday Evening, October 28—Young People's Rally, a linen shower, a box party, or something else that is nice.

Sunday, October 30—Special Children's Home services in the churches, fifth Sunday exercises in the Sunday schools, Work Day contributions.

PROGRAM FOR FIFTH SUNDAY RALLY.

We are preparing a program to be used in the Rally Day exercises on the fifth Sunday in October The program includes responsive readings, recitations and selected songs. Pastors and Sunday school superintendents will be supplied with programs without any charge.

Programs are Free.

Write us a postal card and let us know how many copies of the program you want.

You will need just one half as many programs as there are members who will take part in the responsive readings.

THE FIFTH SUNDAY IN OCTOBER.

Another fifth Sunday comes this month, Sunday, October 30th. We are glad that this day is close at hand. Just come aside with me privately and I will tell you why. It really is embarrassing to have to say it, but it seems necessary. Our treasury is empty, the last dollar has been spent, we are in debt, and we have now seventy-seven children who must be fed three times a day. The winter season is coming on, and winter clothing must be bought.

So we look forward to the approaching fifth Sunday in October. The dear children and the good men and women who teach the children will not forget us.

A GOOD PLAN—TRY IT.

The superintendent of our Sunday school at Brevard has a large placard which he uses to good effect. On this card are the words: "Next Sunday is Children's Home Day."

This card is posted in a conspicuous place in the Sunday school on the Sunday preceding the fifth Sunday. Try it.

AN EARNEST APPEAL.

Brother Sunday School Superintendent, if you are one of those who have not heretofore taken the collections for our Children's Home, please decide right now that you will do so the next fifth Sunday. Some time ago a Sunday school superintendent wrote that he could not be driven to do anything. He misunderstood us. We are not trying to drive any one. We have no right to try to do so. But we see little children suffer. They come to us hungry—half starved. This is no exaggeration. It is the simple truth. The pitiful condition of these children distresses us so terribly that we come to you and beg you to help us take care of them. Surely you can not blame us if we urge you to do this

Please do not think that your people are too poor to help. Some of our best contributions come from the poorest people. And you know the value of the gift is not measured by the actual amount but by the spirit that prompts the gift.

Please take the collection, even though you get but a small amount.

WHEN?

Quite frequently we are asked: "When are you going to begin on your new buildings?" Some folks ask this question in a way that suggests criticism that we have not begun sooner. For the benefit of all concerned, we will explain.

When the Davis School property was purchased we came into possession of some old cottages that we found could be repaired and at comparatively small cost be made comfortable quarters for the accommodation of some of the children who were in most urgent need of our help. When we had done some work on these buildings we decided that they were of more value and capable of more service than we had thought. A few additions and improvements gave us buildings that will last for a generation or more, and we now have ample accommodations for seventy-five children.

Much of the expense that has been incurred has been for things that constitute a part of our permanent plant. For example, we spent $1047 to install our water system. We now have an abundance of the best water furnished indefinitely without cost.

Of course we could have made a better show and more fully appealed to the sense of pride if we had spent all the money we have received in erecting walls of brick and stone.

But with the piteous appeals of little children—homeless, destitute, orphan children—ringing in our ears, we were constrained to make haste to provide a home for them.

In a word, we have not erected any of our permanent buildings because we were more concerned about children than about bricks. We are here to take care of children, and we are more anxious to do the thing than to make a show.

FARM NOTES.

It takes a great deal of faith to run a farm. During a long and weary year we labor and spend money without return But all the time our faith is a source of comfort, as it is to us the "substance of things hoped for."

Harvest time has come. We are gathering corn. We are only amateur farmers, so we take especial pride in the statements of our neighbors that we have the best crop they have ever seen on our place. Some time before long we will have a corn shucking. All our friends are invited. No cards.

We are having a sweet time, too. We are making molasses. Them molasses—those molasses—our molasses certainly are—is—fine. The children say we are to have a candy stew. Think of it! A candy stew out in the woods. That will certainly be a picnic.

Our exhibition of farm products got in too late to compete for the prizes offered at the great Winston-Salem fair. But for this delay we feel confident that we should have won some prizes. Perhaps we did not see without bias, but it did seem to us that our corn was the best, our Irish potatoes and sweet potatos were as fine as any we saw, and our sorghum molasses were (was)—there's that troublesome combination again—beautiful, and good to eat, too.

You ought to see our crowd picking peas. That is a job that even the little tots can work at. It is funny—really funny—to see a long line of youngsters, some of them only four years of age, each one seated on a sack of peas, waiting to have his work measured

Two thousand fine cabbages just heading up make a fine show and promise material for plenty of kraut for winter.

SUPPLIES RECEIVED.

Miss Julia Albea, New London, clothing; Mrs. Cordelia Gregg, Durham, clothing; S. H. Wilmoth, Booneville, barrel of potatos; Mrs. J. S. White, Winston-Salem, two coats; Mrs. J. R. Walker, Winston-Salem, one child's dress, one dozen jars fruit; W. H. M. Society, Monroe, box of clothing, fruit, cakes and cash $6.00; Mrs. R. J. Foster, Hickory, one dress; Rev. W. T. Albright, from Center Church, one sack potatos; W. H. M. Society, Pine Hall, complete outfit for one girl; Mrs. Otho J. Jones, New London, two cloaks; W. H. M. Society, Murphy, outfiits of clothing for two girls.

SUNDAY SCHOOL COLLECTIONS RECEIVED BY H. A. HAYES, SUPERINTENDENT, FOR WEEK ENDING OCTOBER 12, 1910.

Bethany Sunday School, Baldwin, $1.22; Longtown Sunday School, Booneville, $1.00; Thomasville Sunday School, $10.00; River Bend Sunday School, Mount Holly, $1.10; Yadkinville Sunday School, $2.75; Center Sunday School, Yadkinville, $1.00; Central Sunday School, Concord, $16.00; Cleveland Sunday School, Barbers, $1.21; Waxhaw Sunday School, $1.00; Total, $35.28.

CASH RECEIVED BY H. A. HAYES, SUPT. FOR WEEK ENDING OCTOBER 12, 1910.

J. S. L. Orr, North Charlotte, $10.00; Central Methodist Church, Asheville, $75.00; Biltmore and Mt. Pleasant churches, $15.00; Unity Church, Thomasville, $6.00; Rev. J. P. Rodgers, Winston-Salem, $10.00; Capt. Rawley's Class of Men, Centenary, Winston, $25.00; Centenary Baraca Class, Winston-Salem, $8.33; Judson and Almond churches, Hendersonville, $15.00; Miss Berta Ellison, Franklinville, $2.50; H. A. Hayes, Subscriptions to Record, $10.61; Southside and Salem, Winston-Salem, $4.83; Davie Circuit, Mocksville, $15.00; Southside and Salem, Winston-Salem, $6.17; Lewisville Circuit, Pfafftown, $5.00; Total, $208.44.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING OCTOBER 8, 1910.

Subscribed.

Cornelius: Rev. J. W. Clegg, $50.00. Barber, R. F. D. 2: R. C. Stewart, $5.00; Mr. and Mrs. J. A. Harris, $7.00; W. P. Redman, $10.00; George Gardner, $1.00; J. T. Gardner, $1.00; R. W. Holman, $5.00; Mrs. C. M. Holman, $1.00; J. F. Holman, $5.00. Woodleaf: J. M. Benson, $5.00; C. H. Gillean, $5.00; E. B. Foushee, $10.00; W. J. Alexander, $10.00; D. W. Alexander, $25.00; J. A. Painter, $5.00; H. B. Baily, $10.00; H. L. Pope, $2.00; Rev. M. B. Ridenhour, $10.00; Mrs. M. B. Ridenhour, $1.00; Walter Harrison, $5.00; D. E. Clark, $1.00; Mrs. C. A. Rice, $1.00; Mrs. Sadie Kenerly, $3.00; T. G. Kenerly, $2.00; T. S. Kenerly, $5.00; G. F. Click, $2.00; L. H. Elliott, $5.00; R. M. Seamon, $5.00; Woodleaf Church, $3.00. Woodleaf, R. F. D. 1: Rev. Haywood Harper, $3.00; G. F. Campbell, $1.00; Mac Harper, $1.00; Mrs. Lucy Lippard, $.50; Floyd Campbell, $1.00; Job Carter, $1.00; Miss Lula Cranford, $5.00; J. F. Campbell, $5.00. Cleveland: J. K. Valley, $10.00; E. L. Felker, $1.00; Carmi Felker, $1.00; Mrs. E. B. Stewart, $1.00; Mrs. M. E. Bame, $1.00; J. O. Chambers, $1.00; Mrs. M. A. Felker, $1.00; W. F. Thompson, $5.00; R. T. Simpson, $5.00; T. L. Bame, $1.00. Cleveland, R. F. D. 1: J. L. Smith, $2.00; W. R. McDaniel, $2.00; J. R. Guffy, $5.00; Mrs. B. C. Niblock, $.50; C. A. Cartner, $1.00; Mrs. L. B. Kelley, $2.00; T. B. Gales, $2.00; W. H. Bivens, $1.00; W. N. Niblock, $2.00; F. N. Bryan, $5.00; W. A. Steele, $5.00; Jas. S. Campbell, $5.00; Miss Kate Kelly, $2.00; J. Lyerly, $1.00; W. H. Cartner, $3.00. Cleveland, R. F. D. 2: N. S. Steele, $5.00; Mrs. N. C. Taylor, $2.00. Selisbury: W. H. Hobson, $5.00. Total, $290.00.

Cash.

J. Lyerly, $1.00; C. A. Cartenr, $1.00; Mrs. B. C. Niblock, $.50; Mrs. M. A. Felker, $1.00; Mrs. M. E. Bame, $1.00; Mrs. E. B. Stewart, $1.00; Carmi Feilker, $1.00; E. L. Felker, $1.00; Floyd Campbell, $1.00; Mrs. Lucy Lippard, $.50; Mac Carper, $1.00; G. F. Campbell, $1.00; Rev. Haywood Harper, $3.00; Woodleaf Church, $3.00; D. E. Clark, $1.00; H. B. Baily, $5.00; J. M. Benson, $5.00; R. C. Stewart, $1.00; Total, $29.00.

Paid on Former Subscriptions.

Cornelius: G. H. Smith, $2.00; Dr. W. W. Washam, $5.00; E. J. Carter, $3.00; Miss Alda Sherrill, $3.00. Winston-Salem: S. A. Burke, $5.00; Wagner and Whitaker, $1.00; W. A. Pegram, $2.50; G. W. Hawkins, $1.00. Salisbury: C. M. Rodgers, $5.00; W. T. Burke and C. S. Morris, $2.00; Moses Honbair, $2.00; E. A. Goodman, $5.00; S. J. Horton, $1.50; B. F. Rabon, $5.00; R. M. Leonard, $10.00; Miss Bettie Graham, $2.00; M. D. Coburn, $2.50; I. G. Ledwell, $2.00; Walter Kluttz, $5.00; J. D. Norwood, $4.17. Greensboro: Miss Florence Cain, $5.00; C. C. Townsend, $5.00; Miss Lottie Phillips, $2.00; E. L. Piper, $25.00; K. J. A. Ljung, $3.00; Mrs. J. P. Freeman, $1.75; J. H. Luther, $1.00; Mrs. F. J. Sparger, $2.00; E. J. Stafford, $5.00; Wm. E. Johnson, $2.00; T. L. Parsons, $10.00. Charlotte: W. S. Abernethy, $1.00; Will Shumaker, $1.00; Jno. C. Watson, $6.25; J. H. Slagle, Franklin, $12.50; Rev. W. L. Hutchins, Concord, $5.00; J. B. Higgins, Rutherfordton, $2.00; D. D. Wilkins, Shelby, $12.50; Jno. L. Shelton, Stanley, $5.00; Leria Conner, Ocona Lufty, $1.00; J. P. and H. L. Morgan, Asheville, $2.00; Dr. Dred Peacock, High Point, $25.00; T. W. Sanders, Newton, $5.00; J. E. Shell, Lenoir, $5.00; Junoir Baraca Class, Ramseur, $3.00; J. W. Underwood, New London, $5.00; W. O. Burgin, Thomasville, $2.00; N. W. Harrison, Thomasville, $1.00; W. C. Dejarnette, Concord, $5.00; R. H. Chatham, Elkin, $5.00; J. A. Green, Thomasville, $5.00; G. W. Johnson, Jamestown, $10.00; R. L. McClure, Charlotte, R. F. D. 29, $1.00; R. W. Winchester, Summerfield, $5.00; Mrs. M. J. Meadows, King, $1.00; C. W. Crowell, Charlotte, $12.50; Dr. A. G. Jones, Walnut Cove, $15.00; A. B. Horney, High Point, $10.00; Mr. and Mrs. J. L. Holder, Lexington, R. F. D. 4, $3.00; E. W. Trogdon, N. Wilkesboro, $4.50; T. V. Terrell, Cooleemee, $7.50; Dr. J. B. Little, Newton, $5.00; C. H. Newby, Thomasville, $1.00; A. H. Ragan, Thomasville, $2.00; R. M. Warlick, Newton, $5.00; Total, $322.17.

High Point Savings and Trust Company, $200.00.

From the Field

Correspondence, Reports, Etc.

Missionary at Tryon Street.

Rev. G. W. Cram, a returned missionary from Korea, who is being supported in the foreign field by Tryon Street Methodist church and who is now in this country on a furlough after eight years' service in the Orient, preached two powerful sermons at Tryon Street church yesterday, morning and evening, in addition to making a most interesting talk to the children of the Sunday school in the afternoon.

Mr. Cram preached at the morning service on the eighth verse of the second Psalm: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." In the evening his theme was the return of the prodigal son. In the afternoon he talked to the Sunday school on Korea. All services were most interesting and instructive.

Mr. Cram is a misionary working under the immediate direction of Tryon Street church. He is a man of fine personality, easy manner and a most fluent and forceful speaker. That he has already achieved a great work in the foreign field is no surprise to those who know him.—Charlotte Observer, Monday, Oct. 17th.

Henrietta-Caroleen Notes.

We have recently had two great meetings in these two churches resulting in a large number of conversions and reclamations. Quite a number have joined the church. Bro. H. H. Jordan, of Marion, was with us several days and rendered most valuable service.

The Laymen's Missionary Convention held at Caroleen in September, was a magnificent success. It was largely attended and all the addresses were of a high order.

The Baraca and Philathea classes are the largest in their history.

D. B. Johnston and B. J. Dobbins are two of the most capable Sunday school superintendents to be found any where.

We will be able to report at the close of this year a net increase in membership, perhaps for the first year in the history of this charge.

Funds are being raised to repaint the church at Caroleen and for a new roof on church at Henrietta, besides other improvements.

All the finances will be in full as usual.

The Womans' Home Mission Societies are to be reorganized. Much interest is being manifested in this part of church work by our good women.

A movement is on foot to establish a Missionary Library in each of the churches.

No more loyal, efficient and aggressive people can be found than these. Without doubt we have one of the best official boards to be found anywhere in the Conference.

The preacher here is respected and honored for his work's sake. They stand by him in all his work. This is a most pleasant charge among the best folk in our country. This is my third year and I therefore have another year, at the end of which it will be open to some one better qualified to fill the place. L. P. Bogle.

Salisbury.

The Methodists of the community are within a month now of the annual conference and it is the busy season with pastor and official members. Much work, especially of a financial nature, is crowded into this last month in an effort to get as good reports as possible to the conference.

The local churches are reported to be in fairly good shape but much work must yet necessarily be done if clear reports are to be made.—Evening Post.

Newton.

At the fourth quarterly meeting of the Newton charge Monday night the annual election of church officers was held. The board of stewards was continued, composed of M. A. Abernethey, W. E. Bacon, L. H. Phillips, G. A. Warlick, J. T. Honeycutt, W. L. Hewitt, R. M. Warlick, M. C. Setzer, Dr. J. A. Young, H. G. McFalls, G. W. Benfield, C. M. Saunders and T. W. Saunders. Mr. Abernethey was made district steward and R. P. Caldwell recording steward. For Friendship the stewards named are J. J. Love, N. E. Propst, D. Q. Smyre and Herbert Setzer. Superintendent W. E. Bacon was re-elected for the Newton Sunday school, as was Superintendent James Love for Friendship. The meeting disclosed the fact that the finances of the charge are in good condition.—News.

East Spencer and North Main.

We have just closed a revival at East Spencer Church. There were 18 or 20 conversions and reclamations with 6 accessions to the church. Miss Beatrice Dalton assisted the pastor and rendered very efficient service. She is an earnest Christian worker.

The Baptist brethren of North Main, who are preparing to build at that place, have just closed a glorious revival, held in our church, in which they are worshipping at present, and in which revival there were, according to the count of Rev. J. M. McKenzie, the pastor, who did the preaching, 86 conversions and reclamations. We have received 30 members and I think the Baptist received 39. To God be all the praise. Our books show a net gain of 38 members, having received 45 and granted certificates to 6 and one has died. We have baptized 24 infants this year. Conference is nearly upon us and we are not ready to make and seal our report so we must close, after thanking the friends and brethren of North Main for their "big" and heavy pounding of very recent date. We appreciate both "spirit" and "substance" of these kindly acts. May the Lord bless every one is our humble prayer.

G. A. B. Holderby, P. C.

Crouse Charge.

As I have just closed my last protracted meeting on the Crouse Charge for this year, I will write a brief report of this work.

We have had good revivals at all of our churches, and as a result the membership has been revived and there were about 70 professions with 48 accessions by baptism and vows, and a few others yet to join.

This is our fourth year at Crouse, and we are endeavoring to have everything in as good shape as possible for the next pastor, who will be greeted by a faithful and loyal people. Our four year's stay on this charge has been pleasant and the tokens of appreciation of our effort to serve this people certainly have not diminished; but we believe has steadily increased. There has been a steady growth in membership and in contribution to all benevolent purposes.

For valued assistance in our revival meetings, we are greatly indebted to Revs. J. C. Harman, of Gastonia, J. W. Strider, of Lincolnton, and J. W. Clegg, of Cornelius.

M. B. Clegg, P. C.

Ramseur and Franklinville.

There has been nothing from Ramseur and Franklinville given as a contribution regarding this charge this year. It has been my rule to say something through our paper at least once a year. Soon after conference the parsonage was painted and the addition to our church here was also painted, so that we have as good parsonage now as there is in this part of the Conference. The new rooms to our church have added much to its convenience. It may not have fallen under the eyes of the brethren that this charge stands fourth in the Greensboro District in the aggregate amount contributed for all purposes last year, and first in fifth Sunday collection for Children's Home. We will not make so good report this year, but everything will be in full as to salaries and Conference collection. It is known generally how the cotton mills have suffered and these mills have been in line with others. Last May we stood with this people, after having done all we could and looked at the fire consume the best enterprise we had. The furniture factory here furnished the railroad more freight than anything else we had. It being burned we suffered more than in anything else for this year. Soon after this the cotton mill stood 60 days and is now running only two-thirds time. Notwithstanding all this our Sunday school has held its own and but one Sunday in the year fallen below last year in its contributions—most of the time considerably in excess of last year. Our finances are really in better condition than last year at this time. I mention these things because they show the loyalty of the brethren of this charge with increased salaries this year.

We began our meeting at Franklinville first Sunday in September. Rev. J. A. Harnaday, of Burlington, preached for us one week, to the delight of the great congregations attending each day. There were several conversions but the greatest good done was to the church.

Rev. F. L. Townsend, of Lincolnton, preached for us here at Ramseur in our meeting which gave us a great spiritual uplift. Not in a long time has it been our privilege to hear better preaching than these brethren did for us, and both of them have endeared themselves to our people. We shall be glad to have these brethren with us again.

With two good Sunday schools—Bros. I. F. Craven and Hugh Parks leading them—well organized, and with our enrollments nearly twice as large as our church membership, fine missionary societies, two ladies aid societies, more Advocates taken than at any past time in it's history, I see no reason why this is not one of our most inviting charges.

J. E. Woosley.

Salesmen Wanted.

The undersigned desires to secure the services of a few experienced and capable salesmen to introduce new, high-class, quality lines which are being advertised in the religious papers. Only energetic, brainy, good talkers wanted. Salary and expenses and commission on excess sales. Position permanent. Address with full information relative to character and ability.

Jacobs & Co., Clinton, S. C.

REV. DR. HILLIARD FRANCES CHREITZBERG.

"A little while, and then we'll understand
Just why it was that grim death's icy hand
Clasped in its cold embrace the one we loved;
Took from our midst the friend whom we had proved;
Turned joy to sorrow; wrung our hearts with pain,
And caused the tears of bitterness to fall like rain.
Ah, well! Life's hour-glass shows the fleeting sand,
A little while and then we'll understand."

The death of our beloved pastor, Dr. Chreitzberg, carried sincere sorrow to the hearts of thousands of friends and admirers, not only in Monroe, but throughout North and South Carolina where his work as minister of the gospel carried him for many years. Our lamented friend was a man who, in the language of Burns "held his patent of nobility direct from Almighty God." His lofty manhood and integrity were in keeping with the purity of his life and the unfailing kindliness of his heart.

Genius is a term which modern usage has greatly abused, and yet no other word can adequately describe the marvelous fertility of his mind.

He was literally the embodiment of sunshine. Whatever may have been the cares which beset him, there was a radiant charm in his countenance, a hopeful buoyancy in his speech, which made the world brighter and better wherever he went. In my own life he has been an inspiration to something higher and I thank my God for sending him to minister to us in holy things though the sudden parting caused pain and anguish and leaves us with broken, bleeding hearts.

Few men ever got closer to the hearts of the people. To know him was not merely to admire him but to love him. Apostle of sunshine that he was, his life was a benediction and a host of devoted friends will hold him in loving remembrance until the day breaks and the shadows flee away.

In closing this feeble tribute of love let me quote some lines from May Riley Smith's beautiful poem so full of comfort and consolation:

"Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seems reproof was love most true.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend;
And that, sometimes, the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not today. Then be content, poor heart!
God's plans, like lilies, pure and white unfold,
We must not tear the close shut leaves apart;
Time will reveal the calyxes of gold.
And if through patient toil we reach the land
Where tired feet with sandals loosed may rest,
When we shall clearly know and understand,
I think that we shall say, "God knew best."

L. G. L.

Monroe, N. C., Oct. 17, 1910.

GOING TO BUILD NEW CHURCH.

The "Model Church" is no longer a dream or an experiment. It has been actually built. So many congregations want buildings like it that we arranged to supply full plans and specifications, very cheap. Full particulars on request of Pastor C. I. Stacey, Elberton, Ga.

FOR SALE—4 h. p. Otto Gas Engine. Splendid condition. Reason for selling, have replaced with electric power. Big bargain. Apply Christian Advocate, Greensboro, N. C.

Brevard Institute.

The steady growth of Brevard Institute has made necessary the purchase of two cottages adjoining the property, and the problem of furnishing the additional rooms confronts the management. Eight rooms remain to be fitted up, and it is extremely probable that all of them will be needed not later than January, 1911. The cost will be aproximately $40 for each room.

It is difficult to see how this amount of money could be more profitably invested to aid in the growth of our Master's Kingdom. Each of these rooms will make possible the training of two girls in a Methodist mission school, with all that that implies. They will have the spirtual advantage of systematic Bible study, regular discussions of vital religious truths in the chapel by teachers and other Christian workers, active responsibility and practice in doing religious work under the direction of an energetic Young Woman's Christian Association, and preparation for efficient Sunday school leadersship in Philathea and Teachers' Training classes. After such experience girls have already gone out from the school to teach Sunday school classes, to act as presidents of leagues, to serve as Christian teachers in public schools, to take places as matron or housekeeper in Methodist orphanages, to organize prayer-meetings in rural communities, to live godly Christian lives at home or in business, and to do their half in the foundation of Christian homes. Considering the fact that a substantially furnished room will serve successive pairs of students for years, the good that can be done by the forty dollars is incalculable. All the rooms in the main building have been thus furnished and bear memorial door plates showing that they serve the double worthy purpose of helping young lives get inspiration for future responsibflities, while they commemorate the holy achievements of men and women or organizations whose work is already done or partly done.

If a society or a Sunday school class or an individual does not feel able to give the entire amount, ten or twenty-five dollars will help when combined with other gifts, but money can be very easily secured for so practical a purpose if the need and results are fully known. Information will be gladly supplied to any one interested who will address the principal. C. H. Trowbridge.

Trinity College Notes.

The ceremonies at the inauguration of William Preston Few as President of Trinity College on Wednesday, November 9th, promise to be most impressive. The arrangements have almost all been completed, and the full program of the exercises will be ready for distribution in a few days. The number of institutions that have already notified the committee on arrangements is very large. The program of exercises is an extensive one, and a number of distinguished men will take part. Governor W. W. Kitchin will speak in behalf of the Commonwealth and Dr. Harry Pratt Judson in behalf of the delegates from other institutions. Bishop John C. Kilgo will at this time formally present the charter and seal of the college to his successor, Dr. W. P. Few. Chancellor James H. Kirkland, of Vanderbilt University will preside at the luncheon given by the president and the faculty to the delegates and specially invited guests.

* * * *

During the present week Dr. Kilgo has been conducting chapel exercises, and making each morning a short talk to the students. These exercises have been of great interest and profit. The college community is glad to welcome Dr. Kilgo back to the Park, after an absence of several weeks in the West.

* * * *

There is much interest this year on the part of the students in the Glee Club. A large number of men contested for postitions and out of this number twenty have been selected. The prospects are that the Club this year will be one of the best that the institution has had, and the management expects to give concerts at several places during the year.

* * * *

The Science Club held its first regular meeting of the year Monday evening. The principal paper of the evening was by Professor W. H. Pegram, of the Department of Chemistry, on "The Extraction of Nitrogen from the Air."

* * * *

The Fortnightly Club, composed of some of the members of the faculty and of members of the Junior and Senior classes, held its first regular meeting Friday evening. Several new members were taken in. Membership in the club is open on invitation to third year men who during their stay in college have shown literary taste and appreciation, and who have shown by contributions to the college publications evidence of creative ability.

* * * *

The students from Union County have organized themselves into a Club to be known as the Union County Club. Trinity has always had a large representation from this county.

* * * *

The "Mountain Boomers," an organization of Trinity men who hail from west of the Blue Ridge, at its meeting Thursday night elected Mr. W. L. Scott, of Riverside, President. This organization has been an active one, and has done much to further the interests of the college.

A Woman's Opportunity.

We desire to secure the services of several active capable house to house canvassers to sell household commodities of high quality which are advertised liberally in religious papers. Salary and Expenses. Position Permanent. Send photograph (which will be returned), and full statement of experience or grounds of fitness for position. Address,

Jacobs & Co., Clinton, S. C.

WHY? WHY? WHY?

Why use anything else for Fever but Johnson's Tonic? It is the supreme remedy for any phase of Malarial poisoning. It is 100 times better than Quinine and does in a day what slow Quinine cannot do in 10 days. It will drive out every trace and taint of Malaria from the blood and do its work quickly. Its cures are in striking contrast with the feeble cures made by Quinine and remedies based on Quinine.

It cures so quickly that there is no loss of time, no waste of money, no watching by the bedside of the sick, no heart-breaking, wretchedness in the family which is doomed by the use of Quinine.

Use it—use nothing else—nothing else is needed.

Acts gently on the bowels and stimulates the functions of the kidneys. The temperature begins to fall as the mischief is undone. A million of users have testified.

Send for sample bottle. Cut this advertisement out and mail to us, and on receipt of it we will send valuable booklet and sample bottle free.

The Johnson's Chill and Fever Tonic Company, Savannah, Ga.

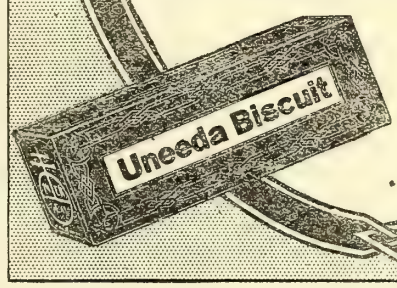
Moisture Will Spoil Ordinary Soda Crackers

NO matter how good the ingredients or how careful the baking, once expose soda crackers to the slightest dampness of air and they lose their taste and much of their food value.

That's why bulk crackers kept in barrels, boxes and cans get tasteless and tough and hard to swallow. They absorb moisture, and they also gather dust, germs and store odors. What a pity that this most nutritious of flour foods is so contaminated!

But there is a soda cracker too good, too perfect to be thus treated! After baking, Uneeda Biscuit are immediately placed in dust tight, moisture proof packages which preserve their crispness, flavor and nourishment.

NATIONAL BISCUIT COMPANY



(Never sold in bulk)

5¢ for a package

Trinity College.

Final arrangements for the debate with Swathmore College, Pennsylvania, have been completed, and the debate will be held in Durham, February 25th. The debate council has been negotiating with those in charge of debating at Swathmore for some time. The subject to be debated will be the one selected for the Pennsylvania State Debate League, which is composed of all the leading colleges of Pennsylvania. Trinity will have the choice of sides. The arrangements call for two debates, the first to be held in Durham, and the second at Swathmore. In case there should be a tie, a third will be held.

Let every man be occupied, and occupied with the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—Sydney Smith.

Little Marian had been taught several pieces which she was called upon to speak on various occasions. There came a time, however, when the worm turned, and, on being requested to speak for a visitor one day she absolutely refused. The assembled family coaxed, but in vain, and finally the visitor said, "I don't believe Marian can speak a piece." Upon this Marian took her finger out of her mouth and said solemnly, "Mrs. Wobinson, I can, but I ain't."

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

FAMOUS "PINT OF COUGH SYRUP" RECIPE

No Better Remedy at any Price. Fully Guaranteed.

Make a plain syrup by mixing one pint of granulated sugar and 1-2 pint of warm water and stir for two minutes. Put 2 1-2 ounces of pure Pinex (fifty cents worth) in a pint bottle, and fill it up with the sugar syrup. This gives you a family supply of the best cough syrup at a saving of $2. It never spoils. Take a teasponful every one, two or three hours.

The effectiveness of this simple remedy is surprising. It seems to take hold instantly, and will usually stop the most obstinate cough in 24 hours. It tones up the jaded appetite and is just laxative enough to be helpful in a cough, and has a pleasing taste. Also excellent for bronchial trouble, throat tickle, sore lungs and asthma, and an unequalled remedy for whooping cough.

This recipe for making cough remedy with Pinex and Sugar Syrup (or strained honey) is a prime favorite in thousands of homes in the United States and Canada. The plan has been imitated, though never successfully. If you try it, use only genuine Pinex, which is the most valuable conscentrated compound of Norway white pine extract, and is rich in guiaicol and all the natural healing pine elements. Other preparations will not work in this recipe.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to the Pinex Co., 236 Main St., Ft. Wayne, Ind.

Send 2-cent stamp for sample of our Teacher's Class Book. Small and neat, yet large enough to cover one quarter's work. The best yet, used by West Market Sunday School, Greensboro. 25c. per Dozen. Add 4 cents for postage. Special rates by the hundred. Address Christian Advocate, Greensboro, N. C.

The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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DORMITORY FUND.

Subscribed to date.....$200.00

Remember October 31. The date the next box is due for the Children's Home.

The next box for the Children's Home is due just at the close of the Harvest Home Week, work day offering and fifth Sunday collection in the Sunday School. Will not the Leagues unite in this effort and make it a paying one?

Has it occurred to you that certain Leagues are reporting more frequently than others? This is not because the Leagues reporting are doing more than those not reporting; it simply means that they are not trying to hide their light under a bushel. The editor is by no means partial and will be glad to give your Leagus just as much space as is given to the Leagues that are sending in reports from time to time.

West Market Epworth League—The Second Department.

The second, or Charity and Help department of West Market Epworth League held an unusually interesting meeting on the second Monday evening. Appropriate devotional exercises were led by the president.

Mrs. Lula Carr, second vice-president, then called upon the chairmen of the various committees of this department to give an outline of their plans for the year. Mr. Arthur Coffin, chairman of the membership committee gave a most promising report of his plans. Miss Merrimon and Mr. Stafford who have charge of the pledge for the Children's Home Dormitory gave a full explanation of their work for the benefit of the new members and reported that fifty dollars of the seventy-five promised by this League has been pledged. Mrs. Guy Ferguson, who will have charge of the "Fifth Monday" boxes for the Children's Home, announced the plan for filling the box due on October 31st. Miss Louelma Curtis who has served long and faithfully in this department will again have charge of the distribution of literature at the jail and hospital wards and Miss Marjorie Long will have charge of the flower mission work which is one of the features of West Market League.

In addition to the members of the League, the young men's Baraca class and the G. F. College Glee Club were present by invitation and after the regular program, readings, music, refreshments and other social features were enjoyed and a large number of new members were added to our roll.

Has your League planned any special work for the winter months? Doubtless there is something that might be added to your work that would prove of benefit to you as a League and to others, as its influence extends beyond the limits of your own League.

Group Bible Study is being emphasized by the General Secretary, thro' the columns of the Era and other mediums. Special mention has been made of "Studies in the Old Testament", "Studies of the Early Church" and "Studies of the Apostolic Church." We have before tried to emphasize the fact that trained leaders are not an absolute necessity in such work and we quote an Era editorial on the subject as follows:

"These books are arranged to carry one systematically and constructively through a year's study of certain sections of the Bible. A scheme for daily personal reading is admirably conjoined with a plan for weekly class work. Helpful questions and illuminating suggestions are a part of each text book, together with necessary maps and explanations. One need not himself therefore be a trained Bible student in order to lead a group with either one of these books for the basis of the study."

Much has been said of the value of Mission Study Classes, but we fear that there are yet many to whom this work does not appeal and with the hope that many classes will be organized among the Leagues of this Conference during the fall and winter months, we again refer to the work and quote the following extracts from a recent Era article on "The Cultural Value of Mission Study."

"Mission Study expands knowledge, enriches and enlarges sympathy and estabishes relationships Thus it is a subject that appeals to the intellect, affects the heart, and stirs the will to action. Knowledge, sympathy and relationship are the three things which mission study gives. That is the theme upon which these paragraphs are written."

"The knowledge which mission study gives is both elementary and advanced and if the reference libraries be faithfully used, is to a degree exhaustive. Every text book requires the student to enter immediately upon the study of geography. The actual in the position of the country concerned in the investigation of the character of its climate, the condition of its soil, the crops yielded and the mineral deposits contained, the rivers and water courses and railways, the classification of the people as to blood and racial characteristics—all these subjects are presented in sufficient fullness to require unquestionably wholesome intellectual effort."

"The history of the country and its people is an important essential. With great care and dependable accuracy the development of the nation from its earliest beginning is traced to the latest convenient date. The growth of the idea of government, political principles and changes, religious upheavels and constructive adventures in the name of religion are all faithfully set in order for the instruction of the inquisitive student."

Produces Strength for Work—
Horsford's Acid Phosphate
It perfects digestion, calms and strengthens the nerves and builds up the general health.

HOW TO GET RID OF CATARRH.

A Simple Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write immediately.

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui.

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

Cardui is a pure, vegetable medicine for women. It has been found to relieve or cure nervousness, headache, backache, pain in the side and other female ailments.

If you are suffering, try Cardui at once. Thousands of letters come to us, from grateful women who have found relief in Cardui. If it has done so much for them, it surely will help you—just one more. Try it.

All reliable druggists sell Cardui, with full directions for use inside wrapper.

N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.



Satisfied AND Happy!

Thousands of women in the South must have made this exclamation, judging by the flood of orders coming from that section for—

LA FRANCE Laundry Tablets

Those who have tried them evidently cannot be without them.

If you want snowy white shirt-waists, skirts and lingerie, without the drudgery of the old Monday's wash, you owe it to yourself and your clothes to try at least one package of this "wonder worker of the laundry."

Dissolve half a tablet and half a bar of any good soap together in boiling water, and add to wash-boiler of warm water. FIFTEEN MINUTES SOAKING AND A RINSE IN CLEAN WATER, AND THE CLOTHES ARE CLEAN.

"HURT NOTHING BUT DIRT."

5 cents all grocers



Use with Any good soap

La France Manufacturing Co.,
PHILADELPHIA.

The Newest Styles of Jewelry

WATCHES, STERLING SILVER AND PLATED WARE.

Clocks that will run, and a large assortment of fine Pocke- Books, Cut Glassware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

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Our Little Folks

OCTOBER.

Her herald is the sumac, with its banner rays of flame;
The carnival is coming, its crimsons now proclaim.
Her majesty, October, writes her signature in gold
From the hillside to the valley, and across the sunlit world;
The marigolds and astors, with the plumes of goldenrod,
Set forth the splendors of her state at her imperial nod.
The Frost King greets her with his touch —the queen whom he admires,
And straight her emerald tapestries are shimmering with fires;
Her forest belts are jewel-clasped, her crowns are ruby tipped;
Her garments bear the fragrance of the rarest wine that's sipped.
She rules by right of beauty and our worship quick compels;
We love the spring and summer, and the winter's clinking bells;
But her Majesty, October, makes the careless heart devout,
And we bow in silent reverence at her regnant marching out."—Sel.

BIRDS AS TRAVELERS.

The birds ought to be cared for, because they are beautiful, instructive, and cheer us with their songs. They also help us, for they feed on the seeds of noxious weeds and save us from swarms of disagreeable insects. How we miss them when they migrate for the winter.

One of the most remarkable phenomena of bird life is the vast enterprise they show in migration. It is said that some birds travel from Alaska to Patagonia—eight thousand miles—just for a two months' visit. The night hawk and the plover are the chief among these. They move up and down the continent in a fairly straight line. The curlew takes in Labrador on the journey, for the reason that he finds there a moss of which he is very fond.

Our robin, too, is a wonderful traveler, although he never crosses the Gulf. When he passes through the Middle States, he moves slowly; but when he reaches Canada, he is going at the rate of thirty or forty miles a day. He moves from the Canada border to Alaska in about twenty-three days. When he reaches Alaska he is traveling at the rate of seventy miles per day.

Migratory birds make their flight as a rule either wholly by day or night. The plover, being an exception, flies almost continually day and night. Bird watchers must therefore understand the call of birds so they can know what birds are traveling in the dark.

The height attained by some birds in their migratory flight is almost incredible. Some species make their pilgrimage on a straight line five miles above the sea level. The bird watchers must have glasses to discover them. By the aid of these glasses they are able to discover literally millions of birds which are not visible to the naked eye, passing across the disk of the sun or moon. But birds have keener eyes than men. It is said that a hawk perched on the dome of a church can see a small grasshopper on the ground.—Selected.

COULDN'T TAKE THEM BACK.

Molly had worn her little ruby ring to school and now it was gone.

"And I know it's that little new girl that's taken it. She looks as if she would do things like that!" So she cast suspicious eyes at the poor little stranger, and the other girls did the same, and no one spoke to her or noticed her as she crept about the school or the playgrounds alone.

Then one day Molly opened a little compartment in her pencil box, and there lay her ruby ring. "O!" she cried, her cheeks flaming with shame, "I remember now I put it there myself to keep it safe; and to think"—

Of course they couldn't take back all the unkind glances and the cold words they had given the little stranger, but they did try so hard to make amends that she soon forgave them for their unjust suspicions.—Jewels.

"I KNOW A THING OR TWO."

"My dear boy," said his father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards and visit theaters. They are not safe company for you."

"You needn't be afraid for me, father," replied the boy laughingly. "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house twirling his cane in his fingers and laughing at the "old man's notions."

A few years later and that lad, grown to manhood, stood before the bar of a court, before a jury which had just brought in a verdict of guilty against some crime in which he had been concerned. Before he was sentenced he addressed the court, and said among other things:

"My downward course began in disobedience to my parents. I thought I knew as much as my father did and I spurned his advice; but as soon as I turned my back on my home temptations came upon me like a drove of hyenas and hurled me into ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents! Mark it and learn that disobedience is the first step on the road to ruin. Don't take it.—Selected.

RAINY DAYS.

It's queer how different seems the rain,
A-pattering on the window pane;
When mother's home to think of plays,
Why, I just love long, rainy days.

But when she's out, I stand and look;
I can't like either game or book;
The rain it sounds so wet and sad,
How does she make it seem so glad?
—Children's Magazine.

Life is too short to worry about all the good deeds we are going to do tomorrow or the day after. If we want to do anything worth while, let us do it today, at once. If we don't we have vain regrets for opportunities that are lost.—Reflector.

DO YOU NEED IT?

If you will only give Vernal Palmettona a fair trial, for your indigestion, dyspepsia or constipation, you will become one of its friends and users.

It quickly relieves and permanently cures catarrh of the stomach, indigestion, constipation, liver and kidney ailments, and bladder troubles. It cures because it reaches these organs, and heals the diseased parts, creates new tissue, renews the mucous linings of the stomach and bowels, thus enabling these organs to assimilate and digest food without pain.

We will send any reader of the North Carolina Christian Advocate a trial bottle, Free and Prepaid, if you will write and ask for it. Address the Vernal Remedy Co., Buffalo, N. Y.

This remedy for sale by all leading druggists.

EAGLE BRAND TRADE MARK CHILI POWDER

Gebhardt's Eagle Brand Chili Powder

A CULINARY NECESSITY FOR FLAVORING ALL KINDS OF MEAT DISHES, FISH, SOUPS, STEWS, SAUCES, GRAVIES, ETC.

THE original and genuine Chili Powder, made from the finest kind of Mexican Chili Peppers, grown especially for this purpose, and the purest Mexican spices. Just a little Chili Powder adds a delicious relish, imparts that real Mexican tang, gives a most delightfully appetizing savor and also materially aids digestion. Also used for making those celebrated Mexican dishes, "Chili con carne," "Hot Tamales," etc. A condiment that makes your meat fit to eat. Insist on

GEBHARDT'S EAGLE BRAND CHILI POWDER

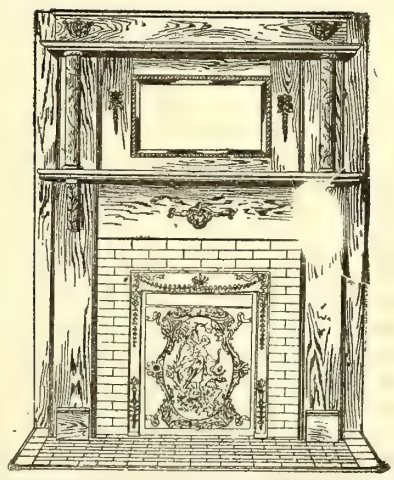
and if your dealer can't supply you, send us 12c for trial bottle.

FREE! Send us your dealer's name and we will mail you our recipe book, "Good Things to Eat," and free sample of this celebrated Chili Powder.

Gebhardt Chili Powder Co., San Antonio, Tex.



JACOBS & CO.



Hardwood Mantels
THAT PLEASE

Grates and Tiles
THAT HARMONIZE

Get Our Catalogue. Free to those who are interested.

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(Owned by Odell Hardware Co.)
GREENSBORO, - - - N. C.

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NATURE'S SOVEREIGN REMEDY

The More You Drink, The Better You Feel.

It has no equal, either in lithia waters or medicines, for the correction of all disorders of the

KIDNEYS AND BLADDER

Its action is mild and purely natural. Just as effective from the bottle as from the spring, because it does not lose its medicinal value. It is nature's cure for nature's troubles—invigorates, appetizes, strengthens, makes rich, healthy blood, regenerates the entire system. Your druggist can supply you.

Write us for booklet of testimonials and other literature telling why Harris Lithia Water is good for you.

Harris Lithia Springs Company, ***Harris Springs, S. C.***

Hotel open from June 15th to Sept. 15th

ROUND TILE **Farm Drain Tile**

Let us send you our free pamphlet on Farm Drainage. Tells how and why to drain. Your best lands, now too wet for cultivation, can be reclaimed and made productive by use of our tile. Tile drainage has become one of the most important questions of the day in progressive agriculture.

Write for the pamphlet, and prices.

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Impart the deliciously fragrant flavor of Fresh Ripe Fruits and Berries. Best housekeepers and professional Caterers use only "Sauers." All flavors. At grocers —10c. & 25c. Write for our booklet of choice cooking receipts—free.
Sauer's Extract Co., Richmond, Va.

Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

ATTENTION—MY DEAR LADY MANAGERS—PLEASE!

The work of the Ligh Bearers of the Western North Carolina Conference must go forward. Do you realize that ours is the dearest, sweetest task of Woman's work in the church? Precious, yet awful in responsibility! We my mind it takes the most heart-power and the most brain-power combined of any demand made upon humanity training these precious little ones in the church.

You and I know so well these impressions made upon young and tender hearts and minds go in deepest and stay longest. Is there not to you an unspeakable charm in this close contact with child life? What an opportunity you and I have of making many life stories beautiful! Are we fully awake to these truths? Do you discover growing in the lives of your Little Ones a real love for the work of the church? Answer in your heart, and if not, can you answer the question, Why Not? Do let us give them an honest, liberal share of our love and life.

Have we used the available books and helps for instructing and training these Jewels found in the church and placed in our hands to be shaped, polished, and made ready for use? My dear lady managers, do your Light Bearers know their very own missionary quite well? Have you a picture of her in the room where your society meets? Are they familiar with the story of our "Irene Toland" school? Do they know just what their Pledge money means—how it is divided and what it is used for? Do they know what constitutes a Life Member, and all about the Baby Roll? Are you using the "FINDING OUT CLUB" this year? I wish every one using this book would write me a card today saying "I do," and every one who is not as yet, would enclose me twenty-five cents saying "please send me the book at once."

Lady managers, truly this will mean very, very much to you in a year's work with your society. From a society in one of the Asheville churches a child only seven years of age came running in home saying, "O, mother, we have a club—a 'find out' club in our s'ity and I am going every time." You ought to have been there! It is just fine.

Only one more question this time, please. Did you assist your little officers, and have them assist you in making your last quarter's report—and promptly, and in detail every item mentioned on your report card? In all sincerity and love, my dear workers, I beg of you begin today to work and plan, and pray more zealously for a Splendid Third Quarter's Report, and send to me promtly by the first of December.

These reports are truly a great blessing, or a great burden to your Conference officers. Pardon me as I say please remember this—Tell the children—they will help you remember. Some bright boy or girl will be saying "next month is report time. We must be ready."

How many members in your Light Bearers Band—just so many possibilities in your hands. Just that many Little Lights—already burining and started on their mission of shining for Jesus, and who can tell how brightly or how far they may reach. Recall this text, "In due season ye shall reap, if ye faint not."

With the prayer that we each, dear lady managers, may be diligent in learning to be "skilled laborers for Him," I am,

Yours most faithfully,
Mrs. G. G. Harley,
Juvenile Superintendent.

A MESSAGE TO LIGHT BEARERS AND THEIR LADY MANAGERS.

There is a little leaflet published by our Woman's Board called "One Little Candle," the introduction of which so pleased me that I want to repeat it to all the members of our district for it is so true. "O, how much good the light of one little candle may do if only it is kept bravely ashine! It may light another candle, and that other candle another, until many candles are brightly shining, and all because that first little candle faithfully passed on the light. So one little boy or girl may tell the story of a Saviour's love and the story repeated from lip to lip brings many wandering lambs into the brightness of a shepherd's fold. One little candle too, may serve to light many candles, just from its own beams, and one pair of lips whisper the beautiful story into many waiting ears." Doesn't this happen, not only in Korea, as the story goes on to say, but right in our own Light Bearer Societies if we are faithfully about "the King's Business" and we must save these precious children for His business.

As we scan the long list of missionaries who as boys and girls gave themselves to the cause and are now doing such splendid work on the field we realize the importance of interesting and informing our children on missions. By informing the children of the manners and customs of the people who live in heathen lands as well as of their great need of the gospel, the leaders of children's societies not only awaken sympathetic interest for the heathen children but probably cause many of our children to become missionaries; and certainly we are training them to fill the adult societies later on with well informed, warm supporters of our beloved cause.

Children are easily interested by stories, pictures, curios, and question matches. Our Womans' Board sends out a wealth of delightful helpful leaflets, and there is besides much bright attractive missionary literature available for a few cents. All the office force at Nashville and elsewhere in the church publishing houses are so willing and courteous to help that we find no trouble in getting material for interesting meetings each month.

We must make the main object of our Light Bearer work soul winning and to do this our bands must be praying boys and girls both in secret and united prayer. It is a good place to give them a missionary of their own to pray for and begin them at once in sentence praying in the monthly meetings. We are often so taken up with informing them and raising money that we neglect the spiritual side and these dear children must be trained at the work of intercession and so obey our Lord's command "Pray ye therefore the Lord of the harvest to send forth laborers."

It is well in our Juvenile work to start the children at once in giving money and not raising it, they will not have any bad habits to break later on if we never start them to getting up funds by fairs, suppers and entertainments. The special objects appeal to them. They like to be in communication with the scholarship or kindergarten work they help to support.

What the primary and preparatory work is to the college course our Light Bearer and Young Peoples societies are to our Womans' work. May each Lady Manager be greatly used of God in bringing these bright, young souls to first give themselves to the Lord for "the gift without the giver is bare."

Mrs. A. M. Smith,
Lady Manager Elkin Light Bearers.

Some Good Suggestions for Progressive Farmers.

This twentieth century is the most progressive age ever known in the history of the world. Everything is being reduced to a scientific basis, and farming to-day is no more like it was a few years back than chalk is like cheese.

The farmer who would be successful in this day and time must conduct his farm scientifically and systematically. There is practically no limit to the farmer's possibilities if he will study as carefully his business as the leaders of commercial industries study theirs. Go into the details of farming, find out the crops that grow best in your section, buy the fertilizer most suited to your particular class of soil, equip yourself with the latest labor-saving devices, keep an eye continually on the market conditions, subscribe to several live, up-to-date farm journals and read them studiously.

All these things go towards the ultimate success of the twentieth century farmer, but there is one thing in particular that tends to put the farmer in better circumstances than anything he could invest in—that is a telephone.

Before the advent of the telephone in rural sections the farmer was seriously handicapped. It consumed a day's time and suspended work on the farm when he went, or sent, to town for supplies. When he marketed his crops he had to take the chances of getting satisfactory prices, he had no sociability or protection, but the telephone in the farmer's home supplants these objectionable features with better and quicker marketing, higher prices for his crops, less labor and greater convenience, comfort and contentment.

The Southern Bell Telephone Company have a farmer's co-operative plan of rural lines, that puts the telephone in the farmer's home at so small a cost that it it is almost ridiculous. Every farmer could, and should have one.

Full details can be obtained by writing the Farmer's Line Department, Southern Bell Telephone & Telegraph Company, No. 19 South Pryor Street, Atlanta, Ga.

"By patient and loving endurance of annoyance are we preparing ourselves gradually for the discipline of trials."



Memorize this package

It is the symbol of gelatine purity and will bring you joy and satisfaction each time it enters your home.

BOSTON CRYSTAL GELATINE



"I can't keep house without it."

Crystal Gelatine will save you more pin money than any other article of food you can buy. Each package makes two quarts of delicious, "tender" jelly, which is truly as "clear as crystal". Simple to prepare, never curdles, agrees with the most delicate stomach. Thousands will use no other kind.

Ask your dealer. Free sample for your dealer's name.

CRYSTAL GELATINE CO.
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Locomotor Ataxia

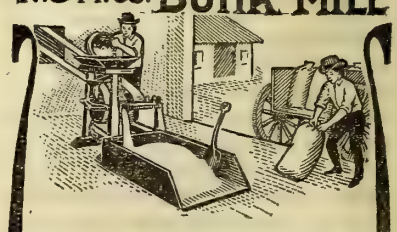
"I suffered intensely from Locomotor Ataxia, and Dr. Miles' Anti-Pain Pills gave me great relief. I have taken them for a long time, and some people say they are not good for me. Well, maybe not, but they relieve my pain and I will take them as long as they continue to do so. Anti-Pain and Nerve and Liver Pills keep me up and I assure you I am thankful for that."
JACOB HIRGEL, Covington, Ind.

Many persons who suffer constantly from chronic diseases, find great relief by the use of Dr. Miles' Anti-Pain Pills, and after several years use, say that they have in no way injured them or created a habit.

The first package will benefit; if not, your druggist will return your money.

FITS CURED NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 984 Grand Ave., Kansas City, Mo.

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The Largest Usefulness and the Longest Life

The cornmeal produced by our mill is unequalled in quality. Also grinds the highest grade rye, graham or wholewheat flour. Makes the smoothest and most nourishing stock feed. Doesn't tear or burn the grain. A paying investment for private or public grinding.

Does better work than any other mill, and lasts a lifetime without repairs. Genuine imported French Buhr mill stones, not soft native stones, not iron grinders. Doesn't break down. Very simple. A boy can operate it and keep it in order. Low first cost. Fully guaranteed. Extensively sold throughout the South for over forty years.

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Woman's H. M. Society

—Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

COMPENSATION.

There is a rose for every thorn,
Though we have wounded been;
After each night there comes a morn,
To let the daylight in.

From deepest sorrow springs a joy,
The soul's sweet recompense;
From heaven sent a beacon light
To lure our spirits thence.

For every sigh, for every tear,
There is a healing balm,
To soothe and cheer the aching heart,
And bring a blessed calm.

For every cloud there is a ray
Of golden sunshine given;
Into each cleft and broken life,
There comes a glimpse of heaven.

No darksome night without some star
Still shining, tho' unseen;
For every week of toil and care,
A Sabbath day between.

For thirsty souls the cooling draught,
And for the hungry, food;
The tired one finds sweetest rest,
And feels that God is good.

E'en for the sinner, grace abounds;
Sin soiled? A cleansing flood!
A light upon the darkest way,
Is found in Jesus' blood.

A recompense for every woe,
Heaven sends us blessings ripe;
In darkness, light; in trouble peace,
For death, eternal life.

Mrs. E. M. Anderson.
Greensboro, N. C.

The district meeting of the Womans' Home Mission Societies of the Charlotte District will convene in Wadesboro October 20th, 21st, 1910. We urge every president to attend, and to bring with her a delegate. We also request our preachers in this district to find a woman in each charge who will meet with us in this labor of love and uplift for the Home Land. Names of delegates and visitors to be sent to Mrs. C. M. Burns, Jun, Wadesboro.

Mrs. M. C. Sims,
District Secretary.
Charlotte, N. C.

THE DUTY OF THE HOME MISSION WORKER IN HER OWN CHURCH.

Before we can consider fairly the duty and place of woman as a worker for Home Missions in her own church it might be well to think what has led her to this work. When we know and remember what the position and condition of women is in heathen lands today and infinitely worse before Christ's coming, we who have always lived under Christian government and influence can scarcely realize what that condition is.

Christ has always been the woman's best friend. That His religion has civilized man; enobled and emancipated woman is an admitted fact. The difference between woman's position; the slave of man in every heathen country and that of honor in every Christian land, is caused solely by the religion of Christ Jesus. No system of religion, no civilization, education, or refinement ever achieved such results.

It was this spirit of Christ once manifested in His person shown in His religion that caused the difference between the women in heathen and Christian lands.

There they stood at the cross of Jesus. His mother, His mother's sister, Mary, and Mary Magdalene, they were near Him—the first at the tomb and the first to whom He appeared, and she has stood by His cause ever since—what a blessed privilege has been hers!

The dawn of the 19th century marks the beginning of organized work of ladies societies and missionary effort. In 1800, 14 women organized for missionary purposes and raised $150.00 that first year. Small, yes—but it was a beginning and soon all over not only that state but others, interest was created and work begun, not in one or two churches but many.

What a mighty work has grown from this little beginning.

No words of mine can so well express what Home Missions mean as these of Alice Guernsey, when she says, "It should never be forgotten that the end and aim of Woman's Home Missionary Work aside from the personal salvation of those brought under its influence, is to uplift the homes of the nation and thereby its citizenship.—The proudest distinction of America is, that it is a land of homes. To uplift these homes requires efforts along many and varied lines."

There must be housekeepers, nurses and doctors, there must be schools and teachers each capable in their own environment of doing their utmost, and co-operating with the home at its best. For the development of the race or nation, we must have moral classes and classes for advanced education for both boys and girls, also the industrial homes and schools. Therefore the central thought is the home. The needs of the home and what we can do to help the pastor, the people and society come under the duty of the home mission cause. Most pastors are enthusiastic supporters of the cause—not only for what it means to his own church, but the outside interests. Every church should have an energetic Woman's Home Mission Society that shall uphold the pastor in the things pertaining to the parsonage, and also the extra things which the stewards can hardly afford to undertake with the many calls they have upon their time and finances. For no matter where the church is located there are calls from the poor, the sick and those in distress, which they cannot meet, and here is where the Home Missionary Society comes to the rescue, if it is alive and willing to help.

The work in the rural churches differs from that in the large towns or cities only in the conditions. The good things in each will succeed and prosper, the elements of success are internal usually, and it is only the methods to be used that differ, and must be altered to suit specific cases, for the work is clearly defined. The need is not a question but a fact. The work has been extended to the negroes, mountaineers and Indians, and one of the hardest problems to meet and be overcome is the Morman religion, which has a pretty strong hold in some places.

We should feel a deep interest in the frontier work, however, where so many families live on a small pittance, $150.00 to $200.00 per year, which has to be the daily living, raise and educate the children and carry on the work.

Little do we realize how much good the boxes which might be sent out by every auxiliary would do.

Many instances might be told to illustrate this. No doubt nearly all have read the one in "Our Homes" recently of the great need of the Texas family and how through the box the children were educated. One thing they especially seemed to appreciate was the magazines and papers sent.

Our own auxiliary had the pleasure of sending one last year to one of the small mountain appointments and their appreciation recompensed our trouble.

Many, many of these pastors are college-bred and have been used to the comforts or even luxuries of life, which they have sacrificed to do the work of the Master that has been laid before them, and which they recognize as their opportunity. How many of us are looking for our opportunity? Too many, alas—look beyond that opportunity and think it belongs to some one else and pass on. If each and every one of us could cultivate the habit of looking for the chance to do a kindness, or help some one less fortunate than ourselves, if only by a smile or kind word, we would soon be surprised to find what a multitude of happy people we could reach.

Our indifference is the great thing that hinders our success in Home Misions as well as many other branches of church work. We are too supremely selfish to care what the other half of the world does or thinks. We do not care enough about the needs of our neighbor.

Some societies fail because they do not accept some definite work to do, or something for which they are responsible, or perhaps they meet too often, so when organizing a society these things should be taken into consideration. For unless the interest or business demand it most women have enough to keep them busy and should not be burdened unless necessary. Make it so important and so much for each one to do that each one will feel it her duty to be present, when the society does meet, and then keep each one doing something. Plan to make some educational uses and interest the women and soon there will be a wide-awake society interested in Home Missions. The weight of the work must fall on the faithful few—it is always so. There are always people willing to be laggards and leeches and take credit while some one else does the work, so do not be discouraged if every one is not willing to do what they are asked to do; God will see and know where credit is due, so if sometimes things don't seem fair, remember God knows and measures results.

Then it is the one who does her best and does the most, who grows in grace and the power of doing things, so while we serve we are growing broader and larger in our conception of life.

"Earthly lives are so linked together that if one life shines, the next life to it must catch light", some writer has said and it is true.

One thing that each Home Mission society should do is to investigate the need of the poor and helpless reported to them and help them to help themselves, if possible. Indiscriminate giving takes away a persons self respect and makes them indolent—so should be carefully guarded against. For when a man or woman loses their self respect, it is hard to reach their souls, their minds or even their bodies.

"Behind us are all the mysteries of God's love in Jesus Christ. Before us is a great opportunity, a clear space where men and women may do marvelous things if they will only remember that God counts upon them for them.

There are things waiting for you which God knows only you can do in this world. Go forth and do them in God's name," is the message from Dr. Kelman. Let us rally to the support of our church and its pastor and then we shall have done our duty to our society and the people around us.

If we cannot speak so eloquently or write as fluently as some one else, we can do our best and God's "She has done what she could" will reward our efforts.

Mrs. V. L. Stone.
Biltmore, N. C., Sept. 6, 1910.

(Paper read at the Union Meeting of the Asheville and Waynesville Districts which was held recently at Biltmore.)

A little child, six years old, said in a Sunday School: "When we kneel down in the schoolroom to pray, it seemed as if my heart talked." That dear children, is prayer. All our words are vain if our hearts do not talk to God.

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THE ARTISTIC STIEFF, SHAW AND STIEFF PLAYER PIANOS.

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CHARLOTTE, N. C.

C. H. WILMOTH.....Manager

The Sunday School Lesson

THIRD QUARTER—LESSON IV—OCTOBER 23, 1910

Review.

Golden Text—And it came to pass when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face. Luke 9:51-52.

The Great Avowal.

It was a notable day in the life of Jesus when Peter made the avowal, "Thou art the Christ, the son of the living God."

In that hour Peter gave expression to the gradually formed conviction of the group of the disciples. It was an attempt to get into a sentence the mighty impression which the life and words and work of Jesus had made upon the group of men about him. It was necessary to use the greatest words they knew in human speech in order to express what Jesus had become to them. It meant that while they might be puzzled about some of its theological implications, the disciples had had a vital experience of the Lordship of Jesus. Upon such an experience Christianity was to rest and by it all adquate and living theology was to be created. So it was one of the high places in the life of Jesus when the experience of the disciples with Him, their watching His unselfish life, their hearing His matchless teachings, their gazing upon His works of wonder, towered into the great avowal of Peter.

There is no lesson in regard to creed-making in the way in which the disciples were led to this notable hour. Jesus did not begin by telling them who He was. He just lived with them. He caused them to experience His mastery. He caused them to have a vital contact with His life before there was any attempt to define the meaning of His person. So the statement of Peter when it came was the word of a man who had a great experience of a unique person and was trying adequately to express it. His great avowal was the crystallization of his experience.

The difference between a living and dead theology is just here. The dead theology is a formulation of news about God and His relations to men, which may be true but have not passed through the warming currents of human experience. At best it consists of the bones of doctrine. It has no flesh and blood and vital organs. It is the product of the ticking brain and not the product of the whole throbbing life. It offers a marble statue where there is need of a powerful man. A living theology is an attempt to formulate Christian experience. It is alive because it comes out of life. It is a Christian man trying to find words in which to tell in adequate fashion the meaning of the gospel which has transformed his life. It comes out of mind and conscience and heart and will. It takes the very vitalities of the Christian life and binds them together in an organism of systematic thinking. It is not a substitute for experience. It is experience flowering into adequate speech.

Preparing for the Passion.

As soon as the disciples had come to the place of deep apprehension of His Lordship Jesus began to prepare them for the passion. It was no easy task. They had false thoughts of the goal of their nation's life, false work, and across all sorts of prejudice and misconceptions must the new teaching come. More and more clearly Jesus foretold His sufferings at Jerusalem. More and more emphatically He spoke of the necessity of His death. It was like beating against a wall of rock. The words Jesus spoke were so unwelcome, they were so foreign to all the thoughts of His disciples that they simply could not take them in. But in after days they remembered with what patience Jesus had tried to prepare them for the dark tragedy which must come. Jesus was also preparing Himself for the cross in these hard days. As He spoke frank words about the future, and as He sternly set His face to go to Jerusalem, He was girding His strength for the unspeakably heavy burden He was to bear. When even His disciples failed to understand Him the experience on the mount of transfiguration came as a great hour of comfort and cheer. There He talked of His death with those who understood and sympathized. In the hour of the transfiguration the cross stood out sternly clear, but glowing with a heavenly light. The passing days revealed an increased gathering of all the forces of His life for the days of supreme trial. Even the disciples became aware as He walked sternly before them, with the look of grave and costly decision upon His face, that He was passing through deep places of struggle and victory, which they did not understand, but for all their devotion to Him they did not enter into the meaning of the struggle. They kept dreaming and planning for the external glories of the triumphant kingdom, which they believed was soon to startle the world. Going toward a cross they were dreaming of golden crowns. Jesus was never more alone than in the last sad journey to Jerusalem. His friends looked upon Him with unseeing eyes and ununderstanding hearts. Still without hesitation and with constant bravery, He moved on toward the city where ignominy and death awaited Him.

Jesus and His Foes.

Having arrived in Jerusalem, the great contest between Jesus and His foes soon began. At first it was a verbal contest, and they were worsted at every turn. When they asked the source of His authority, He disconcerted them by His reply; when they asked questions with hidden traps, meant to catch Him, He understood their duplicity and turned their questions to their own discomfort. He spoke to them in parables which fell like the lashes of a whip upon the conscience. With a moral clarity and vigor like the flash of lightning, He revealed the evil of their conduct and made His last endeavor to win them from their evil way. Then in straightforward, powerful words—without hesitation and without reserve—He spoke forth the awful condemnation which their deeds deserved. Cowed and silenced, they listened, but hatred was running deeper in their hearts and their purpose to secure His death hardened into flintlike strength.

One shudders at the thought that by slow degrees, step by step, the whole inner life of human beings may become so absolutely false and evil as these men reveal themselves to have been. When we say all that can be said in explanation of their hostility to Jesus, when prejudice and misconception have been put on one side of the scales, the heavy weight of their iniquity, their cold selfishness, their malignant hatred, their mad passion for the blood of the most innocent and loving man the world has seen, far outweighs all the rest. These men stand out dark figures of diabolical wickedness.

Jesus and His Friends.

Before the last tragedy Jesus used the time He could secure alone with His disciples to speak to them in grave and anxious words of the days which were to come. Looking forward to the time when they would be without Him, He exhorted them to constant faithfulness until His coming again. In striking parables, which would cling to their memories, He pressed home the necessity of their being faithful and true. He warned them of hard days and hard experiences. He was full of concern that they should remain faithful. He drew a wonderful picture of the last judgment, clearly announcing a final separation of the good and the evil. But in this very picture there is a wealth of divine tenderness which strangely moves the heart. It is a wonderful presentation of the sternness and the kindness of God.

So by parable and picture and exhortation Jesus spoke to the intimate friends who had been the companions of His public ministry. Still bewildered though they were, the words fastened themselves in their minds. If they were forgotten in the turmoil and flight of the day of the passion, they brought comfort and warning and hope and stimulus in many an after day.—New York Christian Advocate.

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Doctors all agree that an active liver is positively essential to health. Ask your own doctor about Ayer's Pills.

"How are your bowels?" the doctor always asks. He knows how important is the question of constipation. He knows that inactivity of the liver will often produce most disastrous results. We believe Ayer's Pills are the best liver pills you can possibly take. Sold for over 60 years.

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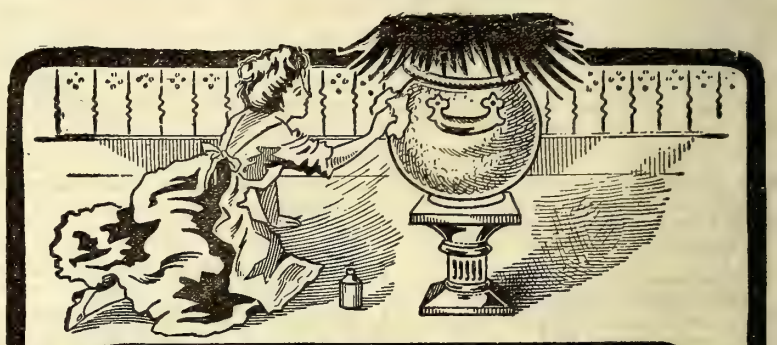
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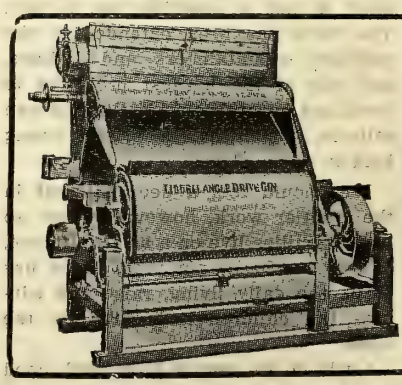
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The Farm and Garden

SOME GOOD ROADS PROBLEMS.

Conservatism is a wonderfully good trait of character sometimes, and then sometimes it isn't. We farmers, because our dollars have been and are coming slowly, are inclined, I believe, to be a little too slow to see where dollars spent are as "bread cast upon the water;" they return to us after many days and bring, generally, big interest, if spent for things that go to build up our communities.

In some sections of the South we are cursed with bad roads, and not only bad roads but a bad foundation on which to build roads because of a soil that lacks tenacity. Especially is this the case over much of the Piedmont section. This road question is a live wire in the writer's home county in North Carolina, and as a member of the County Board of Commissioners for the past two years I have puzzled much over the dirt road problem. It has occurred to me many times that we ought to devise some means,—before we spend too much money in permanent hard roads,—to keep our side ditches from washing. Many times we spend hundreds of dollars to grade up a fine piece of road and the first torrential rain that comes will tear the ditches all to pieces and eat great holes into the sides of the grade. I have thought that if we would tile the side ditches and at intervals fill the ditches to the top of the ground with broken rock, making places where the water could get down into the tiles quickly, then plant Bermuda grass over the balance of the ditch, that we could perhaps stop this destructive washing of the sides of our grades and thus lay the foundation of a permanent roadbed. Then by the use of the King drag keep the surface of the road in condition that would make for a fairly good permanent dirt road in the less traveled sections of our country.

The great trouble is as yet, where we have such a large floating tenant population, to get men enough along the line of travel to do the dragging at the proper time. This is where the need comes in again—the crying need, over much of our country—of men living on their own farms so that the interest in good roads may be every farmer's problem all the time. I have thought, too, that when we are constructing hard roads, as we are beginning to do in our county and as is being done in many counties of our State, that we should tile the side ditches after the above or some other method; for I find in going over the county that in many places where stone or sandclay roads have been built deep gullies are forming down many of the slopes and threaten in time to undermine the road-bed, or at least make driving alongside them very dangerous. And these open ditches are going to be a continuous bill of expense anyway, so I believe some means must be devised, even at considerable present expense, to make their forming impossible. The tiling and Bermuda should do the business, I think, as my friends everywhere state when I advocate Bermuda for pasture, that the "Old Nick" himself and ten yoke of cattle can't get rid of it when once it has got a foothold.

The tile, using 3-inch size on both sides of the road, could be purchased at about $250 per mile, and $200 per mile should be sufficient to lay the tile and plant the Bermuda roots. This would take the surplus water from under the macadam road, which is most essential, especially in soil that is anyway springy, and from what I have seen, I believe would add enough to the life of any hard road on almost any type of soil to pay well for the extra cost.

We must make up our minds to spend some money, if we are to have favorable roads in the South and this is one of the many reasons why I am urging our farmers in season and out to get down to business and put their lands to work in a business way producing the revenue that it is possible for them to produce if handled with intelligence, as over much of the South for years to come the burden of taxes for internal improvements must come on the land.—A. L. French, in Progressive Farmer.

COUNTRY LIFE BRIGHTENING.

The papers are telling us about prosperous farmers who are installing waterworks and electric lights in their homes. It is practicable to enjoy these luxuries which heretofore have been confined to our cities, in the wide open country. The R. F. D. and the telephone have been in use for years in our rural communities, and with water and light it would seem that there is really nothing desirable in the way of physical equipment that our farmers may not enjoy. It takes money to bring these comforts of course, but our farmers have become our monied men, as they ought to be. Schools can be established where there is money to pay the teachers, and vigorous churches can be maintained where progressive and intelligent pastors are employed. In fact, country life in North Carolina is just now coming into the dawn of its glory. The state cartoon representing the one gallus hayseed with the rake on his shoulder, has served its little day. The embellishment and elegance of our city homes is fast spreading throughout the country. We dare say that in no other direction will our progress be so marked within the next ten years as in the uplift of country life in our State. We look back to the ante-bellum period as the flood tide of our social life, when the landlord moved like a king among his slaves, and when the "big house" dispensed a hospitality not surpassed in the history of the race; but the new order of things, while it will not be crowned with the gentility and culture that splendid leisure affords, will have a better basis than slavery on which to rest. As the Statesville Landmark well says: "Why anybody should want to leave North Carolina, especially this section of the State, to go West, or to go anywhere, the Landmark is unable to comprehend. The young man who has a farm in this part of the country would do well to hold on to it, and he who has none can make no better investment."—Charity and Children.

Tetterine for Ring Worm and Skin Disease.

Varnville, S. C., July 17, 1908.

My wife uses your Tetterine for Ringworm, also uses it in her family for all kinds of skin diseases, and she thinks it a good medicine. There is no substitute.

L. R. Dowling.

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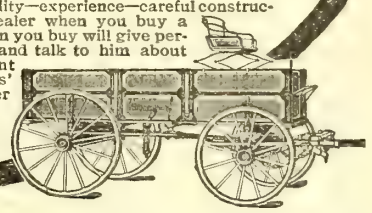
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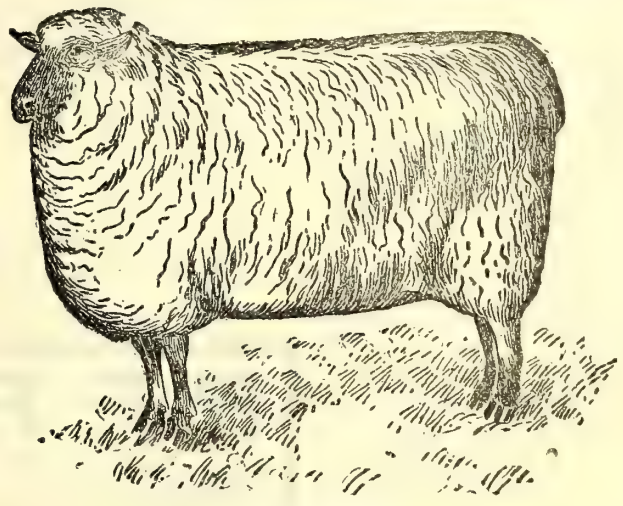
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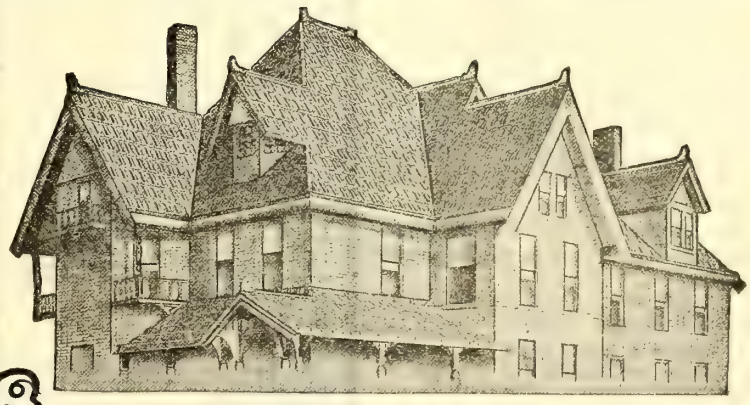


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The above also applies to Tributes of Respect.

RESOLUTIONS OF RESPECT.

Whereas, we, the members of the Victorian Literary Society, of Rutherford College, North Carolina, in view of the loss we have sustained by the decease of our sister and former associate, Mattie Brower, and of the still heavier loss sustained by those who were nearest and dearest to her; therefore, be it

I. Resolved, that it is but just tribute to the memory of the deceased to say that in regretting her removal from us we mourn for one who was, in every way, worthy of our respect and regard.

II. Resolved, that we sincerely condole with the family of the deceased on the dispensation with which it has pleased Divine Providence to afflict them, and commend them for consolation to Him who orders all things for the best, and whose chastisements are meant in mercy.

III. Resolved, that a copy of this heartfelt testimony of our sympathy and sorrow be forwarded to the family of our departed friend; one to the North Carolina Christian Advocate for publication, and a copy spread on the minutes of the society.

Vara Hauss,
Nettie Willis,
Maggye Byrd,
Committee.

Heath—"Gone but not forgotten." Little Ruth Heath, aged twelve years, daughter of Mr. and Mrs. E. J. Heath died Thursday, October 6, 1910, after having been sick with typhoid fever only for a short time.

She was a very attentive member of the Sunbeam Society, and her presence will be greatly missed. She was loved by all who knew her, and especially by her school mates.

Her favorite songs were, "Tell Mother I'll Be there," and "Meet Me in the Skies."

Her remains were taken to Charlotte and laid to rest in the Elmwood Cemetery.

"Sleep on in thy beauty,
Thou sweet angel child,
By sorrow unblighted,
By sin undefiled.

"Like the dove to the ark,
Thou has flown to thy rest,
From the wild sea of strife
To the home of the blest."

"Be ye therefore ready also: for the son of man cometh at an hour when ye think not."—Luke 12:40.

Sec. Sunbeam Society.

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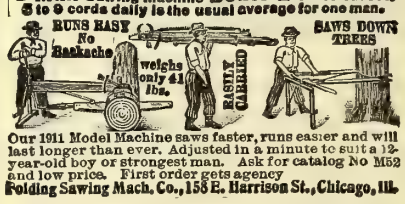
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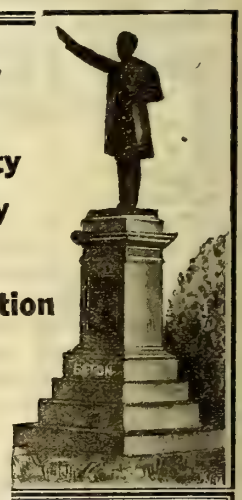
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Quarterly Meetings

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder, Weaverville, North Carolina.

Fourth Round

Marshall .....Oct. 22-23
Hendersonville Circuit, Upward, Oct. 27-28
Haywood Street.....Oct. 30
Central .....Nov. 6
Bethel .....Nov. 13
North Asheville.....Nov. 13

Christian Worker's Institutes will be held in connection with the quarterly meeting at Sharon, Bald Creek, Antioch, Upward and possibly at other places.

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder

Fourth Round.

Lilesville, Forestville.....Oct. 22-23
Mount Zion Station.....Oct. 26
Ansonville, Concord.....Oct. 29-30
Weddington, Wesley Chapel.....Nov. 4
Matthews, Matthews.....Nov. 5-6
Calvary .....Nov. 13
North Charlotte.....Nov. 13

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder, Franklin, North Carolina.

Fourth Round

Dillsboro and Sylva, Sylva....Oct. 22-23
Webster Circuit, Webster.....Oct. 30-31

GREENSBORO DISTRICT

W. R. Ware, Presiding Elder, Greensboro, North Carolina

Fourth Round

Randleman and Naomi.....Oct. 22-23
Asheboro Circuit, Central Falls..Oct. 22-23
Randolph Circuit.....Oct. 29-30
Wentworth Circuit .....Nov. 5-6
West Greensboro .....Nov. 12-13

MORGANTON DISTRICT

R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Fourth Round

Forest City, Cedar Grove .....Oct. 22-23
Henrietta, Caroleen .....Oct. 29-30
Cliffside .....Nov. 5-6
Marion .....Nov. 12-13

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder

Fourth Round

Creston .....Oct. 22-23
Watauga Ct., Hinson's Chapel..Oct. 29-30
Boone Ct., Blackburn's Chapel..Nov. 5-6

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Fourth Round.

Bethel, Big Lick Circuit, Loves..Oct. 20-21
Mount Pleasant Circuit, Friendship, Oct. 22-23
Linwood Circuit, Linwood.....Oct. 29
Lexington Station.....Oct. 30-31
Concord Circuit, Rocky Ridge, Nov. 5
Central, 11 a. m. .....Nov. 6
Forest Hill, at night .....Nov. 6
Jackson Hill Circuit, Lanes.....Nov. 12
New London Circuit, Bethel.....Nov. 13

STATESVILLE DISTRICT.

E. L. Bain, Presiding Elder, Statesville, North Carolina.

Fourth Round

Maiden, Maiden .....Oct. 22-23
Hickory .....Oct. 23-24
Caldwell, Grace .....Oct. 29-30
Granite Falls .....Oct. 30-31
Lenoir Ct., Parsonage .....Nov. 1
Iredell, Turnersburg .....Nov. 3
Alexander, Taylorsville .....Nov. 5-6
Stony Point, Stony Point .....Nov. 6-7
Troutman, Troutman, 9:30 a. m....Nov. 8
Mooresville Ct., Mooresville, 3 p. m., Nov 8

SHELBY DISTRICT

James R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

Stanly, Stanly .....Oct. 22-23
Mount Holly, Mount Holly .....Oct. 23-24
Lincolnton, Lincolnton .....Oct. 28-30
Crouse, Crouse .....Oct. 28
Lincoln Circuit, High Shoals....Oct. 29-30
Cherryville, Cherryville, p. m....Oct. 31
Lowell, Lowell .....Nov. 5-6
McAdenville, McAdenville .....Nov. 5-6
King's Mt., King's Mt., night.....Nov. 11
Bessemer, Bessemer .....Nov. 12
Ozark, Ozark .....Nov. 12
Franklin Ave., Franklin Ave...Nov. 12-13
Main Street, Main Street .....Nov. 13-14

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Elder.

Fourth Round

Leicester, at Leicester.....Oct. 22-23
Brevard Circuit, Toxaway.....Oct. 29-30
Mills River, Shaws Creek.....Nov. 5-6

WINSTON DISTRICT

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Fourth Round

Kernersville, Kernersville .....Oct. 22-23
Burkhead .....Oct. 23-24
Davie, Concord .....Oct. 29-30
Mocksville .....Oct. 30-31
Cooleemee .....Oct. 30-31
Lewisville, Doubs .....Nov. 5-6
West End .....Nov. 13-14

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N. B.—Following schedule figures published only as information, and are not guaranteed.

10:13 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.

7:10 a. m.—No. 8, daily from Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:45 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars, New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, conecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

3:45 p. m.—No. 132, daily for Sanford.

4:55 p. m.—No. 131, daily for Mount Airy.

6:10 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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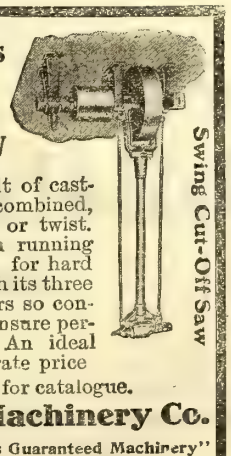
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ESTABLISHED 1855 GREENSBORO, N. C., OCTOBER 27, 191 VOL. LV.—No. 43

Reading Room Trinity College

The College and the Symmetrical Life

EXTRACT FROM PRESIDENT FEW'S OPENING ADDRESS—A LAY SERMON—TO THE STUDENTS OF TRINITY COLLEGE AND THE PUBLIC, SUNDAY, SEPTEMBER 25th, 1910

A VIEW of Christianity that exalted faith and debased works, held Europe for centuries in its iron grip. Dominated by a creed which was itself dominated by this half-truth, many of the finest spirits of the Middle Ages kept aloof from the hard service of the active life and gave themselves wholly to isolated contemplations and pious devotions. The reaction against this over-valuation of the contemplative life has become complete in the modern world. The accent is now everywhere not on faith but on works. "On the vulgar mass called work must sentence pass." With Goethe's Faust the modern mind is apt to translate the first verse of the first chapter of the Gospel of John: "In the beginning was the Deed." This undue emphasis put in our time upon "works", is responsible for whatever of truth there is in the common complaint that we have fallen upon an iron age, an age of heartless materialism. This passing from one extreme to another in human history, this spiritual come and go, of which the growth of Christiaity itself shows abundant illustrations, seems to be an essential part of our human nature. It has been hard for the generations of mankind and for all except rare individuals in every age and country to comprehend a religion of all life.

This tendency to lopsided development inherent in human nature itself has doubtless been accentuated in the English race (and to a less degree the same is true of all Western Europe) by the fact that it has derived its literary and art culture from one source and its religion from another. Its literary and art ideals come from heathen antiquity and its religion from the Hebrews. It has been hard to unite in one perfect whole these two elements of a civilization whose culture comes from one source and whose religion comes from another. The result has been austerity and barrenness along with moral intensity on the one hand; and beauty and fulness of life without a moral meaning on the other hand: Puritains and Cavaliers! and in neither case is found the highest or fullest kind of life. And only rarely have the wisest men been able through a fuller comprehension of the meaning of life, to lift themselves high above the limitations and littleness of the Puritans' creed, and the luxury, the moral abandon, and "the expense of spirit in a waste of shame" of the Cavalier's life. This power to combine a full and beautiful living with moral energy and enthusiasm for the great causes of men has been a hard lesson for the race to learn. It has been hard indeed for the church itself to learn. For its own complete development and for the promotion of its great work of completely redeeming humanity, the church must join hands with education and these two mighty agencies for human redemption must work together towards the same great end.

It is all the more necessary for religion and education to work together because just as it has been difficult for our race to develop a harmonious civilization whose culture comes from one source and whose religion comes from another, so in education also there is a corresponding dualism and conflict. Education in Western civilization arose out of Christian origins, the school is organically a development from the monastery. But at the Renaissance pagan literature and pagan ideals became the subject matter of education; and the merging of these two divergent elements into one harmonious whole was the power of synthesis of the earlier ages and is still beyond the synthetic power of American civilization. And so it has come to pass that here in America we have the all too common spectacle of a great big pagan university with a little Christian annex in the shape of a Y. M. C. A., and here in a land where churches are perhaps more active and stronger than elsewhere in christendom we have built up a vast system of public education, which is the only system of education that has ever in the history of the world been completely divorced from all moral or religious intentions. In this situation beyond question lies one of the gravest perils to American civilization. In place of this situation we need a religion of all life and education that seeks to develop all the faculties of men.

This inherited conflict between our culture ideals derived from one source and our religion derived from another, and this contradiction due to the Christian origin and pagan subject matter of education, have re-enforced in our civilization the inherent tendency of human nature towards one-sided development. This explains, I think, that strange dualism, quick rise and fall, that turbid ebb and flow which characterize western civilizations and set them in strong contrast over against the age-long and seemingly imperturbable peace and stableness of China and the old immobile East. "Nothing too much," the motto of the famous Delphic oracle, may be taken to define the mood of the East—its poise, the evenness of its development, and at the same time its lack of that generative and regenerative power which has made the progress of Western civilization the wonder of the world. * * * * *

To lay properly the physical foundations of life is a stupendous task to which the race has scarcely begun to set itself. The marvelous achievements in material progress within the past fifty years have made it possible for large numbers to live comfortably and even sumptuously with the body. And the attainments of the recent past, are, no doubt, but a faint foreshadowing of what is to follow in the long march of the race upward and onward forever. In all the efforts of religion and education to keep and transmit the precious heritage of humanity, one of their first tasks is this conservation and sweetening of human life itself.

To train and feed the minds of men is commonly regarded as the main function of education. This part of its work it is doing reasonably well, and it is constantly striving to improve. But the grave defect in American education has lain, as everybody knows, in the failure to make it take effect in the conduct and the character of students and graduates. We all know that conduct is more than three-fourths of life, and character is the supreme thing in all men; and yet this chief thing in men is treated as nothing but a by-product of American public education. The doctrine of the symmetrical life demands that this first thing shall be put first; and the security and permanence of the Republic will never be beyond question until everywhere religion and education unite to proclaim that character is the highest thing in the world.

Religion and education have from the beginning been emblazoned on the shield of Trinity College. They are the ancient watchwords of the place; and, in so far as I can control it, the endeavor of the College will be in the future as it has been in the past, to promote a religion of all life an education that concerns itself with the whole man. Our chief aim will, I believe, always continue to be not primarily to build up here a great educational plant, desirable as that is, not to perfect a splendid piece of educational machinery, useful as it will be, but to bring forth "fruits in the soundness of men"—soundness of their bodies, their minds, and their characters. To this great democratic experiment now being tried out on this American continent, full as it is of hope and also of perils, we would make our contribution in men with disciplined and, so far as may be, invigorated bodies, with minds trained to think straight and to think through to right conclusions, and with both bodies and minds transformed and driven by the dynamic power of character.

Students of Trinity College, men and women of this hopeful aspiring generation, if we ever come to understand the unity and fulness of life, we must thereby get a higher conception of the dignity and essential greatness of man's earthly estate, a finer perception of the entrancing beauty and glory of the physical world in which we live, and a deeper sense of the inscrutable mystery of all things. As I conceive them, these are the three lessons most important for us to learn. The first one will make us feel that life is worth while, that it pays to struggle to be the noblest we can be; that "this rage is right in the main; that acquiescence vain." The second will make us more in love with all that is good and beautiful, will make us sacredly dedicate our lives to the finer things of the mind and of the spirit. The third will make us modest, patient, humble, will cause us to bow our heads in silence before the awful mysteries of life and death, and will lead us to seek diligently with tears for every help, human and divine, that will guide us through the wilderness of the world. No one people has ever at one time been thoroughly schooled in these three great lessons of life. The Hebrews and the Puritans knew the first; and the result was a stability and righteousness that have been the salt of the earth. The Greeks in their prime and the Italians in the Renaissance knew the second; and the result was a literature and an art that have ennobled and glorified mankind forever. The mystics of the Middle Ages and the devouter souls of all times have known the third; and the result has been a feeling after God and unearthly things that has saved men from materialism and flat despair. If along with our American turn for practical affairs and our Anglo-Saxon stability and sobriety of judgment we could put into our national character these three lessons that are a part of a comprehension of the fullness of life—these three, a higher conception of the dignity and the essential greatness of man's life, a finer perception of the beauty and glory and poetry of the world, and a deeper sense of the inscrutable mystery of all things, we should yet have in this country of ours the fullest, completest, and richest life ever lived in the world.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

TO OUR SUBSCRIBERS AND PATRONS.

We desire to express our thanks to those who have responded to our call for remittance on accounts. There are hundreds of our subscribers yet in arrears who could come to our help if they would take time to think. Look at your label and if the date is past please send check for renewal direct to the office so the amount will help to swell our report. Our year closes with October, and we will greatly appreciate your response. Attend to this today, please.

OUR ADVOCATE.

I say our Advocate, because it is ours by a well-nigh unanimous vote of the Conference, and the "Conference Fund" which was almost if not quite $20,000, has been largely invested in the plant and its appliances. The principal reason given for this was, that a plan could thus be devised for increasing the "Superannuate Fund" and in this way have a larger annual dividend to distribute among the old preachers and their widows and orphans. This is certainly a most commendable undertaking. I think Bro. Blair, together with some other leading members of the Conference brought this plan forward at the Mt. Airy Conference and it was adopted. Since that time, additional amounts have been thus invested. Now, as I understand it, this is entirely agreeable to the "Board of Trustees," the custodians of the "Superannuate Fund", provided the principal is well secured and the interest on the loan paid in at each annual conference. I am very sure that Bro. Blair and the other prime movers in the matter propose to increase this sacred fund and at the same time increase the circulation of the Advocate and improve the paper in every way. Now I have said this that I may endorse the effort now being made by the editors to increase the circulation of the paper. The only way in which this plan can be made to work successfully is by the co-operation of the preachers. I do not believe that you can pick from the conference a man better suited for Associate editor and traveling agent than Bro. Sherrill; but it is impossible for him to give the close, personal canvass demanded for so large a territory. The preacher in contact all the year with his people must give some definite time and effort to do this work. Ask J. W. Clegg how he did it—yes, did it twice, as appeared in the Advocate on different charges. Ask J. W. Moore and other ministers how they did it and if the Board of Stewards want to do some real Laymen's Missionary work, let them ask D. B. Coltrane how they managed to put an Advocate into every family in Central Church, Concord. I suppose the answer in each case would be, we gave a definite time and an earnest, close canvass and sent in the subscriptions. My personal experience as a minister has been that when I gave time and effort, I secured subscribers, but when I went on in "any old way" nothing was done. May the young men do better than their fathers.

We in common with all other Conferences have our organ and it is our property—our investment. We have endorsed its management year after year, and I believe if the editors could have the earnest co-operation of the preachers, and will manage this sacred trust wisely and economically, in years to come you may have a considerable, interest-paying capital, that will give a substantial income to the old men and the young men, who in the Providence of God may be disabled, and fall by the way, and leave that dear faithful wife and little ones, in large measure to the care of the church. The young men are coming forward so rapidly to take all church work into their hands, may the good Lord give them wisdom from above and in this matter, I appeal to them. It's hard to do much with old men. I am one myself. They are like the young fellow found to his dismay, that the old girl he married was "sot in her ways".

The Conference soon assembles, but there is no better time than just before Conference to give a day or two to this matter. It is a time of harvest—church members are gathering crops and closing up the year's work on the station or circuit, and they can be brought to see that a religious paper in the family is one of the most important parts of a Christian man's duty. Few things are more needed in this day in our American homes, than a more intelligent Christianity.

J. D. Arnold.

We thank Brother Arnold for this appeal and trust that it may stir up preachers and people to give some special attention to the Advocate between this and the meeting of our Annual Conference. Our people are very much in the habit of straining to meet other church expenses just before Conference and neglecting the Advocate. We sincerely hope that it may not be so this year. While settling other matters please do not forget to renew for the Advocate, and let pastors make it a point to bring a list of new subscribers to Conference.

Brother Arnold, we are sure, did not intend to make a misleading statement, yet those not acquainted with the facts might infer that we have about $20,000. of the Conference Fund invested in the Advocate plant. To be exact, we have to date invested out of our Conference Fund $11,981.06. Of this amount $8,000. went for the purchase of the stock of the old Publishing Company, which was capitalized at $10,800. The balance, $3,981.06, went into our building and equipment. In addition to this we have raised by a popular appeal $3,000 as a supplementary building and equipment fund, making a total investment of $14,981.06. Our annual report will show total assets of over $28,000., of which over $21,000. is included in the Building and equipment. So that the reader will see that while, for three years, no dividend was paid, it was because our earnings were going into these permanent improvements which we trust will stand here for years to be a source of income to our Conference claimants.

Our total indebtedness now is less than $6000. Last year our report showed that we owed over $10,000. We will this year pay six per cent on the amount the Conference has invested out of the sacred fund to which Brother Arnold refers, and hope to continue to do so from year to year without interfering with the gradual retirement of our remaining indebtedness.

Since Brother Arnold has opened the question, however, we must be allowed to state frankly that we have had a very trying and difficult enterprise on our hands in the effort to erect our building, re-equip the whole plant, and at the same time greatly improve our paper. It has placed the manager at times in a delicate situation from the fact that some well-meaning people persist in asking why we have not paid dividends while having to take care of these heavy investments. It seems impossible for them to appreciate the fact that we have been using our profits to augment a fund the larger income from which the claimants can well afford to wait for till the strain is over.

Again, we must state frankly that we cannot expect any large measure of success without the earnest co-operation of every pastor. The pastor holds the key to the situation and if he fails to see to it that the Advocate list is kept up the whole scheme falls down. With but little additional expense we could have had $1,500. to $2,000. more in our treasury at this time if a goodly number of our pastors had not failed to hold the lists they had, to say nothing of securing new subscribers. Nevertheless, the reader will perhaps be surprised to know that the year which is closing will show the largest aggregate business in the history of the Advocate. If all had pushed the circulation of the Advocate as they might, the results of the year's business would have been almost phenomenal. There must be a stir for pushing our circulation. It is not too late to do it this year, and we trust Brother Arnold's call for action will be heard and heeded all along the line.

—We regret to learn that Rev. C. H. Curtis, pastor of Leicester Circuit, has had the misfortune to lose his horse. To a pastor with a large family this is a great hardship. Advocate readers who would like to help Bro. Curtis bear this loss will address him at Leicster, N. C.

A WORD TO THE BOARD OF STEWARDS.

Has it occurred to you that the Methodist preacher on the average charge today is having a hard time financially? Expenses have constantly increased for years, yet salaries on many charges remain about the same. Even where there has been an increase of salary the increase has not been in proportion to the increased expense of living. During the next three weeks let Stewards of the charges in the Western North Carolina Conference see to it that these pastors are not allowed to go up to Conference and report a deficit. The first and impelling motive for raising every dollar of the salary should be the fact that the preacher needs the money and must suffer if it is not paid in full.

REV. DR. J. A. REAGAN DEAD.

A note from Mr. George L. Hackney brings the sad intelligence of the death of Rev. Dr. James A. Reagan, which occurred at his home at Weaverville, on Monday morning at 8:30 o'clock. Dr. Reagan was eighty-six years old, and, notwithstanding his great age, had been quite active to within the last year. He was, for a number of years in his earlier life, a member of the Holston Conference and did faithful work as an itinerant Methodist preacher. Later he took a local relation and gave his time to the practice of medicine continuing to make himself useful and very helpful as a local preacher.

He has always taken great interest in education, and Weaverville College, one of our most useful denominational schools, stands today as a witness to the untiring and unselfish interest he took in this cause. At a ripe old age he goes to his reward without spot or blemish upon his name.

We shall expect soon to be furnished a full and fitting memoir for these columns.

HIGH POINT IN THE LEAD.

For a year we have been hoping that some church or town would set a good example for others to follow in erecting individual cottages at the Children's Home. The work of soliciting has gone on quite successfully under the leadership and untiring work of Rev. J. P. Rodgers, and it has been almost marvelous to see how he has succeeded in securing individual pledges. We doubt if there is another man in North Carolina who could have surpassd him in this work. Nevertheless, it is more and more apparent that we can never build the institution we have undertaken relying alone upon this plan. There must be organization of large churches and communities with the view of concentrating these upon individual buildings, and we rejoice to see High Point taking the lead and setting a good example by agreeing to erect the High Point Cottage. Now there are at least one dozen other places that can just as readily undertake a similar task, including three or four large churches that ought each to erect a cottage.

In this connection we know of nothing which should appeal more strongly to individuals who have means to invest for the common good, than to provide the money for a cottage which would become the most abiding and fitting memorial that could be erected to one's memory. There are, no doubt, many readers, who are perplexed to know just what benefaction they should undertake. To all such we commend the Children's Home.

In many cases there are men and women of good estate who are without children and they very naturally wish to so direct their estate as to make it work for the good of humanity. We suggest that in making their wills our people do not forget that the Children's Home affords one of the very best opportunities for them to so bequeath their earthly possessions as to make them a permanent blessing to humanity.

Let the good work go on and let other communities follow the excellent example set by the Methodists of High Point.

—Mr. C. W. Hunt, of Charlotte, who for several years has given excellent reports of our Annual Conference for several daily papers, also reporting the South Carolina Conference, announces that he will not be able to do this work the present year. He has gone right extensively into the chicken business and he says that he has found that a man that has chickens can not run out and stay a week at a time.

NOTE AND COMMENT.

At the recent session of the Tenessee Conference there were seventeen transfers to other conferences. Nine were received by transfer from other conferences, and seven were admitted on trial. This shows a net loss in their clerical membership and the working force is still more reduced because some heretofore on the effective list have retired. We note also that twenty undergraduates were continued in the class of the first year because they failed to pass an approved examination. This last is a discouraging feature in too many conferences. We fear that there is a tendency to inexcusable negligence about the course of studies and we need some lively touching up on this subject. Conferences ought not to be tolerant of weak excuses on the part of undergraduates.

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The visit of Miss Lillian Phelps to a number of North Carolina communities at this time will quicken the interest of our people in the cause of temperance at a time when such quickening is sorely needed. Too many of our good people are disposed to rest from their labors simply because we now have a statute which prohibits the manufacture and sale of intoxicating liquors, forgetting that this statute is imperiled by a failure to see that it is enforced. Miss Phelps is a well-known W. C. T. U. lecturer, of international fame. She addressed a great audience at West Market Street church last Sunday and made a profound impression.

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Bishop John W. Hamilton, who held the upper Iowa Conference of the Methodist Episcopal church, says that the report that fifty-seven preachers of that body resigned on account of small salaries, is a piece of fiction, without the slightest warrant of truth to sustain it. The fact is, a good class of young men were admitted and the itinerant ranks were rather overcrowded. Is it not strange how such misinformation gets afloat in the news currents? In the Spanish-American War, Mole St. Nicholas became famous as the starting place for thrilling rumors which were wholly untrue. But in this day of peace the place of their origin seems more difficult to locate. We believe that, as a rule, the secular papers seek to publish the facts about current events. Generally, it is their eager haste to give the news first that gets them into trouble. It is a time when the wise man is not in a hurry to credit all that he sees in the daily press.—New Orleans Christian Advocate.

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There has been unusual mortality during the last few weeks in the ranks of the more distinguished men of the country. Last week we announced the death of United States Senator Dolliver, of Iowa. This week we have to announce the death of ex-Senator David Bennett Hill, of New York, which occurred at his home near Albany, in that State, on Thursday, October 20th. Mr. Hill was a former governor of New York and was in the United States Senate from 1891 to 1897. He was one of the men who impressed himself, not only upon his own State but upon the whole nation as a man capacitated for leadership. Yet his public life was subjected to much criticism and his political star went down behind a cloud.

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Dr. Woodrow Wilson, for eight years president of Princeton University, and recently nominated for Governor of New Jersey by the Democrats, has tendered his resignation as president of the University. John A. Stuart, of New York, the senior trustee of the institution, has been chosen president, pro tem, to fill the vacancy till a regular successor is chosen. Dr. Wilson is a man of remarkable force of character and ability and his election seems likely. He seems to have a natural inclination to politics and in case he is elected governor of New Jersy, he will be likely to become prominent as the prospective candidate for president on the Democratic ticket in 1912. North Carolinians follow Mr. Wilson's career with more than ordinary interest because he was, for a number of years, a resident of this state.

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At the Conference of Young Men's Christian Association Workers held in Washington City last week contributions of a million dollars were announced for world-wide expansion of the Association. Of the whole amount John D. Rockefeller pledged $540,000. Many laymen interested in the movement made contributions, among them Mr. John Wannamaker, who offered to erect another building in China in addition to five association buildings already given by him. This may be credited largely to the quickened interest caused by the Laymen's Missionary Movement.

NOTES AND PERSONALS.

—The Salem Methodist church is being repainted.

—Rev. S. T. Barber, the pastor, held an interesting meeting at Whitsett last week.

—Rev. T. L. Lallance, for two years pastor of Haywood Street Church, Asheville, has been transferred to New Mexico on account of his health.

—Rev. R. L. Fruit, pastor of Coleridge circuit, was in the city on Friday of last week and made a pleasant visit to the Advocate office. He reports the work in encouraging shape.

—Rev. N. M. Watson, formerly of the North Carolina Conference, but now of the Holston, has been visiting in North Carolina and preached in Burlington on Sunday, October 16th.

—Rev. E. C. Glenn has been holding revival services for Rev. W. M. Biles, pastor of Burkhead Institutional church, Winston-Salem. Prof. Fisher led the singing. We trust Brother Biles will give us a full report of the meeting.

—On October 17th, 1910, Mr. Wiliam W. Worsham of Caswell County, and Miss Ruth Allen of Reidsville, were united in marriage at the home of the bride's parents, Maj. and Mrs. W. S. Allen, in Reidsville, N. C., Rev. Lee T. Mann, officiating.

—We learn with deep regret of the death of Mr. Frank Armfield, formerly of Mount Airy, which occurred at his home in Fayetteville on Sunday, October 16th. Mr. Armfield had been married three times, his first wife being a Miss Mitchell, of Mt. Airy.

—Rev. W. L. Dawson preached an excellent sermon at his regular appointment here Sunday evening. He is fast pushing to completion plans for a new brick church at this place. It has been proposed that the school board purchase the church and convert it into a dormitory for the high school. —Jamestown Cor. Greensboro Patriot.

—The itinerant wheel in its turn in the Pacific Conference this year places Rev. C. P. Moore on the Colousa District, and his post office address is now 1600 F. Street, Sacramento, Cal. In a private note Brother Moore says: We had a delightful Conference and Bishop Waterhouse endeared himself to our people very much.

—Rev. J. F. Totten, of the Pacific Conference, was changed at their recent session from Wheatland to Tuolumne, Cal. He says they have a nice church in a town of about 1500 and that he is the only resident pastor. The altitude is 2,500 feet above sea level. The town is situated twenty-five miles from Yosemite National Park.

—A correspondent of the Greensboro Patriot, writing from Stokesdale, says: Rev. L. T. Hendren will begin a series of meetings at Mt. Zion M. E. church the fifth Sunday of this month. This will close Mr. Hendren's work for this conference year and he will go to the annual conference in Winston-Salem with a fine report for the year's work.

—Great sympathy is felt for Rev. H. L. Powell, of the Methodist Protestant church, on account of the death of his wife which occurred at their home in Davidson county last week. Brother Powell is left with five small children, the youngest an infant of only a few days. He is pastor of the Winston circuit, most of the churches being in Davidson county.

—The Woman's Home Missionary Society of the Statesville district met in the Methodist church Friday night and the meeting closed Sunday night. The attendance was good, there being many visitors present, and the session was one of special interest and profit. Mrs. T. F. Marr, of Winston-Salem, was present and the Methodist congregation enjoyed an interesting address from her Sunday night.—Lenoir Topic.

—Married at the home of the bride, near Bryson City, N. C., October 10th, at 5 p. m., Rev. J. C. Womack, of Thermal City, N. C., and miss Minnie DeHart, of Swain, Swain County, N. C., Rev. A. S. Raper, pastor of the bride, officiating. The bride belongs to one of Swain County's best families and is an accomplished young lady. The groom is a promising young minister of the Western North Carolina Conference and pastor of Thermal City Circuit.

—Rev. C. W. Byrd, D. D., who was transferred to the Western North Carolina Conference from the Tennessee Conference last week, will receive a warm welcome, not only in the congregation of Central Church, Asheville, to which he has been assigned, but by a host of old friends in the Conference who learned to love him in other days. Dr. Byrd began his work in the old North Carolina Conference with his pastorate at Morehead City, serving afterwards at Salisbury, and Fayetteville, and then transferring to the Western North Carolina Conference, he was stationed twice at Central church, Asheville and served as presiding elder on the Asheville and Shelby Districts. The Advocate gives Dr. Byrd the glad hand and wishes for him a long and happy stay among his native Tar Heels.

—The death of Miss Sallie Brent, which occurred in this city Oct. 18th, deserves a fuller notice than we were able to give in our last issue. Miss Brent was the daughter of John Newton and Nancy Settle Brent, of Rockingham county, and was the last surviving member of a family of eleven children. Three of her brothers, Jas. H., John Newton and Oscar were Methodist ministers and were all members of the North Carolina Conference, the last one, Rev. Oscar J. Brent, passing away while pastor of the church in Wadesboro, in 1883. She was educated at Greensboro Female College and after her graduation taught in the city schools for more than twenty years. She has been a devout member of West Market Street church since girlhood, being one of the oldest female members of the congregation. She was a charter member of the F. M. Society and for years was one of the most active workers in that body. Until the past year she was a regular attendant at all church services, and for a number of years taught a Sunday school class. In fact, her entire life was one of service and devotion to others, often bringing rays of sunshine into the lives and homes to dispel the gloom. No woman in Greensboro had more friends than Miss Brent, and hundreds feel in her death a personal loss. The only surviving relatives are three nieces —Mrs. G. W. Whitsett, of this city; Mrs. John L. Little, of Morven, and Miss Jennie Brent, of Wadesboro, also some cousins in the State of Texas.

CONFERENCE NOTICES.

MISSIONARIES, ATTENTION.

To the Missionaries of Western North Carolina Conference: I am very anxious to settle with you in full before Conference. Please send in all reports at once. J. E. Gay, Tr. of Board.
Franklin, N. C.

NOTICE TO PRESIDING ELDERS.

By request of Rev. T. F. Marr we announce that Bishop Hendrix requests the presiding elders to meet him at the Zinzendorf Hotel in Winston-Salem on Tuesday, November 15th, at 3 p. m.

NOTICE.

Bishop Eugene R. Hendrix will dedicate the Methodist church in Davidson, N. C., Sunday, November 13th. All former pastors are cordially invited to be present. R. E. Atkinson.

THE CONFERENCE BROTHERHOOD.

A call is hereby made for an assessment on account of the death of Dr. H. F. Chreitzberg, and all members of the Brotherhood are urged to send the same at once to the undersigned at Salisbury, N. C. Accompanying the first prompt paymnt, last week, from a brother living without the bounds of our Conference, are these words: "Our Brotherhood should grow and become his (Dr. Chreitzberg's) memorial." Brethren please respond without delay. S. B. Turrentine.
Oct. 24, 1910.

LOOK AFTER THE ADVOCATE.

Be sure to read the article concerning the Advocate by Rev. J. D. Arnold on the second page. Let every pastor be sure to bring a list of new subscribers to Conference. Many who are not taking the paper will be willing to include the Advocate subscription in their settlement if pastors and stewards will only be thoughtful and call their attention to it. If they can not pay for a full year take them for six months at 75 cents.

WILLIAM LANDER WEBER, M. A., LL. D.

An Appreciation by his Brother, John Langdon Weber.

William Lander Weber was the youngest child of Rev. Samuel A. Weber, D. D., of the South Carolina Conference, and Sarah Alston Langdon, his wife, and daughter of Rev. William J. Langdon, of the North Carolina Conference. He was born at Lenoir, N. C., on April 14th, 1866, while his father was teaching at Davenport Female College. He was an unusually bright boy and easily led his classes in some of the best high schools of South Carolina. When he entered Wofford College in the Fall of 1883, it was said that he was one if the best prepared freshmen ever received into the college up to that time. He had taken the full course of the high school of Charleston, S. C., and had also taken some work at the College of Charleston. After graduation in 1886 he was called to the principalship of the Academy at Daneyville, Tenn. His two years' work there remains until this day. From there he went to Bingham's School, North Carolina, and taught there for a year. He then entered Johns Hopkins University for post graduate work. He was chosen a member of the original faculty of Millsaps College, Jackson, Miss., and remained there until called to the Bishop George F. Pierce Professorship of English in Emory College, Oxford, Ga. While at Oxford he compiled a small volume on the Poetry of the South, that is published by MacMillan and has been received with much favor. Upon the removal of Centenary College from Jackson, La., to Shreveport, he was elected the president of the new regime. Under the immense strain of this new work his health failed and he had to give up his position, hoping that a few months of rest would restore him to his accustomed vigor. While seeking his health he was called to the Presidency of Mansfield Female College, Mansfield, La. He was never able to throw himself fully into that work, as his disease had advanced further than he was aware. After a long time of suffering and a heroic fight for life he sank into rest at the Shumpert Memorial Hospital, Shreveport, La., on October 1st, 1910.

William Lander Weber was no ordinary man. He is one of the few who can go hence without a stain upon his life. From boyhood he was singularly pure and clean both in thought and in act. In manner he was retiring and modest. In his relations with others he was courteous, gentle and kind. I never knew one who lived closer to the letter and spirit of the 13th chapter of 1st Corinthians than he did. I have no recollection of ever hearing a disparaging remark about another fall from his lips. He was generous in his estimates of others and rejoiced in the success of others. He was as free from selfishness and unholy ambition as any man that ever lived. He was charitable and was ever more than willing to give the benefit of the doubt where he could not understand. He refused to allow suspicion to have a place in his mind. There never was a more loyal friend. Friendship meant much to him and that much was eternal. He delighted in appreciation, but was modest in making public the many expressions of appreciation that came to him. Since his departure I found in his desk at Mansfield many letters and notes from celebrities that had they been made public would have turned much public attention to him. For that he had no relish. He loved the quiet life of a scholar and thought that no life was to be compared to the life of a teacher.

My brother never showed to better advantage than in his home life. On August 27th, 1892, he was married to Miss Bessie, the youngest daughter of Bishop A. W. Wilson. As the result of that marriage four children, the only grand children of Bishop Wilson, were born. One, a bright baby boy, sleeps under the great oaks of Oxford, Ga., and the other three with their mother survive their father. He was affectionate in his treatment of his family and made his life count as a shaping factor in the lives of his children. He was never stern or blustering and yet he was positive and firm.

He was a natural scholar. He inherited the love of books and the quest of scholarship was a supreme delight to him. He was greatest in his class room. He was essentially a teacher and one of the rarest gifts. He excelled in his work as an interpreter of literature. He took pleasure in the analysis and in the synthesis of the language, but in the discovery of the spirit, in the finding of the real message of the story or the poem there was the keenest delight for him. The structure of the work was important; but the lip was beyond that and he wanted to discover that life and truly interpret it to his class. In his efforts at this work he had great success. This summer while I was preaching at a camp meeting near his first school I met a woman who talked to me with keenest delight of his teaching her how to read Tennyson with understanding. He made literature real and more than that he made the messages of the great master minds of force in shaping lives here in our common every-day world. He had the greatest affection, almost bordering on reverence, for Dr. Jos. H. Carlisle. In many ways he made that great man his model. I found hanging over his desk in Mansfield a large framed photograph of Dr. Carlisle and the last book he read was the volume of Dr. Carlisle's Addresses. The great master and his brilliant pupil now see life from the same standpoint and rejoice together in a fuller understanding of many of the problems that attracted them here on the earth.

In his religious life he was reserved and undemonstrative but he was a great believer and a growing christian. His faith was unclouded and his love for God and for man was unselfish. He loved the Methodist church and was interested in all of her advanced movements. He threw himself into the fullest sympathy with the Laymen's Movement and was appointed leader for the Louisiana Conference. Much to his surprise he was elected a lay delegate from the Louisiana Conference to the late General Conference and was at Asheville during most of the session. Even then we who know him and loved him saw that the hand of death was upon him. Though often suffering the intensest pain, he met all of his engagements and took active part in the workings of the Conference. He made frequent addresses at the Preachers' Institutes and Conferences and often occupied the pulpits of his Conference as a lay preacher. Bishop Ward, in presenting him to the Louisiana Conference, said: "Brethren, he is a layman; but he can out preach most of the preachers." He had among his intimates some preacher friends in Georgia, Mississippi and Louisiana that stood high on friendship's roll. His messages were not the confusing and bewildering sounds of useless criticism; but to him Christ was a real living person and he sought to interpret Him to his hearers.

He leaves a father, whom he loved with a rare devotion, a brother and a sister. As a family we were closely bound together. His leaving us is a bereavement indeed. We have no regret as to his life. His going on but makes us left behind more determined to see him and his sainted mother on that other shore. He is there with her, for Heaven is where God is and we have the assurance that the pure in heart shall see God—such were they both.

PROGRESSIVE SANCTIFICATION

Rev. James Mudge, D. D.

Methodist has a marvelous inheritance which it cannot prize too highly. But to make the most of it requires wisdom. It is not wise to ignore the fact that in the course of one hundred and fifty years many things have changed. The frank recognition of this implies no touch of disloyalty to the founders. We should no more be expected to remain stationary in all the details of doctrine than in those of polity. We cannot afford so to do. Modifications in the one as well as in the other are imperatively demanded from time to time by the altered conditions that confront us. Yet, of course, such adaptations should be so managed as to retain all advantages while dropping all encumbrances.

This process, we fully believe, is called for in the case of the doctrine of Christian Perfection which, from the beginning, has stood so close to the centre of Methodism's peculiar message and largest effectiveness. It has not, practically, the place now it once had. And the reason is obvious. There has been a lack of adjustment. The old presentation has failed, now for some time, to commend itself at the bar of clear thought, and the opposition of intelligence, joined to the opposition of carnality, leaves it very little chance to make headway. Furthermore, certain evils, not unknown in early days, have developed so offensively as to offer serious obstacles, creating in many minds a disgust at the terms most commonly employed. Evidently, then, what is needed for the best interests of the church is a new statement of this precious truth, such an one as will free it both from intellectual objections and from practical obstructions. Only thus can it take once more the place from which it has fallen, and do the good for which it is designed.

A very little alteration will accomplish this. Two things, and only two, must be made prominent in the teaching that shall meet the need. The essentials are these: (1) Perfect loyalty to Christ; a consecration brought sharply up to the furthest, latest limit of light or knowledge, involving in most cases a very distinct second work of grace, a marked epoch in experience from which an exceedingly blessed new departure is taken; (2) unceasing devotion to the progressive realization of a complete mastery of all that is involved in ideal character and faultless, Christ-like living. These two things are enough. Less would not do; more are not necessary. A single aim, whole-hearted in its mighty purpose to do all God's will and nothing else, combined with an intense longing to know ever more and more what that aim in its widest inclusiveness, its fullest development, its entire articulations and implications, may comprise, cannot fail to result in a magnificent life. It means loving and serving God with all our present powers, together with a persistent effort to increase those powers, to know more and so be able to do more for Him.

A statement on the above lines does not lend itself to fanaticism, or censoriousness, or misapprehension. It does not lead one into metaphysical bogs unfathomable, or raise points of doubtful philosophy and recondite, obsolete theology. It steers clear of distracting, belligerent dogmatics and uncharitable, unprofitable controversy. It affords no standing ground for partisanship, cliquism, or schismatical proclivities. It is unassailable, unmistakable, strategic, clear, conclusive. It is sufficiently Wesleyan to secure all the benefits which the church has found in the ordinary holiness movement. It is sufficiently catholic to unite under its banner all genuine believers in Jesus, all deeply earnest souls who are hungering for the closest possible walk with God. It leaves in the background certain incomprehensible speculative quiddities in no way important or productive of the best results, but which have, on the contrary, led to much evil. It gives free scope for a thoroughly reasonable, simple, Scriptural propaganda such as we have not had for a lond while, and can not have under the more usual teachings, but which the church tremendously needs. It lays the emphasis on a right will and a constant growth. It makes the Christian life one from beginning to end, as the Bible does, one in kind but subject to ever-increasing degrees of knowledge, which, when followed by corresponding consecration, open the way for ever-increasing degrees of purification or empowerment. It makes the whole mind and image of the Master the specific goal toward which we constantly press and to which we steadily approximate. It embodies a wholesome holiness, a sensible sanctification, a practical Christian perfection, something which can be preached in our churches without embarrassment or embitterment, without fear or friction, and something approved by the most critical philosophic thought. It is a continuous rather than a consummated sanctification, not an absolute finality at any point, but exerting an immense stimulation at all points. If adopted it will inaugurate a higher type of religion among us, and will contribute vastly to the spiritual prosperity of the church, bringing back much of the old-time power.

Is there any good reason why this proposed modification should not be adopted, why this old doctrine in somewhat altered dress should not take a new start in these days, and marvelously bless the people? The present writer can see none. The limitations of this article do not permit him further enlargment. He will welcome correspondence on the subject, and if there be sufficient response will gladly print a more extended exposition, for which his fifty years of experience and study in these things should give him some special qualifications. He is an intense lover of holiness in all senses of the word, and of the Methodist Episcopal Church in all its departments of activity.

Malden, Mass.

I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—Ruskin.

Our Children's Home Department

Edited by Supt. H. A. Hayes

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Children are God's apostles, day by day sent forth to preach of love, and hope, and peace.

—Lowell.

WHEN THE FROST IS ON THE PUMPKIN.

When the frost is on the pumpkin and the fodder's in the shock,
And you hear the kyouch and gobble of the struttin' turkey-cock,
And the clackin' of the guineys, and the cluckin' of the hens,
And the rooster's hallylooyer as he tiptoes on the fence;
O, it's then's the time a feller is a-feelin' at his best,
With the risin' sun to greet him from a night of peaceful rest,
As he leaves the house, bare-headed, and goes out to feed the stock,
When the frost is on the pumpkin, and the fodder's in the shock.

They's something kindo' harty-like about the atmusfere
When the heat of summer's over and the coolin' fall is here—
Of course we miss the flowers, and the blossoms on the trees,
And the mumble of the hummin' birds and buzzin' of the bees;
But the air's so appetizin'; and the landscape through the haze
Of a crisp and sunny morning of the airly autumn days
Is a pictur' that no painter has the colorin' to mock—
When the frost is on the pumpkin and the fodder's in the shock.

The husky, rusty russel of the tossels of the corn,
And the raspin' of the tangled leaves, as golden as the morn;
The stubble in the furries—kindo' lonesome-like, but still
A-preaching sermuns to us of the barns they growed to fill;
The strawstack in the medder, and the reaper in the shed;
The horses in theyr stalls below—the clover overhead—
O, it sets my hart a-clickin' like the tickin' of a clock,
When the frost is on the pumpkin and fodder's in the shock.

Then your apples all is gathered, and the ones a feller keeps
Is poured around the celler-floor in red and yellow heaps;
And your cider-making's over, and your wimmern-folks is through
With their mince and apple-butter, and theyr souse and sausage, too!
I don't know how to tell it—but if sech a thing could be
As the angels wantin' boardin', and they'd call round on me,
I'd want to 'commodate 'em all the whole-indurin' flock—
When the frost is on the pumpkin and the fodder's in the shock!

—James Whitcomb Riley.

HARVEST HOME.

This paper reaches our readers in the midst of the Harvest Home Week. We are sure that as our friends gather the bountiful crops with which the Lord has blessed them they will not forget the little children with no father's hand to provide for them. God has been good to you and yours. He means for you to share your blessings. Just a part of the overflow of good things in your life will bring comfort and cheer to our little ones.

Send us just any kind of farm products.

Work Day.

Friday October 28th is Work Day—the day our Methodist people are to work for our Children's Home. There are over ninety thousand Methodists in our Conference. Suppose—now, just suppose—if even one tenth of them were to respond to our most reasonable request and devote one day's earnings to our Children's Home, what a glorious work we could do for the hundreds of little children who are today making vain appeals to us for help. Dear friend, will you not be one to have a part in this good work?

A HIGH POINT BUILDING.

High Point steps to the front in pledging the money necessary to erect a building—"The High Point Building"—for our Children's Home.

On Monday evening, October 17th, Dr. Marr, representing the Board of Trustees, Rev. J. P. Rodgers, the financial agent, and H. A. Hayes, Superintendent, met with the pastors and the official boards of Washington Street and South Main Street churches and the proposition to erect a high school building was thoroughly discussed. Much enthusiasm was manifested and it was unanimously resolved that the enterprise should be pushed to rapid completion.

This is a notable action, and it is a noble example that will doubtless prove an inspiration to other cities.

HIGH POINT.

We have always had a great admiration for the beautiful and enterprising little city known as High Point. Now that admiration has developed into real affection. How could it be else? We spent several days among those good people. We enjoyed their gracious and overflowing hospitality, extended to us and our children. We attended their fine Sunday school, seeing and feeling the evidences of efficiency and enthusiasm. We had the pleasure of speaking twice—at Washington Street in the morning and at South Main in the evening—to large and appreciative audiences. In every way we were made to feel that we were among loyal and enthusiastic friends of our Children's Home.

Elkin, North Carolina, Oct. 4, 1910.

Mr. H. A. Hayes, Winston-Salem, N. C.

Dear Sir:—I enclose check for $200.00 in payment for the support of two children. One hundred is given by Mrs. Roth and the other hundred by myself. I mention this, so that the proper credits may be given.

The visit to your home is certainly a pleasant memory; if only more would avail themselves of this pleasure. The bright and happy faces of these children appeal so strongly to our better natures that one cannot help being generous to the last penny, almost, and then too, the serious question of funds to care for these children would be answered.

Mrs. Roth was especially well pleased and I suspect you will hear from her soon.

With best wishes, I am,

Yours truly,

G. T. Roth.

LOYAL FRIENDS.

Many of the Sunday school superintendents are loyal and loving in their attitude towards the Children's Home. They prepare for the fifth Sunday in advance. They make the announcements on previous Sundays. They urge their members to come on the fifth Sunday prepared to make a liberal contribution

These superintendents are a source of joy to us—and they testify that their efforts for the children bring rich compensation and happiness to themselves

A GOLDEN SENTENCE.

In a recent communication from a Methodist preacher the following sentence brings us joy: "Mrs. C— and myself think and talk often about you and our children."

REPORT OF H. A. HAYES, SUPT., FOR WEEK ENDING WEDNESDAY, OCTOBER 19th.

Sunday School Collections.

Naomi Sunday School, Randleman, $3.93; Asheboro Sunday School, $2.04; Weaverville Sunday School, $2.25; Central Sunday School, Asheville, $1.00; Mt. Bethel Sunday School, Iredell Circuit, Statesville, $3.70; Total, $12.92.

Cash.

Mrs. J. S. Trowbridge, Brevard, $10.00; Ladies Aid Society, Asheboro, $2.65; Mrs. G. T. Roth, Elkin, $100.00; Rev. E. M. Avett, Jackson Hill Circuit, $5.00; South Main Street Church, High Point, $10.00; Washington Street Church, High Point, $28.75; Ladies' Missionary Society, Gastonia, $13.50; Central Church, Monroe, $3.25; Mrs. Chas. A. Reece, Ramseur, $2.50; Centenary Church, Lexington, $3.00; Kernersville Circuit, $8.15; Mr. G. T. Roth, Elkin, $100.00; Total, $286.80.

Supplies Received.

Mr. G. F. Ivey, Hickory, 1 bolt of domestic; Mr. Walter Brem, Charlotte, 2 dozen suits of underwear; Mrs. George Norfleet, Winston-Salem, clothing; Mrs. Sam Smith, Winston-Salem, clothing and magazines; Mr. A. F. Moses, Winston-Salem, 2 quilts; W. H. H. Society, Hickory, outfit of clothing for one girl; James Brothers Mills, Mount Pleasant, 4 dozen pairs hose.

REPORT OF J. P. RODGERS, AGENT FOR WEEK ENDING OCT. 15th, 1910.

Subscribed.

Asheville: Mrs. C. G. Aston, $500.00; E. W. Whitesides, $13.50; E. C. Chambers, $25.00; Miss Nannie Felmet, $5.00. Reidsville, R. F. D. 3: Mr. and Mrs. S. E. Alcorn, $2.00; J. T. Williams, $1.00; Alexander Williams, $1.00; Wm. Williams, $1.00; Jno. M. Burton, $1.00; J. J. Ratliff, $10.00; W. F. Burton, $1.00; W. G. Page, $1.00; Wm. Duncan, $.25; George Summers, $.25; Mrs. S. C. Barber, $5.00; Miss Annie Mosley, $2.00; Mrs. Mary Jeffers, $2.00; Miss Nannie Moore, $.50; J. R. Moore, $5.00; S. W. Moir, $3.00; B. C. Smith, $5.00; A. D. Strader, $1.50; Cash, $2.35; Jno. T. Anderson, $10.00. Reidsville, R. F. D. 4: A. H. Dallas, $1.00; A. L. Dallas, $1.00; J. I. Anderson, $1.00; Miss Mattie Thomas, $1.00; C. W. Mobley, $2.00. Ruffin, R. F. D. 3: Mrs. Lula Foster, $5.00; Mrs. Lucy Moore, $.50; J. R. Wall, $5.00; J. C. Estes, $2.00; J. C. Faucette, $10.00; J. E. Ellington, $1.00; Mrs. Nannie Atkins, $2.00. Leaksville: J. J. Thomas, $10.00; Total, $639.85.

Cash.

Mrs. C. G. Aston, $500.00; E. W. Whiteside, $13.50; Jno. T. Anderson, $5.00; J. J. Thomas, $5.00; Miss Nannie Atkins, $2.00; J. E. Ellington, $1.00; Mrs. Lucy Moore, $.50; Cash, $2.35; S. W. Moir, $3.00; J. R. Moore, $5.00; Miss Nannie Moore, $.50; Mrs. Mary E. Jeffers, $2.00; Mrs. S. C. Barber, $5.00; Miss Annie Mosley, $2.00; George Summers, $.25; Wm. Duncan, $.25; C. W. Mobley, $2.00; J. J. Ratliffe, $10.00; Jno. M. Burton, $1.00; Wm. Williams, $1.00; Alex. Williams, $1.00; J. T. Williams, $1.00; Mr. and Mrs. S. E. Alcorn, $2.00; W. G. Page, $1.00; A. H. Dallas, $1.00; A. L. Dallas, $1.00; J. I. Anderson, $1.00; Total, $568.35.

Paid on Former Subscriptions.

Asheville: Dr. G. D. Gardner, $5.00; J. M. Hearne, $7.50; Paul J. Johnson, $10.00; T. C. McCoy, $25.00; Ottis Green, $25.00; S. P. Burton, $12.50; E. L. Brown, Jr., $12.50; S. J. Sams, $1.00; A. H. Mills, $1.00; Arthur Beachboard, $5.00; J. P. Morgan, $1.00; H. L. Morgan, $4.00; E. W. Whiteside, $6.25. Waynesville: Rev. and Mrs. J. H. Barnhardt, $5.00; Alden Howell, $10.00; Maj. W. W. Stringfield, $5.00; J. C. Cowen, Rutherfordton, $5.00; W. S. Snipes, Winston-Salem, $6.25; Rev. C. S. Kirkpatrick, Brevard, $10.00; Miss Pattie Newlin, High Point, $6.25; McClamrock Mantel & Tile Co., Greensboro, $15.00; C. P. Boren, Pomona, $15.00; A. F. Torrence, Cornelius, $2.00; H. M. Jones, Charlotte, $2.50; J. T. Hilton, Thomasville, $1.00; Mrs. Ada B. Link, Salisbury, $2.00; Miss Emma Siler, Franklin, $10.00; Sam T. Binkley, Mocksville, $1.00; Rev. G. H. Christenberry, Biltmore, $8.00; G. H. Meyers, Winston-Salem, $1.00; R. B. Babington, Gastonia, $6.25; J. H. Johnson, Greensboro, R. F. D. 3, $5.00; Dr. Stanton, High Point, $12.50; Total, $244.50.

GOLD DUST.

Praise the Lord for the pleasant people He has let loose in this word.—Anon.

* * * *

To have the heart filled with the light of Christ's love to us is the only way to have the whole being full of light.—Kind Words.

* * * *

I believe that love reigns and that love will prevail. I believe that he says to me every morning, "Begin again thy journey and thy life; thy sins, which are many, are not only forgiven thee, but they shall be made, by the wisdom of God, the basis on which he will build blessings."—Thos. Erskine.

* * * *

"For him who aspires, and for him who loves his fellow-beings, life may lead through the thorns, but it never stops in the desert."

* * * *

For my part, I do not think we have any right to think of a heaven for others, much less of a heaven for ourselves in the world to come, until we are wholly determined to make this world a heaven for our fellow-men, and are hoping, believing, loving, and working for that, and for its realization not in a thousand or a million years, but in a nearer future.—Stopford A. Brooke.

* * * *

To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in life.—Madame de Stael.

* * * *

There are two things which we need never economize, love and thought; since the generous use of each but increases its fountain.—Margaret Fuller.

From the Field

Correspondence, Reports, Etc.

High Point.

A special from High Point dated Oct. 20, says: At a recent meeting of the official boards of the two Methodist churches in the city it was decided to erect a building at the Children's Home at Winston-Salem at a cost of not less than $5,000, same to be known as High Point cottage. A large portion of the money has been subscribed and it is understood that the members of the two churches here are contributing very liberally, as well as a number of public-spirited citizens who are members of other churches.

The proposed building will be located at the entrance of the grounds and will contain the superintendent's office and reception hall and accommodate about 25 children. Dr. T. F. Marr, Mr. Rogers and Superintendent Hayes, who are all connected with the home, have been in this city for the past few days working in the interest of the institution. Last Sunday the singing class from the home visited this place and gave a concert at the Washington Street Methodist church. High Point Methodists are deeply interested in the future of the home for orphans, which has been evidenced by the step that has just been taken.

Rev. T. J. Rogers.

At the fourth quarterly conference for Rutherfordton charge, held at Gilkey, N. C., October 17th, 1910, the following paper was unanimously adopted.

"Whereas, by the the law of the church this year closes the quadrennium of the pastorate of Rev. T. J. Rogers on this charge, and whereas the past four years, have been years of growth and development of the church as led by him and whereas we desire to express our appreciation of his services, therefore, Resolved, that we have found Bro. Rogers an earnest, consecrated Christian gentleman, true to all the interests of the church, out of the pulpit as well as in it.

Resolved, that we commend him to the charge that shall be blessed with his ministration for the ensuing year, and that our prayers and good wishes shall follow him and his family wherever he may go.

Resolved, that a copy of these resolutions be spread on the Quarterly Conference Records, and be furnished the Rutherford Sun, The Forest City Herald and the North Carolina Christian Advocate for publication.

By order of the Quarterly Conference.

O. T. Waldrop,
Recording Steward.

Mocksville.

We closed a ten days' meeting on the 17th. Rev. T. A. Boone preached at the afternoon meetings, and the pastor at the night services.

Results—large congregations all the time, Christians edified and revived, five additions on profession of faith in Christ, and some others asked the prayers of the church.

B. Margeson.

To the Preachers.

On November 7th, I shall close the table I am preparing on the spiritual state of the church; and if you wish the status on your charge to have influence upon the general results of this investigation your completed question sheet must reach me by that date. Please give this immediate attention.

Lee T. Mann.

Cherryville Notes.

Dear Advocate:—"To err is human," and to make mistakes is characteristic of men. Few write or speak without mistakes. It is in order for those who make none to throw the stones. Usually mistakes should be corrected; sometimes not. They are often so near the truth that correction is unnecessary. To instance, when Rev. Jesse Lee was preaching on one occasion, he attempted to quote the passage, "All liars have their portion in the lake that burneth with fire and brimstone," and by mistake he said "all lawyers." When asked by one of the two lawyers between whom he was riding, if he corrected that, he said, "O, no, that was so near true I did not think it needed correction."

In my "Cherryville Notes," published in the Advocate several weeks since, several mistakes occurred, made by the writer and printer. First, I wrote, "This year there is a great abundance of everything, except money," and the printer put it "great advancement." While this is a mistake, it is nevertheless true. There is surely very marked advancement in the price or cost of everything that enters into our living. Second, in writing of the churches in Cherryville, I mentioned only three—the Methodist, Baptist and Lutheran. The Presbyterians have a church here, but a small congregation, and for sometime they have had no pastor, and rarely any preaching. Now they have a pastor and stated services. Rev. W. J. Sechrest has recently been assigned to this field and lives here and now they have bimonthly preaching. The "Church of God" or Holiness People have a church building and congregation, but I am not sure that they have a settled pastor now.

Third. In writing of help in my meetings here, I said, "Rev. J. Frank Harrelson preached for me several times at St. Paul and Cherryville," but the printer put it plain "J. Frank Harrelson," leaving off the prefix, which rightly preccedes the name of every accredited minister whether he especially desires it or not. I am sure Bro. Harrelson, if he ever noticed the omission, thinks or cares nothing about it. Still every one likes to have all that is coming to him. It looks or sounds better to all of us to see or hear things said rightly than it does to see or hear them imperfectly or partly said.

At the time of writing the former notes, the condition of the manufacturing and business interests of this community looked a little gloomy and we were somewhat pessimistic. But now the conditions have so changed that the prospects are brighter, and we are now quite optimistic. The fall season has been a delightful one, everything favorable to the harvesting of the abundant crops of corn and cotton. Cotton is coming into market pretty freely, and selling readily at good prices, the six cotton mills have resumed operations, the men employed have gone to work, our graded school has opened hopefully, business generally is reviving, and the future looks much brighter and more promising.

The five churches on the circuit are all doing good work. The congregations at all of them are better and a larger part of the membership is displaying commendable zeal for the cause. The church at St. Paul has just been recovered and otherwise repaired. A bellfry and steeple have been added and a new bell will soon be installed to call the people to preaching and Sunday school, and to give notice on funeral occasions. There is now a Sunday school at each church, they are all better attended and doing better work than formerly. This is especially true of the school in Cherryville.

The North Carolina Christian Advocate, the organ of our Conference, has not for some time, had the widest circulation within the bounds of this circuit. For some reasons there has been some indifference, if not to say antipathy, toward it with some people. But this is giving way and the circulation is increasing. I am presenting the claims of the paper, and making special canvass for it, and hope by the 1st of November to see it going into the larger part of the Methodist families of the charge.

James Wilson.

In Behalf of Mt. Airy District.

Dear Advocate:—Without undertaking to "write up" the Mount Airy district, I wish, in this communication to lay particular emphasis on two things.

The first is the need of the opportunity of a Methodist School of middle grade at Jefferson. This writer was appointed on a special committee, raised by the Board of Missions, at, or after the last Annual Conference, to consider the needs of our rural and mountain work, and to recommend what the committee thought should be done. We met at Hickory, March 16, and recommended that an effort be made to establish two schools of middle grade in the Mount Airy District. One to be west of the Blue Ridge, the other east. As I am on the district I was asked to try the sentiment of the people, and ascertain if a real desire exists for such a school. I find the people at Jefferson anxious to do anything in their power to do to secure such a prize. It is believed that $10-000 can be made up in Ashe county, if the Conference will show its faith by making such a contribution as it should. But if they should be required to furnish all the means, they would not give us the school, but it would fall into the hands of some other church, and our opportunity there would be lost forever. As I see it we cannot afford to lose this opportunity. If we do we would almost as well pull up, and quit that field. It is a wide open door. The state has the Appalachian Training school at Boone, and is not likely to put much money in Ashe county. The county is one of the finest in the State, and I am greatly surprised to find it so far behind in educational facilities. Now is our chance to solve the problem of Methodism in all that part of the Conference. This matter is to come before the Boards of Missions and Education at the approaching Annual Conference at Winston, and we just must establish the school at Jefferson.

The other matter for emphasis is the division of the Mount Airy district, and the formation of a new district at the coming conference. The Mount Airy district was set up by Bishop Key, at Fayetteville, in 1887, and Rev. B. R. Hall was the first presiding elder. It had 9 pastoral charges; reported 2,935 members at the end of the first year, and paid the elder $631.66. That was before the division of the Conference, which took place in 1890. When the Western North Carolina Conference was formed the three mountain counties, Alleghany, Ashe, and Watauga, lay directly against the Mount Airy district, and there was no other disposition to be made of them but to attach them to the district. It was an awkward arrangement, and always has been. Twenty-three years have passed by, and still the long, hard, rough territory is all together as a district. It should have been changed years ago.

In spite of difficulties, there has been growth. The district now has twenty charges, and, under proper management it will doubtless grow rapidly. It has 3,610 square miles of territory, stretched to a length of about 170 miles. As half of it must be traveled by buggy it is cheaper to travel all by buggy. But this is a great task, and requires the presiding elder to be away from home nearly all the time.

My proposition is to divide, and form a new district. There is all the territory we need for a new district, and I believe the good of the work demands it. Any attempt to absorb the surplus into one of the present districts would be only a temporary settlement of the problem, as the districts are all large, and rapidly growing.

As to the tendency to large districts, I think it all depends on the kind of field to be served. In cities and towns, where the churches are all served by able pastors who preach every Sunday, the presiding elder is not needed as a preacher, and is, in some instances, only a "figure head" counted on that score. But we must remember that in the Western North Carolina Conference 75 per cent of our membership live on circuits, and the presiding elder is badly needed as a preacher. A full Saturday and Sunday is absolutely necessary to the best results in a Quarterly Conference on a circuit. Every presiding elder knows this is so. There are only a few stations in the territory involved in this proposed division, and they have a small membership. If we are to develop this field we must give it more and better service, and it cannot be done with the present arrangement. If the brethren who have control of the territory of the surrounding districts will only be willing to see the situation, and not be afraid of a cut in salary, it can be done easily. No material cut need be made in salary any where. With a readjustment of territory a corresponding readjustment of salary could be made. The people are abundantly able to support the ministry, and will, I believe, be willing to support another presiding elder when it becomes necessary. The present incumbent on the Mount Airy district would lose more in salary than any one else, and he does not consider that as any reason why the division should not be made, but will stand for the division and take the consequences in salary.

Another reason why this division should be made, and made now, is that we have never had a district parsonage, and are not likely to have till this matter is settled. But when we are satisfied with the boundaries, two district parsonages will be much easier built than one could now.

By this arrangement two good districts would be in this field, each larger in membership than Asheville, Franklin or Waynesville. The Four hundred dollars appropriated to the district avangelist this year will not be asked for next year, and would be sufficient for the new district from the Board of Missions.

Let us all stand together for progress.

R. M. Taylor.

North Wilkesboro, N. C.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

Cooleemee.

Not having reported any thing from my charge this year, I want to say we have just passed through the greatest revival of my ministry. There were more than a hundred conversions and reclamations. The people say it as a whole, the spiritual state is dewas the best meeting ever held at this church. Taking the membership cidedly better than at any other time during my pastorate. I have received into the church about forty on profession of faith. Several others will be received later by certificate.

A young men's prayer meeting, numbering about thirty has been organized, several family altars have been erected, the Sunday school has considerably increased both in enrollment and attendance. The charge all round is in fine shape. I am expecting a clean sheet at Conference. My people are loyal and faithful.

Rev. Scott L. Owen, of Charlotte, assisted in the meeting. He preached earnest, forceful sermons. He greatly endeared himself to my people. He is a hard worker and good help in a meeting.

The singing, under the direction of Prof. E. A. Shaver, of Statesville, contributed considerably to the success of the revival. He is a good singer and was a successful worker in the meting. All praise be to God for His goodness and wonderful works in our midst.

W. Y. Scales.

Franklin Station.

Have just closed a good meeting at Franklin. Rev. Z. E. Barnhardt, pastor of the West Asheville Station, did the preaching. He is a consecrated man, and delivers earnest, faithful messages. There were about twelve professions, and nine additions to the Methodist Church. More results will doubtless follow in the future.

M. F. Moores.

Notes from Wadesboro.

Our meeting beginning the fourth Sunday in September, continued for ten days. Rev. John W. Moore, of Henderson Station, did the preaching after the first day. The series reached the highest water mark. He is a strong gospel preacher, and is one of our coming men.

The church was greatly revived and benefitted. There were several conversions, but only two or three have given their names for church membership. Our Methodism in Wadesboro is strong and hopeful. The same can be said of Anson County Methodism.

So far as my knowledge goes it boasts of the only $1,250 circuit in the Conference. It has two $1,000 circuits, and one that pays $800, while the station pays $1,500. During the last three years there has been an increase in the salaries on the five charges mentioned above, of about sixty per cent. The average salary for the preachers of the Charlotte District this year will be about $1,100. It is therefore the banner district of the two conferences in the State, if there is no mistake in my investigation. The report of good revivals comes up from many charges, and I doubt not that we are closing the best year in our history.

Rev. H. K. Boyer is popular on the district, and deserves to be. He is a strong preacher, a painstaking, level-headed, tender-hearted, sub-bishop. He should close his quadrennium on the district.

It was a great pleasure for Wadesboro to entertain for two days of last week the representatives of the Woman's Foreign Missionary Societies, and also, of the Woman's Home Mission Societies of the Charlotte District, in their annual meeting. A number of elect ladies from Charlotte, Monroe and other points were present, and manifested much interest in the work committed to them. A Young People's Missionary Society was organized in our church here. It promises to be one of the largest and most active young people's organizations in the district. My prayer is, that our annual session at Winston-Salem may be the best we have ever had.

J. H. West.

Our Washington Letter.

Another summer has passed into history and the fall season is again at hand with all nature looking its best, and with the return of the many who indulge in the pleasures of a vacation Washington's business, official and social life have assumed such activities the average city of 333,000 population would naturally view with envy. The absence of many politicians who are out in campaign are more than offset by the great number of persons who are daily seen at the National Capital as visitors or delegates to some public gathering. During the past week there has been a conference of a large delegation of the Y. M. C. A. workers representing twenty-one countries who are exerting their earnest endeavor for the salvation of mankind. The announcement that a fund of one million dollars had been donated for this specific work by Mr. Rockefeller and other philanthropists was received with interest.

The first American International Humane Conference composed of all the states and 26 foreign countries has been in session in the National Museum of this city for several days. The conference was unique, in that it brought together such a large delegation of advocates and promoters of humane work, whose purpose it is to make it a permanent organization.

The Washington District Conference of our Southern Methodist church, recently held in the historic little town of Gaithersburg, Md., was well represented by both the clergy and the laity of the thirty or more charges comprising the district. The writer, who was in attendance, was especially attracted by the good reports, both financial condition and the religious state of the church. Our presiding elder, Dr. Forrest J. Prettymen, is peculiarly fitted for his new field and no doubt a far greater number of ingathering of souls will be the reward of his second year's labor.

The Woman's Home Mission Society of the Washington District, held their annual meeting the past week with our new Mount Pleasant church in the Northwestern portion of the city. A goodly attendance was present and the delegates and visitors were entertained royally.

Our several city churches have recently held interesting Sunday school Rally Day services, and this branch of the church is now in fine shape for winter work.

The 17th Annual Session of the District of Columbia Sunday school Convention embraces the 24th and 26th of October at the First Presbyterian church. More than one hundred churches will be represented. Twelve delegates are to be chosen to attend the 13th International Convention at San Francisco, California, in June, next.

W. F. Tomlinson.

The Hillside.

The best and noblest lives are those which are set toward high ideals.

J. L. Finch-Immortal.

The late Joachin L. Finch, of Nash County, was born May 25th, 1825. His wife, Susan Hopkins, was born May 10th, 1836. They married May 10th, 1856. He died May 19th, 1901. They trained their children well and sent them out to bless the world. He did not sit in idleness in his old age. He worked, prayed and planned to start something for the "poor boys" of Nash. He left two thousand and eighty dollars to start an agricultural school. The trustees saw they could not start the school. They put the money in the Methodist Orphanage at Raleigh. The interest on that money will feed, clothe and teach two orphans every day for the next thousand years. What a work! God help others to "go and do likewise."

A. D. Betts,
Greensboro, N. C.

Trinity College Notes.

The Committee on Arrangements for the inauguration exercises Wednesday, November 9, has completed the program for the occasion. The responses to the invitations sent to other institutions have been exceedingly gratifying, and the number of delegates present will probably be the largest ever assembled on a similar occasion in the Southern States. In addition to the exercises at the presentation of the new Washington Duke Building, west wing, and the inaugural ceremonies, a luncheon will be given. At the luncheon Chancellor James H. Kirkland, of Vanderbilt University, will preside. In the evening a reception will be given by Mr. and Mrs. Benjamin W. Duke at their home in the city.

* * * *

The October number of the South Atlantic Quarterly has just appeared from the press. This number concludes Volume 9 of the magazine, and is provided with a complete index for the year. As thefollowing table of contents shows, this number contains a number of interesting articles, some of them on important questions of the day:

The English Constitutional Crisis, by Dr. W. T. Laprade, of the Department of History in Trinity College.

Judge Martin's Version of the Mecklenburg Declaration of Independence, by Samuel A. Ashe, of Raleigh.

Fugitive Poems of Paul Hamilton Hayne, by Professor J. E. Routh of the University of Virginia.

The Poetry of Jose de Heredia, by Professor A Marinoni of the University of Kansas.

The South Carolina Cotton Mill Village—A Manufacturer's View, by Mr. Thomas F. Parker, of the Moanghan Mills, Greenville, S. C.

The Opportunities and Obligations of the College, by Professor William Hand, of the University of South Carolina.

Three Studies of Southern Problems, by Prof. William K. Boyd, of the Department of History in Trinity College.

The Influence of Industrial Leaders on Secession in Virginia, by Henry G. Ellis, of Ashland, Virginia.

The Legislatures of the States, by Bernard G. Steiner, of the Enoch Pratt Library, Baltimore, Md.

Book Reviews by Professors Glas son, Boyd, and Wannamaker of Trinity College.

* * * *

The first issue of the Trinity Archive, the monthly magazine issued by the senior class, has come from the press. This publication is under the supervision of Chesley N. Hutchings, Editor-in-chief, and E. C. Cheek, Business Manager. The chiefs have associated with them a corps of efficient assistants, and the first issue reflects great credit upon those who have it in charge. The mechanical make-up of the publication makes it a most attractive one The table of contents is of unusual interest, and does credit to the literary spirit in the student body.

STATE SABBATH CONVENTION.

The Fifth State Sabbath Convention of North Carolina will be held in the City of Raleigh, October 30-Nov. 1. We regret that we have not space to give the program in full. There will be addresses by prominent men on both days.

WHERE OUR PREACHERS COME FROM.

One of our exchanges has looked into the matter very carefully and given out the following facts showing where the preachers come from: "Of 403 candidates now studying for the ministry in the Southern Presbyterian Church, 204 are sons of farmers. Only 47 are sons of ministers and but 30 sons of merchants. Of 416 ministers heard from in answer to a specific question 300 say that they decided for the ministry before they went to college. Eighty-eight decided in college, 16 of the number in State institutions. Twenty-eight found their vocation after they had graduated from college."

The wisdom of Methodism in looking after the people of the rural sections and in the establishment and maintenance of colleges is abundantly revealed by the above figures. Whatever may be the reason for it, it is true that the State institutions do not furnish the men for the pulpits of the church. How wise is it that just now, when we have been lamenting for some months the decline in the number of those who are desiring to enter the ministry, that the country church is coming to receive more attention than it has had for some years past. And it is significant that just as the rural church is beginning to have more attention given it the Presbyteries, Synods, Conventions, and Conferences in all parts of the country are reporting an increase in the number of those applying for the ministry.—Wesleyan Christian Advocate.

Misery in Head

"I had misery in my head, was irritable—wretched. A druggist recommended Dr. Miles' Nervine. From the first I improved, and I continued until I was entirely well again." MISS VIOLA BAKER,
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If you are subject to headache, backache, neuralgia, epilepsy, weak stomach—the chances are your nervous system is run down. All the organs get their energy from the nerves, and when they are out of order, it is because you lack nerve force.

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I have a machine that sharpens all kinds of Safety Razor Blades. Satisfaction guaranteed. 2 1-2 cents each or 25c. per dozen.

George M. Ivey,
Charlotte, N. C.

THE CHILDREN'S HOME — MANAGEMENT OF THE INSTITUTION.

Rev. Lee T. Mann.

In the establishment and maintenance of an institution of great magnitude, whether eleemosynary or otherwise, certain elemental and practical considerations are vitally involved. Such are, the purpose of the institution, its location, the plan of its structure in mechanical equipment and institutional organization, its method of support, etc. The determination of these questions in advance gives visible expression to some man's dream, and transmutes into tangible form the hope and faith of some man's heart. It is thus that instituitons are born, and it is thus that our Children's Home came into being.

With the Home an institutional reality, development should be sought in harmony with the great purpose of its existence, and efficiency in the wide field of its possible usefulness should be guarnteed. In order to make sure of these results, management of the right sort must be earnestly invoked and perpetually applied. Without this we shall ingloriously fail; with it we shall abundantly succeed.

The business management of the institution must be safe and sane. It must be progressive without being reckless; it must be conservative without fear of the reasonable venture of faith; it must be economical without niggardliness. Above all it should have a management that will grasp and guide to success all the varied interests of a great enterprise. That this is an enterprise of no mean proportions will appear when we consider that the Home will ultimately represent a financial investment equal in value to two or three cotton mills, a dozen of our banks of average resource and a whole square of mercantile establishments such as are seen upon almost any business street. We shall feel the force of this contention when we reflect that the stockholders of this enterprise are nearly ninety thousand of Methodists, with millions of money, every dollar of which will be available to the institution acording to its need.

We cannot escape the conviction that great and efficient business management is essential here because of the sacredness of the interests that are imperilled or protected in proportion to our failure or success. This management will of necessity cover the whole field of material welfare. The creation of resources, the devising ways and means to secure revenue, the execution of these plans, and the wise appropriation and careful expenditure of funds. Prudence, restraint, vigilance—all these will be necessary to make the financial administration of the Home, such as to inspire confidence in the popular mind, and insure the safety of the institution itself.

The internal management of the Home is no less important. Here there must be combined the development of domestic and school life. The filial and parental relation must be set up, the family unit accentuated, the home instinct implanted, and the domestic passion infused. The ties of mutual interest, general sympathy, the prospect of a common future and the inspiration of identical ideals must bind all hearts to a central mooring. Love must be learned; life must be vizualized in all the vast and varied entail of a new and possible experience, and a spirit of helpfulness as opposed to selfishness must be exemplified. Refinement, courtesy, kindness, all these must be in the very atmosphere of the Home. In short, the Home while large in the number of its inmates must lose none of the high qualities of an ideal, but real normal home. In a domestic programme like this, Christ and our holy religion must ever be included. Christ must be there really, manifestly, supremely. His presence, His spirit, His goodness, all these must give character, provide safety, insure guidance in the development of the collective and individual life of the institution.

The school life of the Home through which mental equipment is sought should also be developed along these lines. The work of instruction while conforming to accepted cultural methods and standards should be Christian education of the best, most thorough sort. And this institution has before it an opportunity to disclose the merits of this distinctive type of education, that is open to no mere school or college of which I know. The peculiar task of those in charge of this work, is the creation of character, the making of manhood and womanhood. And if with entire control of the raw material, they fail to turn out the completed product, then it is safe to assume that the task will fail in other hands. The Church expects from the Home great returns in this regard.

In addition to what has been urged as necessary features of successful management for this institution, parental oversight must be mentioned. If it were possible to run an orphanage without this it would be a crime against childhood to attempt it. However perfect all other features of this management may be, if there be failure here all is lost. To withhold from the desolated hearts and lives of these little ones the touch, and strength, and stay of a father's hand, and the tender devotion of a mother's love, would be to answer the cry of hunger with the proverbial stone or to respond to the pleading reart with the serpent's hiss. That which adversity and bereavement have withheld, we must in this institution bestow. We must give these children a real parental oversight. Real in the sense that it sustains a perfect identification with the life and needs of one and all. An articulate and active identification with them by all the varied manifestations of genuine solicitude and love, not professionally but personally bestowed, must at all times be maintained in their midst.

The Home has now been open about one year, and the management in actual control of the institution has had some opportunity to demonstrate its fitness. I rejoice, therefore, to be able to give expression to the universal conviction that these brethren have not only magnified their office, but have met our expectations in a management that is in perfect accord with the requirements of the work I have stated them. They have wrought marvelously and successfully in laying deep and enduring foundations for future development by perfecting an organization which challenges the admiration and commands the confidence of us all. We are to be congratulated that the institution is in the hands of a board of directors, the personnel of which, is equal in character and ability to the qualifications of the board of control of any financial or educational institution in the state. Gray, Ivey, Norfleet, Ireland, Nelson, Rogers, Thompson, Glenn, Hackney—where could there be found a finer body of business men? Associated with them are Detwiler, Richardson, Marr, Turner—leaders in thought and purpose and great achievement among us. These men are in charge of our orphanage and their integrity and experience guarantee in advance safe management and large and increasing usefulness.

What shall I say of the peerless Hayes? This good man, the executive head of the orphanage, is of course in personal charge of all the details of its management, and he is equal to any financial problem or business task that the institution will ever impose. He learned business in the hard school of personal experience, and he knows it from the ground up. His fitness to foster and direct the education of these children is a fitness derived from years of training and experience in the instruction of boys and girls in other schools. His position as father of the fatherless in this great household will be faithfully filled. His native tenderness of heart, his affectionate disposition, his genius for sympathy—all these avail him for this peculiar function of his office. As a tower of strength and a fund of exhaustless affectional and motherly resource, the Home has a distinct and valuable asset in the person of Mrs. Hayes. She will faithfully second and supplement the efficiency of her husband and make assurance doubly sure that all shall be well.

Let us feel that the management of the Home is in safe hands, and let us co-operate with the management to make the institution a signal success and the greatest possible blessing to the world.

(This paper was written for the special "Children's Home" edition of two weeks ago but reached us too late for publication at that time. It is therefore printed as covering one phase of the work that was to be discussed in that issue of the Advocate.—Editor.)

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Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

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Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

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DORMITORY FUND.

Subscribed to date $200.00

There is a Junior League at Burnesville, N. C., with a membership of twenty-five. Miss Hattie Hampton is the faithful Superintendent.

Remember the box of supplies from your League should go to the Children's Home next Monday.

There is a Junior League at Swannanoa, N. C. The pastor says it is doing very nicely. Miss Bessie Simth is the Junior Superintendent.

We would be glad to have a complete list of the Junior Leagues in the Conference. Will not the Junior Superintendents kindly write us a few lines for publication, telling us where your league is located and some of the things you are doing?

The pastor at Hendersonville writes: "Our League is one of the very best. The attendance averages forty, I guess, and every department is at work, and fully awake."

Have you organized a Mission Study Class? If so, will you not write us how many members are enrolled and what you are studying?

Davidson League.

Davidson League has just elected officers. They are as follows:

President, Miss Callie Christenberry; 1st Vice-President, L. B. Honeycutt; 2nd Vice-President, Miss Bertha Goodrum; 3rd Vice-President, Cloyd Goodrum; 4th Vice-President, Harry Torrence; Secretary, Lloyd Christenberry; Treasurer, Roy Lothery; Era Agent, Miss Verna Hawkins; Junior Superintendent, Miss Bettie Christenberry; Senior League Reporter, Mrs. R. E. Atkinson.

This League was organized less than twelve months ago and has accomplished a wonderful amount of work already. We wish the new officers success in their work for the new year, and have no doubt but that they will, encouraged by their pastor, attain to things as yet undreamed of.

To the Leaguers of the W. N. C. Conference:

Have you elected your officers for another year? The time for election of officers is during the months of September or August. Don't fail to elect officers. Every League needs to elect, or re-elect officers. It is positively for enthusiasm and activity in every League.—President.

The Sunday following, or the second Sunday following the election of officers should be the time set apart for the installation of officers. The form of installation is in the Epworth League Handbook. There is also a small pamphlet that gives the form for installation. The above booklets can be had from Smith & Lamar, Nashville, Tenn.

Now is the time for every League to show the pastor that it is in harmony and sympathy with him. Co-operate with him. Aid him in raising the benevolent collections. Go to your pastor and tell him that you will be responsible for a certain amount, then raise it and cheer his heart.

A great leader's conference is being planned to meet in Nashville during the holidays. It is desired that the strong League workers of every Conference endeavor to be present. This Conference will undoubtedly mean a great deal to the steadily increasing interest and growth in League work and we hope that our own Conference may receive her full share of the good things and greatly profit thereby.

DELIGHT IN SIMPLE THINGS.

"The people whom I most dread as guests," remarked a woman noted for her hospitality, "are those who have no capacity for small pleasures." Anyone who is accustomed to entertain much will easily recognize the class to which the speaker referred. They are the persons who are restless unless something is continually "going on." They cannot enter into the quiet enjoyments of the family they are visiting. A walk, with no special object in view, is to them the tamest sort of recreation. They cannot understand another's delight in finding a new flower; they wonder why you go out on the veranda to view a fine sunset; the arrival of a new book is a trifle beneath their notice.

Few of us use to the full the resources of happiness that are available. Happiness depends upon the treatment of what we have, and not of what we have not. Happiness is made, and not found. The poet teaches us that, if we would, after a certain age, find enjoyment in life, we must become again like little children, open our hearts to the healing influences of nature, and cease to despise simple pleasures.—E. J. Hardy.

All pain, sickness, weariness, distress, languor of body or mind, whether in ourselves or others, is to be treated reverently, seeing in it our Maker's hand passing over us, fashioning by suffering the imperfect or decayed substance of our souls. Every sorrow is a billow on this world's troublesome sea, which we must pass over on the Cross to bear us nearer home. Each trouble is meant to relax the world's hold upon us, and our hold upon the world; each loss to make us seek our gain in heaven.—Dr. Pusey.

Alabama Man Says Tetterine Cures Eczema.

Morvin, Ala., August 1, 1908.
I received your Tetterine all O. K. I have used it for Eczema and Tetter, Ringworms, Old Sores and Risings and can gladly recommend it as a sure cure.
J. R. DeBride.

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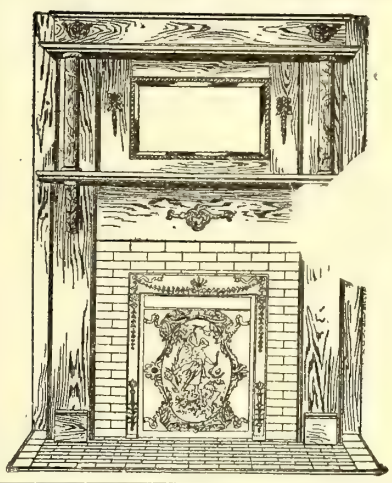


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$45 Range For Only $23

This range is extra strong and is as good as any range being sold in your county to-day for $45.00. It has an ample porcelain lined reservoir, large warming closet, two tea brackets, is asbestos lined and will burn either coal or wood. It is beautifully nickeled and an ornament in the kitchen. Size 8-16, oven 16 x20x13¼ inches, top 45x28 ins. Height 29 ins., weight 375 lbs. Larger sizes cost: 8-18, $25; 8-20, $27. Customers in the West will be shipped from our factory in Illinois to save time and freight. Write to the advertising manager of this paper or to the Bank of Richmond, Richmond, Va., one of the largest institutions in the South, and they will tell you that we *always keep our promises.*

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Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."—Jesus.

"I worked for men," my Lord will say
When we meet at the end of the King's Highway.
"I walked with the beggar along the road,
I kissed the bondsman stung by the goad,
I bore my half of the porter's load.
And what did you?" my Lord will say,
"As you traveled along the King's Highway?"

"I made life sweet," my Lord will say
When we meet at the end of the King's Highway.
"I smoothed the path where the thorns annoy,
I gave the mother back her boy,
I mended the child's broken toy.
And what did you?" my Lord will say,
"As you traveled along the King's Highway."

"I showed men God," my Lord will say,
"As I traveled along the King's Highway.
I eased the sister's troubled mind;
I helped the blighted to be resigned;
I showed the sky to the souls grown blind.
And what did you" my Lord will say
When we meet at the end of the King's Highway.

—Robert Davis.

A GREAT MESSAGE.

The great World's Missionary Conference in Edinburgh has come and gone, and what is to be the outcome of it all? To all the churches and to every individual Christian a message therefrom has been sent. It is for you and me, my sister.

Let us read it with open mind and in our heart of hearts answer its call to more loyal and self-denying service for the King.

Dear Brethren in Christ:—We, the members of the Board of Missionary Conference, assembled in Edinburgh, desire to send you a message which lies very near to our hearts. During the past ten days we have been engaged in a close and continuous study of the position of Christianity in non-Christian lands. In this study we have surveyed the field of missionary operation and the forces that are available for its occupation. For two years we have been gathering expert testimony about every department of Christian missions, and this testimony has brought home to our entire conference certain conclusions which we desire to set forth.

Our survey has impressed upon us the momentous character of the present hour. We have heard from many quarters of the awakening of great nations, of the opening of long-closed doors, and of movements which are placing all at once before the church a new world to be won for Christ. The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted, havoc may be wrought that centuries will not be able to repair. On the other hand, if they are rightly used they may be among the most glorious in Christian history.

We have therefore devoted much time to a close scrutiny of the ways in which we may best utilize the existing forces of missionary enterprise by unifying and consolidating existing agencies, by improving their administration and the training of their agents We have done everything within our power in the interest of economy and efficiency; and in this endeavor we have reached a greater unity of common action than has been attained in the Christian church for centuries.

But it has become increasingly clear to us that we need something far greater than can be reached by any economy or reorganization of the existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which he has committed to us in the evangelization of the world. That trust is not committed in any peculiar way to our missionaries, or to societies, or to us as members of this conference. It is committed to all and each within the Christian family; and it is an incumbent on every member of the church, as are the elementary virtues of the Christian life—faith, hope, and love. That which makes a man a Christian makes him also a sharer in this trust. This principle is admitted by us all, but we need to be aroused to carry it out in quite a new degree. Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian, and every congregation, a change in the existing scale of mission zeal and service, and the elevation of our spiritual ideal.

The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old.

It is not only of the individual or the congregation that this new spirit is demanded. There is an imperative spiritual demand that national life and influence as a whole be Christianized, so that the entire impact, commercial and political, now of the West upon the East, and now of the stronger races upon the weaker, may confirm, and not impair, the message of the missionary enterprise.

The providence of God has led us all into a new world of opportunity, of danger and of duty.

God is demanding of us all a new order of life, of a more arduous and self-sacrificing nature than the old. But if, as we believe, the way of duty is the way of revelation, there is certainly implied, in this imperative call of duty, a latent assurance that God is greater, more loving, nearer and more available for help and comfort than any man has dreamed. Assuredly, then, we are called to make new discoveries of the grace and power of God, for ourselves, for the church, and for the world; and, in the strength of that firmer and bolder faith in him, to face the new age and the new task with a new consecration.

Your ideal summons you in the depth of your own sacred experiences, to keep sweet, to look for the best in motive always, to believe in the goodness which may dwell in the smallest and in the largest thing until, beyond all question, it is proven not to be there.—F. A. Hinckley.

As we come to know ourselves through and through, we come to see ourselves more as God sees us, and then we catch some little glimpse of his designs with us, how each ordering of his Providence, each check to our desires, each failure of our hopes, is just fitted for us.—E. B. Pusey.

WHOSE FAULT IS IT?

Whose fault is it when the roast is put on the table as tough as whitleather? Whose fault is it when the meat is dry and tasteless and void of all nourishment and relish? Whose fault is it when the soups, gravies, stews, etc., are insipid and savorless? Surely you can't blame it on the meats, and is wouldn't be just to do so; because the fault is solely your own, for the simple reason that you do not put the proper amount of seasoning into your meat dishes. You wouldn't think of making up a tray of bread without salt, or baking a cake without flavoring, or making pickles without spices, or, in fact, of cooking anything without the proper seasoning.

Gebhardt's Eagle Chili Powder is a condiment, made from the celebrated Mexican Chili Peppers and other Mexican Spices, and when added to meat dishes, soups, stews and gravies of all kind, imparts to them a delicious appetizing flavor, lends piquancy to the taste, makes the richest food thoroughly digestible and gives zest to the appetite.

Following is an excellent recipe for making that famous Mexican dish, "Hot Tamales," a delightful dish, appealing to the most idle appetite.

Tamales. To prepare the meat, chop one pound of beaf; add a little chopped tallow or one tablespoonful of lard and a little salt; fry in a pan until tender; chop again very fine; return to pan; add a little warm water and a tablespoonful of Gebhardt's Eagle Chili Powder; stir and fry for ten minutes; you may use sauce left over to prepare dough, which will impart fine flavor.

To prepare the dough: add to one quart of corn meal two tablespoonfuls of salt, two tablespoonfuls of lard, and boiling water to make a thick dough.

To prepare the corn husk: cut off with scissors about one inch of the stalk end and boil ten minutes; dry and rub over with a cloth dipped in hot lard.

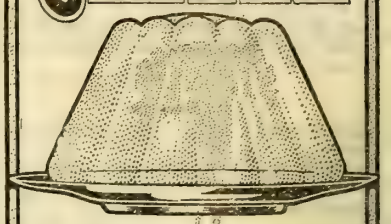
To prepare the tamales: put a layer of dough on the husk, about four inches long, one and one-half inches wide, and one-fourth inch thick; along the center spread two teaspoonfuls of prepared meat; roll the whole like a cigarette, and fold the small end of the husk, place them with the folded end down, in a potato strainer; place the strainer in a pot, over water; cover the whole with cloth, and steam for two hours; always serve hot. The above will make about fifty tamales.

Ask your grocer for a bottle of Gebhardt's, Eagle Brand Chili Powder, and be sure to specify "Eagle Brand," because it is the original and best Chili Powder. Nothing but the finest Mexican Chili Peppers (grown especially for this purpose) and the purest Mexican Spices enter into the manufacture of Eagle Brand Chili Powder. Comes in 10c and 25c bottles, and if your dealer can't supply you, a sample bottle will be sent direct for 12c, all charges prepaid. Address Gebhardt Chili Powder Co., San Antonio, Texas. Send them the name of your dealer and they will send you a free sample, also their recipe book, "Good Things to Eeat."

The experience that comes when one who is nearest and dearest to us passes on into the unseen world is strangely significant. We at once realize that death is not the end of life, but merely one phase of exeperience in life, and its nature is to uplift and purify the friend left on this side, and to offer its absolute testimony to the persistence of the communion between the two—the one still an inhabitant of the visible world, the other of the unseen world. He who has gone on to the life just beyond is as real a personality as ever.—L. Whiting.

FITS CURED NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 984 Grand Ave., Kansas City, Mo.

BOSTON CRYSTAL GELATINE



Clear as crystal-pure as snow-The richest, tenderest and most healthful jellies are made from Crystal Gelatine. No home should be without it.



Each package makes two full quarts. You can eat this dainty jelly when you can afford no other dessert Fine for children as well as grown-ups. Does not curdle and is delicious with fruits. You should try it this very day.

Ask your grocer. Send his name and we will mail you free sample package.

CRYSTAL GELATINE CO., 121 A Beverly St., BOSTON, MASS.

CAROLINA & NORTH-WESTERN RAILWAY COMPANY

Schedule Effective Sept. 11th, 1910

Northbound

Chester Lv.	7 55 a m	12 45 p m	.....
Yorkville	8 42 a m	2 10 p m	.....
Gastonia	9 30 a m	4 00 p m	.....
Gastonia	.....	5 40 p m	.....
Lincolnton	10 26 a m	6 46 p m	.....
Newton	11 05 a m	7 40 p m	.....
Hickory	11 55 a m	8 35 p m	.....
Lenoir	1 15 p m	10 05 p m	2 00 p m
Mortimer	2 32 p m	.....	4 20 p m
Edgemont Ar.	2 45 p m	.....	4 45 p m

Southbound

Edgemont Lv.	12 05 p m	.....	6 00 a m
Mortimer	12 13 p m	.....	6 10 a m
Lenoir	1 33 p m	6 30 a m	8 25 a m
Hickory	2 30 p m	8 10 a m	.....
Newton	3 05 p m	9 00 a m	.....
Lincolnton	3 43 p m	9 48 a m	.....
Gastonia	4 40 p m	11 20 a m	.....
Gastonia	4 55 p m	12 25 p m	.....
Yorkville	5 39 p m	1 45 p m	.....
Chester Ar.	6 25 p m	3 35 p m	.....

CONNECTIONS

Chester—Southern Ry., S. A. L. and L. & C.
Yorkville—Southern Railway.
Gastonia—Southern Railway.
Lincolnton—S. A. L.
Newton and Hickory—Southern Ry.
E. F. REID, G. P. Agt., Chester, S. C.

Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the wordl the best you have,
And the best will come back to you.

Give love and love to your life will flow,
A strenth in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed.

Give truth and your gift will be paid in kind,
And honor will honor meet,
And a smile that is sweet will surely find,
A smile that is just as sweet.

For life is a mirror of king and slave,
'Tis just what we are to do;
Then give to the world the best you have,
And the best will come back to you.

—Madeline S. Bridges.

HELPS FOR BRIGADES.

Eight, twelve, or sixteen children march in single line, flag held on right shoulder. At chord on piano, halt! second chord, face! third chord, salute!

For salute flag held in right hand brought in front of forehead, then "run up" by both hands over head.

Open Ranks!—This may be done by commands or at signal of chord on piano. Having children count and learn their numbers before coming before audience is preferred to prevent confusion. Open in twos or threes, according to floor space and depth of stage. If three ranks are necessary, depth of number one take two steps forward, number three two steps backward, twos re maining stationary. If two ranks, ones may step forward, twos backward.

Present!—Flag held in both hands is extended at arm's length in front of body.

Carry!—Flag held in right hand at side, top of flag level with shoulder.

Music, March Time.—Each movement held 4 to 8 counts. Flag waved in right hand extended at side, 4 counts; flag waved in front, 4 counts. Inversely, fag waved in left hand, four counts. Flag held diagonally over head at right, 4 to 8 counts; flag held diagonally over head at left, 4 to 8 counts. Repeat. Flag waved over head in right and left hands alternately, etc. Step forward obliquely toward left, let top of flag rest on ground beside advanced foot, weight inclined over foot and eyes on flag, 8 counts. First line kneels on right knee, top of flagstaff in hand, left elbow on left knee, head on hand. Second line holds flag behind heads of kneeling line, unfurled, right hand holding staff; left, the flag itself. Third line, two at a time, beginning at each end of the line, marches to front of stage, waving flag in time to music, then back to position while others come forward in turn. This can be a countermarch, two or four going forward, while two (or four) march back. This is repeated, the second line taking kneeling position in front of first line, which rises, takes position held by second line goes through maneuvers of third line. As this is finished, at chord all face left. Close ranks by stepping sideways into line with twos. March around one single file, once column twos, and close with marching under archway of pointed flags.

Dear Children:—Some of you have been working very faithfully since I wrote you last through the Advocate. Some have been having public meetings, and some Sunday evenings. I know about these because your captains have told me and they were just as proud of you as they could be. Children can do such things with so much ease and so much sweeter than grown-ups can do. And now I want to ask to have some more public meetings and do something we have been leaving for the grown-ups only, and you must enter right into it and show them that you are capable of doing lots of things. You see down in Key West, Fla., we have a school, Ruth Hargrove Seminary, for Cuban and American boys and girls. This school is in great need of more money to help these boys and girls there who Mrs. Mohn says are very bright and interesting. She says some of these children are wealthy, but most of them are so poor that their parents do without food and clothing to send them to school. Many children go to school all day without any food. And worse than all, these children, who are not in school are on the streets smoking and gambling. Little boys three years old are sometimes seen smoking, mere babies! and we ought to have them on our H. M. Baby Roll. For these children we want you to have a prayer service, a program and collect some money for the school. I have mailed your captains programs and leaflets explaining it all and now let us all try to have a service for these less fortunate boys and girls. Send the money thus collected through your auxiliary treasurer to Conf. Treas. and specify it as money raised by Brigade for Ruth Hargrove Seminary. Then report the amount to me.

Mrs. J. W. Clay.

"The block of granite which was an obstacle in the pathway of the weak becomes a stepping-stone in the pathway of the strong."

You are disappointed. Do you remember, if you lose heart about your work, that none of it is lost; that the good of every good deed remains, and breeds, and works on forever; and all that fails and is lost is the outside shell of the thing; which, perhaps, might have been better done, but, better or worse, has nothing to do with the real spiritual good which you have done to men's hearts, for which God will surely repay you in his own way and time.—Charles Kingsley.

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet—these things make up very much of the pleasure or misery of your day. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—George S. Merriam.

For Dyspepsia
Take Horsford's Acid Phosphate
Relieves the continued sense of hunger, sick headache, nausea and sour stomach.

HOW TO GET RID OF CATARRH.

A Simple Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write immediately.

QUININE CAN'T.

Fallacies die hard. Twenty years ago, even ten years ago, the victim of Pneumonia was shut in his room and the windows hermetically sealed. Except in scant quantities water was refused to parched lips and ice was a sin. As a result of this treatment only the Heroics survived it. Today the doctor who would practice such methods should be indicted by the grand jury.

But today they give Quinine for Fever. At best it is a feeble cure and those who survive it are only half cured. The time will come when the Doctor will discard Quinine. As in the treatment of Pneumonia he will make a change.

Johnson's Tonic is a faultless and splendid remedy for fever. Its cures are splendid cures, and in striking contrast with the feeble cures made by Quinine.

Those who take it are safe and those who refuse to take it place their lives in jeopardy.

Within an hour its good effect is felt and within a day the danger point is passed.

Sample bottles sent free on receipt of this advertisement, with a valuable booklet on Fevers.

Address The Johnson's Chill and Fever Tonic Company, Savannah, Ga.



Dont Send Me One Cent

when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux wonderful "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible even by the dim firelight; thread the smallest eyed needle you can get hold of and put them to any test you like in your own home in any way you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes, you can keep the ROLLED GOLD pair forever without one cent of cost, and

Just Do Me A Good Turn

by showing them around to your neighbors and friends, and speak a good word for them everywhere at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality, on one easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ROLLED GOLD Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—

DR. HAUX, (Personal),
Haux Building, St. Louis, Mo.

NOTE.—This House is Perfectly Reliable.

If you buy it at STIEFF'S It's right.

QUALITY----

NOT PRICE

is what we emphasize in our advertisements. Had you noticed it?

Well, that's our policy from the very first beginning of the construction of our instruments. We put in the quality regardless of what it costs, and when the instrument is finished, it's just as good as can be.

Now, as any reasonably sensible person can understand, the buyer of the piano has to pay for the material that went into it. But, allowing for a legitimate profit, that's all he has to pay for.

There's no middleman's profit to pay, because in the Stieff way of selling pianos, there is no middleman—we sell direct, and cut off the 57 varieties of expense (more or less) that the purchaser through the average dealer falls heir to.

From the buyer's standpoint, which is the more logical way of doing business?

Chas. M. Stieff

Manufacturer of
The Artistic Stieff, Shaw and Steiff Player Pianos.

Southern Wareroom
5 West Trade Street
CHARLOTTE, N. C.

C. H. WILMOTH.....Manager

Crutches,

Trusses;

Abdominal Supporters,

Fountain Syringes, etc.

at

GARDNER'S DRUG STORE

GREENSBORO, N. C.

ESTABLISHED 1858
CHURCH AND SCHOOL BELLS
Write for SPECIAL DONATION PLAN Cat. No. 57
THE C. S. BELL COMPANY, HILLSBORO, O.

PARALYSIS Locomotor Ataxia Conquered at Last
Chase's Blood & Nerve Tablets does it. Write for Proof. Advice Free.
Dr. CHASE, 224 North 10th St., Philadelphia, Pa.

Our Dead.

"I am the resurection and the Life."—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

IN MEMORIAM.

Mrs. Polly Ann Bowman, widow of the late Richard Bowman, and daughter of Hugh and Thankful Little, was born March 28th, 1823, died October 2nd, 1910; age 87 years, 6 months and four days. She joined the Methodist church at Hickory Grove when about twelve or thirteen years of age and has lived a consistent Christian life about seventy-five years. She was the mother of ten children, five of whom, and one brother, Mr. Romulus Little, survive, viz.: LeRoy and William Bowman, of Indiana; Rufus and Edwin Bowman and Mrs. Nannie E. Hodgin, of Guilford County.

This mother in Israel was an active and very efficient worker in the church, and as she developed an intelectual zeal and knowledge in the great work of soul-saving, she was abundantly useful in revival work.

Her devout and powerful prayers and her earnest and intelligent exhortations were great factors in turning siners from their evil ways, scores and hundreds of souls will say that she helped them to Christ, she was in great demand in the revival meetings of whatever denomination, and eternity alone will show the vast amount of good she has done.

She was also noted as being one of the most faithful in visting the sick and ministering to their physical and spiritual necessities. She would often pray with and encourage the sick wth the consolations of the Gospel. During the past ten or fifteen years she has lived with her daughter, Mrs. John A. Hodgin, near Greensboro, N. C., and in that Christian home during her decline and physical weakness her wants were as nearly all supplied as it would be reasonably supposed they could be, with medical skill and careful nursing.

Mrs. Hodgin, her daughter's delight, was to serve her good mother and the untiring devotion of Mr. Hodgin and their children was a beautiful demonstration of Christian love in active operation, so much so that she was often heard to say "they were all so kind to me."

We are assured that God will bless all such well ordered Christian homes, both temporally and spiritually. In compliance with her request the writer, during his last visit to her, sang the good old songs, "How Firm a Foundation ye Saints of the Lord" and Nearer My God to Thee." She exulted in hope and was patiently awaiting the will of her blessed Savior.

Her farewell request was that the writer preach her funeral and meet her in Heaven. The funeral services were conducted at Hickory Grove church and the writer was assisted by Rev. R. A. Taylor, of Pleasant Garden Circuit, who by his visit to her was very much encouraged and inspired.

A large crowd attended the funeral services, to do honor to this saint of God. May all of her friends follow her as she followed Christ is the humble prayer of

A. G. Kirkman.

Greensboro, N. C., Oct. 18, 1910.



Davis—Mrs. Aggie Caroline Davis was born October 26th, 1836, and died September 6th, 1910, age 73 years 10 months and 10 days. She lived a consistent Christian life, being a member of Eleager Church. She leaves a husband, three sons and two daughters to morn their loss. She rests from her labor. May they who are bereft, follow on to the homeland where partings never come.

E. M. Avett, Pastor.

Surratt—Mrs. Beulah Surratt was born June 16th, 1884, and died October 12th, 1910, age 26 years 3 months and 26 days. She joined the Methodist church at eleven years of age and has lived a consecrated life. She was married to Walter Surratt, October 29th, 1909. May God comfort the young husband and protect the little babe and lead all to meet her by and by.

E. M. Avett, Pastor.

Heath—As the first appearance of dawn was turning the sable mantle of night into a sombre gray on the morning of the 6th inst., the death angel came and transported the spirit of little Rutn, the twelve year old daughter of Mr. and Mrs. E. J. Heath from the scenes of earth to the courts of the city celestial.

She was a bright Christian, a member of the church, the Sunday School, and was ever active and faithful in her devotion to all these lines of work. She was practicing to take part in a temperance entertainment when that dreadful disease, typhoid fever, laids its hands upon her, and she expressed so much regret at not being able to be present to carry out her part.

At school she made a special effort to seek out and be kind to the poorer class of children, though in doing so she often had to brook the scarcasm of her more thoughtless school mates. The beautiful floral tributes from the teachers and pupils of the high school of which she was a member, and from many other friends showed the love and appreciation in which she was held.

The three other daughters in the home were, at Ruth's death, and still are very ill of typhoid fever. And though little Ruth has been sleeping beneath the flowers for seven days her sisters do not know that she is dead, but enquire affectionately about her each day, little dreaming that never again, in this world will they see her sunny face.

The deepest sympathy of the entire town goes out to the bereaved father and mother.

"She is not dead, the child of your affection,
But gone unto the school
Where she no longer needs our protection,
For Christ Himself doth rule.

"Not as a child shall we again behold her,
For when, with raptures wild,
In our embrace we again enfold her,
She will not be a child.

"But a fair maiden in her Father's mansion,
Clothed with celestial grace,
And beautiful with all the soul's expansion,
Shall we behold her face."

Mrs. J. E. M. Davenport.

Matthews, N. C., Oct. 13, 1910.

Brown—David Franklin Brown was born May 15th, 1836, and died at Cullowhee, N. C., June 29th, 1910, aged 74 years, 1 month, and 14 days. In 1857 he was married to Miss Sophia Davis, and to this union was born two children. The wife and children preceded him to the home of the faithful to await his coming. In his declining years he leaned upon the strong arm of his nephew, Mr. Wm. Brown, who ministered to his wants very graciously. Uncle David as he was known among his friends was converted under the preaching of Rev A. B. Thomas in 1880, and soon after his conversion he joined the M. E. church, South, in which he was a loyal member to the day of his death. As a steward he was a "workman that needeth not to be ashamed." In his his last days he was an invalid, suffering from paralysis, but he was a living illustration of patience and cheerfulness. His faith was unwavering and the heavenly radience mantled his brow. He is gone but he is not dead. We expect to see him by and by among the blest for he was with Christ in his daily life here.

J. A. Peeler.



FOR SALE—Appler Oats, Cleveland Big Boll Cotton Seed-Marlboro Corn, Cook's Improved Cotton Seed. Cotton Seed and Oats $1 per bu., Corn $2. We grow our seed and have our gin to keep them pure. Order now, as we never have enough to last through the season. WRITE US FORDESCRIPTION, ETC.

VINEYARD FARM, GRIFFIN, GA

That SONG BOOK Revival No. 6

seems to be taking the lead. Such a variety of

INVITATION SONGS and Chorus Pieces. 206 in all.

Either round or shaped notes.

Manila,	$15 100
Muslin,	$18 100
Boards,	$23 100

Sample mailed at 100 price.

CHARLIE TILLMAN SONG BOOK CO.
Office M
ATLANTA, GA.

Chas. W. Moseley, M. D.

Practice Limited to
Diseases of Stomach and Intestines

Opposite Guilford Hotel
Over Fariss-Klutz Drug Company
Greensboro, N. C.

Office phone 571 Residence 1345
Office: 221 S. Elm Street
Hours: 9 a. m. to 1 p. m.
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750 BIBLE AND GOSPEL STUDIES



Brief Complete Outlines of Sermons, Talks, Addresses; for Students, Teachers, Preachers. Covering Old and New Testament. Ready Help for Leading all Meetings. Many Important and Puzzling Questions Answered. Apt References and Short Explanations. All Subjects Covered. Vest Pocket size. 128 pages. Cloth 25c, Morocco 35c, postpaid. Stamps Taken. Agents Wanted.

GEO. W. NOBLE, Lakeside Building, Chicago, Ill.

Quarterly Meetings

ASHEVILLE DISTRICT
D. Atkins, Presiding Elder, Weaverville, North Carolina.

Fourth Round

Haywood Street.....Oct. 30
Central .....Nov. 6
Bethel .....Nov. 13
North Asheville..... .....Nov. 13

CHARLOTTE DISTRICT
H. K. Boyer, Presiding Elder

Fourth Round.

Ansonville, Concord.....Oct. 29-30
Weddington, Wesley Chapel.....Nov. 4
Matthews, Matthews.....Nov. 5-6
Calvary .....Nov. 13
North Charlotte.....Nov. 13

FRANKLIN DISTRICT
J. E. Gay, Presiding Elder, Franklin, North Carolina.

Fourth Round

Webster Circuit, Webster.....Oct. 30-31

GREENSBORO DISTRICT
W. R. Ware, Presiding Elder, Greensboro, North Carolina

Fourth Round

Randolph Circuit.....Oct. 29-30
Wentworth Circuit .....Nov. 5-6
West Greensboro .....Nov. 12-13

MORGANTON DISTRICT
R. M. Hoyle, Presiding Elder, Marion, North Carolina.

Fourth Round

Henrietta, Caroleen .....Oct. 29-30
Cliffside .....Nov. 5-6
Marion .....Nov. 12-13

MOUNT AIRY DISTRICT
R. M. Taylor, Presiding Elder

Fourth Round

Watauga Ct., Hinson's Chapel..Oct. 29-30
Boone Ct., Blackburn's Chapel..Nov. 5-6

SALISBURY DISTRICT
J. C. Rowe, Presiding Elder, Salisbury, North Carolina.

Fourth Round.

Linwood Circuit, Linwood.....Oct. 29
Lexington Station.....Oct. 30-31
Concord Circuit, Rocky Ridge, Nov. 5
Central, 11 a. m. .....Nov. 6
Forest Hill, at night .....Nov. 6
Jackson Hill Circuit, Lanes.....Nov. 12
New London Circuit, Bethel.....Nov. 13

STATESVILLE DISTRICT.
E. L. Bain, Presiding Elder, Statesville, North Carolina.

Fourth Round

Caldwell, Grace .....Oct. 29-30
Granite Falls .....Oct. 30-31
Lenoir Ct., Parsonage .....Nov. 1
Iredell, Turnersburg .....Nov. 3
Alexander, Taylorsville .....Nov. 5-6
Stony Point, Stony Point .....Nov. 6-7
Troutman, Troutman, 9:30 a. m....Nov. 8
Mooresville Ct., Mooresville, 3 p. m., Nov 8

SHELBY DISTRICT
James R. Scroggs, Presiding Elder, Shelby, N. C.

Fourth Round

Lincolnton, Lincolnton .....Oct. 28-30
Crouse, Crouse .....Oct. 28
Lincoln Circuit, High Shoals....Oct. 29-30
Cherryville, Cherryville, p. m....Oct. 31
Lowell, Lowell .....Nov. 5-6
McAdenville, McAdenville .....Nov. 5-6
King's Mt., King's Mt., night.....Nov. 11
Bessemer, Bessemer .....Nov. 12
Ozark, Ozark .....Nov. 12
Franklin Ave., Franklin Ave...Nov. 12-13
Main Street, Main Street .....Nov. 13-14

WAYNESVILLE DISTRICT
W. H. Willis, Presiding Elder.

Fourth Round

Brevard Circuit, Toxaway.....Oct. 29-30
Mills River, Shaws Creek.....Nov. 5-6

WINSTON DISTRICT
T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Fourth Round

Davie, Concord .....Oct. 29-30
Mocksville .....Oct. 30-31
Cooleemee .....Oct. 30-31
Lewisville, Doubs .....Nov. 5-6
West End .....Nov. 13-14

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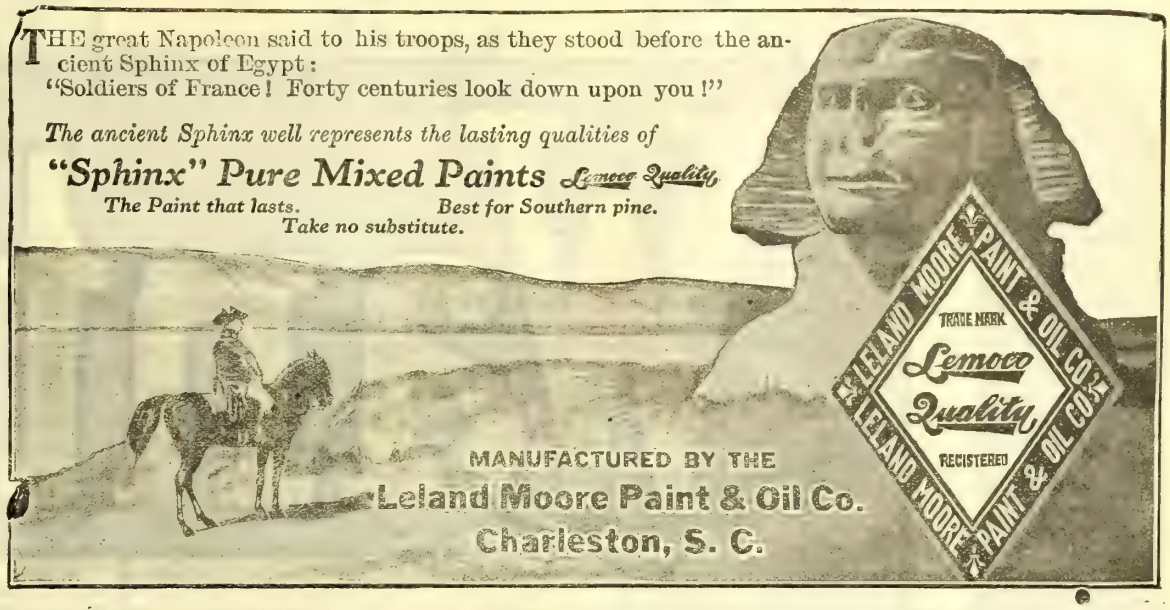
We never miss an opportunity of giving innocent pleasure, or of helping another soul on the path to God, but we are taking away from ourselves forever what might have been a happy memory, and leaving in its place a remorse.—Frances Power Cobbe.

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:13 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.
7:10 a. m.—No. 8, daily from Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars, New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, conecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
3:45 p. m.—No. 132, daily for Sanford.
4:55 p. m.—No. 131, daily for Mount Airy.
6:10 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

E. H. COAPMAN, G. M.
S. H. HARDWICK, P. T. M.
H. F. CARY, G. P. A.
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where you are, whether you are a man or a woman, twenty years old or seventy, living in town or in the country, all you need do is to say "I Want It" and it will be sent right out to you. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to give any references or send any money or stamps. It makes no difference what your trouble is, whether you are sick in bed or just not feeling right—we don't ask your trouble and you need not write a word about it. All you need do is clip the coupon, which says "I Want It," fill in your name and address and we will send it to you, without a penny from you. This is how we are offering Bodi-Tone to every reader of this paper who is ailing or in poor health. This is how one hundred thousand sick people have already tried Bodi-Tone, the new medicine for the sick, which has cured thousands during the past eighteen months' time, including many of the readers of this paper. We are glad to send it to you, glad to give you a chance to try it, to learn what a great medicine we have made, to learn how chronic diseases can be cured with the right kind of medicine, containing the right ingredients. We want you to say "I Want It" so we can send you a full-sized one dollar box of Bodi-Tone to try for twenty-five days, *to prove to you what it can do for you.* If it benefits you as it has benefited thousands, pay us a dollar for it. If you are not satisfied, don't pay a cent. We leave it all to you. We won't ask for pay afterwards or dun you. We know you will gladly pay for real benefit, for real health, vigor, strength and comfort, such as Bodi-Tone brings to the sick, and we fee' so sure of Bodi-Tone that we gladly take all of the risk, for it is now curing sick men and women by the thousands.

Bodi-Tone

does just what its name means—*cures disease by toning all the body*, and we want you to try it and see what it will do for *your* body. Bodi-Tone is a small, round tablet, that is taken three times every day, either before or after meals, as you may prefer. Each $1.00 box contains seventy-five of these tablets, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how easy and simple it is to take, so you can learn how it works in the body, how it *cures stubborn diseases* by helping nature to tone every organ of the body.

The composition of Bodi-Tone is not secret. Every one of the many valuable ingredients used to make this splendid remedy are well known to all doctors of all schools; each has a well known and thoroughly established place in the realm of medicine and is regularly prescribed by all physicians.

Each ingredient is named and fully described in the Bodi-Tone book, which tells all about Bodi-Tone and is sent free to every Bodi-Tone user. You know just what you are using and know it is good and safe. Among the ingredients which compose Bodi-Tone are Iron, to give life and energy to the Blood, Sarsaparilla to purify it, Phosphate to nourish the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb and Oregon Grape Root for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. All these ingredients pull together to *restore health in the body*, each serves to build upon the others work, each one helps.

We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world and all of which are recommended by the best modern medical writers and teachers. Many are prescribed regularly by the medical profession for diseases in which we recommend Bodi-Tone, most of them have been successfully used separately or in combination with other drugs for the treatment of innumerable diseases, but *the exact combination found in Bodi-Tone* is peculiar to Bodi-Tone alone and gives Bodi-Tone a curative and restorative power peculiar to itself, that has brought health to thousands during the past year's time. We simply claim credit for the formula which we have invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands have found in Bodi-Tone, for the cures which make it different from other remedies. That is why we want to send a box on trial to you immediately, as soon as you write for it, for we know you will find it different and superior. Though Bodi-Tone is a scientific medicinal combination, most of the ingredients used in it are familiar to the common people, and are remedies which they, as well as the doctors, *know to be good*, remedies in which they can place fullest confidence and know they can safely use.

Bodi-Tone

is right all through, from the first to the last ingredient, a remedy that knows its work in the body and does it in a way that satisfies the body-owner. It is a pure remedy that all the family, young and old, can use. It contains no narcotic or habit-forming drugs, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with opium or morphine. It does not excite the body with alcohol, but it tones the body and cures its disorders with the remedies that nature intended to tone and cure the body or that power would not have been given them. They have work to do and do it.

Bodi-Tone offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for—to help nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well-understood, definite action that produces curative results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are especially valuable in such ailments. Bodi-Tone is especially urged for all chronic sufferers who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give *this scientific, modern combination* of old-time remedies a chance to show what it can do.

Don't Put It Off

Why delay another day, when a trial of this new and proven medicine is yours for the asking? Why keep on suffering, day after day, when all you need do is clip out the coupon which says "I Want It," fill in your name and address, and mail it to us, to get a twenty-five days' treatment of this great remedy that has already put thousands on the road to health. The curative powers of Bodi-Tone have been amply proven by one solid year of cures. It has been tested in thousands of cases, covering a great variety of ailments in both sexes, at every age, and its results are more than sufficient to amply prove the wide curative value of this splendid formula. It was advertised from the start as a remedy for *all* of the body, and its aid has been sought by chronic sufferers from most of the important diseases which destroy the body's peace and comfort.

Over one hundred thousand people have used Bodi-Tone during the past year. Persons suffering from Rheumatism, Stomach trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Bowel Complaints, Female Troubles, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, La Grippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and proven its great value in such disorders.

Their experiences have proven beyond a shadow of doubt that the Bodi-Tone plan of *toning all the body* is a right plan that helps to *cure* these and other disorders, that it is *a real aid to nature.* How Bodi-Tone has acted in these cases is best shown by the letters of praise received from former sufferers. Every day's mail brings its share, for the fame of Bodi-Tone is spreading like wild-fire, *because Bodi-Tone is doing the work* and proving its superiority over common remedies. Many who have for years been in poor health and have tried most all of the prominent medicines, have written that *one single box of Bodi-Tone* did more good than *all* the others combined. Other sufferers, who have tried good physicians and specialists for their various troubles at great cost, over a long period, have written that Bodi-Tone did the work after the doctors had failed.

These letters are but a sample of the many we are receiving every day. Read them and judge for yourself. If you are in poor health, if you have been doctoring without benefit, if you are discouraged, send for a box of Bodi-Tone on this most liberal trial offer.

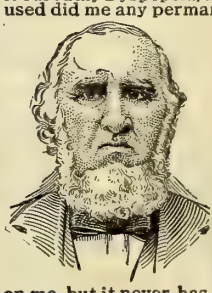
ALVORD, TEXAS.—I began to use Bodi-Tone about six months ago, at which time I was very feeble in health. I had Heart trouble, Indigestion and Bowel trouble. In fact, I was out of shape in every way and was so nervous that I could not stand to be left alone for any length of time. I had just about given up hopes of ever getting any better when I happened to read an advertisement about Bodi-Tone. It appeared so honest and straightforward that I decided to make one more effort to get health, and I'm very thankful that I did so. I have paid out hundreds of dollars for patent medicines and doctor bills without any permanent benefit, but since using Bodi-Tone I feel better and stouter and more like a man than for twelve years, as it has been that long since I was first taken sick. It has had a good effect all over my body, for I have had a remarkable improvement in the condition of my Heart, Stomach, Bowels and Nerves. I have gone back to work and am able to work right along, with renewed energy and vigor. N. R. SIPES.



MURRAYVILLE, GA.—My health was very bad for over a year before I began to use Bodi-Tone. I had Stomach and Heart trouble and also a bad cough which both bothered and worried me a great deal. I had tried various remedies, but they did not seem to reach my trouble, and I was very weak when I began to use Bodi-Tone, in the Spring of 1909. I happened to read about it in my paper and sent for a box to try. Before I had taken all of the first box I could tell I was gaining strength and knew that I had found the right medicine at last. I used it all summer, about four boxes in all, and was soon able to do all of my own work, and could walk three miles a day without stopping to rest. It strengthened my entire body, for I have not had as much as a bad cold since I began to use it. My periods were not regular, but since I began taking Bodi-Tone they are perfectly regular and I feel altogether like another person. MRS. JAMES SOUTHER.



POWELL, PA.—I think a great deal of Bodi-Tone, for it cured my Dyspepsia, although nothing else that I ever used did me any permanent good. I had taken a well-known dyspepsia powder that helped me just while I took it, and I used various kinds of dyspepsia remedies which I got at the druggist. Then I heard of a medicine in Syracuse, a sort of food that they called a dyspepsia biscuit. I got three one dollar packages, but they did not do me much good. A short time later I heard how Bodi-Tone was being offered on trial, and sent for a box to test it. It helped me right from the start and beat anything I have ever heard of. I thought the dyspepsia would come right back on me, but it never has. I can now eat anything, and what is more, I have not had any Rheumatism since I used the Bodi-Tone, although before, I was subject to it and had frequent bad attacks. My general health has been very good. GEORGE LANTZ.



This Coupon Says "I WANT IT"

Clipped from North Carolina Christian Advocate

Bodi-Tone Company, Hoyne & North Aves., Chicago, Ills.

I Want It. I have read the Bodi-Tone announcement, offering a $1.00 box of Bodi-Tone on 25 days trial, and ask you to send me a dollar box by return mail, postpaid. I promise to give it a fair trial and to send you $1.00 for same promptly if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing. Neither I nor any member of my family have ever before used Bodi-Tone and I state on honor that this application is made for my own personal use and not for any other person. The following is my full name and address to which the Bodi-Tone should be sent.

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Reading Room Trinity College

North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

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ESTABLISHED 1855 GREENSBORO, N. C., NOVEMBER 910 VOL. LV.—No. 44

The Lady of the Lamp

THE name of Florence Nightingale was familiar to the civilized world, and especially to the United States, during the period of the Crimean War. Many are the men and women who, as children and youth, heard the sweet collocation of names and knew of the still sweeter qualities of her that bore them, yet live to participate in the countless eulogies of her life and character. Being within a short distance of the place of her death and burial at the time thereof and recalling the influence which, without knowing it, she exerted over the conception, initiation and conduct of the first general Methodist Episcopal Hospital, we made every effort to accumulate and authenticate such facts as would be of interest to our numerous nurses, schools for nurses, hospitals, and the increasing number who rejoice to uphold by their gifts these "hotels of God."

This heroine of philanthropy was born in Florence, Italy, and from the city of Dante took her Christian name. Her father's name was Shore, which, in accordance with a custom of England, he changed to Nightingale when he became the possessor of the estate of that family. Her parents were wealthy and she came under the phrase often used in England: "She is well born, well bred and wealthy."

If the child is often "father of the man," it is as frequently the mother of the woman. While she was yet a girl Florence Nightingale set up a kind of private dispensary in her father's village home for the sick people of the neighborhood.

Her first case was a crippled dog. The keeper was about to shoot it, but she set the broken limb successfully, and finally was able to restore the suffering animal, quite cured, to his master.

It is agreed that this gave the clue to her real vocation. For years after that she continued to minister to the sick and helpless. In her youth she was acquainted with Elizabeth Fry, the most notable woman in England for philanthropy in the preceding generation. The ground work of Florence Nightingale's life was given to her by her father. He was highly educated and gave his two daughters the same education he had received at the university. This fact made the young ladies well known, for such training for women was unusual.

Florence Nightingale was a good Greek and Latin scholar, an excellent mathematician, an expert in French, German and Italian, and was able to travel when and wherever she desired. Her mother was a famous hostess and the Nightingale seats in Derbyshire and Hampshire were the scenes of numerous literary and social gatherings which often included famous personages.

She frequently went through the hospital wards of three great cities—London, Dublin and Edinburgh—in fact, she knew the working system of every hospital in England and Scotland; also she sojourned some months with the Protestant nurses in Germany and the Roman Catholic nurses in Paris, and had concluded to organize a sanitarium for *"needy gentlewomen."*

It was under these circumstances that she was called to go to Crimea. The Secretary of War decided to introduce women nurses, and with that decision, he made another, which in his words is stated thus: "Miss Nightingale *is the only person in England capable of organizing and superintending this scheme."* As a generalization it may be said that "Hospital nursing was in the hands of inferior women at that time, most of whom were addicted to drink."

She accepted the commission and secured thirty-seven hospital nurses. They had to travel through France, and great was the excitement. At Marseilles the fish women seized their baggage and took it to the steamer. Hotel keepers refused to accept pay for accommodation. During the journey Miss Nightingale's state of health was so ominous that her friends despaired of her life. This fact, however, was not known for some months.

What she did in the Crimea we will not recount, except to say that on occasions she would stand twenty hours receiving fresh arrivals of the wounded; that she developed into an incomparable leader of men and a genius for organization; that each night, when all the medical officers had retired, she "would issue forth in the silence and the darkness, carrying a lamp in her hand, and make her solitary round."

This practice of going around with the lamp gave rise to the reference, "A lady with a lamp," in Longfellow's poem, the whole of which has been published in the Christian Advocate since her death.

Field-Marshal Sir Evelyn Wood, who is still living, on January 18, 1855, when he was midshipman, was struck in the arm with a case shot weighing three ounces. He was unconscious, he says, from the second week in January to May, but once in one of his few lucid moments he remembers Miss Florence Nightingale going through the ward and coming to him. Her death brought out the fact that two sisters of the Convent of Mercy left that convent and joined Miss Nightingale in Paris, and arrived at the Crimea in time for the fiercest battle of the whole campaign. They returned to England and one of them founded the Hospital of Saint John and Saint Elizabeth; she celebrated her diamond jubilee last year. These two women are respectively aged eighty-eight and eighty-four. Both are very deaf and very blind, but are otherwise well. They were not forgotten by Queen Victoria, for they each received from her a Royal Red Cross.

A veteran who had acted as Florence Nightingale's orderly in the Scutari Hospital died just twenty-four hours before her death, and his widow testified that her husband had often told her this incident: "A poor little trumpeter was brought to the hospital badly wounded. Though she had grown well used to the sight of suffering, Miss Nightingale was so grieved when she saw the child's pain that she broke down and cried bitterly." The veteran would always add that he could never forget the sobs in the somber ward and the motherly way in which she treated him."

Nothwithstanding Miss Nightingale desired that her obsequies might not be ostentatious, the service was conducted at St. Paul's. Many other memorial services were held in London, and in arranging the order it was ascertained that her favorite hymns were, "The Son of God Goes Forth to War," "God moves in a mysterious way," "The King of Love my Shepherd is." These are in the new Methodist hymnal.

No wonder was it that one of the greatest papers of London and of the world should say that "Among the great women of whom history holds record, many have been higher in place and more brilliant in fame, but to her this matchless epitaph must be conceded, that none of her sex ever achieved a nobler work in her own day or left a more noble example for the times to follow."

Or that another writer says that she was "as much of a national heroine for modern England in her way as was Jeanne D'Arc for medieval France."

No wonder was it that in broadsheets sold in the slums her good deeds were glorified in such "verse" as:

> She's the soldier's preserver, she's loved like a queen.
> May God give her strength, and her heart never fail.
> One of Heaven's best gifts is Miss Nightingale.

And no wonder that the Queen bestowed upon her a unique and magnificent jewel, designed by the Prince Consort. It consisted of a medallion of white enamel, with the Saint George's Cross in red and the Royal cipher in the center. Around it was the Garter, inscribed with the text, "Blessed are the merciful," below which, upon a blue ribbon in enamel, was the single word "Crimea," while surmounting all were three blazing diamond stars.

Nor is it a wonder that she received the Royal Red Cross from Queen Victoria, and that on her eighty-fourth birthday the King made her a Lady of Grace of the Order of Saint John of Jerusalem; or that the Corporation of London presented the freedom of the city. In moving the resolution Deputy Wallace said it should have been bestowed thirty years before and reminded the hearers that she had received honors from King Edward and the German Emperor.

No wonder was it that Edward VII appointed her in 1907 to the Order of Merit. She was the first woman to enter its exclusive circle, "to take her place among the greatest of statesmen and scientists, admirals and administrators, military commanders and men of letters."

No wonder was it that when she was presented with the freedom of the city she would not have the scroll in the customary golden box. "Make it of wood," she said, "and give me the hundred pounds for some charity." And no wonder it is that the nation subscribed fifty thousand pounds as a token of gratitude; and no wonder that she would not touch a penny and devoted the money to the founding of the Nightingale Home, where nurses are to be trained for the work "which Florence Nightingale for all time ennobled."—New York Christian Advocate.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

TO OUR SUBSCRIBERS.

Many of our subscribers were very kind to us in responding to our call for remittance before November 1st. We feel very thankful to them. Now there are many hundreds still on our list who are due to renew and we appeal to them to hand the renewal to the pastor to be paid over to us at Conference. Look at your label and if the date is past you should send us $1.50 for renewal. Do not forget this please. **When you make your settlement with the preacher, be sure to remember to include $1.50 for the Advocate.**

WINSTON AND THE CONFERENCE.

Our readers will be interested to scan our sixteenth page this week. They will find there almost all lines of business advertised in which they will be interested while guests of the city. We trust those of our readers expecting to attend will look over this directory and decide to patronize those who advertise with us while they are in Winston.

GREAT DAY AT TRINITY COLLEGE.

Next Wednesday will be a notable day at Trinity College. This is the day set apart for the formal inauguration of President Few, and preparations have been made for the most imposing ceremony of the kind in the history of the State.

There will be delegates present representing the leading educational institutions of the Country, North and South, and addresses will be delivered by Governor Kitchin, also by Dr. Henry P. Judson, of Chicago University, besides the inaugural of President Few. There will also be present a large number of the alumni of the institution, besides many distinguished guests representing the church at large and the various professions as well as other educational institutions of the State.

A luncheon will be served by the president and faculty in the new administration building at 1 o'clock, and a reception will be tendered at the home of Mr. B. N. Duke, on Wednesday evening.

Bishop Kilgo, the former president, will of course be present and deliver to his successor the charter and seal of the institution. To the more than four hundred students now in attendance this occasion will be worth much as a matter of general education. An institution which can bring together such a representative body of notable men for an occasion like this furnishes many extraordinary advantages to the student body.

DR. JAMES A. REAGAN.

In the death of Dr. James Americus Reagan, which occurred at his home at Weaverville, on Wednesday, Oct. 19th, the church has lost one of its staunchest members and his section one of its most loyal citizens.

Dr. Reagan was born in Monroe Co., Tenn., Oct. 20, 1825, and was therefore just 85 years of age when he was called hence.

When he was 21 years old he was licensed to preach and admitted on trial into the Holston Conference and served Tazewell circuit, (Va.) and then was sent to Asheville circuit with Dr. R. N. Price as his junior preacher.

In 1852 on account of ill health he settled at Weaverville where he lived to the end of his life. Was agent for Holston Female College, located in Asheville. Not being able on account of ill health to persue the duties of an itinerant preacher he read medicine and entered upon the practice at Weaverville and as a local preacher and medical practitioner he served his people faithfully and well for nearly sixty years and in his old age was loved and revered by all who knew him.

He was one of the moving spirits in organizing Weaverville College, was its first president and served for three years in that capacity and has been one of its Trustees and truest friends through all its history, and was active in every movement religious and secular which promised good to his people.

The Asheville Gazette News says:

Dr. Reagan was married in 1851 to Miss Mary Weaver, daughter of Montreville Weaver, one of the first settlers of Weaverville, and she died in 1890. A few years later he married Miss Mary Parks, of Hillsboro, who only lived a year or two. He was married a third time to Mrs. Annie Nealy, a niece of the late Hon. Nicholas Woodfin, who survives.

The surviving children are all by his first marriage and are Mrs. T. H. Weaver, Mrs. T. H. Reeves, W. L. Reagan, J. J. Reagan, of Weaverville, Mrs. C. A. Nichols, of Muskogee, Okla., and Mrs. E. M. Goolsby of Empire, Panama. One son, J. A. Reagan, Jr., died in Danville three years ago, and one daughter died in childhood.

Both as a minister and as a physician Dr. Reagan belonged to the old school of men who gave of their time, substance and unfailing optimism to the helping of others. As a doctor, no call was every too distant, no night too dark and stormy for him to respond, and once at the bedside, he brought to his patient not only the aid of a well trained physician but the comfort of a warm human sympathy and the calm of a spiritual peace. The northern part of Buncombe county was ris field and he filled it as a minister, a doctor, neighbor and friend to all who came within the reach of his kindly ministrations.

Dr. Reagan always took a lively interest in all human activities, and his administration of the affairs of the county while he was chairman of the board of commissioners was marked by the same painstaking care that he brought to bear upon everything he undertook. Likewise as an educator and as president of Weaverville College he did much to establish that institution firmly on the foundation that others have built upon so splendidly since.

Perhaps no tribute has ever been paid him so generous and yet so appreciative as by that keen student and unfailing analyst of human nature, O. Henry, who, in his own last days, came under Dr. Reagan's ministrations. It was Dr. Reagan who, unnamed, was one of the central figures in O. Henry's last story, "Adventures in Neurasthenia," which the kindly optimistic, old country doctor is so lovingly and faithfully portrayed. It was he who advised the fast failing and at times despondent writer to get out of himself and seek that beauty that lay around him in nature, and also the more beautiful things of human sympathy and love, and O. Henry paid the debt he owed him in one of the most masterly of all his short stories.

NOTE AND COMMENT.

At the recent meeting of the College of Bishops held at New Orleans Bishop John C. Kilgo was appointed Chairman of the committee which is to formulate plans for the work of the laymen and to give to the work of the laymen of the church increased efficiency.

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A conditional gift of $150,000.00 was made to Trinity College last week by the Educational Association, also one of $75,000.00 to Meredith College, the Baptist Woman's College, of Raleigh. We presume that the condition will be complied with and that both institutions will secure the amounts offered.

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Vice-President Sherman spoke to a fairly good audience in the Grand Opera House in this city last Thursday. His speech was free from bitter partizanship and made a rather pleasing impression. He spoke at a number of places in the State and in every case confined himself mainly to a plea for the principle of protection.

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Military Topography is the title of a volume prepared for the use of officers by Capt. C. O. Sherrill, of the Corps of Engineers and instructor of Engineering in the United States Service Schools at Fort Leavenworth. This book has received high praise from competent military critics. Capt. Sherrill was an honor graduate from West Point Military Academy and is a son of Mr. M. O. Sherrill, our State Librarian.

President Nicholas Murray Butler, of Columbia, speaking of foot ball says it is the poorest sport in existance and further commenting says: "I heartily approve of the action of the University council in abolishing football" said Dr. Butler referring to the action taken five years ago.

"To revive the game at Columbia would be a step back into the middle ages and a surrender of the repute which came to us through our decisive action in the matter."

We are gratified that Columbia University has taken this advanced step and trust that the schools of the country will generally adopt the same policy. When Trinity College some years ago banished football contests some people thought it savored of puritanism but it is only a question of time when it will be the exception for a college to sanction inter-collegiate football contests.

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Beautifully engraved invitations, reading as follows, have been received here:

The trustees of Trinity College requests
the honor of your presence at
the ceremonies attending
the induction of
William Preston Few, Ph. D.,
into the office of
President of Trinity College
at ten o'clock in the forenoon of
Wednesday, November the ninth,
nineteen hundred and ten,
Durham, North Carolina.

The inauguration of the new president of Trinity will be the social and educational event of early November in Durham. The first exercise will be the presentation of the new Washington Duke building, West Wing. At close an academic procession will proceed to the Craven Memorial Hall, where the formal installation will be held. The charter and seal of the college will be presented to the president-elect by Bishop John C. Kilgo. Congratulatory addresses will be delivered by Gov. William W. Kitchin, in behalf of the commonwealth, and by Dr. Henry Pratt Judson, president of the University of Chicago, in behalf of the visiting delegates. After this President Few will deliver his inaugural.

The president and faculty will give a luncheon at 1 p. m. to delegates, invited guests, trustees and alumni, and in the evening Mr. and Mrs. Benjamin N. Duke will give a brilliant reception at their home. The alumni who attend the exercises will take part in the procession, wearing the academic caps and gowns.

* * * *

The Bishops of the Methodist Episcopal church held their semi-annual meeting in Washington City last week, and during their stay in the city called in a body upon President Taft.

Bishop Warren, of Denver, made a brief address in which he outlined the work that the Methodist Episcopal Church has in view.

The President in responding, said:

"The militant missionary character of the Methodist church has shown itself not only in this country but in countries far removed from civilization and it has developed the influence and benefits of missions in a way that perhaps twenty or thirty years ago did not seem possible. I believe, and I think you will agree with me, that attitude of the general public toward foreign missions today is almost completely revolutionized, and that you find as you go about and urge contributions for that purpose a willingness to listen and an interest in the work that perhaps you have never found before.

"Now, I do not want to be invidious, and I am not a critic of my fellowmen, especially those who entertain different political views from my own; but there was a time when the policy of this government towards the Philippines and toward those dependencies that have come to us from the Spanish war, was very severely condemned because it was supposed that we were reaching out with a greed of territory and a greed of power, rather than with the desire to advance the cause of civilization and help our fellowmen.

"I think the policies that have been followed, and the developments that have resulted, through the agencies of your church have proven the error of those who were entirely sincere in their criticism and who were very fearful of the effect that policy would have upon our government. I believe that the result has changed their views.

"I am glad to recognize that in coming here you agree with me that we are all working in the same

field—you in one way and those of us who conduct the civil part of the government in another, but it is all for the glory of God and the promotion of Christianity among men."

Look at your label. If the date is past, please hand your pastor $1.50 for renewal.

NOTES AND PERSONALS.

—Rev. J. E. Woosley, of Ramseur, has been assisting in protracted services at Youngsville.

—Rev. C. M. Pickens, of Lenoir, has closed revival services in his church and received a number of new members on profession of faith.

—Bishop John C. Kigo has accepted the invitation to preach the commencement sermon at Emory College, Oxford, Ga., next June.

—Mrs. Martha Carpenter, an aged and highly respected Methodist lady, died at the home of her son, Dr. S. B. Carpenter, at Cedar Hill, on Friday of last week.

—Rev. J. D. Rankin, pastor of the Statesville circuit, is closing up his first year very successfully. The churches are rallying to his call and he expects to have a full report at Conference.

—As a result of the recent meeting at Tryon Street, Charlotte, Rev. G. T. Rowe, the pastor, received a class of eighteen last Sunday on profession of faith and a number by certificate.

—The ladies of West Market Street Methodist church are preparing to hold their annual chrysanthemum show on November 11. It will be held in the annex of the church.

—Rev. J. Clyde Turner, of Statesville, recently pastor of a church in Macon, Ga., has accepted a call to the pastorate of the First Baptist church of this city. He will assume his duties December 1st.

—Rev. E. Myers, of the Alexander circuit, is closing his third year on that charge. This has been the most successful year of the three. Large numbers have been brought into the church at several points and the work greatly strengthened.

—Rev. D. F. Carver is closing up a year of good work at Kings Mountain. The recent protracted meeting was a genuine revival and he rejoices in the accession into the church of about 35 new converts as a result of it.

—Among the callers at the Advocate office last week were the Rev. L. T. Mann of Reidsville, the Rev. O. P. Ader, of High Point, and Mr. C. E. Ader, the circulation manager of the Charlotte Evening Chronicle.

—Mr. T. G. Pickelseimer, the Mayor of Bryson City, and a member of our church in that place, fell from the platform of a moving train at the station there last Friday and was horribly mangled and died almost instantly.

—Prof. J. F. Brower, principal of the Clemmons High School, and Miss Annie O. Eaton, daughter of Mr. and Mrs. J. W. Eaton, of Yadkin county, were married in Winston Saturday afternoon, Oct. 22.

—On last Wednesday evening, Oct. 26th, in Broad St. Methodist church of Statesville, Miss Nola Sherrill, of that city was married to Dr. F. A. Carpenter, of Mooresville. The marriage was performed by the Rev. Harold Turner, the bride's pastor.

—A correspondent of the daily press writing from Greensboro Female College says: Almost every student in the college joined the Young Woman's Christian Association this year. This has been so ever since the association was organized here, some 15 years ago.

—Mrs. T. J. Copeland, editor of the Woman's Home Mission Department of the Baltimore Southern Methodist, is visiting her old friends and neighbors in Greensboro. Greensboro Methodists would like very much to win this good lady back from their Baltimore neighbors.

—The Salisbury correspondent of the Charlotte Observer Sunday said: Mayor A. L. Smoot and Mr. A. B. Saleeby are in Kernersville today, where they organized a Baraca class at the Methodist church. These two gentlemen hold the record for having organized more of these classes than any other two men in the State.

—Prof. Spence of Trinity College, filled the pulpit of West Market Street church last Sunday in the absence of the pastor who is still at Newbern in the revival meeting which had grown to such proportions as to demand its continuance through another Sunday. Prof. Spence preached very interesting and helpful sermons.

—Mrs. J. W. Winchester, an elect lady passed to her reward from St. Peters Hospital, Charlotte, last Friday night, it being the 75th anniversary of her birth. She leaves eight children to mourn their loss, among them Dr. F. M. Winchester, of Charlotte. She was a devout member of Trinity church and the funeral service was conducted by her pastor, Rev. A. W. Plyler.

—We had the privilege of seeing our good friend Rev. H. K. Boyer, of the Western North Carolina Conference, for a few minutes while in Nashville last week attending a meeting of the Board of Missions. He is one of the presiding elders of his Conference, and was a delegate to the General Conference. He married a Holston girl, but he is none the worse for that, nor is she. Our only complaint is, his stay in Nashville was entirely too short.—Midland Methodist.

—Mr. John S. Huyler, the New York philanthropist who died a few weeks ago, was one of the most consecrated of men and loyal Methodists in the country. In his last will he made but few bequests to charities or religious societies believing it better to give in life rather than after death. It is said that during the past ten years his daily donations to worthy causes averaged one thousand dollars making a total of nearly four million dollars for the ten years.

—Rev. A. W. Plyler is holding protracted services at Trinity Church this week. A meeing of great interest is being held at Duncan Memorial, which is under the care of Brevard Street Church and Rev. Scott L. Owen is doing the preaching. Some forty professions have already been made and the meeting grows in interest. Last winter the pastor, Rev. Ira Erwin, organized a Sunday school at this point and the enrollment in it now exceeds 200 scholars and a congregation is now organized there.

—We regret to hear that Rev. W. O. Rudisill, of Lafayette Street, Shelby, has been compelled, by reason of ill health to give up his work there and to seek relief by a change of climate. An exchange says he has gone to Colorado and that Rev. D. W. Lowman, a local preacher of Connelly Springs, has been secured to supply the work until Conference. Brother Rudisill is one of our very promising young preachers and we trust the rare air which he seeks in the West may restore him to health.

—It is with great regret to those who learned to know Rev. T. L. Lallance that he has on account of his health been compelled to transfer to New Mexico, where he has been assigned to the church at Carlsbad. Brother Lallance came to our Conference two years ago and was stationed at Haywood Street, Asheville, and from the first was recognized as a preacher of extraordinary ability. He made many friends among the preachers who knew him and we deeply regret that circumstances required him to seek a change of climate.

—Mr. Cameron Johnson, of Richmond, is giving a series of illustrated lectures in West Market Street church this week under the auspices of the Laymen's Missionary Movement. This series of lectures takes one through China, Japan, Korea, and India and is very instructive and helpful to all who are interested in the study of our mission fields. Mr. Johnson secured the scenes himself while traveling in these countries and is thoroughly familiar with what he undertakes to present.

—An event of unusual interest in Greensboro last Sunday was the visit of Dr. Booker Washington, the great negro educator, who delivered a great speech on Sunday evening in the auditorium to an audience said to have numbered about three thousand. Dr. Washington gave the members of his race some very sound advice and it is believed that his visit and tour of the State will accomplish great good. About one-fourth of his audience in Greensboro was composed of white people and he was welcomed to the city by Mr. E. J. Justice, speaker of the North Carolina House of Representatives.

—At Tulip Street Church, Nashville, Tenn., on Sunday Oct. 23rd, an interesting Welcome Rally Day service was held in order to greet the new pastor, Rev. W. P. Ricks, who has been transferred from Bowling Green, Kentucky, to Nashville. We have received a copy of the program used that day. The fact that Rev. W. B. Ricks is the new pastor is of especial interest to North Carolina Methodists in view of the fact that he went from the North Carolina Conference and has made good in every field he has served. He is a brother of Mr. F. B. Ricks, one of the leading business men of Greensboro.

—On Wednesday evening, October 26th, in the Methodist church in Lincolnton, Miss Sue Conner Lander, daughter of Mrs. Sue Lander, was married to Mr. B. O. Thompson, a young attorney of that town. Rev. F. L. Townsend officiated.

—At 4:30 o'clock last Wednesday evening, in Main Street Church, Gastonia, Miss Myra Herman, the eldest daughter of the pastor, Rev. Geo. D. Herman was married to Mr. Chess Abernethy, of that city. A large number of friends witnessed the impressive ceremony which was performed by the father of the bride with the assistance of Rev. Dr. J. H. Weaver, of Hickory. The Advocate extends hearty well wishes to the young couple.

The profits from the publication of the North Carolina Christian Advocate and from the Job Printing business carried on by the management go to the support of the superannuated preachers, and the widows and orphans of deceased preachers.

CONFERENCE NOTICES.

MISSIONARIES, ATTENTION.

To the Missionaries of Western North Carolina Conference: I am very anxious to settle with you in full before Conference. Please send in all reports at once. J. E. Gay, Tr. of Board.

Franklin, N. C.

NOTICE TO PRESIDING ELDERS.

By request of Rev. T. F. Marr we announce that Bishop Hendrix requests the presiding elders to meet him at the Zinzendorf Hotel in Winston-Salem on Tuesday, November 15th, at 3 p. m.

NOTICE.

Bishop Eugene R. Hendrix will dedicate the Methodist church in Davidson, N. C., Sunday, November 13th. All former pastors are cordially invited to be present. R. E. Atkinson.

THE CONFERENCE BROTHERHOOD.

A call is hereby made for an assessment on account of the death of Dr. H. F. Chreitzberg, and all members of the Brotherhood are urged to send the same at once to the undersigned at Salisbury, N. C. Accompanying the first prompt payment, last week, from a brother living without the bounds of our Conference, are these words: "Our Brotherhood should grow and become his (Dr. Chreitzberg's) memorial." Brethren please respond without delay. S. B. Turrentine.

Oct. 24, 1910.

LOOK AFTER THE ADVOCATE.

Be sure to read the notice concerning the Advocate on the second page. Let every pastor be sure to bring a list of new subscribers to Conference. Many who are not taking the paper will be willing to include the Advocate subscription in their settlement if pastors and stewards will only be thoughtful and call their attention to it. If they can not pay for a full year take them for six months at 75 cents.

CLASS OF THIRD YEAR.

The Class of the Third Year will meet on Tuesday, Nov. 15th, at 2 o'clock at place named in Conference directory.

R. D. Sherrill, Chairman.

THE SECOND-HAND BOOK TABLE.

Rev. L. A. Falls has been secured to conduct the second-hand book table at Conference and all the preachers are requested to bring their books which they desire sold on a commission of 5 per cent, provided that each book profits 5c. The owner must write his name plainly on front fly leaf, with price in upper corner, so that salesman can take account of each book easily and accurately. If each preacher will bring a few books and make prices right it will prove profitable to both seller and buyer and, incidentally, amount to something to the brother who has kindly consented to handle the business. Let us all co-operate in this valuable matter. Jno. W. Moore.

When you make your settlement with the preacher be sure to include $1.50 for renewal of your Advocate subscription.

BISHOP KILGO.

J. Marvin Culbreth.

"What's on for tonight?" the Missionary Secretary asked his friend as the latter met him at the station in Russellville.

"The Educational Address. Bishop Kilgo is to speak," the friend replied.

Jumping into a waiting carriage, we were driven rapidly to a hotel where the soil of travel was quickly removed, and we hastened on to the church. It was 7:30 when we entered the vestibule of the auditorium. We were just in time to catch the sound of the last words spoken by the man who had introduced the Bishop. The first entrance we tried was completely blocked by a crowd of men standing. But standing a-tip-toe and twisting the line of vision through a maze of heads and craning necks, we could see the familiar brow and crown of the Bishop as he stood at the front of the platform, his right arm resting full length upon the side of the speaker's desk. Trial at a second entrance yielded a difficult passage, and we stood just within the closely packed auditorium. Now the Bishop was in full view, because the floor slanted sharply toward the pulpit; and his first words, spoken in the same low, measured impressive tones that always characterize his first moments of utterance, could be distinctly heard.

The speaker's appearance was changed in no vital particular from what it has been during the recent years of his Presidency of Trinity College. The gray, four-in-hand tie that nestled its ends beneath the folds of the immaculate white vest changed its position before the address was finished, mounting to the top of the high collar which encircled the Bishop's throat. But the tie could not be blamed for thus mounting. The entire audience mounted. And the master of ceremonies remarked at the close of the evening: "We thank you, sir, for rousing us."

It was, indeed, a rousing speech. In the beginning, the Bishop expressed his appreciation of the fine tribute that had been paid to Trinity College in the introduction, and playfully charged the man who had made the speech with trying to color the occasion with a tinge of home-sickness. According to his own confession, Bishop Kilgo had made a thousand talks on Christian Education. But he plead that he had always been too indolent to make a finished address on the subject. To one who had heard him make several of the thousand talks to which he confessed there was a certain succession of familiar ideas in the opening part of the address. But in a very little while the speaker moved into a realm of interpretation and presented imagery of conception so unusual that the high and ancient theme throbbed with meaning newdisclosed.

Of all the hundreds that crowded the pews and jammed the aisles and lined the walls and blocked the doors and filled the platform and the chancel and the choir loft, not a single person was seen to leave the building while the Bishop was speaking. His boldness of utterance kept the atmosphere electrically charged. The acceptableness of his argument brought forth frequently a chorus of hearty Amens! With word pictures of simple directness and wonderful vividness, he now and then caused the nerves to endure a terrific strain, only to release the tension by a flash of keenest humor, which never failed to produce an outburst of heartiest laughter. Occasionally the pathos of his voice brought tear mists to the eye, and heaved many a bosom with a sigh of pity. Again and again a round of vigorous applause followed the speaker's outburst of genuine eloquence. The scene and the address have probably not been surpassed on any occasion at the sessions of our own Conference.

As a Presiding Officer.

Bishop Kilgo has marked the beginning of his presidency of the Conference by addressing the preachers every morning at the opening devotional hour. His talks are characteristic. They elicit the same wide appreciation that used to reward his chapel talks to the students of Trinity College.

In the chair, the Bishop's overflowing good humor is contagious. His attitude to the Conference is one of interested consideration. Like Bishop Candler, he consumes a few moments now and then giving a wholesome exhortation. When occasion for repartee arises, he never fails to unlock the food springs of wholesome merriment. He presides with masterful control. He strikes the gavel upon Bishop Asbury's table of the year 1814 with rather startling emphasis. Thus there is no clogging of the wheels of business with him in the chair.

What They Say About Him.

Over at Harrodsburg, where he held his first Conference, they give him credit for holding the best session which that body has enjoyed for twenty-five years. "Simply wonderful," "great," "brilliant," "exceedingly popular," "so intensely interesting," "wholly spiritually minded," are some of the epithets one hears applied to him as the throng moves on, and the little groups gather under the trees in front of the church.—Raleigh Christian Advocate.

WESLEY ADULT BIBLE CLASS DEPARTMENT.

The organized adult Bible Class is no longer an experiment. There are more than fifteen thousand organized classes in the United States and Canada. Careful statisticians estimate that there are today five hundred thousand men in America studying the Bible, who were not in Sunday school five years ago.

Looking to the federation of all classes in the M. E. Church, South, the General Conference at Asheville, in May, provided for the Wesley Adult Bible Class Department.

"Let Wesley Adult Bible Classes be organized in our Sunday schools, wherever practicable, for the development of Christian character by means of systematic religious instruction, Christian fellowship, and mutual helpfulness and training in Christian service."

The Sunday School Board has formulated the following Constitution for the Wesley Adult Bible Classes:

Constitution of Wesley Adult Bible Classes.

Article I.—Name.

This shall be called.....of the..... Sunday school of.....

Article II.—Object.

The object of this class shall be the training of Christian character for Christian service in the extension of Christ's kingdom, by means of Bible study, mutual helpfulness and social fellowship.

Article III.—Membership.

Any person twenty years of age or over, may become a member by attending the class and signifying a desire to join.

(When special conditions make it necessary persons under twenty may be included.)

Article IV.—Officers.

The officers of an organized Wesley Bible Class shall consist of a Teacher, Assistant Teacher, President, Vice-President, Secretary and Treasurer, who shall be elected annually in September and their names and addresses reported to the Central Office at Nashville, Tenn., care of the Superintendent of the Wesley Adult Bible Class Department.

The class officers shall faithfully perform such duties as usually pertain to their respective offices.

The Teacher and Assistant Teacher, in accordance with the law and usage of the Church, shall be nominated by the Superintendent of the Sunday school to which the class belongs, and shall be confirmed by vote of the class. Vacancies ad interim shall be similiarly nominated and confirmed.

Article V.—Committees.

There shall be at least four standing committees, namely, Executive, Membership, Social and Devotional. The Executive Committee shall be composed of the class officers, the chairman of all standing committees, the pastor, and superintendent of the Sunday school.

Article VI.—Meetings.

The class shall meet every Sunday in connection with the Sunday school, for Bible study. Business meetings shall be held at least monthly. One fourth of the membership shall constitute a quorum. The officers and committees shall meet quarterly in class council to consider the welfare of the class.

Article VII.—Duties of Committees.

The Executive Committee shall have general supervision of all the class work.

The Membership Committee shall be responsible for securing new members, looking up absentees, and the visitation of the sick.

The Social Committee shall provide for the social and literary needs of the class.

The Devotional Committee shall be charged with all matters pertaining to the moral and spiritual welfare of the members.

Article VIII.—By-Laws.

As the work of the class progresses, such additional officers and committees as are deemed necessary may be provided, and any rules concerning class management and methods of work, not out of harmony with the general plan of the department, may be adopted.

Certificate of Registration.

A Certificate of Registration will be furnished all classes adopting the Constitution, upon receipt of application, accompanied by twenty-five cents. The Certificate is artistically lithographed, with a picture of the Holy Club at Oxford; it will bear the seals of both the Wesley Adult Bible Class Department, and the International Sunday School Association, and is suitable for framing for the class room.

Emblem.

The red and white pin of the International Association with the letter "W" in the center, has been adopted as the emblem of the Wesley Classes.

Motto.

The words "My Brother and I", spoken by John Wesley, referring to the joint work of the members of the Holy Club at Oxford, are recommended as the motto of the Wesley classes.

The Adult Student.

The Adult Student will be the medium of communication between the Central Office and the classes. In addition to excellent lesson helps and articles on class work, a new department will be added, in which class problems will be discussed.

Advantages of Class Organization.

There are many advantages in class organization. The working force of the class is multiplied; each member is given a part in class activities. Responsibility is distributed; instead of leaving the teacher to bear the burden of responsibility, the members share it with him. Workers are discovered and developed. A social spirit is promoted. It furnishes the school and church an agency for service.

Status Not Disturbed.

After classes organize they are earnestly requested to report to the Central Office and co-operate with the Wesley Adult Bible Department. The status of classes in relation to other unions will not be disturbed, neither will it be necessary to make any changes in class names, in the affiliating with their own denomination. What is earnestly desired is the closest fellowship and co-operation of every adult Bible class in Southern Methodism, in order that there may be unity of policy and action in the endeavor to realize the object for which classes were formed.

For information concerning the Department and the work of organized classes, address Rev. Charles D. Bulla, Superintendent, Wesley Adult Bible Class Department, Nashville, Tenn.

THE SCHOOL OF THE SOUL.

My soul, thou art receiving a music lesson from thy Father. Thou art being educated for the choir invisible. There are parts of the symphony that none can take but thee. There are chords too minor for the angels. There may be heights in the symphony which are beyond thy scale—heights which the angels alone can reach. But there are depths which belong to thee, and can be touched only by thee. Thy Father is training thee for the part the angels cannot sing; and the school is sorrow. I have heard men say that he sends thy sorrow to prove thee—nay, he sends thy sorrow to educate thee, to train thee for the choir invisible. In the night He is preparing thy song. In the valley He is tuning thy voice. In the cloud He is deepening thy chords. In the storm He is enriching thy pathos. In the rain He is sweetening thy melody. In the cold He is moulding thine expression. In the transition from hope to fear He is perfecting thy lights and shades. Despise not thy school of sorrow, O my soul! It will give thee a unique part in the universal song.—Rev. Geo. Matheson.

What if tomorrow's cares were here
Without its rest?
I'd rather He unlocked the day,
And as its hours swing open, say,
"My will is blest."

Our Children's Home Department

Edited by Supt. H. A. Hayes

BOARD OF TRUSTEES AND OFFICERS.

Rev. G. H. Detwiler, D. D., President.....Asheville
Rev. N. R. Richardson, Vice-President.....Mt. Pleasant
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J. L. Nelson.....Lenoir
J. K. Norfleet.....Winston-Salem
S. L. Rogers.....Raleigh
Walter Thompson.....Concord
James A. Gray, Treasurer.....Winston-Salem
Rev. J. P. Rodgers, Financial Agent....Winston-Salem
H. A Hayes, Superintendent.....Winston-Salem

THE METHODIST ORPHANAGE AT RALEIGH.

Our Tenth Anniversary.

Next Thanksgiving Day, November 24th, will be the Tenth Anniversary of the opening of the Methodist Orphanage. Ten years ago our great founder under God with a glad hand threw open the doors of this noble charity to the orphan children of our land. That was one of the days of the right hand of the Son of Man. That lofty deed of our brave leader was pleasing unto God and blessed with the covenants of His grace. It has been well with us as a church ever since. We have a happier people. We have felt more like we were a part of the Church of God and that we were a little closer to the heart of Jesus. These ten years with every other interest of the Church. We have built more fine churches—we have given more to missions—we have paid better salaries to our pastors than in any other ten years of our life. During these ten years two hundred and forty homeless children have been received into the institution. Our property today is worth $110,000 and our endowment is $30,000. And all this after paying for the support and training of these two hundred and forty children. Would it not be a proper thing for our whole church in our Conference to rise up and commemorate this tenth anniversary with a thank-offering to God? Should we not bring an offering sufficient to complete the laundry and to put up another Boys' Building? Remember, that we have turned away from our doors over a hundred children within the last twelve months. Let's make our tenth anniversary something out of the usual order. And the way to do it is for all the people to act—not here and there a man—but the whole Church, the entire body of our membership. All together and all at it. Will not our pastors and our Sunday school superintendents organize their forces for a great action?

* * * *

Is it possible to get eighty thousand people to agree on some one thing? Hardly. Is it possible to get eighty thousand people to do some one thing? Hardly. But if it could be done, they would probably do it for the destitute and homeless orphan children of the land. We have eighty thousand Methodist people in our Conference. Can we throw the whole line into action for one great deed on our tenth anniversary? Is there one who will give the command? Yes, there is One—and when He speaks the word, may there be eighty thousand Methodist people that will obey.

* * * *

I wonder if God lets His saints know of the things that are taking place on earth? If so, then I am sure that the spirit of the immortal Jenkins will swell with rapture and praise when he sees eighty thousand Methodists becomingly commemorating the tenth anniversary of the opening of the institution whose foundation he laid and whose doors he flung open to the orphan children of the land.—Raleigh Christian Advocate.

"We little know how light a thing
May dry the tears of woe,
The pittance slight, the one kind word
With which we all can part,
May take the sting from poverty,
Or heal the broken heart."

A great philosopher and poet has said, "All the world loves a lover." Certain it is that all the world loves the children. If we would capture the world for Christ, we have but to save the children and we possess the hearts of all mankind. Let the Church of Christ, The Bride of the Lamb, come before the world with the tender love and care of a mother for little children, and the world with bowed heads and grateful hearts will join us in the prayer, "Thy Kingdom Come, Thy will be done."

CONVINCING EVIDENCE.

A mother was rocking her child to sleep one night, when the little one said, "I love your eyes, mamma, I love your cheeks, I love your chin, I love your lips, for they are beautiful, but I do not love your hands, for they have such big ugly scars."

Tears came into the mother's eyes and she told the child a story of how a bride of two summers once came into a room and found her baby's cradle all in flames. The mother's baby girl was in the blazing cradle, and she told how she nearly lost her hands and arms in rescuing the child.

The little girl was silent for a moment, then she said: "I love your eyes mamma, I love your cheeks, I love your lips; but I love your hands the best of all," and she kissed the scarred hands again and again.

The world is looking for the nail prints. Let us prove by our hands that we have been with Jesus and learned of Him.

A FINE SUNDAY SCHOOL CLASS.

Kernersville, N. C., Oct. 25, 1910.

Mr. H. A. Hayes,
Winston-Salem, N. C.

My Dear Sir:—Enclosed please find eight dollars and sixty-six cents from my Sunday school class and myself, "class composed of eleven boys," our proceeds from Harvest Home Week.

Hoping that this week may prove all that you desire and that our people will be loyal to the Home, I am, Yours sincerely,

Mrs. W. F. Morton.

CASH RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING WEDNESDAY, OCTOBER 26th, 1910.

Lattimore Church, $23.53; Miss Hattie McClure, Charlotte, R. 29, S. S. Class, $11.00; Mrs. R. J. Foster, Hickory, Support, $1.00; Mrs. W. F. Morton's S. S. Class, Kernersville, $8.66; R. W. Hedgecock, Winston-Salem, Burkhead Church, $5.00; West End, Winston-Salem, Boys' Fair Association, $4.41; Giles Whitaker, Pilot Mountain, Pilot Mt. Ct., $3.30; Total, $56.90.

Supplies Received.

Mrs. W. C. Wright for West End Primary S. S. Class, Winston-Salem, Clothing for one girl; Ladies of Wilkesboro Church, Clothing, Fruit, etc.; South Main Epworth League, High Point, Flour, Fruit, etc.; Ladies' Aid Society, Asheboro, Box Clothing and Bedding; Mrs. S. S. Bright, Glen Alpine, bbl. Clothing, Fruit and Potatoes; F. S. Lambeth, Thomasville, Three dozen Baby Chairs; Friends Orphanage, High Point, Lot of Household Goods—a very valuable offering.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING OCT. 22, 1910.

Subscribed.

High Point: W. D. Brooks, $25.00; S. F. Brown, $5.00; S. F. Wall, $10.00; J. H. Adams, $100.00; Wm. R. Ware, Jr., $5.00; W. H. Davis, $10.00; W. T. Richardson, $5.00; J. M. Teague, $10.00; W. C. York, $5.00; D. B. Eldridge, $5.00; J. G. Green, $5.00; J. E. Edwards, $10.00; Sam Dutton, $25.00; T. J. Steed, $5.00; M. T. Hicks, $50.00; Chas. Osborne, Jr., $10.00; J. R. Fitzgerald, $10.00; E. F. Kearns, $10.00; J. W. Hinkle, $5.00; Jesse Ingram, $5.00; M. A. Kellam, $10.00; J. F. Hoffman, $25.00; W. M. Evans, $25.00; Mrs. Minnie P. Vail, $25.00; R. K. Hayworth, $10.00. Hickory: Friend, $1.00. Monroe, R. F. D. No. 5: W. D. Cuthbertson, $2.00; Mr. and Mrs. W. D. Shannon, $2.25; J. S. Gordon, $1.00; Oscar Gordon, $.50; Miss Gertrude Reader, $1.00; George Reader, $1.00; J. M. Clark, $2.00; Murray Clark, $1.00; J. I. Clark, $1.00; W. K. Helms, $.50; B. R. Clark, $5.00; Friend, $.50; Henry Reader, $1.00; Morris Price, $1.00; J. N. Price, $10.00; L. L. Moore, $1.00; H. L. Price, $5.00; J. T. Fincher, $5.00; Miss May Cuthbertson, $.50; Miss Laura Curlee, $.50 J. L. Davis, $1.00; W. M. Plyler, $2.00; B. W. Clark, $1.00; Miss Emma Clark, $1.00; W. P. Plyler, $1.00; F. R. Fincher, $1.00; H. R. Huneycutt, $2.00; J. C. Huneycutt, $1.00; Miss Amanda Winchester, $1.00; Mrs. Lizzie Clark, $.50; Mrs. W. P. Redwine, $1.00; J. A. Deal, $3.00; Miss Ada Cuthbertson, $.50; Jno. Reader, $2.00; R. H. Howie, $1.00; W. K. McCorkle, $1.00; Miss Nina Clark, $3.00; R. B. Cuthbertson, $10.00; Miss Virginia Redwine, $.50; Joseph Redwine, $.25; Mrs. Pearl Winchester, $1.00; Miss Minnie Reader, $1.00; Miss Maggie Davis, $1.00; H. W. Redwine, $5.00; Miss Lessie Clark, $.50. Matthews: Dr. W. H. Price, $5.00. Matthews, R. F. D. No. 18: J. H. Hemby, $25.00; Prof. C. J. Scott, $5.00; Mrs. J. H. Bradley, $10.00; J. Y. Godfrey, $1.00; A. J. Price, $5.00; E. W. Thomas, $5.00; Miss Jennie Price, $1.00; Miss Lola Price, $1.00; N. R. Helms, $1.00; S. H. Fincher, $1.00; Sam Redwine, $1.00; Weddington Church, $5.12. Matthews, R. F. D. No. 26: W. D. Hawfield, $.50; Glenn Hawfield, $.50; Miss Mattie Houston, $5.00; Preston Hawfield, $.50. Charlotte: H. L. Curlee, 415 S. Church St., $1.00. Winston Salem: Mrs. Jemima Reynolds, $10.00; Total, $578.62.

Cash.

Preston Hawfield, $.50; Mrs. J. H. Bradley, $5.00; J. D. Hemby, $10.00; Miss Mollie Houston, $5.00; Glenn Hawfield, $.50; Weddington Church, $5.12; Sam Redwine, $1.00; S. H. Fincher, $1.00; N. R. Helms, $1.00; Miss Lola Price, $1.00; Miss Jennie Price, $1.00; A. J. Price, $5.00; E. W. Thomas, $5.00; E. Y. Godfrey, $1.00; Prof. C. J. Scott, $5.00; Miss Lessie Clark, $.50; Miss Laura Curlee, $.50; Jos. Redwine, $.25; R. B. Cuthbertson, $5.00; Miss May Cuthbertson, $.50; J. T. Fincher, $1.00; W. K. McCorkle, $1.00; Miss Ada Cuthbertson, $.50; J. A. Deal, $1.00; Mrs. Lizzie Clark, $.50; J. C. Huneycutt, $1.00; H. R. Huneycutt, $2.00; W. H. Helms, $.50; J. M. Clark, $2.00; J. S. Gordon, $1.00; Oscar Gordan, $.50; Murray Clark, $1.00; J. I. Clark, $1.00; Mr. and Mrs. W. T. Shannon, $2.25; Friend, $.50; Henry Reader, $1.00; J. L. Davis, $1.00; Miss Emma Clark, $1.00; B. W. Clark, $1.00; W. M. Plyler, $2.00; W. P. Plyler, $1.00; F. R. Fincher, $1.00; Mrs. W. P. Redwine, $1.00; Jno. Reader, $2.00; R. H. Howie, $1.00; H. L. Price, $5.00; L. L. Moore, $1.00; Morris Price, $1.00; J. N. Price, $10.00; S. F. Brown, $5.00; Friend, $1.00; W. D. Hawfield, $.50; Mrs. Jemima Reynoldrs, $10.00; Total, $115.12.

Paid on Former Subscription.

High Point: H. C. Kearns, $5.00; G. H. Kearns, $25.00; Rev. S. H. Hilliard, $50.00; Dr. F. E. Perkins, $5.00; W. C. Beavens, $5.00; T. Y. Marshall, $2.50; W. H. Gurley, $2.50; J. M. Harrell, $25.00; M. J. Wrenn, $50.00; Miss Ida F. Gordon, $25.00; Fred N. Tate, $12.50. Greensboro: D. W. Bagley & Son, $1.00; J. W. Vanhoy, $1.00; Mrs. C. C. Penny, $2.50; J. F. Dwyre, $3.00; H. B. Slack, $1.00; A. D. Atkins, $2.00; A. P. Richardson, $4.00; Matthews: J. P. Stimpson, $3.00; George Shelton, $1.00; J. A. Stephens, $5.00. Charlotte: J. L. Wolfe, $10.00; Miss Hannah Respass, $1.00; J. H. Phifer, $5.00. Harrisburg, R. F. D.: J. M. Mc Eachern, $5.00; O. L. Black, $5.00; R. L. Flowe, $1.00; Fred Morrison, $1.00; A. C. Carriker, $2.00. Salisbury: F. S. Loftin, $5.00; J. M. Wise, $2.00; S. B. Ross, $1.00. Asheboro: Miss Eugenia Tyson, $1.00; M. M. Rogers, $1.00; Alden Howell, Waynesville, $15.00; I. L. Rothrock, Thomasville, $5.00; J. H. Alderson, Fort Mills, S. C., R. F. D. No. 2, $2.00; Jno. C. Orr, Asheville, $6.25; J. L. Nelson, Lenoir, $25.00; Mrs. A. C. Williams, Asheville, $1.00; E. A. Hilton, Hickory, $1.00; Clyde R. Hoey, Shelby, $50.00; Carl and W. T. Thompson, Mooresville, R. F. D. $4.50; H. W. Holt, Spencer, $5.00; Mrs. T. J. Rosemond, Spencer, $2.50; A. L. Davis, Glen Alpine, $5.00; J. E. Cornelius, Rutherford College, $2.00; W. L. Fanning, Henrietta, $12.50; Total, $407.25.

GOLD DUST.

It is the love and kindness of human hearts through which the divine reality comes home to men, whether they name it or not.—George S. Merriam.

* * * *

To live for others, to suffer for others, is the inevitable condition of our being. To accept the condition gladly, is to find it crowned with its own joys.—Westcott.

* * * *

In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.—F. W. Robertson.

* * * *

Family altars will do more to eliminate evil than many laws."

* * * *

It is better to go down on the great seas which human hearts were made to sail than to rot at the wharves in ignoble anchorage.—Mabie.

* * * *

"The devil has never made an arrow sharp enough to pierce the shield of faith."

* * * *

The daily round of duty is full of probation and of discipline: it trains the will, heart and conscience. We need not to be prophets or apostles.—H. E. Manning.

* * * *

Nothing is intolerable that is necessary. Now God hath bound thy trouble upon thee with a design to try thee, and with purposes to reward and crown thee. These cords thou canst not break, and therefore lie thou down gently, and suffer the hand of God to do what he please.—Jeremy Taylor.

From the Field

Correspondence, Reports, Etc.

Newton.

As one visible result of our meeting held in Newton, 25 were received into the church on profession of faith at the 11 o'clock service last Sunday.

E. W. Fox.

Notice.

During the session of our Annual Confeence at Hickory last year I acted as agent for "Go Forward," taking upward of two hundred subscriptions. If any subscriber has failed to receive his paper regularly I hope he will write me a card at once so the matter may be adjusted.

J. Frank Armstrong.

Mt. Airy.

Sunday was a good day for the Mt. Airy congregation. Supt. H. A. Hayes, Miss Bray and a class of twelve children from the Children's Home, were with us and used both the morning and evening services to the delight and edification of the congregation. At the morning hour, Brother Hayes told us of the accomplishments and aims at the home; at night, he gave us a very interesting address on the Sunday School. The class of children sang at both these services, and at the morning services, one of the little girls gave us a recitation in a very creditable manner. Our congregation is enthusiastic over the work of the Home as a result of the visit.

John F. Kirk.

High Point.

Rev. O. P. Ader, the pastor, writes:

Rev. W. L. Dawson spent a week with the South Main Street Methodist church, High Point, in a revival. He did some strong preaching and good, substantial results followed. Last Sabbath seven persons were received into the church, all of these being "heads of families" as the old saying goes. This is said not that we underestimate the salvation of children, but because it is believed that the salvation of the head of the family means the salvation of the children sooner or later.

Mt. Holly.

We are closing up a very successful year on Mt. Holly charge. Our finances are in good shape, and far in advance of any previous year. The work is in condition to double pastor's salary over any previous year, or years. All of our congregations have been blessed with a revival of vital religion. As a result 177 have been added to the church with a net increase of 147. Our Sunday schools have gone forward; the enrollment equals the membership of the church.

High price cotton puts joy in the farmer's heart and money in his pocket. The mills are running on full time. This transforms the weeping during the night into rejoicing at the dawn of the morning. The pendulum of business has swung back from a tear to a smile, and the preacher can report good collections—here comes in more joy and rejoicing and smiles. God has done great things for us, wherefore we are glad.

J. A. Bowles.

Mount Pleasant.

Last Sunday, Oct. 23rd, was a good day for Mt. Pleasant Circuit. On Saturday there was a large turn out of officials at the fourth quarterly conference and very encouraging reports. Sunday morning a large congregation filled the new house of worship—Friendship, which has just been completed. Dr. Rowe gave us a very excellent and appreciative sermon after which the house was dedicated. We will be able to report one new church built and dedicated and another nice brick church under roof, 100 added to the church, 77 of the number by profession of faith and about 50 infants baptized.

Our people surprised and delighted us last week by presenting me a nice new overcoat. This act, showing their appreciation, encouraged us and is appreciated more than words could express.

To secure our collections we have to double the amount paid last year, which will be hard to accomplish.

I have enjoyed this year's work.

N. R. Richardson.

Trinity College.

The invitation sent out about a month ago to leading high schools inviting them to send representatives to an Interscholastic Declamation Contest to be held at Trinity, November 25, under the auspices of the "9019" have met a hearty response. The committee of the organization having the arrangements in charge has recently been engaged in rather extensive correspondence with various schools interested. As a result fifteen of the larger North Carolina schools have already indicated their intention to participate, in addition to some very strong Virginia and South Carolina schools, although the final list of participants will not be complete for publication until November 11. In one school alone thirty students are reported to be contesting for the honor of representing their institution.

Lewisville Circuit.

I have spent eight weeks in revival meetings preaching 86 times. There have been added to the church 29 members. Two missionary societies have been organized, making in all five on the work. Foreign Missionary Societies, speak out and let us know before we proceed to organize some more. Mrs. D. Williams, (Miss Annie Egelston) a minister in the Friends church and for six years a missionary to India, and Mrs. Tabor, both full of missionary zeal and enthusiasm, deserve the credit largely for the missionary spirit manifested in these organizations.

Our new church at Doub's is nearing completion but will not be ready for dedication this year but hope to have it so we can use it during the winter and have it dedicated in the spring. It will be a magnificent building.

The foundation for the new church at Brookstown is laid, most of the material is on the ground and we are only waiting for workmen to put it together.

Our High School at Lewisville has opened under most favorable conditions and the prospect is for the best year in its history.

The financial outlook for the Lewisville charge is hopeful. With good all round crops I see no reason why we should not come up with full assessments. This is a great country, with a great people. We only need more of the "old time religion."

J. B. Tabor.

"A good cause makes a stout heart and a strong arm."

East Spencer and North Main.

Brother A. K. Griffin is one of the most valuable employes in the Southern's great shops, located at this place. He has recently purchased a home, and located near North Main church, and we are counting on Brother Griffin for valuable work in the said church.

The Ladies' Aid Society, assisted by the noble brethren of the church and community, are remodeling the inside of the church preparatory to painting and papering. They are also contemplating doing some much needed outside work on the church. The Aid Society gave an entertainment Saturday night from which they cleared over forty dollars.

The Ladies' Aid Society of East Spencer Methodist Church gave their annual Missionary Rally Sunday night October 23rd. The program was short, but very impressive, and was beautifully rendered by the children and young ladies who took part in it. The house was crowded with appreciative auditors. The choir rendered beautiful music, much to the delight and edification of the entire audience. There were several present from West Spencer. T. F. Hudson, Esq., was present and at the close of the exercises made a very appropriate talk on Missions and an offering, amounting to $7.66 was taken. It was found on opening the "mite boxes", that Valner, the little daughter of Brother and Sister J. L. Bowles, of East Spencer, had won the handsome Bible offered for the largest amount. She gathered $4.10. The total of the "mite box" gatherings amounted to $25.00.

Next Sunday is 5th Sunday and Orphan's Home Day with all our Sunday Schools. Wake up brother superintendents and let us get no less than five cents per member, as this is your last 5th Sunday before Conference. How strange to think that in about three weeks another year of blessed privileges and golden opportunities of conflict and of conquest, of joys and of sorrows will be numbered with the things of the past, and we will be ushered into another Conference year. What will it bring to you and me? Just what, by the grace of God, we make it.

Fraternally yours, in Eccl. 9:10,

G. A. B. Holderby, P. C.

Brevard Circuit.

Brevard Circuit parsonage is located at Rosman, 10 miles south-west of Brevard, on French Broad river and the Toxaway Railway just midway between Brevard and Lake Toxaway. Lake Toxaway is a beautiful summer resort and country. This is a delightful climate in summer and a beautiful country, especially in winter when the mountains are crowned with snow towering toward heaven. Brevard circuit is 27 miles long and embraces seven appointments. When we came here in December 1909, we found the parsonage just a hull and with some assistance the writer ceiled the parsonage and built such a barn as the Brevard Circuit pastor needs. We held a twelve days' meeting at Lake Toxaway in July which resulted in a splendid revival and 13 conversions and 5 accessions to the Baptist church. Rev. J. R. Owen preached five times for us in this meeting and F. M. Jordan twice. Outside of that the writer had the preaching to do. On Sept. 17th we began a meeting in Rosman, place where sin abounded. But after Rev. W. P. Fincher, of Clyde, had been preaching the gospel in a very effective and forceful manner Satan's forces began to fear and tremble and they came by the scores and fell at the altar and cried unto God for mercy until 75 souls were saved. I must say this was the greatest meeting I have ever witnessed in many respects. People of almost all ages were saved. from the little child to the grandfather. During the meeting there were 30 sermons preached, 22 by Rev. W. P. Fincher, 2 excellent sermons by Rev. W. H. Willis and six by the pastor.

We have organized a church at Rosman with 61 members.

We closed our last meeting at East Fork last Friday night. Rev. C. S. Kirkpatrick did the preaching and did it exceedingly well. We had a gracious revival at this place; 9 conversions and 6 accessions to our church. All told we have had 98 conversions and reclamations and 65 additions to our churches on Brevard Circuit this year.

R. C. Kirk.

LETTER FROM CALIFORNIA.

After so long a time I ask the liberty of speaking a word to any and all who may send a wish or a thought after me.

The two long years that have passed since we separated in 1908 have been years of affliction and trial to me. I never viewed the superannuated relation as an affliction—but separated from my brethren, the friends of early life—the comrades of life's campaign, and thrown out upon the extreme western border of the American continent. Deprived of the ability to go forth to war as of yore, is to me an affliction indeed.

I attended the late session of the Pacific Conference, held in the city of Stockton, Cal. I was able to attend every service. I may not attempt to describe the feelings of my heart while listening to the reports of the brethren, as they stood up to testify to the power of the Gospel in their hands. This was a good Conference. Bishop Waterhouse did his work and did it well. The Conference was delighted with the new Bishop. I remained till the closing sermon Monday afternoon. When the hour came and the Bishop enquired if there were any further business save to answer the last question, where will we go another year?

I withdrew, not wishing to hear the appointments read. Memory would be too busy bringing up other days, and my own Conference so soon to convene. I shall not be there, sad to me, but, however sad, there is just ahead a better day where we shall meet to part no more.

Mr. Fry was returned to Berkeley for another year. Rev. C. P. Moore was changed from the first Methodist church in Oakland to Colousa district. Few appointments were changed from last year. The transfers from the North Carolina Conference all made good reports of their work during the year past and now return to their work joyfully looking for better further on.

The prospect for an advance movement on all lines of work is good, never better on this coast. I will not attempt to write more now, of course you exchange with The Pacific Methodist; our editor, Bro. Vaughn, is alert and will give you all the information touching the movements of our church in these parts.

Soon our Conference will meet, how I should rejoice to meet you all in Winston next month. But alas! it is not in my power to reach you now. May the great Head of the church bless you with His presence and give you a great conference; hope this has been a glorious year with you, one

and all, and with sincere love to all the Brethren, I remain,

Yours in affectionate remembrance,
G. W. Callahan.

2509 Durant Ave., Berkeley, Cal.
October 24th, 1910.

DEVELIPMENT OF THE THRESHING MACHINE.

A dispatch from Wichita, Kan., relates the invention by Curtis Baldwin, a farmer of Nickerson, of a machine for threshing grain in the fields. There have been two trials of the machine in Wichita, in a field of wheat and a field of oats, and it appears that the grain was satisfactorily threshed in both instances. By this machine one can do the work of twenty-five, and one machine and four horses supplant several expensive machines and many hourses now used in threshing and harvesting grains. The mechanism of the thresher is simple. It resembles a header and the horses are driven behind the machine, in place of the header sickle there is a cylinder ten inches in diameter. The heads of the grain are driven against this cylinder by the driving blast of an exhaust fan. The grain is then carried back into a cleaner, where it is separated from the chaff, which is carried by an elevator to the sackers. The fan and elevator are run by a gasoline engine. The machine is made of steel and weighs about twenty-five hundred pounds. It takes the same size swath as a header, but travels faster because it does not depend on a barge. Mr. W. F. Reschke, of the Reschke machine works of Wichita, is assisting Mr. Baldwin in perfecting the thresher and will manufacture it.—Exchange.

BUILDING A CITY TO ORDER.

A town to order, like that of Gary, Ind., built by the United States Steel Company, is now being carried forward in Alabama, near Birmingham, which is to be called Corey. It has been laid out by landscape artists, and nearly a thousand men, with steam shovels, traction engines, and hundreds of teams are at work grading the property, laying miles upon miles of street pavements, curbs, gutters, water mains, gas mains, etc. Corey appears to have been selected as the site of future plants of the steel corporation in the South, because, like Gary, it is a central point at which raw materials can be assembled most cheaply. Coal mines are but a mile from the center of the city; iron mines are only three miles away; limestone quarries from which come the fluxing material for making pig-iron are only a mile away, and there is an abundant water supply within a convenient radius. Provision is being made for schools, churches, etc., and it is reported that Corey will be complete within the next three or four months.—Northwestern.

DO NOT BE A FRETTER.

There is one sin which is everywhere underestimated and quite too often much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets; that is, makes more or less complaining statements of something or other which most yprobably everyone in the room, or in the car, or on the street corner it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble "as sparks fly upwards." But even to the sparks that fly upwards, in the blackest smoke, there is a blue sky above, and the less time they waste on the road, the sooner they will reach it. Fretting is all "time wasted on the road."—Herald of Peace.

DOUBTS ENDED.

There is a quaint legend which tells how, some years after the event, St. Thomas was again troubled with agonizing doubt as to our Lord's resurrection. He sought the Apostles, and began to pour his soul's troubles into their ears. But first one, then the other, looked at him in astonishment, and told the unhappy doubter that he was sorry for him, but really he had so much to do he had not time to listen to his tale. Then he was fain to impart his woes to some devout woman. But they, as busy as Dorcas, and in like employment, soon made him understand that they had no leisure for such thoughts as these. At last it dawned upon him that perhaps it was because they were so busy that they were free from the doubts by which he was tortured. He took the hint: He went to Parthia, occupied himself in preaching Christ's Gospel, and was never troubled with doubts any more.—Exchange.

THE HAPPY HABIT.

The habit of being happy is one that can be deliberately formed and encouraged. It can be begun at any time by any person, in almost any circumstances. Crushing sorrows come to every one; but at least one can wear one's mourning inside, and refrain from being a blot on other people's sunshine. And the happy habit, once established, is one that persists even in trouble and trial and loneliness and poverty, like those Alpine roses that bloom above the snows. —Exchange.

Every tragedy in the home circle, every hour of agony through which you pass, every wrong that you must endure in silence—for there is no redress upon this side of the grave—is not purposeless or accidental. It is a great privilege to which you are called—the high prerogative of suffering. Some day we shall see the meaning of it all, and never regret a moment of it.—R. J. Campbell.

SHOPPING

household and personal, by a buyer of taste and experience, done for and with patrons. No charge. Special attention given to trousseaus and baby's outfits. Highest reference. Miss Grace Way, 4 West 103rd Street, New York City,

Good News for the Deaf.

A celebrated New York Aurist has beed selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suite No. 480, No. 40 West Thirty-third street, New York City, and they will receive by return mail absolutely free a a Trial Treatment.



WANTS OF THE WORLD.

WEDDING INVITATIONS, announcements, 50. $1.75; calling cards, 100, 50c. samples free. Ask for price on other printing. Shaw Press J. Grand Rapids, Mich.

WANTED Local managers to sell and appoint agents for three best sellers of the day "Roosevelt," "Traffic in Girls," "Curse of Drink." Good salary and commission. $5 to $10 daily. Outfit free. Shaw Publishing Co. J. Grand Rapids, Mich.

FOR LARGE PROFITS in small investments Missouri's zinc and lead mines are unequaled. 100 per cent. a year is not uncommon. "Brattleboro" stock bought now at 60 cents a share will soon look cheap. Circular on request. Lyon Investment Co., Joplin, Mo.

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A Simple Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write immediately.

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Some Interesting Facts About the Largest Monumental Quarry in the World.

It seems almost impossible that in the short period of twenty years an industry of such magnitude as the Winnsboro Granite Corporation could be developed, and yet, these people operate today the largest monumental quarry in the world.

Twenty years ago, blue granite was discovered in large quantities in the Central section of the State of South Carolina. Development revealed the finest quality blue granite ever discovered, in unlimited quantities. This granite, known as "Winnsboro Blue," consists of quartz, feldspar and mica in close fitting grains, and of uniform granite texture and color, which makes it far superior to other granites found elsewhere, for monumental work. It is firm, and will stand for time interminable without cracking or chipping. It is preferable to marble because it does not smut, but remains beautiful and unbroken always, and will not "weather." Aside from the durability and uniformity of Winnsboro Blue Granite, it can be had in any size pattern. Recently one block was observed that had just been dislodged from the quarry bed, that measured 10x14x21 feet, weighing about three hundred tons. This block was carefully examined by experts and found to be perfectly free from defects of any kind. The quarry is completely and up-to-datedly equipped with pneumatic and steam drills and derricks, with a capacity of one thousand cubic feet of granite per day. It is estimated that this quarry will yield 1,000 cubic feet of granite per day for a thousand years and the supply would not then be exhausted. The uniformity of grain makes Winnsboro Blue Granite a great deal easier to work, eliminating the possibility of loss to the dealer by being refused by his customer, and this is one great drawback in the monumental business. Being easily worked, it saves labor, and its uniformity of pattern saves freight on excess weights. Winnsboro Blue is so far superior in every way to other granites, that it has already become widely known throughout this and foreign countries, and is being extensively used for both public and private monuments. The contrast when lettered renders the inscription readable from a distance, another feature that is found in no other blue granite.

Any one interested in a monument, either directly or indirectly, should insist on Winnsboro Blue—"The silk of the trade"—and if the dealer should not happen to have it in stock, a card addressed to the Winnsboro Granite Corporation, Rion, S. C., will bring full particulars and information as to where it can be had.

"There is a past which is gone forever, but there is a future which is still our own."

The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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DORMITORY FUND.

Davidson Seniors	$ 50.00
West Market, Greensboro	75.00
North Asheville Juniors	25.00
Bethel Asheville Senior	25.00
Haywood Street, Asheville	25.00
Total	200.00

Six Senior and five Junior Leagues were chartered during the month of September.

HAYESVILLE SENIOR LEAGLE

The Secretary sends the following report of the newly organized Senior League at Hayesville:

We have enrolled thirty-five members and I think when we get a little better organized we will do splendid work. We have already received our charter. Our officers are:

Earley Anderson, President; Ed Curtis, First Vice-President; Jarrett Thompson, Second Vice-President; Carrie Scroggs, Third Vice-President; Mary Curtis, Fourth Vice-President; Frank Haigler, Secretary; Xenna Scroggs, Organist; Lizzie Scroggs, Chorister.

We give below an address delivered by Mrs. T. J. Copeland at the recent Baltimore District Epworth League Conference. Mrs. Copeland was for many years closely identified with church work in our own Conference.

THE THIRD DEPARTMENT—UNDEVELOPED—BUT IMPORTANT.

Mrs. T. J. Copeland.

I feel just a little uncertain as to my relations to this patient. I am sure that I am not the Physician in charge, I am also aware that I do not occupy the exalted position of consulting physician. I cannot fill the place of expert trained nurse, who interprets the wishes of the physician in charge, even before they are expressed.

So I have decided that I am a probationary District Nurse whose mission it is to help by suggesting ways and means and pointing out services that may benefit the patient.

Gratefully and gladly I try and with a courage that I trust is born of interest and not ignorance I start on my rounds, with an emergency grip, packed with at least (let us hope), a few practical first aids to the injured. The third department is expressed comprehensively I believe in two words, such a fine pair of words, Literary and Social.

Opening up a vista of comfortable chair, a good light, strong table to lean on and books, books, books. Outside the winds may howl, the rains beat. We are roaming the elysian fields of thought in the company of the choicest spirits with which earth has been blessed. Or again with music and laughter in the house of our friends we bless the life

"Whose fateful fingers intertwine
The human love with love divine."

Ideal? Yes, more—blest of a God whose Son is both human and divine. But, let us give a thought to the occupant of the hall bedrooms where gas burns dim, and the boarding house parlor where music is ragtime and the conversation rises not above the "Window at the White Cat".

Has the undeveloped third Department done what it ought to do along this line? You have been trained in the schools and the beauty of truth as shown in word pictures is yours by inheritance and environment. These oportunities are not yours by acident. They were given you to pass on in service to the lonely and hard-worked.

I may hear you say "We don't know anybody that needs help." You don't? The pity of it! Well they exist and if you lay on the altar your gifts there will be those to bear them away and bless you as they go. But you say "This is so general, what can we do?"

This District Nurse has very definite ideas of things you can do. Are you contenting yourself with a 30 or 35 minutes devotional meeting once a week or month as the case may be? If so it does not require one of the "profession" to diagnose the case of your League. A probationary District Nurse can do that. Devotional meetings are vital, they are the heart of the matter. But if there be only aenemic blood the neart will finally cease to beat.

First, then, regular literary and social meetings. I said regular, mark that. Not once in a while when the committee finds it convenient that regime may not kill but also it will not make alive.

Shall the literary meetings be a continued study of some subject or writer, or consist of special programs? This is to be, in part, decided by local conditions.

The feature of the study I would recommend and beg you to institute without delay. That of our Church History and Church Government. I will not go into details but the subject is almost limitless so far as real research as well as literary recreation goes.

You might divide the program into two parts. The first to be real study with a live leader, the second a real social affair with all the social features, or consist of literary numbers, as for instance, your flower, the violet. The violent in literature. Use Father Tabb's beautiful poem, precede the reading by a short history of the writer. Then use Erwin Avery's masterpiece of poetic conception expressed in the most exquisite prose and tell of his life and success and his untimely death. Make it a beautiful evening. Use the violet color lavishly. This only for example. There are dozens of subjects susceptibale to suitable adaptations.

If you wish to make a social evening of your church history hace recourse to the old plan of impersonation. Request members to come as, or label them after they come, as different departments, leaders, etc., of our church and address them in that capacity. To which they may respond as for instance: A Bishop, a Mission Board or Mission Fields. Do you not see that when Miss Mexico is asked by Mr. China in regard to her work and workers she must know, to be able to tell. To sum up: Have regular literary and social meetings, as they are as necessary as good blood is to the heart action. Have definite plans to be carried out in a definite manner. Interest young people other than your active members. I would emphasize this. It can be done in any League. There are no ifs, ands or buts. It can be done.

Combine in judicious mixture the serious weighty problems of Church History with no less important meringue of Social Intercourse. Combine the utilitarian qualities of literature with the beauty which gives vision, which under its spell knows no here but there, and teaches to sit in every sordid surrounding and feel and be able to say:"

"My soul today
Is far away,
Sailing the blue Vesuvian Bay
With watchful eyes,
My spirit lies
Under the walls of paradise."

And don't allow the material spirit of the times to take possession of us. It must not be said of an Epworth Leaguer.

"A Primrose by the river's brim,
A Primrose merely was to him."

No that primrose should be to him, blue skies, soft breezes and gentle rains. Nay more; "Some call it evolution and some call it God.

Let us call it God. Let's walk thro' the "Marshes of Glynn" with Sidney Lanier and view the glorious pageant of the sunset with the Children's poet and they will become to us more than periods with which to punctuate the paragraph of a day's work.

And look through nature to Nature's God and the words "Our Father" will take on new meaning and be more than a charm to use against a dread eternity.

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TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

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Our Little Folks

SEED TALK.

"I prefer," said the little winged dandelion, "to travel by the air route."

"I also," chimed in the milkweed, "love to sail aloft on the wings of the wind."

"Pouf!" cried out the burr marigold and the hooked crowfoot. "We wouldn't trust our precious seeds to the wild wanderings of an autumn breeze. Our seeds all have tiny little hooks on them; and when the sheep of the cows come browsing over our fields, we hook our seeds into their wool and their hairy legs or their wavy tails. Then the animals stroll away to some other pasture and carry our seeds along. Some of them will be sure to get rubbed off or fall by the way, so you see our family trees spread their branches wider and wider each year."

"Our seeds," remarked the pond lilies, "are rocked in a watery cradle. Each seed cluster is wrapped in an air-tight green cloak. The space between the seeds and the wrapping is filled with air, which makes the cluster so light that it floats about on the pond or stream where the lilies grow, till a current carries it away to take root, perhaps miles from its birthplace."

"I'd like to see any plant beat me in seed-distributing," came a boastful voice from out of the far West. "I'm the Russian tumbleweed. As soon as my seeds are ripe I give my stem a twist, and off it comes. The lightest breeze rolls me along, and I drop my seeds as I go. Twenty years ago some Russian peasants brought a few of my seeds, mixed with flax, and planted them in Dakota. Today I flourish in nine states, and the government will have to spend millions of dollars to destroy me—something I believe it will never be able to accomplish."

Some plants, as the barberry, poke berry, wild cherry and the sedges that grow along the banks of steams, depend upon the birds as seed carriers. When the wild duck and the heron rise from their feeding ground, more or less mud is sure to cling to their feet, and in this many different kinds of seeds are imbedded. The migrating birds even carry seeds to foreign lands, sometimes thousands of miles away.—Selected.

WHAT THE SPIDER TOLD

"I was spinning a webb on a rose vine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted and her needle broke, and her eyes were full of tears. 'I can't do it,' she cried; 'I can't! I can't!' Then the mother came, and told her to look at me. Every time I spun a nice thread, and tried to fasten it to a branch, the wind blew and tore it away. This happened several times; but at last I made one that did not break, and fastened it and spun other threads to join it. Then the mother smiled.

"'What a patient spider!' she said.

"The little girl smiled too, and took up her work. And when the sun went down, there was a beautiful web in the rose vine and a square of beautiful patchwork on the doorstep."—The Young Evangelist.

A GOOD ANSWER.

"O my! Some folks think they're fine in their new red coat." Mamie threw up her head and strutted along the sidewalk in a very disagreeable manner. As for the child in the new red coat, her cheeks grew as red as the garment which had attracted Mamie's attention.

She might have stopped and told Mamie some plain truths. She might have passed with a scornful glance. But instead she said pleasantly: "O, hello, Mamie! I didn't see it was you at first."

Then she walked on, and Mamie stood staring after her.

"I wouldn't have spoken to her pleasantly like that," cried another girl who had seen it all. "What made you when she was so mean and horrid?"

And the girl in the red coat answered: "I wanted to be more polite than she was."

A good answer, wasn't it, girls?—Selected.

Eleanor, aged six, had been going to school only a few weeks. She had learned to raise her hand if she wanted anything. One day she put this into effect when she was sent to the chicken house to get eggs. Just as she reached the chicken house door, her mother heard her say, "All you chickens that have laid an egg, raise your hands."

There are people who would do great acts, but, because they wait for great opportunities, life passes, and the acts of love are not done at all.—Selected.

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which he shall give me, the work that his providence assigns me. I will leave the rest without concern: it is not my affair.—Fenelon.

The human intellect is best used when its possessor suffers it to reach out beyond its own environment into the realm where God has placed truth and beauty and the influences that make for righteousness. There is no such thing as a common or humdrum life, unless we make it so ourselves.—George R. Peck.

Honest toil is holy service; faithful work is praise and prayer.—Henry van Dyke.



"He is a prosperous farmer. He has a telephone."

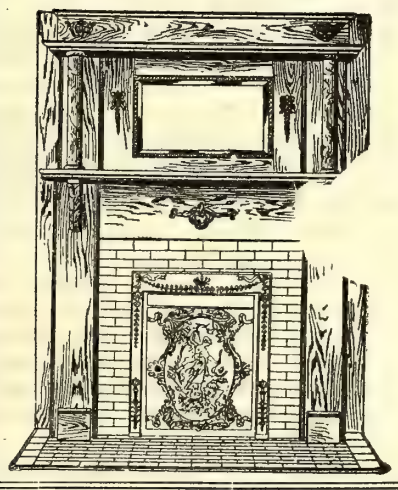
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

PAPER READ BY MRS. SMITH,, OF NEWTON, AT STATESVILLE DISTRICT MEETING.

When I was asked to prepare a paper on "What Constitutes a Model Missionary Society" my thoughts at once went back to a sermon I once heard on "The Model Congregation." Act 2:1. "They were all with one accord in one place, and I thought if only all our good women, our good consecrated women, could be with one accord in one place, at least once a sionary Society, with the one purpose month and that place was the Missionary Society with the one purpose of extending His Kingdom into the uttermost parts of the earth, we should certainly have a Model Missionary Society.

The reason they are not there is not because they are opposed. O, no, for even they who are members and interested, yes vitally interested, in the work are careless in their attendance, but cheerfully pay their dues, pledge, contingent fees, etc., never realizing how helpful their presence would be, not only to the President who often needs encouragement, but each one's presence is an inspiration to the others for as we all know no one of us is without an influence and friend. God will hold us responsible for that influence.

And we must remember the President is not the auxiliary. You each have a part, although I'll admit that great care should be taken in the selection of interested, consecrated and capable persons to fill the offices, and when you get just the person for the office I think it best not to change very often unless you are really obliged to do so, or have some very good reason for the change. You know it takes sometime to get into the rut, and you also know some people are born leaders and don't even know it themselves. They make the most agreeable leaders, they guide and rule without seeming to. Others seem eminently fitted to manage the finances. If it were not for the interest some of our treasurers take in the money part of our work our pledges would not be raised. I believe a good efficient treasurer is quite as important as an efficient President.

Of course the financial idea is not the only one, but it is a very important one, and we are obliged to lay stress on it, but if all our members were with one accord in one place we would soon dispose of the money question, and put more time on other equally important functions of our society.

The United Course of Study where it is used, is doing much to educate and inform our women as to the work we are endeavoring to do, and making us acquainted with the habits and needs of the people for whom we are working and praying.

But these studies cannot be interesting if we take no interest in them, and there is very little interest when only a fifth or sixth of the members are present.

Some one says there is no model Missionary Society because earnest workers will always be seeing better methods for carrying on this noble work. This is encouraging. I am sure our auxiliaries are becoming more model every year, growing numerically spiritually and financially.

We think the financial part will adjust itself if we can only get a greater proportion of the women of our church interested in Missions sufficiently to join us, for as it is we have a very small proportion of the women of our church in our Foreign Missionary societies.

And then after they join if we could only get them to attend our meetings. Why, I know some members who pay their dues and think they have done well; they absolutely know nothing of the pledge until the patient treasurer calls on them and explains it. They may or may not contribute, but very seldom do they contribute in accordance with their means; but if they attended the regular meetings they would as it were absorb a knowledge of the need for this money to carry on our Father's Work in foreign lands and home lands as well.

Therefore we must make our programs as interesting as posible. We have a most excellent program laid down in our own Missionary Advocate which we can vary to suit our needs

I think it well to have program committees appointed every three months and have as intertaining and instructive a program as possible, but the committee cannot accomplish much without the co-operation of the members.

We at one time had a gleaner who was supposed to hunt up items of interest and read or have them read at each meeting, but I think a better way now is for each member to select some item of interest on Missions and read it herself.

I have always very much approved of a visiting committee but never found much sympathy where I am now living, but have seen it work satisfactorily elsewhere, but will give another's thoughts on this subject. Mrs. R. W. Brooks, of St. Louis, Mo., says "A calling committee is an important adjunct to every well-rounded society. Each member of this committee should have a complete and corrected list of members, the names divided between them, old members looked up (as it is always a comfort to know that our presence is missed), and all new members of the Church invited to join the society.

The social feature is another which meets with various opinions. I belonged to one Society where the social hour was always observed after the business meeting was over. The Society went where it was invited and sometimes there were three or four, and there were some few who never entertained the society in the five years I was a member, and yet I never heard a remark about it.

We had an average attendance of two-thirds or more of the membership, and when that reached sixty-nine, we thought it wise to do away with the serving of refreshments.

The attendance of course was as good as ever.

Personally I approve of the social feature occasionally but not regularly. I have tried but without success thus far, inviting the society to a social meeting and ask each one to bring a guest. I did not succeed, but I do think it is one of the good plans to secure new members, and that is our greatest need. Then after we get them keep them interested and informed, and I know of no better way of keeping them informed than by the use of our Advocate. Some of them take it and never open it; others do not read it because they think they have no time to read it.

Let it be discussed in the meetings, and get as many subscribers as possible. The agent for the Advocate should be well chosen for her work. I know some folks think any one can fill that office—that is a mistake, in fact none of our officers are unimportant.

One of our leaders says every woman who accepts an office in the W. F. M. S. should feel as if Christ Himself were calling her and respond to that call with ever increasing diligence and enthusiasm.

In reaching after the new and better methods sometimes we leave out some of the best of the old ones, just as a child reaching out for its new toys leaves its old ones neglected and forgotten.

I am thinking of the public meetings we used to have. I believe we used to get most of our new members at those public meetings, our pastors who are invariably in sympathy with our work could help very much with these meetings, and even in our regular meetings it is very pleasant and profitable to have him meet with us occasionally, speaking words of encouragement and sympathy. We frequently need both.

Our pastor sometimes calls attention to our work from the pulpit, speaking words of commendation and inviting our sisters to meet with us.

But my subject was, What Constitutes a Model Missionary Society, and I believe it is as I said in the beginning we must all work together and for one object and that to be coworkers with Him who gave the command, "Go ye into all the world, and preach the gospel to every creature" and we need to realize that when we are doing the very least service in our own organized missionary auxiliaries we are reaching out through world-wide arms to seek and to save the lost."

Mothers, Protect the Little Ones.

Sometimes a splinter gets in the flesh deep and festers; a "skeeter" bite is scratched and makes a big, ugly sore; poison oak or some disfiguring skin disease breaks out on one of the little ones. Don't let it run on without the proper attention—the result is disastrous. Stop these little eruptions of the skin, such as boils, bruises, burns, cuts, poison oak and sores of any kind, with "Gray's Ointment." You can rely on it for a speedy, permanent cure. For sale by your druggist for 25c per box, if not write us for free sample box, addressing Dr. W. F. Gray & Co., 822 Gray Building, Nashville, Tenn., and it will be sent to you postpaid.

Mr. E. B. Virgin, of New Orleans, La., writes: "We have been using Gray's Ointment in our family for 25 years, and can recommend it for anything in the line of cuts, bruises, nail punctures, boils, carbuncles, skin bruises and splinters in the flesh."

If we know of a kind act which we might, but do not, intend to perform, if we be aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power.—F. P. Cobbe.

After 10 Years of Suffering, Showman Finds Relief in Tetterine.

"I have been troubled with a severe case of Tetter for ten years. In Columbia last week a druggist recommended Tetterine. I bought a box; it gave me relief, so I bought another and am entirely well." Lew Wren, Chicago.

Tetterine cures Eczema, Tetter, Itching Piles, Ring Worm and every form of Scalp and Skin Disease. Tetterine 50c, Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

"He who goes through life with a smile for every frown, a cherry word for every cross one and lending a helping hand to the unfortunate is, after all, a good soul."

For Nervous Disorders Take Horsford's Acid Phosphate

Especially recommended for the relief of nervous headache, exhaustion and insomnia.

THIS HOME MADE COUGH SYRUP WILL SURPRISE YOU

Stops Even Whooping Cough Quickly A Family Supply at Small Cost.

Here is a home-made remedy that takes hold of a cough instantly and will usually cure the most stubborn case in 24 hours. This recipe makes a pint—enough for a whole family. You couldn't buy as much or as good ready-made cough syrup for $2.50.

Mix one pint of granulated sugar with 1-2 pint of warm water, and stir 2 minutes. Put 2 1-2 ounces of Pinex (fifty cents' worth) in a pint bottle, and add the Sugar Syrup. This keeps perfectly and has a pleasant taste—children like it. Braces up the appetite and is slightly laxative, which helps end a cough.

You probably know the medical value of pine in treating asthma, bronchitis, and other throat troubles, sore lungs, etc. There is nothing better. Pinex is the most valuable concentrated compound of Norway white pine extract, rich in guiaicol and all the natural healing pine elements. Other preparations will not work in this formula.

The prompt results from this inexpensive remedy have made friends for it in thousands of homes in the United States and Canada, which explains why the plan has been imitated often, but never successfully.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to the Pinex Co., 236 Main St., Ft. Wayne, Ind.

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

LETTER FROM MRS. DURHAM.

My Dear Auxiliary Presidents:—By this time you have received from me the belated literature bearing on the Membership Campaign which is going on throughout the entire South. As leader of the campaign in our own Conference, I wish to say a few words to you, who have the power to make or defeat such a campaign in Western North Carolina.

First of all those red and yellow posters are not intended to lie idle inside your Bibles or in the last copy of "Our Homes." Let this literature see the light of day or it will perish. This particular lea et says "talk." Was that ever a hard thing for a woman to do? Talk what? "Talk Home Missions every Tuesday in November." Read over the directions and see what tremendous posibilities lie within this suggestion. And, my sisters, if we talk let us do it intelligently. There is no place of activity which demands more than this work of home Missions. There is a vitality in it all—the economic, socialistic, political, financial and many more problems which it involves. It means a giving of our money but also a giving of our selves in a way which develops us as we try to help others.

A very well informed minister said to me yesterday, "I tell you the Home Mission Society is growing." Nothing succeeds like success. The more we grow the more folks will join us, and the more folks join us the more we will grow! There is a riddle for you to discuss next Tuesday.

You have also a membership card which will be of service in the house-to-house canvass and for distribution after your public service. Do not fail to distribute every one of these. The two other leaflets are full of information.

Later I shall ask for some reports from you regarding the week of Prayer and we can have an interesting comparative report of districts on the increase of membership.

So let's get to work.

Lucy Cole Durham.

PLANS FOR MEMBERSHIP CAMPAIGN.

We would suggest that each auxiliary appoint membership and subscription Committees to co-operate with the Conference Campaign Conductor. These committees should be filled by different members of the auxiliary, and every member ought to be appointed to serve on one. While the Campaign must be systematized for intelligent action, it must not be forgotten that this is largely an individual campaign by individual members, and the success of the movement not only depends on officers but on every member doing her duty. Now is the time for every member to do something, and no one should be content without bringing in at least one new member to the auxiliary and one new subscriber to "Our Homes".

Let the following committees be appointed and each vie with the other in zeal and efficiency.

1. Public Service Committee. The Campaign should be announced and brought into prominence wherever there is an auxiliary. This Committee, of which the president should be a member, must plan for all public services, and especially secure the co-operation of the pastor by asking for at least one Sunday during the three months. At these public meetings conditions of our country should be faithfully presented; the success of the efforts of the few women who have been at work in the Woman's Home Mission Society ought to be rehearsed and the larger work that might be undertaken if all the women of the church would join forces must be urged. An intelligent, earnest number of women ought to have part in this Committee work.

2. Literature Committee. Much printed matter ought to be distributed during the three months. It should be wisely handled and every woman in Southern Methodism ought to know why she is needed to help the Home Mission Society. These leaflets, copies of "Our Homes" and other printed matter will be furnished by the Conference Campaign Conductor, or the Conference Secretary. They can also be gotten by ordering direct from the general office in Nashville, Tenn.

3. Information Committee. An nouncements of the Campaign and the church services in the local press should be given through this Committee. Every day if possible, certainly every week, some report of work being done should be made. The bulletin board at the church could make these announcements so that the passers on the street may know that the Campaign is on and accomplishing something. There must be agitation of this subject if results are obtained.

4. Visiting Committee. Every woman in the church ought to be visited during these three months. Personal touch with every woman will mean the winning of many members to the Woman's Home Mission Society. The end to be gained by these visits is not merely new names to be enrolled, but enlarged opportunities for living and service gained by every woman who becomes a part of this great work for humanity.

These four Committees should enroll every member in the auxiliary and they should meet for a weekly report and Conference over the work to be done and for a period of prayer for guidance in the work.

An effort should be made to increase the membership by organizing new auxiliaries in every charge so that co-operation of every district secretary in your Conference should be secured in this Campaign. Urge each one to make an effor t to leave no church in her district without opportunity to join in this work and urge her to make a special canvass to organize new societies wherever possible.

Let us be definite in this work, fix the numbers of members and subscribers to be gained each month, and work and pray for the same. Let our hearts be rejoiced and our Father made glad by the zeal, faith and efficiency of the Campaign.

Mrs. R. W. MacDonell.

MRS. ROSS GOES TO NASHVILLE.

As already known to readers of the Advocate columns, Mrs. Ross, Conference Corresponding Secretary, will go to Nashville the first of this month to take up her work as Assistant Treasurer of the Board of Missions to which office she was appointed recently. It is impossible to put an estimate upon the work which Mrs. Ross has done in this Conference Society. One among the first women who became identified with the work here, she is also numbered in the front rank of those who have been able to accomplish much. As Conference Treasurer, Conference Corresponding Secretary and Treasurer, she has wrought well, and her co-workers give her up with great regret, rejoicing only that in her new and larger field she will have opportunity for even greater development of the gifts and graces which characterized her life and labors in Western North Carolina.

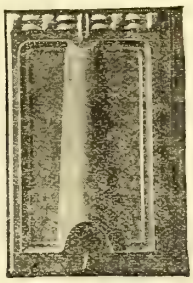
MRS. JAS. ATKINS, CONFERENCE CORRESPONDING SECRETARY.

Mrs. Jas. Atkins, of Waynesville, N. C., has been appointed Conference Corresponding Secretary of the Woman's Home Mission Society, of the Western North Carolina Conference, to take the place of Mrs. F. E. Ross who becomes Assistant Treasurer of the Board of Missions.

Mrs. Atkins' long experience and interest in the work eminently qualify her for the office.

Mrs. T. F. Marr.

(Mrs. Atkins comes as no stranger to the work or the workers in Western North Carolina. As the daughter of our beloved Mrs. Branner and the wife of Bishop Atkins, she has already a large place in the hearts of our women. Mrs. Atkins was for a time officially connected with the Tennessee Conference Society and has studied the Home Mission work on the Pacific Coast. She is therefore familiar with all the details of it and will bring knowledge and inspiration to her duries here. On behalf of our entire constituency we give her welcome.—Editor.)

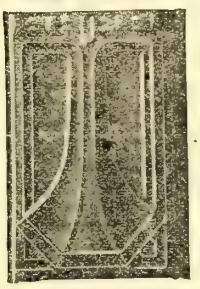

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Lovely assortment of 20 Artistic Christmas, Friendship, Good Luck, Roses and Flowers in exquisite colors, all for only 10 cents, if you answer this immediately.
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Headache?

Want to know the quickest and best way to stop it? Take

Dr. Miles' Anti-Pain Pills.

They are the best because they do not leave any disagreeable after-effects. Just simply quiet the nerve irritation which causes the distress. What is equally important they do not derange the stomach—only a pleasurable sense of relief follows their use.

"I am in fairly good health, but subject to frequent heavy, cloudy head, and occasionally dull pain. I get relief with one or two of Dr. Miles' Anti-Pain Pills. They are very beneficial to me and I do not like to be without them." D. F. LEWIS, Cleveland, O.

The first package will benefit; if not, your druggist will return your money.

The Sunday School Lesson

FOURTH QUARTER—LESSON VI—

The Last Supper.. Matt. 26:17-30

Golden Text—This is my body which is given for you: this do in remembrance of me. Luke 22:10.

Jesus and Judas.

On the evening before the crucifiction Jesus made a last attempt to win Judas from his evil purpose. The Teacher and His disciples were eating the evening meal, the last meal they would eat together before the great tragedy. Very sadly Jesus said to them, "One of you shall betray me." With pathetic consciousness of weakness, every one of them asked anxiously, "Is it I?" Judas, whose method of playing his part was to seem to feel exactly as the other disciples felt, also asked, "Is it I?" With an evasion which was yet a personal appeal to Judas, Jesus replied, "He that dippeth his hand with me in the dish, the same shall betray me." Any one of the disciples would be fitted by that description, but the point of it was the intense feeling in the East that to break bread with a man, to eat with him, was to become bound by sacred obligations. All these obligations the man who betrayed Jesus would break. The words of the Lord are a reminder, giving the false disciple an opportunity to face the real meaning of his dastardly plan, while there is time to turn from it. Jesus goes on solemnly to assert that it would be good for the betrayer if he had never been born. There is a quiet moment now. Judas is forced to see his deed through the eyes of Jesus. But his heart is hard. His purpose is fixed. With dark set face he goes out into the night, intent on consummating at once his plan of betrayal. There is something apalling about the treachery of Judas. This man had been welcomed to the circle of the chosen friends of Jesus. He had listened to the great discourses of the Teacher. He had heard those words of moral penetration and spiritual wisdom which were like no other words which had been spoken in all the world. He had seen the gracious works of Jesus. He had looked upon men who had stood before the Teacher blind and had gone away seeing. He had seen men come lame and go away completely healed of their lameness. Lepers had been cleansed in his presence, so that they need never again cry when men approached them, "Unclean! Unclean!" Even the dead had come back to life again at the imperial word of Jesus, and Judas had witnessed this. As a close companion of his Master Judas saw His daily life. He knew as outsider could not know, its lofty purity, its noble unselfishness, its winsome gentleness. If good environment makes good men, Judas ought to have been a saint. With the most favorable surroundings possible he became a traitor. The life of Judas illustrates the awful dignity of personality. In the presence of the best a man can choose the worst. So Judas became the betrayer.

The Institution of the Lord's Supper.

At length Jesus took bread, and blessing it with a solemnity that showed His own sense of the profound significance of what He was doing, He said, "Take, eat, this is my body," in this wonderful metaphor saying that His disciples were to partake of His very life. Then, taking a cup, He gave thanks again, and as He gave it to those about the table He said, "Drink ye all of it: for this is my blood of the covenant, which is poured out for many unto remission of sins." Luke and Paul tell us that He added words which made known that He desired His followers ever to repeat this simple and beautiful ceremonial in memory of Him.

There is a wonderful note of personal intimacy in the institution of the Lord's supper. When Christians partake of this sacrament they remember the Lord sitting with His disciples in the fellowship of a close family life. The meal looked back toward the ancient deliverance of the chosen people in Egypt, but it looked back as the Jewish families looked back, celebrating in their homes the unforgetable mercy of their God in the far past of the nation's life. It is very clear that Jesus meant the memorial to symbolize the deepest things in His work for men. He instituted no other ceremonial. This one, simple as it is, gathers up the heart of the gospel. It approaches the gospel from the standpoint of the beautiful intimacy of the friends of Jesus. It is full of tender memories of His fellowship with men. It leads the Christian in simple and natural ways to the very inner sanctuary of Christian truth and of Christian life.

The Great Sacrifice.

Christ gave His own interpretation of the meaning of His death in these great words, "My blood * * * which is poured out for many unto remission of sins." True it was that His enemies were to bring about His death; true it was that it would be the result of dire human treachery; but deeper than all this was the great significance. He died to make possible the forgiveness of sins. When, later, Paul gave the great interpretation of the death of Christ, when looking back to the cross where Jesus had died, he said in effect, "Behold the death of Christ. That is Christianity"—when this was said with all the eager eloquence of an inspired tongue, warmed by a burning heart, Paul was but saying with greater detail what Jesus Himself had said when He institnted the Lord's Supper.

The deepest Christian consciousness answers to this word of Jesus. We need His matchless life; we need His great words, interpreting life's meaning to us; we need His glorious revelation of the Father's love; we need His Lordly works of divine power; but deeper than all this is our need for one who with spiritual adequacy could take upon Himself the burden of our sins. A stricken conscience can hear no word about Jesus like this word, "He was a sinbearer." The matter of a theory of the atonement may be difficult enough, but more important than the form of our theory is our grasp of one central fact, that Jesus came to the world to die in order that men's sins might be forgiven. And no theology can ever be adequate which does not find place for this fact, as no Christian experience is entirely normal which is not based on this fact.

The Imperial Life.

Another feature of the great symbolism of the last supper is the suggestion that in a wonderful spiritual fashion we are to be sharers of the very life of Christ. If it is true that Christianity is preeminently the religion of redemption through the death of Christ, it is also true that it is eminently the religion of an imparted life. What Christ has done for us becomes a power in us, and through the energizing of the Spirit we become sharers in the life of Christ. He comes to dwell in men. Christ in us is the hope not only of glory but of all possible efficiency and power here and now.

As the disciples obeyed the word of Jesus and partook of the bread and wine, they little realized what great realities of the Christian life were being represented by what they did. But when the day of the passion was over, when the day of the resurrection had come and gone, when the day of Pentecost had brought its mighty gift of God's Spirit, they began to explore the meaning of the new life. Then gradually the Church came to full self-consciousness and the day when it understood its faith as the message of the redemptive death of its divine Lord and a new life hid with Christ in God.—New York Christian Advocate.

Surely, none are so full of cares or so poor in gifts that to them also, waiting patiently and trustfully on God for his daily commands, he will not give direct ministry for him, increasing according to their strength and their desire.—Elizabeth Charles.

Send 2-cent stamp for sample of our Teacher's Class Book. Small and neat, yet large enough to cover one quarter's work. The best yet, used by West Market Sunday School, Greensboro. 25c. per Dozen. Add 4 cents for postage. Special rates by the hundred. Address Christian Advocate, Greensboro, N. C.

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when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux wonderful "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible even by the dim firelight; thread the smallest eyed needle you can get hold of; shoot the smallest bird off of the tallest tree top with them on, and put them to any test you like in your own home in any way you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes, and if they honestly make you see just as well as you ever did in your younger days, you can keep the ROLLED GOLD pair forever without one cent of cost, and—

Just Do Me A Good Turn

by showing them around to your neighbors and friends, and speak a good word for them everywhere at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on one easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply), and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ROLLED GOLD Spectacle Offer" and address me personally and I will give your letter my own personal attention. Don't let your eyes be annoyed and hurt by common glasses another day, but write me this minute for a brand new set of my wonderful "Perfect Vision" Spectacles. Address:—

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THE MATHIESON ALKALI WORKS, SALTVILLE, VA.



The Farm and Garden

THE FARM HOUSE: .HINTS FOR ITS IMPROVEMENT.

"The beauty of the home is order, the blessing of the home is contentment; the glory of the home is hospitality; the crown of the home is godliness."

We all appreciate that the house is not the home, but as we build and furnish our houses, we show our appreciation of beauty or lack of it, often giving quite unconsciously our definition of home. It should be as easy to make a house attractive as to make it unattractive; but from observation in many parts of the country, I am convinced that too little thought of comfort and convenience has been given to our farmhouses as farm homes. There are in the country numbers of houses planned by city architects for wealthy "gentlemen farmers," but these are not real farmhouses for real farmers. They are only elaborate country houses built more or less regardless of cost limit and have little to do with the real problem of the real farm home. I wish in this article to talk over ways of improving the dwelling place of the man who is bending every effort to wrest a livelihood from the soil.

Making a More Beautiful Home.

The proper time to plan a house is, obviously, before it is built; but many farmhouses have the appearance of having been planned in the process of building or not to have been planned at all. If a house is a model of convenience it is very likely to be satisfactory in other respects. The elements of convenience are usually directness and simplicity and if these are present there is the beginning of an artistic home. A good home, convenient in its appointments, and well arranged, is not necessarily a large house. On the contrary, it is more likely to be a small house. Good buildings consist of simple lines. For this very reason, lack of money has often resulted in much simpler lines and a farm house of better taste than where money was more plentiful and gaudy ornaments and oddities have been indulged in.

It is, however, the farmhouses already in existence that we are to consider in this article. Now that the busy farming season is nearly at its close, certain plans with reference to more comfortable, convenient and attractive surroundings should be considered. For example, the time is here for the real work of preparation for the winter vegetable garden. The front yard demands more or less attention. The planting time will soon be here and arrangements must be made to do this work effectively and well. Last, but not least, the farmhouse itself undoubtedly needs repairs; a coat of paint, perhaps, an added porch, or an extra room which will lighten the labors of the housewife and make for greater comfort to the entire family.

What $95 Did.

Recently I visited a farmhouse that has been treated to just such a general line of improvement and the results were acquired with an expenditure of so few dollars that I wish others could see and appreciate what has been accomplished. Originally the house was a four-room house, two rooms up stairs and two down stairs, and for years the kitchen and dining room were maintained in an old log house in the back yard. The housewife had kept up the daily round of house work in this inconvenient fashion for forty years, perhaps. The young people in this farm home have felt for some time that the best, most strength-saving kind of housekeeping could not go on in this fashion. No member of the family felt the out-of-date, hard condition more than the son, who is now the head of the house. So about this season just a year ago, plans were drawn for the addition of an up-to-date kitchen and dining room, with porches. The work progressed throughout the winter when farm work would permit, and I might add that this farmer conducts the entire farm work without the aid of "hired help." Two delightful, airy, well-finished rooms and two porches are the result of the winter's industry. It is interesting to note that all the labor of construction, the laying of beams and rafters, was performed by this man of the house, with the aid only of two grown sisters. Even the masonry involved in building the chimney was accomplished by this untrained mason and the bricks for the chimneys were taken from the old original log kitchen. The girls confided to me that the work of cleaning the old mortar from the bricks was the most disagreeable feature of the work. Home-made screens perfectly made, beautifully fitted, have also been added to the entire lower part of the house. This transformation of the old, inconvenient farmhouse into an up-to-date farm home, cost this farmer less than $95.

Figures of this kind show how possible it is to have more commodious and better planned farm homes, when one has the desire for such improvement. I was especially interested in the cost of floors in this remodeled house, for so many housewives write to me about renewing their old floors, asking for recipes for filling cracks, stains to use and how to smooth over old roughnesses. The dining room in this house is sixteen feet square. The lumber for this floor, which is a choice quality of pine, cost about one dollar and twenty-five cents. Now it does not seem to me that a good painstaking housewife should be required to struggle with an old worn, dilapidated floor when it can be replaced for such a sum as this. There are few localities where there are not to be found saw mills and the farm acres usually provide the timber for the improvements I have suggested.

WHY? WHY? WHY?

Why use anything else for Fever but Johnson's Tonic? It is the supreme remedy for any phase of Malarial poisoning. It is 100 times better than Quinine and does in a day what slow Quinine cannot do in 10 days. It will drive out every trace and taint of Malaria from the blood and do its work quickly. Its cures are in striking contrast with the feeble cures made by Quinine and remedies based on Quinine.

It cures so quickly that there is no loss of time, no waste of money, no watching by the bedside of the sick, no heart-breaking, wretchedness in the family which is doomed by the use of Quinine.

Use it—use nothing else—nothing else is needed.

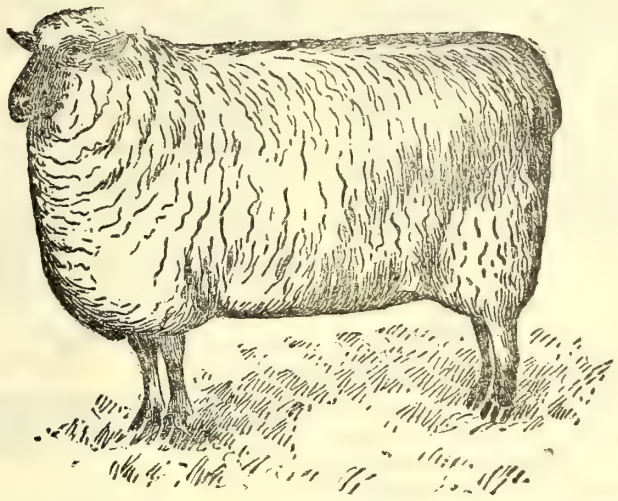
Acts gently on the bowels and stimulates the functions of the kidneys. The temperature begins to fall as the mischief is undone. A million of users have testified.

Send for sample bottle. Cut this advertisement out and mail to us, and on receipt of it we will send valuable booklet and sample bottle free.

The Johnson's Chill and Fever Tonic Company, Savannah, Ga.

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will buy your wool for cash and sell you blankets in exchange, or manufacture the wool into blankets for you if you will ship it to them. The excellence of their goods and their well-established reputation for fair dealing entitle them to your confidence and patronage.

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Let us send you our free pamphlet on Farm Drainage. Tells how and why to drain. Your best lands, now too wet for cultivation, can be reclaimed and made productive by use of our tile. Tile drainage has become one of the most important questions of the day in progressive agriculture.

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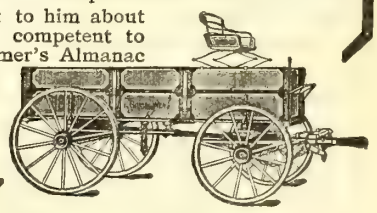
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The above also applies to Tributes of Respect.

Connelly—James Bryan ConneHy was born in Caldwell County, North Carolina, December 25th, 1848, and died at Statesville, North Carolina, September 22nd, 1910, in the 63rd year of his age.

He was converted and joined the Methodist Episcopal Church, South, when a lad eight years old He was married to Miss Columbia Nesbit McClelland, of Iredell County, September 14th, 1869. To them were born seven children: John Mortimer Connelly, of Dallas, Texas; Mrs. Mattie May Durham, of Ackworth, Georgia, Mrs. W. W. Miller, of Statesville; James McConnelly, of Rock Hill, S. C.; Miss Ina and Miss Eloise, and another son, Keener, who died six years before his father.

Brother Connelly came to Statesville shortly after his marriage and taught school for three years after which he was elected Clerk of the Court of Iredell County a position he held for fourteen years. In 1889 the family moved to Cartersville, Georgia, where Brother Connelly practiced law for three years, from there he moved to Fairmont, in the same state, where he lived for two years as a teacher in the High School while continuing the practice of law.

In 1894 he moved back to his native state locating at Lenoir while he again took up the practice of law and was principal of the high school at Patterson.

Two years later Brother Connelly retuned to Statesville where he again opened an office for the practice of his profession and in this work he continued until his death.

For many years he was one of the most prominent figures in the Methodist Church in this part of the State, he was deeply devoted to her every interest, one of the most faithful attendants at all the services and loved to associate with the brethren in all matters pertaining to her progress. None believed more implicitly in the Divine mission of the church to which he belonged and none ever worked more faithfully or rejoiced in her success than did Brother J. B. Connelly.

A well-wisher to all mankind he was ever ready to help those in sickness or bereavement and his kindly presence will be greatly missed in many a home in which he has ministered.

As a devoted husband and a kind and indulgent father his bereaved wife and children rightly feel that they have lost one whose place never can be filled, but with hundreds of others who sympathize so deeply with them look forward to that glorious resurrection day when the great reunion of families is to take place in the presence of our Lord and King, Christ Jesus.

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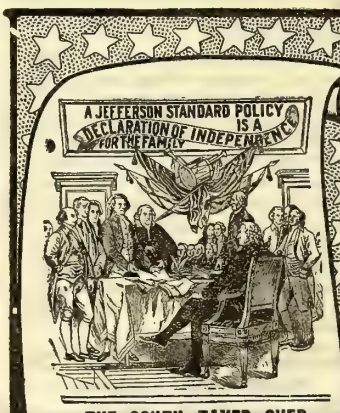
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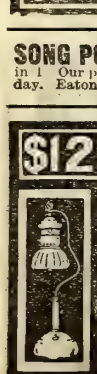
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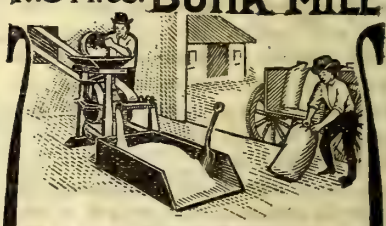
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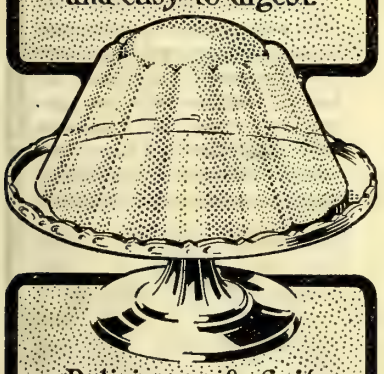
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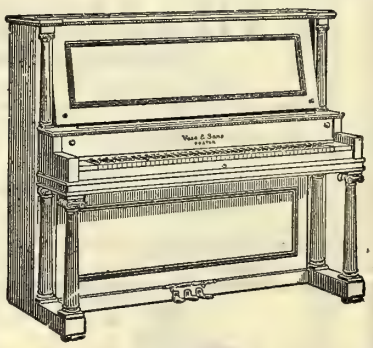
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ESTABLISHED 1855 GREENSBORO, N. C., NOVEMBER 10, [illegible] VOL. LV.—No. 45

Reading Room
Trinity College

Inauguration of Trinity's New President

IT would seem to be appropriate for me on an occasion like this, to give as clearly as I can my conception of the place of the college in southern development, and, coming closer home, to say plainly what I think Trinity College should undertake to do. This last is the easier for the fact that I have, during the past fourteen years, sustained intimate relations to the administration of the College, and with that administration I have been in complete accord. I find now that the way has been marked out by my predecessor and that the college has only to go on to the completion of the tasks it has already set before itself.

The structural break with the past caused by the Civil War and succeeding events has made difficult and important our political readjustment and the right mediation of the present between our past and our future. But apart from any considerations of history and without regard to any theory or school of politics it must be plain to us all that, in a democracy where everything is determined by majorities, every intelligent man should carefully enquire into the merits of all questions upon which he is to cast his ballot and should vote his natural convictions, rather than settle these questions as if they were matters of course, off-hand and in obedience to ancient sentiment. In the part of the South with which this College is immediately concerned, freedom of speech and freedom of action in politics is today complete.

But here as everywhere else in the country we need to intensify the sense of responsibility that is imposed by the right to vote upon every thoughtful and upright man. And here perhaps more than elsewhere in America we need the courage and moral energy which compel a man to speak the thoughts that are in him, and, when the time comes, to stand up and be counted, whether girt by friend or foe. Just as for many years it has been teaching, Trinity College will continue, both by precept and example, to teach this sort of resolute doing of one's public duties.



DR. WILLIAM PRESTON FEW, PRESIDENT OF TRINITY COLLEGE

Upon the college in the South rests the further duty of mediation between the religious conservatism of this region and the great intellectual ferment of the age. Again the problem is to keep the good that has come to us out of the past and adjust it to the conditions and needs of the present. The influential place which the church holds in the South I should like to see, not only abide, but grow and extend; for it is the business of the church to guide the spiritual forces that control the world. The southern college, if it be wise enough to understand its opportunity, will work in hearty cooperation with the churches. It will not seek to make friends with the churches for the purpose of using them as bill-boards on which to advertise its wares; it will not count their good will in order to rally its constituency; but in all sincerity it will labor with them just to the end of strengthening and sweetening human life. The aim of Trinity College is stated by the words on its seal, "Religion and Education;" not two but one and inseparable: religion that comprehends the whole of life and education that seeks to develop all the faculties of men.

One of our first tasks is the material uplifting of the section, the development of all kinds of business, the creation of wealth, and the building of vital forces of civilization. We are now in the midst of a great industrial awakening; even in the old business of agriculture a new day has arrived. In solving the problems of the new industrialism education has a part to play; and I am not now thinking of industrial education. While every individual ought to be trained with some reference to the kind of life he is going to live, yet I for one do not wish to see money-making set at the heart of the education of any considerable portion of southern people. Greed is already perhaps our characteristic national vice, and it does not need the fostering of education. While southern people are poor and ought to be encouraged by every right method to get their share of the wealth and physical well-being that have been more widespread in other parts of America, yet to educate a race of mere money-makers would hurry in an era of sordid materialism that would be a more deadening blight to right and worthy living than ignorance and poverty have been. Let us have wealth and the training of wealth producers; but let us not give to industrial training an undue emphasis in the education of youth.

Of all the confusions and tragedies that followed the Civil War in the South, perhaps the most pathetic have been the chaotic educational conditions of the last half-century. There has been progress in the direction of a rational system of education, but we are not yet out of the wilderness. In all educational reform the college should furnish its full share of leadership. And this means that it must not be content to ride upon whatever may happen to be the popular wave, but it must resist fads and bad tendencies as well as encourage and direct right tendencies. Trintiy College will always throw itself unreservedly into the doing of the supreme duty of the hour. A while ago it was at any cost to break the shackles of politics and traditionalism. Today it is to put within reach of every child the opportunities of the elementary school, the grammar-school, and the high school. This task is made extraordinarily difficult by the double system of education that must be maintained for the two races; and in this great task every bit of strength the State can command from all sources for the next ten years should be concentrated. To consolidate all the forces in the State for this purpose and to utilize them so that the largest and most beneficent results may follow is a proposal that should command the heart and hope of all enlightened men and women.

I believe that every college should give itself to the doing of the hard tasks of society, and that every educated man should do his full stint of work. Attention ought also to be paid to the gentler side of southern civilization. It was the graciousness, the hospitality, the beauty and purity of the social life that was the best characteristic of the old order. The grace and charm of our elders in their best estate have gone, and have been succeeded by much that is crude and raw in our life. But the right kind of education will nourish the poise and fineness of temper that form an essential part of every cultivated man.

These are some of the ways in which a college may promote the interests of society, if it is controlled by wide sympathies and a spirit of constructive helpfulness. It is not, however, among the direct aims of the college to educate publicists or ministers or skilled workmen or teachers, but to send out graduates who have been trained for efficiency and who are equipped with trustworthy character. The college that is doing most to produce these qualities of efficiency and character is rendering the largest service to the world. These are precisely the qualities that are needed in politics, in the church, in business, in education, and in society. Many lines of business and some other forms of endeavor in America have grown faster than men have been developed to manage them. And this failure of American civilization to develop an adequate supply of efficient and trustworthy men gives whatever of justification there may be for the belief held by a good many foreigners and others that our form of government is breaking down at some points.

(Continued on fourth page.)

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

TO OUR SUBSCRIBERS.

Many of our subscribers were very kind to us in responding to our call for remittance before November 1st. We feel very thankful to them. Now there are many hundreds still on our list who are due to renew and we appeal to them to hand the renewal to the pastor to be paid over to us at Conference. Look at your label and if the date is past you should send us $1.50 for renewal. Do not forget this please. **When you make your settlement with the preacher, be sure to remember to include $1.50 for the Advocate.**

INAUGURATION OF PRESIDENT FEW.

The inauguration of Dr. W. P. Few as president of Trinity College on yesterday was an event of great interest not only to Southern Methodism but to the educational world at large. It was the most brilliant event of the kind ever witnessed in the South and representatives from the leading colleges and universities of the country attended. We give in this issue the addresses of the outgoing President, Bishop Kilgo, and the inaugural of Dr. Few. We regret that lack of space prevents a full report but we hope to give it in our next issue.

A SUNDAY IN NASH.

Filling an engagement of several week's standing, the senior editor spent last Sunday in Nash county. This visit was somewhat of a sequel to one made to the same community a little more than a year ago, an account of which we gave the Advocate readers. Our appeal to the congregation at Horn's church, seconded by that of Dr. Zollicoffer, Lay leader for the North Carolina Conference, bore fruit and they arose up at once and determined to build. The result is that a beautiful and cozy new church was formally opened for the worship of God last Sunday. The pastor, Rev. B. E. Stanfield, has planned and led the movement with remarkable skill and energy, seconded by a loyal and enthusiastic membership.

In the year 1884, the editor, serving this church as one of nine appointments on the old Wilson circuit found discouragement in the fact that the house of worship, though almost new, was only a hull, with loose floor and no ceiling and the people seemed completely balked in the enterprise. To our great surprise, a year ago we found them still trying to maintain a sort of existence in the same old hull, notwithstanding twenty-five years had elapsed. Very naturally we proceeded to give them an affectionate drubbing, Dr. Zollicoffer following up with timely exhortation on the same line, and of course the reader can imagine better than we can tell with what joy we accepted the invitation and went to join in the feast of dedication. Owing to the lack of a few finishing touches we did not dedicate the house, however, but held appropriate opening services, the formal dedication to occur a little later.

The church was filled with a glad and appreciative congregation, and we enjoyed delivering the message which we trust the Spirit gave for the occasion.

This church was established in the year 1828, by the Rev. Mr. Horne, for whom it was named. It is therefore one of the oldest churches in that section of the country, and this is the third house of worship built on this sacred spot. We confidently believe that the church is now entering upon an era of great prosperity. The large company of bright looking young people present on Sunday was indeed inspiring.

On Sunday afternoon we had the pleasure of preaching to the congregation at Bethlehem, where in July, 1884 we held our first revival meeting. It was a great meeting in which some forty or more persons professed faith in Christ and about thirty-five persons joined the church. Standing there and preaching again on this sacred spot after so many years had passed away and so many of the old leaders had passed over the river, we felt that we were upon holy ground. It was there that we met the test, in an important sense, as to the genuineness of our heavenly commission, and there it was that God answered as it were by fire. Great changes have taken place during the intervening years, and among these changes we are glad to note that the Bethlehem congregation is worshipping in a new church. In fact at all points of the old circuit new and comfortable churches have displaced the old shacks of 1884, and there are signs of progress everywhere and in everything. Among these one specially to be noted is the fact that Brother Stanfield is living in a splendid new parsonage in the new town of Bailey, on the Norfolk and Southern, the new railroad which has completely bisected our former charge, and has wrought wonders in developing a section of our state long hesitating and backward but always full of resources and of wonderful possibilities.

We shall hope to have the opportunity of again visiting the churches on the old Wilson, for one can never quite forget or lose interest in the object of his first love.

OUR ANNUAL THANKSGIVING.

President Taft has issued his proclamation calling upon the people of the United States to observe Thursday, November 24, 1910, as a day of national Thanksgiving. We would urge all Methodist congregations, as far as possible, to arrange for a public service. As a denomination we have been too slow about falling in and observing the day by a public religious service as we should. It is not only appropriate that we should gather in our places of worship to give thanks to Almighty God for His great blessings, but we should take advantage of the opportunity to give practical expression to our sympathy for the less fortunate of our fellowmen. Our Children's Home at Winston-Salem should not appeal in vain to our congregations to remember in a substantial way, these helpless ones.

The following extract from the President's message is commended to our readers:

"This year of 1910 is drawing to a close. The records of population and harvests, which are the index of progress, show vigorous national growth and the health and prosperous wellbeing of our communities throughout this land and in our possessions beyond the seas. These blessings have not descended upon us in restricted measures, but overflow and abound. They are the blessings and bounty of God.

We continue to be at peace with the rest of the world. In all essential matters our relations with other peoples are harmonious, with an ever-growing reality of friendliness and depth of recognition of mutual dependence. It is especially to be noted that during the past year great progress has been achieved in the cause of arbitration and the peaceful settlements of international disputes.

"Now, therefore, I, William Howard Taft, President of the United States of America, in accordance with the wise custom of the Civil Magistrates since the first settlements in this land and with the rule established from the foundation of this government, do appoint Thursday, November 24, 1910, as a day of national thanksgiving and prayer, enjoining the people upon that day to meet in their several churches for the praise of Almighty God and to return heartfelt thanks to Him for all His goodness and loving kindness."

PAY THE PREACHER IN FULL.

Before another issue of the Advocate appears the work of another Conference year will be closed and the preachers assembled in annual session at Winston. This is an anxious time with preachers and official boards and we trust that in these last days of the Conference year every steward and member will bend their energies to meet all the financial claims and send the pastor to Conference with a full report. The preachers for the most part have done their work well and have left the support of themselves and families entirely in the hands of the people whom they served and they surely need all that has been promised to them in the way of salary and the assessments for the cause of Missions, Church Extension, etc., are needed to meet the pressing claims in other parts of the work.

These claims are binding and should be met in full in the same spirit that other debts are paid and the congregations should never think that a refusal to pay all claims in full is a cancelation of the debt according to the moral standards of the world, let alone those of the Christian church.

SABBATH OBSERVANCE.

The meeting of the North Carolina Sabbath Convention at Raleigh last week deserves more than a passing notice for it is plain that the importance of the Sabbath and the necessity of a more rigid observance of the Lord's day demands the serious and prayerful consideration of the people. There is a steadily increasing number of people who would not deign to lie, or kill or steal and yet with no compunction of conscience will profane and desecrate the day of the Lord in a way that would a generation or two ago been regarded as semi-barbarous. This is an indication of the lowering of public sentiment on this question which means much in shaping the character of the future. The beginning of moral decay in any community is first indicated by a lax notion of Sabbath duty. The Sunday train, the Sunday mail and various other Sunday trades which follow these, are leading in some quarters to Sunday concerts, Sunday excursions and Sunday games which divert people from Sunday worship with the result of spiritual loss and degenerate character that does not hesitate to defend the various forms of Sabbath desecration. In some parts of the world there is scarcely any suspension of business on the Sabbath. Stores are run wide open, saloons flourish and farmers toil in fields on the Sabbath without apology and if we stand idly by and offer no word of protest it will not be long until the Sabbath as a holy day will be very lightly regarded here. In proportion as a people conscientiously observe the Sabbath as the day for rest and worship do we find the highest type of character. Let us not depart from but rather cling to the old way which is the way laid down in God's inspired word.

The purpose of the Sabbath Convention is to emphasize the value of the Sabbath and to arouse the Church to the danger of silence in regard to its observance. The Convention went on record in favor of more stringent Sunday laws and the next legislature will be asked to enact them. The violators of Sunday sentiment can be reached most effectively by the courts and if the law making power will give us the remedy we must arouse the public sentiment to the point where it will sustain the public authorities. The Convention urges the preachers in their associations to formulate plans for effective legislation and preach special sermons on the fourth commandment.

If the preachers and active Christian workers of the State come out actively for reform the legislature will heed their call and come to their support.

A SIGN OF GROWTH.

In the last issue of the Southern Christian Advocate there was a very interesting account given of a Methodist Sunday school Convention of ministers and delegates of the South Carolina Conference held in Columbia, May, 1857. At the time a number of border counties from the Pee Dee to the Blue Ridge in North Carolina were in the South Carolina territory so that section was represented in the Convention. In the report referred to we find that T. J. Holton, Esq., of Charlotte, N. C., said. "At our last quarterly conference the report of our school was very favorable. I cannot state the number. I expected Brother Meynardie would be here and make the report. Heretofore I have not been connected with the Sunday school, but since I have been in this convention I have determined to do my duty in this respect. This meeting has had a good effect on me."

Dr. J. F. Miller, of Shelby, N. C., said: "I have nothing encouraging to give. What I say will be more to excite your sympathy than for anything else. We have in Shelby a pretty fair school, numbering about thirty-five scholars. In our county we have five or six schools, which are suspended during the winter. Our churches are open, and it is impossible for us to keep our schools up in the winter. There are but few stoves in the churches in the up country. We have much raw material. Nowhere in the bounds of the South Carolina Conference do we more need an impetus in the Sunday school cause than in the region which I represent. Much depends upon the ministers; but they have to preach at most of the churches in the week days, and cannot be personally present at half the Sunday schools."

That makes interesting reading. The good men who are quoted have gone to their reward but the good work they did has grown with the years and the Sunday school and the church in those communities have made wonderful progress. Large Sunday schools that never go into winter quarters are held in large and comfortable churches now. Methodism was weak in Mecklenburg and Cleveland fifty years ago but it has grown to be a mighty and influential force. In some other places now the church is weak and the Sunday school small and poorly equipped, but that is no reason for discouragement on the part of those who labor in such fields. Stick to the work brother, do your duty well and trust in God. The seed you sow will bring forth a harvest after many days. In fifty years from now you or your children will see a strong and mighty church which has been developed in part by your labors and then you will thank God that He used you as an instrument in causing the wilderness place to blossom as the rose.

The Hon. Simpson Bobo, an eminent lawyer of Spartanburg, was in this Convention. He reported a very weak Union Sunday school in Spartanburg in 1830, when he first entered into the work, with no church in the town. They had preaching services occasionally. A large proportion of the Sunday school teachers were not members of any church. As a result though of the work there in the school, a great revival was held in Spartanburg in 1839, and about 150 persons were converted and joined the Methodist church, which was then organized in that town.

From what seemed an insignificant beginning Methodism in Spartanburg has grown to be a mighty force for righteousness and a base of supply for the extension of the Kingdom of God. We can never calculate how much that city owes to Hon. Simpson Bobo and those who labored with him generations ago in Union Sunday schools and prayer and revival meetings to reach the lost and save them and thus laid the foundation for the strong churches we have there today.

As the Savior took the small supply of bread from the lad and with it fed the five thousand, so can we take our small capital to Him and with His blesing go forth with full assurance that He can multiply results until the final growth can hardly be estimated by mathematical calculation.

BRING YOUR BOOKS.

My Dear Brethren:—Last weeks' issue of the Advocate contained a notice from Rev. Jno. W. Moore, stating that I would take charge of the sale of second-hand books of the preachers at our approaching Conference. This notice is to call to the brethren to bring their books. If I am to give my entire time to this business—and I must in order to serve you—you readily see that all need to become interested. Bro. Moore asked me to take charge of this work and I consented with the understanding that there be co-operation. So do not neglect to bring the books that are salable—those in demand. Do not fail to have your names with price written plainly with ink and pen in each volumn. Lee A. Falls.

NOTES AND PERSONALS.

—Rev. and Mrs. A. D. Betts are spending several weeks at Littleton Female College.

—Rev. A. W. Plyler is in the midst of a gracious meeting in Trinity Church, Charlotte.

—Rev. E. L. Bain, of the Statesville District, preached an eloquent sermon last Sunday night at Granite Falls.—Lenoir Topic.

—As the result of the recent revival held in his church at Newton, Rev. E. W. Fox received twenty-five persons on profession of faith last Sunday.

—Rev. Plato Durham, of Concord, delivered an eloquent address last week at Statesville before the State Convention of the Daughters of the American Revolution.

—Rev. C. H. Neal is closing out his third year here this week, and it is hoped by his many friends that Conference will see fit to return him to this field of work.—Sylva Journal.

—Rev. J. A. Bowles has had a year of prosperity at Mount Holly with 150 additions to the membership. Good meetings have been held and prospects for continued growth are good.

—We learn that the people of Jefferson have pledged $2500.00 to aid in the establishment of the school which may be located in that town and carried on under the management of the Methodist church.

—Miss Katie Pell died at Cary, N. C., last week and the body was taken to Raleigh for burial. She was the eldest daughter of the late Rev. Wm. E. Pell and a sister of Rev. E. L. Pell of Richmond, and Judge Geo. P. Pell, of Winston.

—Col. D. G. Neeley died at his home near Pleasant Garden last Wednesday night in his 81st year. He was a prominent citizen, active in public affairs and a fine farmer. He was a Methodist and the funeral was conducted by his pastor, Rev. R. A. Taylor.

—Bishop Hendrix, so we learn, will on next Saturday dedicate a new church near Catawba, on the Catawba Circuit and then go to Davidson where he will spend the Sunday with Rev. R. E. Atkinson and after preaching, dedicate the new church at that place.

—Mr. Charles J. Lambe, for many years city editor of the Daily Record of this city has severed his connection with that paper. Mr. Lambe has been a very efficient and popular news-gatherer and we shall regret if this change shall take him away from our city.

—Miss Emma Tays died in Mooresville last week and the body was taken to Stony Point for burial. Miss Tays was 71 years old and had been a devout and faithful member of the Methodist church since childhood. Her days were well spent and she has entered into rest.

—Rev. Robt. Lee Wall, a prominent citizen and local preacher of our church, died at his home near Prestonville, Stokes County, last Wednesday. He leaves a wife and eight children. The body was laid to rest at Delta Methodist Church on Friday, Rev. D. A. Binkley, the pastor officiating.

—Rev. E. K. McLarty has returned from Newbern where he had for two weeks conducted a protracted meeting in the First Church. It was a great meeting, too; the church was wonderfully quickened and already some forty new members have been added to the church on profession.

—Dr. W. F. McMurry, our General Secretary of Church Extension, will spend next Sunday in Winston-Salem and preach at Centenary Church to the Centenary and West End congregations. Dr. McMurry will remain over for the Conference and will be warmly welcomed by all our people.

—From the Raleigh Christian Advocate we learn that an effort is being made to transfer Rev. T. A. Smoot to the Virginia Conference to serve the Epworth Church in Norfolk. He is now pastor of Grace Church, Wilmington, and one of the most acceptable preachers of his Conference, and we should regret to see him leave this state.

—Miss Mamie Bays, of Charlotte, will report the proceedings of our Annual Conference for the Daily Sentinel, and the Sentinel can be had for the week, daily, for only ten cents. We urge all who wish full and accurate reports of the Conference every day to send ten cents to the Sentinel, Winston-Salem and they will send the paper for the week. Address The Sentinel, Winston-Salem, N. C.

—On account of the prospective litigation caused by the refusal of the Vanderbilt Board of Trust to conform to the plans formulated and authorized by the recent General Conference, regarding the government of the University, Bishop Hendrix has tendered his resignation as a member of the Board. The Bishop has been for some time the President of the Board but now severs his official relation entirely.

—In the Central Methodist Church of Monroe, on Wednesday evening, October 26th, Mr. Jesse Lee Hoyle, only son of the late Rev. M. H. Hoyle, and Miss Bright Swindell Ogburn, daughter of Mr. and Mrs. N. S. Ogburn, of Monroe, were happily married, Rev. Sneed Ogburn, of Vanderbilt University, brother of the bride, officiating. Mr. and Mrs. Hoyle will make their future home in Charlotte with Mrs. M. H. Hoyle, his mother.

—Dr. Geo. H. Detwiler preached his farewell sermon at Central Church, Asheville, last Sunday and left on yesterday with his family for Nashville, Tenn., to enter upon his duties as pastor of West End Church. Dr. Detwiler occupied a very prominent place in our Conference and his many friends regret that he has gone from us. We feel sure however that in his new field he will measure up to the high expectations of his people and minister well to them in holy things.

—On last Sunday night the congregation of Central Church, Monroe, held a service in memory of their late beloved pastor, Dr. H. F. Chrietzberg. The church was well filled and various persons, among them Mr. W. H. Phifer, Mr. W. S. Blakoney, Mr. R. B. Redwine, the Sunday school superintendent, Mr. Love, and the junior editor of the Advocate (who preached at the morning hour) made appropriate remarks. There is a deep feeling of love in Monroe for the good man who had so faithfully ministered to them for the past three years, and they feel very sensibly the loss to the community and the church at large occasioned by his death. Suitable resolutions were adopted which will appear in an early issue of this Advocate.

—In the death of Mr. Rufus P. Rankin, which occurred at his home in Gastonia last Monday, that section of the state loses a valuable and public spirited citizen and Methodism a loyal and earnest member. He was President of the Ozark Cotton Mills and the Citizens National Bank of Gastonia and a Director of the Jefferson Life Insurance Co., of Raleigh. He was a son of the late Major W. R. Rankin, of Gaston County, and was married in 1887 to Miss Zoe Hand, of Lowell, who with five children survives him. The funeral was conducted from Main Street Methodist Church by his pastor, Rev. G. D. Herman, assisted by Rev. J. C. Galloway, of the A. R. P. Church. We hope later to be furnished with a full sketch of his life for publication.

—A great many readers of the Advocate will attend the Conference at Winston and many of them will probably do some shopping while there so that we call the special attention to the advertisements of Winston merchants as they appear on the 16th page of this issue. These are all reliable firms and we feel free to recommend them as altogether trustworthy and hope our people will seek them out and trade with them. We also desire to call the attention of those who may not go to Conference but who will want accurate and full daily reports of the same to the advertisement of the Twin City Sentinel, Winston-Salem, N. C. That afternoon paper will contain full reports of each days proceedings and if you send ten cents in stamps they will send paper during all the Conference by mail to any address.

The profits from the publication of the North Carolina Christian Advocate and from the Job Printing business carried on by the management go to the support of the superannuated preachers, and the widows and orphans of deceased preachers.

CONFERENCE NOTICES.

LOOK AFTER THE ADVOCATE.

Be sure to read the notice concerning the Advocate on the second page. Let every pastor be sure to bring a list of new subscribers to Conference. Many who are not taking the paper will be willing to include the Advocate subscription in their settlement if pastors and stewards will only be thoughtful and call their attention to it. If they can not pay for a full year take them for six months at 75 cents.

CLASS OF THIRD YEAR.

The Class of the Third Year will meet on Tuesday, Nov. 15th, at 2 o'clock at place named in Conference directory. R. D. Sherrill, Chairman.

NOTICE TO DELEGATES.

The lay delegates, members of boards and preachers, who are not coming to Conference are urgently requested to notify J. E. Abernethy at once.

BOARD OF MISSIONS.

"The Board of Missions of the Western North Carolina Conference is called to meet in annual session to confer with the Presiding Elders on Tuesday, November 15th, 1910. C. H. Ireland, Chairman; C. A. Wood, Secretary Board of Missions."

Chas. H. Ireland.

NOTICE.

The Class for admission will meet on Tuesday, November 15th, at 2 o'clock at placed named in Conference Directory. L. E. Stacy.

CLASS OF THE SECOND YEAR.

The class of the second year will meet at the place indicated in the Conference Directory, Tuesday, November 15th, at 2 o'clock p. m.—C. M. Pickens, Chairman.

INAUGURATION OF TRINITY'S NEW PRESIDENT.

(Continued from first page.)

There is a feeling rather widespread, though I am not sure it is just, that the college of today does not make as surely for efficiency and character as did the college of other days. The college has certainly in some ways gained, and perhaps in others it has lost, ground. The old curriculum with its fixed studies and severe disciplines has been liberalized and enriched. American colleges have grown and have improved their facilities until, in the matter of educational opportunities, the best of them are perhaps unexcelled in the world. But it is becoming increasingly clear that it is not enough for the college to hold out rich opportunities to its students and then unconcernedly leave them to use or neglect the opportunities as they may see fit. Ways and means must be found to make education take effect. The educational appliances must somehow be brought into live connection with undergraduate callowness. There is a saying current in German universities that one-third fail, one-third go to the devil, but the remaining third govern Europe. This survival represents too great a loss of human life. Freedom of opportunity must mean freedom to go to destruction, but in the case of college youth, freedom must be hedged about with restraints. The fine old phrase "cure of souls," if extended to include cure of minds and bodies, would define the function of the college.

The four years in college ought to be very happy years in every man's life—happy not because he spends them in idleness or luxury, but because they are years full of effort and achievement, of generous friendships and inspiring ideals, full of youth and hope. A normal man, if he once gets a taste of it, enjoys vigorous work and wholesome living. The educational opportunities offered by the prosperous colleges of the East or the big State Universities of the West, are unquestionably far superior to the opportunities that can be offered by the struggling colleges of the South. But there are evils of prosperity as well as evils of adversity. And, despite all our limitations, it is probably no more difficult for us than for them to secure vigorous intellectual work and wholesome living; in fact, I am encouraged to believe that the conditions are ripe for the building of some great colleges in the South. But we shall have to profit by the experiences of colleges elsewhere—by their successes and by their failures. Especially must we learn how to bring the processes of education effectively to bear on a large proportion of students. The growing importance that secondary concerns hold in the thought of undergraduates is more and more tending to obscure the true ends of a college course. If we can take command of the situation before the tyranny of public opinion is fastened upon us by students, young alumni, and communities taught to demand this sort of entertainment at the hands of colleges, then I believe it will be possible for us to shift the center of interest from athletics and other equally irrelevant undergraduate absorptions on to the intellectual pursuits and wholesome recreations that are proper to college life. This shifting of the center of gravity will be helpful by adequate regulation and due subordination of athletics; by demanding strict attendance upon college duties; by exacting a reasonable amount of intellectual work, and by enforcing rigorous standards of scholarship. In developing our colleges we have the chance to put upon self-cultivation and wholesome living an emphasis they do not now usually get in American colleges.

Our opportunity consists partly, too, in magnifying the function of the teacher. For its teachers the college needs men of ideas and power rather than experts in the several branches of learning. The almost exclusive use of scholarship tests in the selection of teachers is, in my judgment, one of the gravest defects in American colleges and even in the greatest American universities. Scholarship enters essentially into the making of a good teacher, but so do also a genuine interest in young men and some gift for teaching. Graduate school ideals have worked themselves down into the college to the serious detriment of the college. I have nothing but praise for the painstaking investigation and thorough-going honesty that belong to the best scholarship of our time. Unceasing search for truth is necessary to ensure the continued progress of the race; and every wise man will keep an open mind toward truth in all its phases. I, of course, believe in perfect freedom to teach and freedom to learn. But I do not regard the speculative pursuit of new truth as the main end of college education. The search for truth is in itself profitable, but the search is most profitable when it results in finding truth and in making the widest applications of it to human life and human conduct. An under graduate ought not to be ever learning, and never able to come to the knowledge of the truth. The thin air of highly speculative knowledge cannot nourish hardy and robust manhood. Probably everybody knows truth enough to save his life if he would use what he knows. Some things, after all, are known, and there is no need for a man to stop and build his own bridge every time a bridged river crosses his path. If a perfect college curriculum could be framed I believe it would insure to every student familiarity with the best that has been wrought out of the experience of the race and close contact with such studies as are fitted to produce in him "soberness, righteousness, and wisdom"; and then it would leave room for individual tastes and aptitudes.

To give the proper oversight of the studies of undergraduates is not enough, but their living conditions, their conduct, and their habits must be looked after. The minds need rectifying, but just as often the lives need to be renovated. What profiteth it a man though he speak with the tongues of men and of angels, and leave college a dyspeptic; though he understand all knowledge and have the habit of spending money that does not belong to him, or be confirmed in any of the other fatal vices that beset college youth? Conduct, as Matthew Arnold has said, is more than three-fourths of life. If their work is to be of the highest value, colleges must find and control the motive-powers that lie at the basis of character. I admit it is hard to keep other things equal; but, other things being equal, the so-called small college, with its intimate contacts and direct methods, probably has the best chance to do the sort of teaching that forms as well as informs.

If the southern college is to be a leader for conservative progress in this generation, it must be given a free hand. To stand against reaction on the one side and radicalism on the other, it needs a great deal of power. It must by its organization be safeguarded against the dangers of mob opinion and the possibilities of ineffectual control. To stand for correct ideals and even fight for them when necessary and at the same time to keep in sympathetic relations with the people whom it would serve is, perhaps, the most difficult problem that a southern college in our time has to solve.

Regard for the voices of political expediency and pliant opportunism has time and again proved disastrous to the southern states as it has often proved disastrous to other American States. Minds unpracticed in cogent thinking usually seek to catch the nearest way and follow the line of least resistance. The college that aspires to a place of leadership in the service of the Republic must at times resist with all its power the mighty local influences that would sway it from its true course. To have faith in the future of America at all, or, for that matter, to contemplate human life with any degree of patience, one must believe that the people wish to do right and in the long run and in the main will do right; and more and more are we going to rely upon the people. But this does not mean that they have the expert knowledge to manage a college any more than it means that they are competent to argue a point of law before the Supreme Court of the United States, or to treat an acute case of pneumonia. The susceptibility of a pliable democracy to periodic attacks of national or sectional hysterics, the oft-used power of senatorial newspapers and alarmist popular leaders to "insurrect the public mind" ought in the colleges always to find bulwarks against which they dash themselves in vain. Only the college that is strong enough to survive these fearful testings can fulfill in our civilization the mission that great colleges should fulfill.

Such colleges must also occasionally rouse themselves to the still more ungracious task of resisting the imposition upon them from the outside of ideas that would hurt them. There are competent and conscientious educational experts in our time who seem to ignore the fact that a college must be in large part the product of development and not a forced growth; and that it should follow the lines of its own development and not be made to form itself on some wholly extraneous model. Forced conformity to types of organization that prevail elsewhere and are then regarded as ideal would unfit southern colleges for doing the very service to which they seem by circumstances to be ordained. Against this subtle danger I believe that Trinity College will set itself with all its might.

Another temptation from which our colleges should turn is the temptation to strive for bigness. The vicious doctrine of numbers has, I think, never been more overworked than in American educational institutions. The desire to be big rather than great is responsible for many of the evils from which American colleges are suffering today. Some of the evils are due to quick growth and the inability of the colleges at once to adjust themselves to the new conditions. We at the South have not suffered from this cause, but we are in danger of deliberately taking over some of the evils from which circumstances have kept us free. One result of this overanxiety for size and numbers is the ruinous tendency for colleges to be concerned primarily about their immediate interests—more students, bigger buildings, increased appropriations, larger gifts—rather than to serve, and when necessary to suffer for, the great causes of men. This kind of striving must benumb the noblest aspirations and make impossible the truest success of colleges; for colleges, like men, are subject to the immutable law of greatness through service. The greatness of the college depends not upon the size of its plant or the number of its students, but upon the quality of the men who teach and the quality of the men who learn—upon its ideals and its influence.

We here have no ambition to be miscalled a university; we are not even concerned that this shall be a "big" college; but we are immensely concerned that it shall be a shining place where high-minded youth may catch aspirations to true character and genuine excellence, and whence into this vast experiment in democratic government that is being tried out on the American continent, there shall go a long succession of men who have been trained to think straight and to think through to right conclusions, and made strong by the power to know the truth and the will to live it.

SPEECH OF BISHOP KILGO IN PRESENTING CHARTER AND SEAL.

Both for personal and official reasons I count it a high honor to be the delegated representative of the Board of Trustees at this joyous instant of your inauguration into the Presidency of Trinity College. I do not violate the proprieties of the occasion when I assure you, sir, that your election to this office was wholly due to a well-founded faith in your personal character and your eminent fitness in every way to discharge the large and delicate duties that belong to it. You are no stranger to this college and it is no stranger to you. The fourteen years of wise, devoted, and efficient service you have given here have not only afforded you ample opportunity to learn the spirit and the aims of Trinity College, but fairness requires me to say that your labors have been one of the leading factors in its remarkable progress. Trustees, alumni, and the hosts of friends scattered as they are throughout the earth, with glad confidence commit this day to your keeping and defense the virtue of their college and their Alma Mater, feeling well assured that you will do all in your power to promote its good and make it an everlasting source of light and benefit. It is evident that Trinity College is now entering upon the largest chapter in its history and that the Greater Trinity College will be the term by which your administration will be best distinguished.

But I heartily congratulate you upon coming into the possession of such a large organ through which to express your thought and faith, and such a great agency through which to serve your day and generation. In saying this I do not have in mind simply the material assets in grounds, buildings, endowments and apparatus, all of which are absolutely necessary and, as you already well know, cry perpetually for enlargement, but I have in mind especially those immense assets you can never itemize on your stock-accounts or value in the terms of the market.

You will find inspiration in the labors of the other generations of men who have wrought here and whose spirits seem to breathe in the life of the College. All the material resources here are the translations of faiths and loves and hopes, a mighty volume in which has been written the stories of the noblest impulses that stir the human heart. The voices of generous benefactors will always call to you and the deeds of their unselfish hearts will always be before your eyes. As an illustration of immovable courage, untiring energy, unselfish devotion, patriotic faith, and a belief

in mankind, the history of the college is unsurpassed if, indeed, it is not unrivalled among southern colleges. Every page of its record blazes with the glory of a faith that will hearten you for your responsible tasks.

Among the most valuable resources of Trinity College are great hosts of friends composed of high-minded, patriotic, and progressive American citizens. They are devoted to this College, and their devotion through all the past years has been a tower of strength, even an indestructible wall about it.

But, sir, there is a Trinity family, and a great family it is. Year by year it increases. It has its sacred roll of noble sons who did grandly their work and died, but her highest hopes and proudest days are not in the cemetery. Her sons in every honorable walk of life, laboring as they are in all quarters of the globe by their fidelity to duty, allegiance to truth, and loyalty to all that is high, are adding new splendor to the name of Alma Mater. They love their college because they believe in it. Sacred to them as the virtue of their human mothers is the virtue of this college. They will keep a jealous watch over you as the guardian of their Alma Mater, and, sir, they will be to you a right hand of power in all your labor for the good of Trinity College and the service it may render state, nation and church.

There is a spirit of unity and co-operation that pervades and rules the life of this College. Out of a good and somewhat vigorous experience I can speak on this matter with much certainty. The Board of Trustees, the members of your faculties, and your students will give you cordial and unstinted support, and you may trust them as the unvarying companions in a common labor.

However, there are limitations though of truth and righteousness and these do not restrain—they make free. The formulated doctrines and aims of Trinity College give unity and continuity to its history; so administrators may change, but the principles and purposes do not change. That you may be well advised of these things, I am commissioned by the Board of Trustees to present to you first the Charter of Trinity College. It bears the great seal of this commonwealth and confers upon this College all its rights as an educational corporation. And by this act of the legislature this college is in the truest sense a part of the State's system of education.

I also present to you the seal of the College. The design is a simple design, but upon whatever document it is impressed it is a mark of dignity and guarantee of honor and honorable dealings.

Lastly, I present you, sir, a copy of the Constitution and By-Laws of Trinity College. By these you will be guided in administering the affairs of your office. In the first article is set forth in these clear and positive terms the policy of the College: "The aims of Trinity College are to assert a faith in the union of knowledge and religion set forth in the character of Jesus Christ, the son of God; to advance learning in all lines of truth; to defend scholarship against all false notions and ideals; to develop a Christian love of freedom and truth; to promote a sincere spirit of tolerance; to discourage all partizan and sectarian strife; and to render the largest permanent service to the individual, the state, the nation, and the church. Unto these ends shall the affairs of this College always be administered."

The Trustees having chosen you to the presidency of this College, I now by their orders invest you with all the dignity, privileges, and authority of the office and pray that Almighty God, the Father of our Lord Jesus Christ, may grant you wisdom, patience, courage, and strength faithfully to do all the things required of you.

LAYMEN'S MISSIONARY MOVEMENT—A WONDERFUL RECORD. WHO CAN EXCEL IT?

By C. F. Reid.

$10.33 per capita for missions, in addition to all other expenses and assessments, is the wonderful record of West Market Methodist Church, of Greensboro, N. C. The church has a membership of 940, a Sunday school membership of 800 and an annual expense of $6,000, in addition to which it contributed last year to missions the sum of $9,711. If there is a church in Southern Methodism which excels or even equals this record, we have never heard of it.

The attainment of this standard has been largely a matter of growth. Thirty years ago, some devout women threw themselves into this work and laid the foundation of the present missionary spirit of the church. It has ever since been known as the most active missionary church in the state. Last year, when the Laymen's Convention was held in Greensboro and the men undertook to raise the per capita of two dollars per member set for our church, they found they were already paying more than six dollars per member without any extra movement at all. All the organizations of the church are missionary in spirit, from the Board of Stewards to the infant class. The following shows the receipts from different sources:

Laymen's Movement, $3,440.00; Woman's Foreign Missionary Society, $1,185.00; Margaret Foster Missionary Society (Young People's Society), $907.85; Woman's Home Mission Society, $1,834.52; Sunday School, $475.00; Epworth League, $319.67; Golden Links, $114.35; Gleaners, $85.95; Junior Gleaners, $41.80; Coming laymen, $14.50; Light Bearers, $51.80; Brigade (Just formed of little fellows who had not made their report at the time this was made out); Total, $8470.00.

Add to this the regular missionary assessments made by the Conference, $643.00, and the contribution by the Board of Stewards for Domestic Missions to help weaker churches, $600.00, making a total of $9,713.00, or $10.33 per capita.

THE MEETING OF THE BOARD OF MISSIONS.

A called meeting of the Board of Missions was held at the Publishing House in Nashville on Tuesday, October 18th. The following were present: Bishops A. W. Wilson, E. R. Hendrix, Collins Denny, John C. Kilgo and E. D. Mouzon, W. W. Pinson, E. F. Cook, Mrs. R. W. MacDonell, E. H. Rawlings, Mrs. A. L. Marshall, J. M. Moore, J. D. Hamilton, W. F. McMurry, J. W. Perry, F. S. Parker, A. F. Watkins, C. E. Brown, J. T. Davies, G. C. Rankin, G. B. Winton, H. K. Boyer, U. V. W. Darlington, J. B. Greene, J. B. Howell, A. B. Ransom, T. S. Weaver, F. M. Daniels, Miss Maria L. Gibson, Mrs. Luke Johnson, Mrs. E. B. Chappell, Mrs. W. F. Barnum, Mrs. H. R. Steele, Miss Mary N. Moore. Bishop Wilson presided.

The General Secretary reported the consolidation of the three missionary papers into one, and recommended that no additional Editorial Secretary be elected, the Secretaries agreeing to do that work in addition to their other work for the present. This request was made for several reasons, not the least of which was an economic one. The General Secretary then read an elaborate statement setting forth the financial condition of the Board at the close of the General Conference in May, also its condition at the present time and its probable condition on the first of next January.

This statement showed a steadily increasing deficit growing out of over-drafts on new enterprises, usually undertaken as specials, and also on account of appropriations to current expenditures. The causes leading to this condition were set forth and the necessity of the adoption of a financial method that would remedy this condition, was strongly urged. It was shown that many specials undertaken were never paid out in full and that the enterprises projected on the basis of those specials created a deficit for which no provision had been made; besides, each additional special increased the current expenditure without adding anything to the current income. The increase in income for a number of years past had been almost entirely on specials accounts, making a steadily growing annual budget without an adequate income to meet it; hence, the business of the Board had far outgrown its income. The remedy suggested was not to decrease the number of specials, nor to increase the annual assessment, but to so co-ordinate these two sources of income as to make them mutually helpful and not antagonistic. In order to do this the enlargement of the basis of the annual appropriations was urged. It was argued that to limit the appropriatons to the income from assessments alone necessitated either crippling the work already undertaken, or incurring an annual deficit. It was also urged that specials should be selected from the list of appropriations so that they might be kept under the continuous oversight of the Board and guarded against entailing permanent deficits as in the past. It was urged that there should be a contingent fund appropriated annually to act as a protection against emergencies that are constantly arising on the fields for which there are no provisions made. The support of missionaries and missions already undertaken, it was declared in this statement, should have precedence in the expenditure of moneys, and that new enterprises should be deferred in the interest of these current expenditures, rather than that enthusiasm for new enterprises should carry the Board beyond its resources to take care of the work already projected.

Reasons were given why the fiscal year should end with the calendar year instead of on the 31st of March. The most important of these reasons was that it would make the closing of the fiscal year more nearly coincide with the closing of the conference year of the larger number of the conferences, and thus lessen, if not remove, the temptation to draw heavily on the next year's resources in closing the accounts of the fiscal year.

To remedy these conditions the following by-laws were suggested, which, after full discussion by the Board, were adopted with only slight verbal changes.

1. All new enterprises and advance movements shall be considered by the Board on the same basis as current expenditures, and if approved shall be put on the list of appropriations.

2. The annual appropriations shall not exceed the income of the preceding year from all sources, excepting devices, bequests, annuities and from sales of property.

3. All special objects to be put before the church or assigned to individuals, churches and other bodies, shall hereafter be selected from the list of appropriations; and it shall be the duty of all connected with the Board to encourage and assist in the full collection of such specials.

4. Five per cent. of the sum appropriated each year shall be set aside as a contingent fund to cover such incidental expenses on the field as cannot be foreseen and such emergencies as necessitate immediate outlay, provided, that no sum of more than one thousand dollars shall be expended on this account at one time until such sum has been authorized by the Executive Committee.

5. No person shall draw drafts, incur debts or otherwise commit the Board to the payment of money without due notice to and authorization from the Secretaries. This applies to funds that have been appropriated as well as to others.

6. The fiscal year of this Board shall end with December 31st.

These by-laws referred to the Committee on By-Laws to adjust to existing by-laws. In the afternoon session this Committee reported and added the following by-law: "No person shall be allowed to solicit special gifts without authority of this Board."

It will be seen that the identifying of specials with the regular expenditures of the Board and the enlargement of the basis of appropriations will make it possible to count all specials thus undertaken on the annual assessments. This should popularise these specials and at the same time render it much easier to raise the entire assessment, and in many cases go far beyond it.

Rev. E. F. Cook, Secretary of the Foreign Department, suggested the fixing of a basis for the support of superannuated missionaries, which was referred to the Executive Committee to be reported at the next meeting.

The proposition to buy a property for the Woman's School work in Rio de Janeiro, to cost about $134,000 which had been referred to the Board by the Woman's Board before the consolidation, was discussed at length and referred to the Executive Committee.

Rev. J. M. Moore, Secretary of the Home Department, offered a resolution concerning the building of a new Central church in San Francisco which was referred to a committee composed of the General Secretary, Secretary of the Home Department, Secretary of the Board of Church Extension and the Bishop in charge of that field.

Rev. E. H. Rawlings, Secretary of the Educational Department, presented a request from the Executive Committee of the Board of Missions of the Virginia Conference asking that that conference be permitted to devote its surplus, after paying the entire foreign mission assessment to the evangelization of Korea. It was announced as the intention of this conference to raise a surplus which would take care of the entire advance movement needed for the evangelization of our share of Korea's population. This proposition was received with strong approval and was unanimously adopted.

These, and other items of business, required the entire time of two sessions and the Board adjourned after what was regarded a most interesting and profitable meeting.

Give to the world the best you have and the best will come back to you.

Our Children's Home Department

Edited by Supt. H. A. Hayes

BOARD OF TRUSTEES AND OFFICERS.

Rev. G. H. Detwiler, D. D., President.....Asheville
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Walter Thompson.....Concord
James A. Gray, Treasurer.....Winston-Salem
Rev. J. P. Rodgers, Financial Agent....Winston-Salem
H. A. Hayes, Superintendent.....Winston-Salem

THE HARVEST.

For some weeks we have been exhorting our friends to observe Harvest Home Week and Work Day—and the fifth Sunday. We have sought to sow the seeds of love and cultivate the flower of charity in human hearts. We are now enjoying the harvest. The reports of the collections last Sunday are coming in and the indications are that it will prove to be the best Fifth Sunday collection we have ever had.

Quite a number of our pastors took collections last Sunday and they are sending in the contributions from the congregations. It is impossible for us to distinguish the Work Day offerings in these collections. No doubt many such offerings went into the Sunday school and church collections. Some nice offerings from this source came to us direct.

We are receiving also liberal contributions in kind. Boxes, barrels, and packages of various and sundry shapes are coming in.

We feel great joy at the outpouring of generous hearts to provide for our necessities. Indeed these came in the nick of time. We were at the limit of our resources—and we were in debt. Now we hope to pay out and get even again.

MOUNT AIRY.

We spent Sunday, October 30th, in Mount Airy, and our visit to that beautiful mountain city was a feast of good things, physical, social and spiritual. We were royally entertained in the splendid home of Brother A. E. Smith. We also enjoyed the gracious hospitality of Brother and Sister Kirk in the parsonage.

On Sunday we spoke to large and appreciative congregations, morning and evening. We were made to feel that we were in the home of friends.

The collections for the Children's Home in the Sunday school and church aggregated just two hundred dollars. With a Superintendent like Kochtizky in the Sunday school and a preacher like Kirk in the pulpit the claims of our Children's Home are sure to be remembered and provided for. We have a tender place in our affection for Mount Airy and her good people.

INCOMING MAIL.

Asheville, N. C., Nov. 29, 1910.

Bro. H. A. Hayes, Winston-Salem, N. C.

Dear Sir and Brother:—Your letter is self explanatory—and I write to say that "North Asheville Sunday School" looks forward to the Fifth Sundays with pleasure and real enthusiasm. Our people love our Children's Home, and rejoice in its success and good work.

Our collection is always necessarily small, but our deep interest in the Home carries our love with the contribution. Your brother,

J. H. Weaver.

WEST SALEM.

The West Salem congregation in Winston are few in number and not rich in the world's goods. But they are full of loving interest in our Children's Home. Last Monday night, when it was about bedtime for little folks, some fifty or sixty members of their Sunday School came to see us. Brother T. R. Wolfe, their zealous pastor, led the van. They had two wagon loads of Harvest Home products, $10.01 as their Fifth Sunday collection, and $2.25 as a special Work Day offering. These are the Lord's folks.

"The most sublime psalm that can be heard on the earth is the lisping of a human soul from the lips of childhood.—Victor Hugo.

FIFTH SUNDAY IN OCTOBER COLLECTIONS RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING WEDNESDAY, NOV. 3rd, 1910.

Jackson Hill Sunday School, $1.70; Spray Sunday School, $4.00; Liberty Sunday School, $5.18; Oakdale Sunday School, Jamestown, $2.00; Hickory Sunday School, Hickory, $5.00; West Hickory Sunday School, Hickory, $3.10; Wentworth Sunday School, $2.20; West Salem Sunday School, Winston-Salem, $10.01; Trinity Sunday School, King, $.65; Pilot Mountain Sunday School, $2.02; Fair Grove Sunday School, Thomasville, $2.20; East Bend Sunday School, $2.25; Antioch Sunday School, Rural Hall, $2.00; West End Sunday School, Winston-Salem, $10.00; Pine Hall Sunday School, $2.05; Bethel Sunday School, Asheville, $5.00; Davidson Sunday School, $3.10; Macedonia Sunday School, East Bend, $3.50; Huntersville Sunday School, $1.15; Connelly Springs Sunday School, $1.12; Summerfield Sunday School, $2.50; West Market Sunday School, Greensboro, $25.60; Concord Sunday School, Farmer, $4.32; Oak Grove Sunday School, Sol, $8.75; Palm Tree Sunday School, Lawndale, $1.85; Bethlehem Sunday School, Reidsville, $2.00; Leaksville Sunday School, $7.00; Turnersburg Sunday School, $3.67; Bethel Sunday School, Old Fort, $.75; Marshville Sunday School, $4.05; Belmont Park Sunday School, Charlotte, $22.00; Polkton Sunday School, $2.02; Mt. Pleasant Sunday School, Sherrills's Ford, $3.30; Linwood Sunday School, $8.26; Trinity Sunday School, Dysartsville, $3.80; Burnsville Sunday School, $1.34; Snow Hill Sunday School, Candler, $1.00; Boone Sunday School, $1.14; Brevard Sunday School, $10.25; Salem-Millingport, New London, $2.85; Randall Sunday School, Norwood, $37.60; Dallas Sunday School, $3.10; Ramseur Sunday School$32.88; Holt's Chapel Sunday School, Greensboro, $3.76; Lee's Chapel Sunday School, Greensboro, $.67; Bethesda Sunday School, Walnut Cove, $1.16; Pine Grove Sunday School, Winston-Salem, $1.00; North Main Sunday School, Spencer, $1.90; Walnut Street, Greensboro, $3.85; Mt. Pleasant Sunday School, Asheville, $11.31; Wadesboro Sunday School, $28.05; Bethel Sunday School, Stout, $2.00; Laurel Hill Sunday School, Candler, $1.00; Leicester Sunday School, $3.85; Unity Sunday School, Thomasville, $4.50; Triplett Sunday School, Mooresville, $2.50; Oak Hill Sunday School, Morganton, $5.00; Peachland Sunday School, $4.00; Bryson City Sunday School, $14.33; Ozark Sunday School, Salisbury, $4.37; Hiddenite Sunday School, $3.00; Webster Sunday School, $3.00; Spring Garden Sunday School, Greensboro, $11.40; Buffalo Heights Sunday School, Greensboro, $3.01; Centenary Sunday School, Greensboro, $6.23; Ebenezer Sunday School, Lexington, $2.24; Mayodan Sunday School, $5.10; Rutherford College Sunday School, $5.62; Pisgah Sunday School, Southside, $1.65; Mount Airy Sunday School, $35.40; Grace Sunday School, Winston-Salem, $6.27; Mt. Carmel Sunday School, Concord, $3.11; Harper's Chapel Sunday School, Patterson, $.50; Seversville Sunday School, Charlotte, $5.41; Haywood Street Sunday School, Asheville, $4.90; Riverside Sunday School, Asheville, $1.00; Asbury Sunday School, Candler, $1.20; Bethel Sunday School, Wadesboro, $10.70; Alexander Sunday School, $.35; Ebenezer Sunday School, Pinacle, $.60; Pleasant Hill Sunday School, Candler, $1.50; Morven Sunday School, $3.65; McKendree Sunday School, Mooresville, $10.65; Murphy Sunday School, $6.10; Union Sunday School, Monroe, $1.25; Cooleemee Sunday School, $12.08; Sharon Sunday School Shelby, $2.00; Stony Hill Sunday School, Albemarle, $2.40; Oak Forest Sunday School, Hayesville, $.80; Hayesville Sunday School, $1.50; Hillsdale Sunday School, Greensboro, $3.50; Prospect Sunday School, Greensboro, $2.05; Dillsboro, Sunday School, $2.20; Ebenezer Sunday School, Old Fort, $1.00; Ebenezer Sunday School, Glenola, $2.65; Providence Sunday School, Caroleen, $1.00; Salem Sunday School, Bostic, $5.03; Rocky Ridge Sunday School, Concord, $20.26; Concord Sunday School, Bessemer City, $3.10; ElBethel Sunday School, King's Mountain, $1.50; New Hope Sunday School, Winston-Salem, $.56; Brevard St. Sunday School, Charlotte, $4.45; Trinity Sunday School, Charlotte, $27.60; Hebron Sunday School, Monroe, $2.30; Wesley Chapel Sunday School, Matthews, $2.00; Thermal City Sunday School, $1.68; Pleasant Grove Sunday School, Waxhaw, $1.00; Pleasant Grove Sunday School, Lincolnton, $1.27; Shiloh Sunday School, Salisbury, $20.62; Harrison Sunday School, Pineville Circuit, $32.55; Mock's Sunday School, Advance, $3.00; Monbo Sunday School, $2.43; South Main Sunday School, Salisbury, $7.00; Gay's Chapel Sunday School, Salisbury, $1.63; Weightman Sunday School, Polkton, $3.37; Cedar Grove Sunday School, Norwood, $1.55; Love's Sunday School, Walkertown, $6.25; North Wilkesboro Sunday School, $10.11; Moravian Falls Sunday School, $1.60; Rutherfordton Sunday School, $5.05; Lowe's Sunday School, Reidsville, $1.00; Tryon St. Sunday School, Charlotte, $30.00; Cedar Hill Sunday School, Ansonville, $6.38; Total $722.82.

CASH RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING WEDNESDAY, NOV. 2nd, 1910.

Stony Point Church, $13.95; Morven Church, $12.85; New London Circuit, $6.00; Creston Circuit, $7.22; Mr. and Mrs. T. A. Moore, Reidsville, $5.00; Mrs. J. H. Lollis, Charlotte, $1.00; W. T. Burke, Salisbury, $5.00; Mrs. D. P. Goode, Rutherford College, $1.50; Centenary Baraca Class, Winston-Salem, $8.33; W. H. M. Society, Centenary Church, Winston, $2.00; Statesville Church, $4.00; J. K. Norfleet, Winston-Salem, $5.00; West End Church, Winston-Salem, $10.31; Southside and West Salem Churches, Winston, $2.25; Capt. Rawleys' Class of Men, Winston-Salem, $25.00; John Riley, Granite Quarry, $4.00; Mt. Zion Charge, Cornelius, $20.00; Total, $142.64.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING OCTOBER 29, 1910.

Subscribed.

Statesville: Rev. and Mrs. J. D. Rankin, $10.00; Miss Lillie Huey, $.50; J. D. Holland, $4.00. Statesville, R. F. D. 4: Prof. and Mrs. E. O. Shaver, $10.00; Miss Maggie Watts, $2.00; Mrs. F. A. Adderholdt, $3.00; M. W. Cornelius, $10.00; T. W. Fox, $1.00; D. L. Webb, $5.00; Mrs. M. A. Cornelius, $1.00; C. F. Leckie, $1.00; Glenn Holland, $1.00; Statesville Circuit, $4.50. Statesville R. F. D. 7: R. F. Canteer, $5.00. Elmwoow, R. F. D. 1: D. D. Little, $5.00; J. R. Hair, $5.00; J. W. Webb, $5.00; R. D. H. Mayes, $.50; W. H. Warren, $.50. Cleveland R. F. D. 2: T. J. Adkins, $5.00; J. H. Weber, $2.00; L. L. Weber, $1.00;. Dunlap: H. B. Chambers, $4.00; N. F. Blackwelder, $5.00; R. W. Blackwelder, $2.00;. Catawba: A. C. Moore, $1.00. Lincolnton: Frank Barkley, $1.00. High Point: Edward Gurley, $10.00; B. H. Bradner, $5.00; J. H. Clinard, $25.00; Clay H. Clinard, $1.00; S. E. Willis, $20.00; Mrs. C. B. Hayworth, $10.00; L. C. Beal, $3.00; H. F. Hoffman, $15.00; R. B. Terry, $10.00; J. M. Matthews, $10.00;. Total, $199.00.

Cash.

J. M. Matthews, $5.00; B. H. Bradner, $5.00; J. W. Clinard, $25.00; Clay H. Clinard, $1.00; Frank Barkley, $1.00; A. C. Moore, $1.00; R. W. Blackwelder, $2.00; W. H. Warren, $.50; R. D. H. Mayes, $.50; Statesville Ct., $4.50; Glenn Holland, $1.00; C. F. Leckie, $1.00; Miss Lillie Huey, $.50; D. D. Little, $2.00. Total, $50.00.

Paid on Former Subscriptions.

Asheboro: W. A. Underwood, $10.00; W. S. Skeen, $1.00; J. H. McCain, $5.00; J. B. Robbins, $2.00; W. J. Armfield, Jr., $10.00; R. C. Johnson, $2.50. Randleman: T. O. Bowden, $4.00; E. T. Redding, $5.00; Dr. D. L. Fox, $2.00; F. W. Russell, $1.00; A. M. Floyd, $1.00; E. P. Hayes, $4.50; J. L. Hall, $2.50; Miss Annie Penn, $1.00; G. M. Lineberry, $3.00; S. W. Swain, $5.00; A. G. Johnson, $5.00; B. McBride, Greensboro, $6.25; J. B. Ivey, Charlotte, $50.00; G. F. Ivey, Hickory, $20.00; H. B. Brewer, Thomasville, $10.00; U. L. Robinson, Mt. Airy, $10.00 W. L. Stamey, High Point, $1.50; E. L. Alston, Greensboro, $6.00; Chas. L. Amos, High Point, $12.40; R. W. Hedgecock, Winston-Salem, $25.00; W. P. Ayres, Salisbury, $5.00; V. M. Spencer, Greensboro, $1.00; Mrs. W. M. Jackson, Asheville, $6.25 Mrs. E. J. Matthews, $3.13; Mrs. J. D. Arnold, Waynesville, $10.00; Marvin Waters, Mocksville, $2.00; J. E. Divelbiss, $5.00; Total, $238.03.

SPECIAL RATES TO CONFERENCE.

All delegates holding standard form certificate receipts secured at starting points evidencing payment of tariff rate to Winston, will be sold tickets for return trip at one-half of the first-class fare, plus 50 cents, via routes traveled on going trip.

It is necessary that persons procure certificate-receipts from agents when going tickets are purchased. If through tickets to place of meeting cannot be procured at starting station, persons should purchase to most convenient stations at which such through tickets can be obtained and there re-purchase through to place of meeting, procuring certificate-receipt from each agent from whom a ticket is purchased, and presenting all certificate-receipts to Special Agents at place of meeting. No refund of fare will be made because of failure to procure certificate-receipts.

Certificate-receipts will not be honored for return tickets unless signed with ink by Conference Secretary and by Special Agent appointed by carriers who will sign certificate-receipts when satisfied that two hundred (200) or more delegates or members holding properly executed certificate-receipts have attended meeting. You, therefore, see how important it is to procure certificate-receipts when purchasing going tickets.

No certificate-receipt evidencing payment of less (3) days prior to or more than two (2) days after date fixed for the commencement of meeting will be honored.

No certificate-receipt evidencing payment of less than 75 cents for going ticket will be honored for reduced fare returning.

W. L. Sherrill, Secretary.

From the Field

Correspondence, Reports, Etc.

From Mount Airy District.

Brother Taylor's article in the Advocate of last week was timely and to the point. For ten years I have been an advocate for the division of the Mount Airy District. The Presiding Elder is a very important functionary of the church, and his visits once were looked to as an important epoch in a community's religious history. The people want him to come on Friday before the quarterly meeting; preach Saturday morning and in the evening hold the Conference and at night have a revival service. Sunday have Love Feast, Sacrament and of course preach; then Sunday night have the "rousement". Preaching Monday, baptise the children and if he cannot stay longer leave the meeting in the hands of the pastor. He leaves with a hearty "God-speed you on your way" and the people have had an uplift.

As the District now is he has not time to give all this service to any one church. Cutting down the district I cannot think will take from the salary. The more religion a people have the more they will give and these spirited services will unfasten purse strings and the whole trend of things will be upward. Give us a mountain district and the watch fires will be lighted and the torn down home altars will be rebuilt.

The serious thought: schools. I I have been on the ground since 1881, and many times I have been grieved because others took our crown. The only way the Methodist church has to reach many of the people is through the school. I know this is true, I have tried it. If it can be done let the preacher teach three or four mothers or even more in the bad winter months and he will get hold of the children and thus the parents. Suppose each circuit had a school taught by a preacher, there would be needed but little or no missionary appropriation. But what about the pastoral visiting? That is done in the school each day. For three or four months the ice and snow, mud and other things keep the preacher housed, but in the school he is preaching each day. Suppose there is a small appropriation to buy books for the widow's son then that fixes the idea in mind and heart that the church is helping. But the central school at Jefferson is the idea pre-eminent. Ashe County is a good county for cattle, grass, etc., and for good, faithful men. It is the home of Dr. Weaver, Revs. Wagg, Duvall, Hurley and I know not how many more.

We lose each year by waiting. Are we able? Yes. The way to do things is to go at it. Discussion is good, thinking is good, but that and nothing more will do nothing.

The demand is for immediate action. This mountain country is peopled by a good folk. Here are young men full of good, rich blood and with an intellect needing quickening and the years to come will recognize their leadership. Here are girls, pure, noble and good, and they are waiting for a chance to make of themselves helpers in church work.

We pray that the fathers and wise ones will help at once.

S. W. Brown.

Clyde.

We are closing our fourth year on Clyde Circuit. During this time the Circuit has doubled its gifts to missions and other benevolences and doubled the value of its church property; raised the pastor's salary 25 per cent; had about 400 professions and about 120 accessions by vow.

This has been the best year of the four. During this year they have built two new churches at a cost of $3000.00. Have raised an average of about $9.00 per member.

Everything is coming up O. K. for Conference.

These people have been long suffering and kind and will receive their new pastor cordially. They deserve a good pastor.

I think it is understood that I move this time. Oh, this time limit! What a grief, what relief! The people may rejoice while the prophets mourn.

J. H. Green.

Burkhead, Winston.

The meeting in which Rev. E. C. Glenn assisted closed one week ago. It was an unusually fine meeting. Fifty-five have joined our church so far with some to follow. There were more than 100 professions. Bro. Glenn is being greatly used of God in his line of work.

Burkhead church is steadily making progress. Her membership has been nearly doubled during the past two years. We have a fine body of young people.

W. M. Biles.

From Ansonville.

Conference is near at hand, and I wish to say a few words in the dear old Advocate that goes into so many homes to brighten and help make them better.

We have had some good meetings this year, 14 have been added to the church by profession and otherwise.

Brethren, I wish to indorse Brother Moore's plan for exchange of books. Bring some book with you to Conference, you may have some you don't need you could sell cheap, which may be the very one some one else needs and wants. Now before I close, just a word about Rutherford College. It is doing well. It has done much good in the past, is doing good now and is destined to do more good in the future if we will stand by it as we should. The time has come, the trustees say, when there must be better buildings. Let us see that it has our hearty support. We could not spend money that would do more for the glory of God and the good of humanity. It is a central point, and in a territory where it is much needed, and if the Methodists should ever be so foolish as to let it go down, they will lose an important agency in this country for the strengthening of Methodism.

I do not know of a place in North Carolina where boys can have the advantage they have at Rutherford College so cheap as they can get them there, nor a place where the surrounding influences for good are as great and the influences for evil are less, nor where there are less temptations for spending money foolishly,

P. L. Terrell.

Polkton Circuit.

I give a few notes of progress in closing the year. Our revivals have been better than before, 50 have been received on profession of faith.

Our finances are coming out more promptly than before, most of the collections are being raised by the laymen.

During the three years we have recovered and painted two churches, repainted the parsonage, at a cost of $250. We are finishing a new church at Peachland. We are preparing to build a church at Wingate. Our benevolent collections last year were more than double what they were two years before.

The salary has been advanced from $700 to $1250, and besides having a trip North in the first of the year, two of my churches have given me a first class new buggy and harness. Thus the Polkton Circuit mounts up to $1350 for the pastor, and all other claims running over.

I have preached about 22 times per month, average, for the three years, but thanks to the kind Providence of God, I am in good health and ready for work.

Cordially,

L. T. Cordell.

Notes from Mount Zion.

This charge hast been blessed with two gracious revivals this year. At Mount Zion in July Brother and Sister E. C. Glenn came to our rescue and their labors were abundantly blessed. Some one hundred and fifty professions and forty-six joined the church. At Huntersville Bro. G. W. Fink did the preaching and did it well. About thirty professions and eight accessions to our church. We have received ninety-six into the church this year by certificate and on profession of faith. We have reorganized the Epworth League and it is one of the most loyal, faithful and enthusiastic leagues in the Conference. We have received two generous poundings and have survived. For these and many other tokens of kindness we thank God and take courage.

J. W. Clegg.

Our Washington Letter.

On awaking this morning, to their great surprise the citizens of the National Capital were greeted with the first real winter weather of the season, snow having fallen last night to the depth of two or more inches. However, owing to the high temperature and a drizzling rain it soon disappeared.

While Washington is recognized as head quarters for things political, particularly from a National standpoint, there is little or no public demonstration here, especially in an off year like the present; but the leading politicians have gone into the campaign in the states where the voting is done and where some 8,000 or 10,000 of the head officials and clerks of the government departments are returning to vote in their respective state, where the party in power is making strenuous efforts to retain control of affairs.

A society has recently been organized in this city looking to the elimination of the increasing habit of swearing so largely indulged in by many thoughtless people of all ages and stations of life. Would that such a movement was nation-wide in its influence for good. Every household might accomplish much in this direction by instituting a crusade against slang, vulgarity and profanity which is indulged in by many largely from force of habit.

During the past week the college of bishops of both the Protestant Episcopal Church and our sister Methodist Episcopal Church have held interesting sessions in this city looking to the advancement of the Christian religion and furtherance of the work of their respective denominations.

Among the recent visitors to the Capital City from the good "Old North States" were Mr. and Mrs. James E. Hennessee, of Salisbury, and Mr. and Mrs. Will T. Nicholson, of Statesville, who made the entire trip over land in a touring car, covering the distance of about 450 miles in less than three days, or 150 miles per day.

W. F. Tomlinson.

Trinity Park Notes.

Mesrs. D. E. Bell and R. L. Hayes, of the Senior class attended the recent Bible Study Conference of the Y. M. C. A. at Raleigh.

Rev. B. A. York, of the Western North Carolina Conference, visited the school yesterday and conducted chapel exercises.

The Grady and Calhoun Literary Societies held a joint meeting Friday night for the purpose of choosing a man to represent the school in the inter-scholastic declamation contest to be held at Trinity College on the evening of November 25, under the auspices of the "9019". Five men from each society spoke, and one man will be chosen from the ten contesting. A great deal of interest is being manifested in this contest.

School exercises will be suspended on next Wednesday, November 9, on account of the inauguration of Dr. W. P. Few as President of Trinity College.

Plans are on foot for the organization of basket ball and track teams among the students. A large number of men are practicing every day and it is believed that this form of athletics will prove very popular here.

Methodist Training School.

The Methodist Training School for Christian Workers at Nashville has maintained for three years a settlement work in the factory district of the city.

Last year the work done by the resident deaconess, Miss Mable Wheeler, and the students under the direction of the competent field director, Miss Haskin, was very satisfactory, taking into consideration the limitations under which the work was accomplished.

In the spring of last year progress of the settlement was given a great stimulus by the donation of a three-story brick building worth about $9,500. This building has been renovated, and remodeled and now consists of eighteen rooms, well lighted and comfortable. Five bed rooms, dining room and kitchen, model bed room and kitchen, library, drawing room, kindergarten room, community parlor, office, club room, bath and private reception room. Improvements such as public baths, gymnasium and swimming pool will be made later, making the property value about $17,000.

At present there are only two resident workers, Miss Mabel Wheeler, house deaconess, and Miss Elinor Neill, educational director. These two together with the students from the Training School strive by means of clubs for men and women and children, kindergarten and Sunday school to make the settlement a religious and social center.

The object that the school has in supporting the Settlement is that the students that come from all parts of our great Church to be trained for Christian social services, may obtain skill in lines of missionary work and may have developed in them by the constant service they are called upon to render to others the true missionary spirit.

Be not anxious about little things if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to him; and he will strengthen thy faith for any greater trials.—E. B. Pusey.

The Epworth League

EDITOR OF LEAGUE COLUMNS
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435 WALKER AVENUE, GREENSBORO, N. C.

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"HOW CAN THE EPWORTH LEAGUE HELP THE PASTORS?"

The following excellent paper was read by Miss Lora Long, of Whitesboro, at the recent session of the North Texas Conference Epworth League, held at Bonham:

That the young people of the church have been acknowledged as helpful in bringing the world to Christ, both the Old and New Testaments furnish many lessons to this effect; as does also Church history through the ages of the Christian era.

Our Savior adopted many plans for reaching the multitudes. He went into the social circles, as on the occasion of the wedding feast in Cana of Galilee, where he wrought his first recorded miracle.

He went to the sick and distressed; to the home of the bereaved and the heart broken, to the destitute, the afflicted and to the sorrowing, and administered to their several wants with that tenderness and love that drew the multitudes to Him.

The Savior said: "If any man will come after me, let him deny himself, and take up his cross and follow me." Then, self-denying, cross-bearing, and following our Lord is the way to be useful in His service, and in all of this we can be most useful in helping our pastors in their Church work.

To our edifying may we not recall some of the instances of the instrumentality of the young people in the interest of the church in both Old and New Testament times?

Ruth, Esther, a nameless captive Jewish maid, Samuel, Elisha, the young prophets and David, all of Old Testament history. Paul, Timothy, Rhoda and the little lad with the five barley loaves and the two small fishes.

David was but a ruddy youth when the prophetic oil was poured upon his head, as he came fresh from the shepherd hills of Judea. And still while in his youthful vigor he slew the champion of the Philistine army, who had made all of King Saul's army tremble. Goliath swore by his gods that he would take the life of this brave shepherd boy, while David, in proclaiming his trust in the God of Israel, slew the boasting, uncircumcised giant, and swept the field with victory of the army of Israel.

We call attention to Ruth, the Moabitish young widow, who turned away from her country, her people and her heathen god, to go with Naomi into Judea to espouse the Jehovah God as God. And, rising like a brilliant star from the firmament of night, she takes her place in the ancestral line of David, and on the King of Kingdoms, thus bringing the whole Gentile world into relation with the world's Redeemer. Origin compares Ruth to the Gentile Church, the engrafted Olive Tree. How appropriate to the honor of this lonely, brave and true, devout and homeless little woman are words of Wordsworth, which we quote with but slight varations:

"She was a phantom of delight
When first she gleamed upon my sight,
A lovely apparition, sent
To a moment's ornament.
I saw her upon nearer view,
A spirit, yet a woman too;
Her graceful motions light and free,
And steps of virgin purity;
A countenance in which did meet
Sweet records, promises as sweet,
A creature, O, so bright and good,
To bring to Christ our Gentile blood."

In the separation of Orpah and Ruth may we not see the type of the separate young Leaguers and the gay classes of the irreligious, as the former turns to the church, and the latter to the delusive world? And may its expression not be found in the anonymous poem which stands out like a beacon light from the friendly light house over perilous shoals of a treacherous sea, thus to guide us? Hear the voice of the poet as it speaks thus:

"So from the heights of will
Life's departing stream descends
And, as a moment turns its slender rill,
Each widening torrent bends.
From the same cradle side,
From the same mother's knee,
One to long darkness and the frozen tide,
One to the peaceful sea."

"Thy God shall be my God," is the pivot of heart and soul upon which turns the happy destiny of all faithful Epworth Leaguers.

From the Sunday school, the Epworth League, the mid-week prayer meeting and the sanctuary, where, on the Holy Sabbath we hear the Gospel earnestly preached, with our hearts filled with the sacred influence of the Holy Spirit, we can go out into the social circles and tell others of the blessedness of the services in the Holy Sanctuary, and like the glad-hearted Samaritan woman, bring many away from the slumbers of sin to be placed in touch with these services that cultivate the souls of men for the eternal life in heaven.

Christ says: "I am the good Shepherd, and know my sheep, and am known of them, and they follow me." Our pastors are the undershepherds, commissioned and sent forth by the Holy Spirit.

In being in touch with our pastors and with all the services, we can understand his wishes, and co-operate with him in supplying the needs of the people, and in this way we can go intelligently into our work for the Master.

We can visit the sick and the low-spirited, the needy and the stranger who come into our midst; and can know who of the membership is seemingly growing indifferent, and can admonish them to be true to the church.

And acquainting ourselves with the field, we can report to our pastor where his presence might do the most good. It is the sword that is in constant use that is kept the brightest. There is much for us to do to help our pastors to lead our church to greater works for the King. Our work is not gratuitous, we are not our own. The command is, "Go!"

Thus informing ourselves we can go forth commissioned of the great Head of the Church, and with the seal of the Holy Spirit on our hearts, to be unquestionable witnesses for our Lord, and efficient helpers of our pastors in leading many to the better life, and finally the blood-washed hosts right up to the open gate of the eternal morning, where we shall catch up the strain, and join in the grand coronation of Heaven's King.

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

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I will send it to you complete, ready for use, postage prepaid, so you may try it for five days.

FREE TO YOU ON TRIAL

If you have catarrh in any form you should not delay another day, but take immediate advantage of my **Liberal Free Offer** and endeavor to rid yourself of those annoying symptons, such as:—**Hawking and Spitting, Discharge of the Nose, Sneezing Spells, Nose Stopped up, Bad Taste in the Mouth, Hoarse or Husky Voice, Dull Pain in Forehead, Hearing Bad, Failing Sight, Lack of Smell, Watery Droppings in the Throat, etc., etc.**



Take Advantage of this Offer

I want to send you my new and latest device, the **Co-ro-na Medicator,** so that I may prove to your own satisfaction that I have possibly the most successful treatment for Catarrh ever discovered. I will send it to you **on five days**

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and you do not pay me one cent until you have tried my treatment and have seen with your own eyes what it will do.

Send No Money

just your name in a letter or a post card and you will receive my **Co-ro-na Medicator** and a **five days treatment of my Co-ro-na Oil** by return mail all charges prepaid.

Try it for five days **at my expense,** and if you are satisfied at the end of that time send me my special introductory price of $1.00 and I will send you a **full month's supply of my splendid Co-ro-na Oil**—or if you are not satisfied return the **Co-ro-na Medicator** to me and the **full** trial will cost you nothing whatsoever.

I have such confidence in my treament that I gladly make this liberal offer so that every catarrh sufferer may prove for themselves that every claim I make is true. Write at once—today—right now.

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Our Little Folks

AUTUMN DAYS

The trees on the hills bear a hundred bright hues;
The burrs are a-popping; the nuts are a-dropping;
The glad little chipmunk will never refuse
The good things Dame Nature has sent him to use.

The thistle-down now in the autumn wind flies;
The young country bumpkin now gathers the pumpkin;
The glad little children, with bright, sparkling eyes,
Are waiting for mother to bake them some pies.

The pawpaw is hanging all mellow and sweet;
The 'possum's keen eye catches sight of the prize;
The leaves rustle soft 'neath the young racoon's feet,
As he steals to the gum-tree its berries to eat.

The camphor bloom's purple, and yellow's the maize;
The young gallant's gushing, a pretty maid's blushing,
As over the meadows they stroll in the haze
Of the old Indian-summery, October days.

The spring and the summer we can not bewail;
Dame Nature is happy and dreamingly nappy;
And glad of the present, the proud little quail
Is joyfully whistling from top of a rail.
—Selected.

"I'M THE SCRATCHETARY."

Now, see here, little reader, if you are a member of the missionary society (and of course you are) I want you to feel that you are a sure-enough part of it, a big part. I want you to feel that you are needed and that if you are not there your part will not be done.

O, how the work needs little workers who are just full of the desire to do everything they can do to help on the good work.

In Aiken, S. C., there lives a dear little girl who is a true, true worker. Some time ago she was elected Secretary of her society. When the time for the next meeting of the society came, it was raining. Her mother said to her, "Dear, it is too bad a day. You had better not go to the missionary meeting this afternoon."

The little girl looked at her mother in reproach and with surprise as she replied: "O, mother, I just must go! Why, I've been 'lected the Scratchetary, and they can't do without me."

Ah, that is the right spirit! It didn't matter that her tongue got twisted on the name of the office—her heart said the right thing and she saw clearly her duty before her.—Selected.

KATIE'S GARDEN.

In New York City there are schools for little folks that keep open in the summer time—not ordinary schools where children are taught to read and to write, but schools where they are taught how to make flowers grow. Each child has his or her own little garden plot, and there is a teacher in charge to help to direct the small gardeners. In one such school there happened to be a little girl who was very poor. The rest of the children were not in great need of clothes or food, but this little girl was. Her garden was her one joy, and she worked so hard that she had the prettiest plot of all. Now it happened that a New York man had offered a prize of ten dollars for the best garden; but the day before the prize was to be given our little girl's garden was utterly spoiled, no one knew how. Her beautiful tulips were crushed to the earth, all of them either dead or dying, and nothing could be done. The little owner went home crying as if her heart would break; and the rest of the children felt almost as sorry as she did, for they were dear little folks and they wanted Katie (that was her name) to win the prize. The next morning however, a wonderful thing happened, for Katie's garden was all abloom, and each plant was perfect. The New York man said at once that her garden was the prettiest of all. Then such a clapping of hands and such shouts of delight as there were from all the children. "It must be the fairies," said Katie; but it wasn't the fairies at all, for each little girl had given up the very best plant from her own garden and planted it in Katie's. Perhaps the New York man guessed the truth, for the merry twinkle in his eyes as he shook hands all around seemed to say: "I know your pretty secret, but I won't tell." Which do you think was the happiest that day, Katie or the other little girls or the teacher or the New York man?—Picture Lesson Paper.

HOW THE MAGPIE BUILT HER NEST.

Once on a time several birds noticed what a fine, strong nest a magpie had, so they went to ask how she built it.

"Well, I'll show you," said the magpie. "First, lay two sticks across, so."

"I said that was the way," said the crow.

"Then put a few more like this."

"Who doesn't know that?" said another bird.

"Then get a little moss and wool."

"of course; why, any bird could do that," said the robin.

"O well," said the magpie, "it seems you can all build nests as well as I can, so I will say good morning," and away she flew.

The magpie never told the other birds how to make a roof. That is the reason why the other birds never learned how to put a roof over their nests.—Selected.

In Bad-Habit land there lived a very ugly giant. He is king, and all the people do his bidding, day and night. He pays them only with tears and trouble, and he is so strong that they can never get away from him. So look out, boys and girls, for the roads of "I-don't-want-to-mind" and "I-will-have-my-own-way" lead straight to the castle.—Selected.

"I like her because she is a know-how girl," said Amy.

"What is a know-how girl?" I asked.

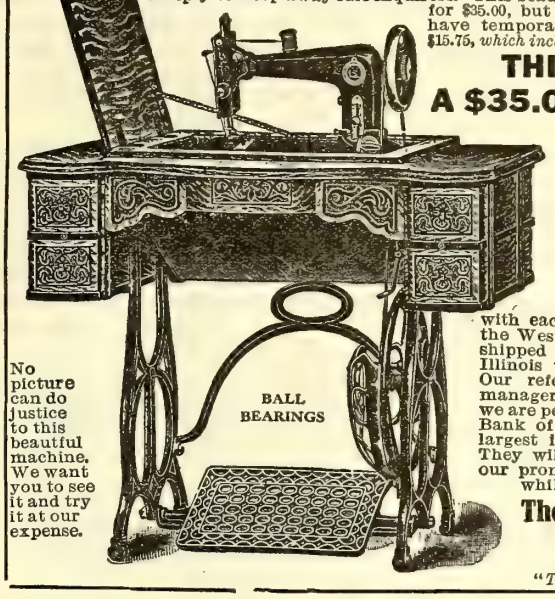
"Why, the kind that can tell you what you do when things happen," said Amy. "Sometimes my doll's dress won't go on right, and Daisy can make the arms go in and not break them. And one day I hadn't any lace for the bottom of the skirt, and Daisy took a crochet needle and made some—just as quick! She can do her own hair and tie her sash and make a perfectly lovely bow. She says she made nurse show her. It's so much fun to know how to do things, for sometimes there isn't anybody around to do them for you."

Are you a know-how girl or boy?—The Mayflower.

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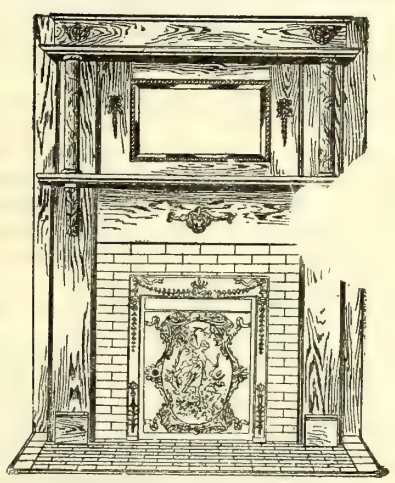


No picture can do justice to this beautful machine. We want you to see it and try it at our expense.

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Farming as a Business.

People who live in cities, where life is one continuous rush and whirl, are so engrossed in the struggle for existence, that they never give a moment's thought to the "why's" and "wherefore's" of the farmer. They are entirely ignorant of his life, his duties, his progress, and above all, the important part he plays in their own existence. The city man never stops to ask himself where he would be, or what he would wear, if it were not for the farmer; and yet, farming now-a-days is just as much a business as the large manufacturing, wholesale and retail businesses in the cities.

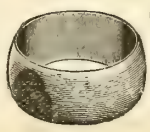
The days of haphazard farming are no more. Times was when the farmer went at his work as uncertain, don't care, trusting-to-luck kind of a way; when he knew not the meaning of ambition or progress; but how different is the present day farmer from the farmer of by-gone days. No guess work now, no speculation or indifference, but a business, conducted on business principles, and by business people.

Farming has been reduced to a scientific basis. Improved machinery of every description is being introduced on the farm; labor-saving devices, home comforts and conveniences are now the farmer's as well as those living in cities. There are innumerable inventions of recent years that relieve farm life of its objectionable features, the most important of which is the Bell Telephone.

The Bell Telephone eliminates the antedeluvian method of farming, because it puts the farmer in instant communication with the entire outside world.

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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

CHARLOTTE DISTRICT MEETING.

The district meeting for the Home and Foreign Missionary Societies of the Charlotte District met for a two days' session in the Methodist church in Wadesboro, October 20th, 1910. Notwithstanding the low hanging clouds and the steady down pour of rain of the day before, a goodly number of delegates reached Wadesboro for the first morning session.

The glow of genuine "old Southern", I came near saying "old Virginia" hospitality, greeted every delegate as she entered the splendid homes of those entertaining, and we were soon indifferent to the untoward behavior of the elements. What matter to us if it did rain, there was a reception of splendid appointments awaiting us at the spacious home of Mr. and Mrs. U. B. Blalock, and when the ladies of the town with their delegates were assembled there, no one thought of the difficulty experienced in reaching there.

Thursday morning opened in a flood of October sunshine and at 9:30 o'clock the devotional exercises were conducted by the pastor, Rev. J. H. West. As he spoke to us from God's Word, and we lifted our hearts in prayer and song, we had a realizing sense that we were there indeed on business for the King.

After the devotional exercises, Mrs. W. W. Hagood, District Secretary of the foreign department of the work, took the chair. Mrs. Hugh K. Boyer was elected recording secretary. The routine business of enrollment of delegates and appointing committees, accomplished, several ladies of other denominations were introduced and cordially welcomed. The report of the District Secretary was comprehensive, embodying the facts and figures pertaining to the work. Her appeal was a bugle call for greater endeavor and increased consecration. She announced that the Charlotte District has pledged $2300.00 for this fiscal year. Every delegate present responded to the call to pledge an amount for her society. It was left to the District Secretary to apportion the amounts to the societies not represented. We regret that space will not permit her report in full, for it was a masterpiece of its kind.

A message from our much loved Conference Corresponding Secretary, Mrs. L. W. Crawford, was read and in every line we felt the same spirit of faith, prayer and entire consecration which has ever so strongly characterized her life. Perhaps no woman in Southern Methodism is more loved or honored, or is stimulating to greater activity more women than is Mrs. Crawford. May her influence abide.

The District Secretary then called for reports from delegates. Tryon Street was represented by the president, Mrs. W. S. Stewart, and delegate Mrs. H. K. Boyer. This society reported one hundred and ten members and is supporting Miss Tommie Foster in Soo Chow, China, the necessary amount being $750.00 for a year.

This is raised by the Calendar system—that is, each member paying at the rate of $2.10 per day for one or more days in the year, according to her ability. These days are often chosen to celebrate any important event in one's life, as anniversary or birthday occasions or days associated with other sacred memories. Upon the days selected by a member, she will be much in prayer for Miss Foster. One member is appointed to take charge of the Calendar list. Meetings are well attended and interesting. Mission Study for the present year, "Gospel in Latin Lands."

A letter was read from Miss Tommie Foster expressing love and thankfulness to Tryon Street Auxiliary. Her message, so full of joy and hope, was an inspiration to every one present. Following this letter Mrs. Hagood urged that the other societies of the District band themselves together and support a missionary.

Mrs. E. F. Creswell gave a very gratifying report of the Trinity Auxiliary. The amount contributed per capita by this society is the highest in the District.

Mrs. Lee Griffin gave a splendid report from the Monroe Auxiliary. The total amount raised last year by this society was $96.90.

Harrison Auxiliary, reported by Mrs. W. E. Cunningham. Although this society is in the country, attendance is good and much interest is manifested. They increased their pledge this year.

The Wadesboro Auxiliary was represented by Mrs. L. A. Boylin. Under the efficient Presidency of Mrs. U. B. Blalock, the society is enthused, gaining new members and increasing pledge. Miss Jennie Price gave a good report of Weddington Auxiliary. Their mission study is Korea.

The remaining auxiliaries of the District were not represented.

A Round Table was conducted, using such subjects as, "How to Make a Missionary Meeting Glow", "How to Push a Membership Campaign", "Why Make a Definite Pledge?", "How to Get Subscribers to Advocate", "How to Use the Annual Meeting and Board Minutes". These discussions brought out many splendid points and were profitable.

The Afternoon Session opened with devotional exercises led by Mrs. W. S. Stewart. She read the 4th chapter of Esther, drawing from her character many beautiful lessons, especially those of prayer, faith and service. This session was devoted largely to the work of the young people and Light Bearers. There are only three Young People's Societies in the District. Monroe and Tryon Street were not represented. Trinity was reported by Miss Erma Laird as being in a thriving condition and having an interesting mission study class. Charlotte District has three hundred and ninety-seven Light Bearers, and last year they raised $508.89.

Only three of these societies had delegates present. Miss Lethe Helm's report of the Weddington Society was one of the best given during the entire meeting. She reported sixteen members and thirteen subscribers to the Young Christian Worker. Each member is present at every meeting possible, and all take part in each meeting. A good feature of their meetings is the telling of a Bible story by a member, omitting the names of the characters, then it is seen how many can correctly guess the names. To raise their pledge they rented one half acre of land and planted it in cotton—from this they hope to over pay their pledge.

Mrs. Laird, Lady Manager for Trinity Church, Charlotte, reported enthusiastic meetings, support two scholarships. Mite boxes are used and social meetings are held each month. Miss

(Continued on fourteenth page.)

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

THE BUREAU OF SUPPLIES.

By Mrs. J. H. Yarbrough, General Supt.

This department is usually thought of in connection with parsonage-build- those homes are often enhanced by the contents of the boxes and barrels sent by our Home Mission Societies. And those who live in these homes have a warm and tender place in their hearts, for the women of the Home Mission Society through this department so often sent to them and comfort for body and mind. Some of the women do not understand supplies to mean donations of money, boxes and barrels, but insist on the Superintendent of Supplies sending them supplies of literature, record books, mite boxes, etc., that should be ordered from the office of the General Secretary. The Superintendent of Supplies is glad to send any literature she may have on supplies or to give any information she can on this department, but begs the women not to write her for such things as are sent out from the office of the General Secretary.

The minute details of this part of our work have been written and published so often that we fear our readers will grow as weary of them as of an oft-told story. To the Superintendent the story never seems to lose its beauty because of her great love for the work. Does our Master not tell us, "It is more blessed to give than to receive?" Are we not serving our Master when we comfort those who are his ambassadors? Year by year new workers come in that do not know just how we carry on this work; for their sakes we repeat again our plans and system.

When we realize that more than one thousand preachers in our Church have salaries that vary from one hundred to three hundred dollars a year, we can readily see that we need some plans to help them tide through unexpectedly hard placs. This department is intended to meet just such cases of emergency as come up constantly in many homes. Suppose a preacher has a meager salary and some unexpected calamity comes, such as a fire destroying his home with all the clothing of the family or a severe drought or overflow comes to the community, leaving his people without means to pay even that meager salary, or a long and tedious attack of illness comes to him, or, even worse, an epidemic that sweeps through the whole family, leaving them utterly unprepared for a long cold winter, or a long move across an entire state is necessary which will consume all the ready money that should be used to clothe the family for the winter season—in any of these cases where can a preacher turn for help? A preacher must not if possible to prevent it, contract debts. Of course we do not wish to wound our preachers by speaking of their poverty and needs; they must always keep that in mind; neither do we wish to pauperize their families. We want them to understand that as sisters in Christ we deem it a blessed privilege to help them through those hard places, as one Christian community gladly helps another in the day of calamity.

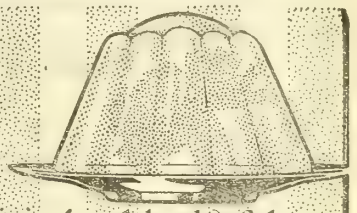
With our quiet, considerate way of sending help, revealing the name of the preacher and the destination of those boxes only to those compelled to know in order to ship the boxes, no man or woman should hesitate in the hour of need to apply for such help. On one occasion a beautiful box was sent by a church, and nobody except the president of the society knew to whom it went. Some months afterwards the preacher to whom it was sent happened to be called to that city on church business, and he said: "I will go on Sunday to the church that sent me the box, for I know I will enjoy looking into the face of those people." He went, and the pastor asked him to preach. The president of the society knew at once who he was, but did not intend to say a word. However, he did. As he arose he smilingly said: "I am truly glad to be here today, and except for your kind and generous gifts to us in the box I could not be here. You sent me this nice suit of clothes; and though it was very necessary for me to come here to attend to some church business, I could not have come except for your kindness in thus supplying me." You should have seen the faces of the women, how they beamed with joy and astonishment! But he told it himself, and that was different from all the women telling it.

Boxes are not sent year after year to the same men or place. We do not purpose to be merely a department to supplement poor salaries where indifferent people will be encouraged to make no effort to support their pastors. Let me give an instance that will illustrate what I mean: Some years ago a letter was received by the Superintendent telling of the extremely needy condition of a preacher's family. It was written by his wife, and the Superintendent, who many of you know is ever ready "to weep with those that weep," sobbed as she read this heart-to-heart letter from one Christian woman to another about her little ones. An excellent box was sent as soon as possible; not filled with old garments that did not fit and were not worth making over, but nice, good, new, warm clothes and material that could be laid away to be used as needed; also some pretty, dainty articles, such as all women love and many never have because all their money is needed for necessities. Then blankets, comforts, and table and bed linen and some curtains for the doors (the little unfinished parsonage had no inside doors), and many things to gladden their hearts. Several years passed and this family was not heard from; but last winter they were again in a very hard place and applied for help. The mother wrote and referred to the other box sent years ago and said she still had in use some of its contents and did not see how she could have gotten along without it. But as they were in such a hard place again she felt that we were her true and sympathetic friends and sisters, and she knew the Christlike spirit in which she had been aided and so she did not hesitate to call for a box. Thus you see what a real good box means.

Our preachers are not the only ones that are helped by this department for many boxes go to the various Conference Orphanages. Where is there a woman's heart that does not go out in tenderness to an orphan? Many go to our home mission schools, adding beauty and comfort to the building and greatly reducing the running expenses, or rather supplementing the small allowance they have, for our needs in each institution far exceed our financial ability every year. Neither are the inmates of our Rescue Homes forgotten, and their saddened lives are cheered by these tokens of love from their sisters. The workers in the various City Mission Boards are often able to render aid and reach people through the benevolence made possible by the contents of these boxes. And last, but not least, the young women who have heard and answered the call to service gathered in our training schools are remembered. When our busy home mission women are putting up jellies, preserves, and pickles for their own families, jars are set aside and sent to these schools to sweeten up the long winter days and make it seem to these girls that this is a home indeed.

Just think of all the homes and lives brightened and cheered and comforted by this one department and we have seen only one side. Space forbids a view of the other side, showing how happy are the hearts preparing and sending this help. Many hearts are drawn nearer to God as the women are putting the stitches into these garments; and as they are gathered and carefully packed and sent many prayers go with them. The Superintendent cannot always send a blank just where a society wants it; but, sisters, be patient and you will get it as soon as she can secure one that suits your society; and if you cannot send a box to preachers, be glad to send to one of our missionary institutions, never forgetting the spirit of love that prompts you to send, not cast-off, old, worthless garments, but the best, realizing that our Master has said: "Inasmuch as ye have done it unto me of the least of these my brethren, ye have done it unto me."

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The Sunday School Lesson

FOURTH QUARTER—LESSON VII—NOVEMBER 13, 1910.

World's Temperance Lesson.
Matt. 24:32-51.

Golden Text—Watch and pray, that ye enter not into temptation. Matt. 26:41.

The Eschatology of Jesus.

Our lesson is taken from the great discourse of Jesus on things to come. It is a difficult discourse to interpret. Our Lord is speaking of several things. He has something to say of the fall of Jerusalem; he talks of His coming again; and He speaks of the end of the world. Now it is not at all easy in parts of the discourse to tell of which of these things He was speaking. Indeed, it is quite possible to get hopelessly lost in an attempt to work out a detailed exegisis of the discourse of Jesus on last things. If we will look at the discourse as a whole, certain things become quite clear; and the things which become clear are the really important matters in this utterance of Jesus. First, the whole emphasis of Jesus is a moral emphasis. He is not so much interested in when things are to happen as in how His followers behave when they happen. He is interested in events only as they are related to character. Every word He says is a word to help in the forming and development of genuine and stable Christian character. If men who attempt to speak of things to come always kept the moral emphasis and the moral perspective of Jesus they would be saved from much of the eccentricity which seems to abound particularly in the discussion of this subject. Secondly, Jesus definitely expresses ignorance as to the time of the great consummation. This very ignorance He makes a Christian motive. Just because they do not know when He is to come His followers should strive always to be ready for His coming. There is a great moral and spiritual value to a certain amount of ignorance about the future. If we knew all about the future there would be no room for the development of faith and that fine kind of moral loyalty which makes ventures in the name of the highest demands. We would be much poorer than we were in moral and spiritual opportunity if we knew too much about the future. Jesus had no intention of robbing His disciples of that ignorance which is one of the essential characteristics of the probation which is the real meaning of this life. He did assert His coming again, He did utter vigorous words about the great consummation, but He offered no detailed map of the future. The great word of the Apocalyptic discourse is, "Watch—for ye know not in what day your Lord cometh."

Living in the Light of Eternal Issues.

Jesus cared more about how His disciples lived than about what they knew concerning the future. He knew that they would be tempted to live in the light of motives given by the passing days. He wanted them to be guided by motives which eternity itself gave to them, When life seemed most simple and serene, and everyday things and events filled their thoughts, they were to turn to the eternal issues which were the background of all their lives.

One present danger of men is that they will become secular—secular in their thoughts and motives and deeds. Jesus desired to save His disciples from this peril, and the discourse on last things was designed to furnish motives which would accomplish this. The thought of Christ's coming again, the thought of the consummation of all earthly things, gives a man a new outlook, a new perspective and a new bearing toward life. The consciousness of the eternal overpowers and masters the consciousness of the temporal. Of course, it is possible for a man to think of the things to come in such a way as to become a fanatic. It is also possible for a man to think of the things that are here in such a way as to be an unspiritual worlding. But there is a third possibility, and that is a sane and eager participation in all the present meaning of life, with the life that now is lifted into new and nobler significance because of our thought of it against the background of the Christian conception of the great hings which are to come. If the fanatic thinks too much about our Lord's coming again, the ordinary Christian thinks too little about it. Slavery to the things of sense is one of the distinguishing characteristics of our time. A sane thought about the truths of the Christian view of the future will wonderfully help to save a man from that slavery.

The Faithful Servant.

If a man's thought about the future makes him a faithful man in the performance of the duties of today it is a wholesome thought. The test of a man's eschatology is how it issues in conduct. Jesus presses this truth home in what He says of the faithful servant who caries on his Lord's affairs with perfect loyalty in his absence. Great will be his reward when his Lord returns.

It is interesting that Jesus dwells upon one particular characteristic of this faithful servant. He has been set over His Lord's house-hold, and he gives them their food in due season. The disciples of Jesus were placed over the household of Christ. It was to be their particular duty to give food to those who were under their care.

Moral and spiritual instruction, right leadership, inspiring examples of loyalty to Christ and noble living, these were to be given to the Church by those whom Christ made its leaders. Jesus desired to press home to the consciences of the little group of men to whom He was speaking their privileges and responsibility as leaders of the Church. Later He expressed the same thought when He said to Peter, with yearning emphasis, "Feed my lambs."

In a sense every Christian is a sharer in the task of giving moral and spiritual food to men. Some man depends upon the humblest Christian for the truth which is brought to him in the most personal and compelling way. So even in this lofty sense every Christian can be a faithful servant and have a share in feeding the flock of God.

The Servant Who Could Not Be Trusted.

Some workers cannot be trusted out of the overseer's sight. Jesus knew that many a time as the years went by the leaders of His Church would lose the sense that the eye of God was upon them, and He knew that some would become hard and cruel and some would even descend into vice and dissipation. All this He warned His disciples against in the words which He spoke about the unfaithful servant. In a day when he was least expected the lord of that servant would return and very sternly would the drunken wretch be punished for his faithlessness. It is a dreadful day for the Church when the leaders lose the sense of responsibility to God. Jesus would have the thought of his triumphant coming again to be one of the forces which steady men in the hour when God seems far away. The thought about a decisive reckoning between God and men on the very historic field wrere their lives are lived has a sharpness and concreteness which testify to its validity. Christianity. Christianity is weakened when we place all of its historic events in the past. Some of them being in the future. There is not only a heavenly consummation, but there is an earthly consummation. There are ultimate facts to be met in this world as well as in the world to come.

It is one of the wonderful things about the teaching of Jesus that with all its spiritual insight and power it keeps its concreteness and its historic perspective. And one of the deterring influences which are to be brought to bear upon men who are in danger of becoming untrustworthy is just this truth of ultimate Christian facts to be faced in this world.

The Church with the consciousness of the decisive Christian facts about the future will not be the Church of a dissipated and drunken leadership. The Church which loses its grasp upon the final Christian facts faces the future without one of the great aids for the preserving of its faithfulness.—New York Christian Advocate.

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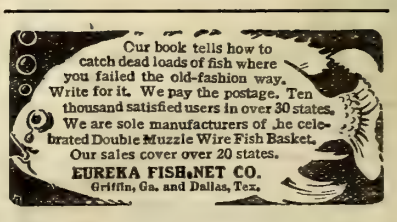
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Our book tells how to catch dead loads of fish where you failed the old-fashion way. Write for it. We pay the postage. Ten thousand satisfied users in over 30 states. We are sole manufacturers of the celebrated Double Muzzle Wire Fish Basket. Our sales cover over 20 states.

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The Farm and Garden

FEEDING AND MANAGEMENT OF POULTRY FOR EGG PRODUCTION.

A bulletin on the feeding and management of poultry for egg production has just been prepared by Prof. J. S. Jeffry, Poultryman, and issued by the North Carolina Agricultural Experiment Station.

At present, probably three or four million dollars worth of eggs are produced annually by the poultry of the State. On account of this and the steadily increasing price of poultry and eggs, poultry keeping is attracting more attention now than possibly ever before. As this bulletin gives information that should be of practical value in poultry feeding and management, every progressive poultry raiser should secure a copy of it.

It discusses the kinds of stock best suited for profitable egg production as well as their proper housing and care. The breeding up of heavy laying strains is almost dealt with in such a way as to develop material of value to all those interested in this branch of live stock growing.

A comparison is made of different rations, both as regards the cost of egg production and the best development of the stock.

The importance of cleanliness and of keeping the houses free from mites is also brought out and recommendations are given.

Any poultry raiser in North Carolina may receive a copy of this bulletin (No. 211) free by addressing Director C. B. Williams, West Raleigh, N. C.

CHOICE OF CROPS TO FOLLOW COTTON.

Throughout a large part of the cotton belt there will be practically no top crop. Hence, if the supply of labor permits, many a field will be cleared of cotton at an early date. This early removal of cotton permits a greater range of choice as to the best crop to grow next year where cotton grew this year.

If we were asked to name what might be called a standard rotation for the cotton States it would read like this:

First year, cotton.

Second year, corn with cowpeas between the rows.

Third year, oats, followed by cowpeas.

Fourth year, cotton.

This gives half of the land in cotton, and is generally recognized as a very practical plan. The chief reason why cotton is here followed by corn lies in the fact that corn is easily removed, whatever the character of the season, in time for the planting of fall oats, while cotton usually occupies the land too late for the best growth of oats.

However, the exceptionally early date at which many fields this year will be free of cotton makes it possible to construct a rotation just as good or better than the above by having oats instead of corn to follow cotton.

As between the two crops, the advantage of the small grain lies largely in the fact that it requires the expenditure of less labor per acre than does the growth of corn. Hence, the farmer in a locality where labor is scarce or growing scarcer will year by year substitute small grain for a part of his corn. This by no means implies that the production of corn will be neglected or decreased. On the other hand, the condition just mentioned offers every inducement to make a maximum yield of corn on a minimum amount of land.

An additional slight advantage which oats have as compared with corn, is the fact hat a larger growth of cowpeas is usually obtained by planting them in the corn, though this is by no means a universal rule.

Moreover, the cowpeas thus grown as the executive crop after oats, may be much more economically harvested than those in the corn field.

The point of this article is not to imply that an acre of oats is better than an acre of corn, but that those farmers who wish to increase their acreage of oats have this year an unusual opportunity to do so.

The error that too many farmers will fall into next year will be in planting too large an acreage in cotton. This will probably be especially fatal at that time, since we may expect a universal attempt to produce a large cotton crop in 1911, induced by the present high price of the staple. If the attempt is successful, there is the probability of lower prices next year than now prevail. Hence, the wisest policy is slightly to reduce the acreage in cotton and to attempt to make at least the same number of bales by more intensive cultivation of the smaller area. It is none too early now to make plans for this reduction, the first step in which consists in putting into profitable use the poorer acres now in cotton. This may well be done by sowing them in oats, to be followed by any of the legumes next summer, for example, by cowpeas or velvet beans, or soy beans or peanuts.—Progressive Farmer.

POOR, BUT RICH.

A poor, blind woman in Paris, we are told, put twenty-seven francs into a plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, sir, I can," she answered.

On being pressed to explain, she said: "I am blind, and I said to my fellow straw workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights? They replied, 'twenty seven francs.'

"So," said the poor woman, "I found that I have saved so much in the year because I am blind and do not need a lamp, and I give it to shed light in heathen lands."

"Every rose has its thron; every sweet its bitter. The blacker the storm cloud, the more intensely bright the chain of fire stretched across its bosom. The darker the night, the brighter the day. After all, the shadows may be the price we pay for our sunshine. I have sometims wondered if sorrow is not only just the interest on all the joy God has given us."—Exchange.

Eczema Seven Years—Cured by Tetterine.

"I had Eczema on my chest for seven years and the torture was almost unbearable. One of your salesmen offered to pay for the Tetterine if it did not cure me. I used less than three boxes and am entirely well."

Clem Kinard, Ruffin, S. C.

Tetterine cures Eczema, Itching Piles, Dandruff, Ring Worm and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

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EAGLE BRAND CHILI POWDER
is just as essential for flavoring meats, soups, gravies, etc., as salt is for flavoring other foods, because most dishes are really unfit for eating unless properly flavored. **Eagle Chili Powder** imparts a most delicious relish, and brings out the true flavor of the meats; gives them a most appetizing aroma and makes them delightfully palatable. **Eagle Brand Chili Powder** is also used for making those famous Mexican dishes, "Chili con carne," "Hot Tamales," etc. No cook room is complete without **Eagle Chili Powder.**

EAGLE BRAND CHILI POWDER
is a condiment made from the celebrated Mexican Chili Pepper and other Mexican spices, necessary to produce that real Mexican tang which characterizes **Gebhardt's Eagle Chili Powder.** Only the finest chili peppers (grown especially for this purpose) and the purest spices go into **Eagle Brand Chili Powder,** which makes it first quality, and of the highest possible merit. Get a bottle from your grocer and try it on your meats, in your soups etc. If he can't supply you send us 12c for trial bottle.

EAGLE BRAND IS THE ORIGINAL CHILI POWDER—ACCEPT NO SUBSTITUTE.

Free sample and our recipe book, "Good Things to Eat," will be sent to any one sending us the name of their grocer who doesn't handle Eagle Brand Chili Powder

GEBHARDT CHILI POWDER CO. SAN ANTONIO, TEX.

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Let us send you our free pamphlet on Farm Drainage. Tells how and why to drain. Your best lands, now too wet for cultivation, can be reclaimed and made productive by use of our tile. Tile drainage has become one of the most important questions of the day in progressive agriculture.
Write for the pamphlet, and prices.

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This marvelous new polish produces a brilliant and lasting surface in a few seconds. It contains nothing injurious. Fine for brass fixtures, signs, automobiles, yachts, golf sticks, faucets and all metals.
Qckwork eliminates all drudgery, turns work into play. Accept no substitute.

IN 25c. TINS EVERYWHERE

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With or Without Bolting Attachment

This popular machine has recently been remodeled and improved in many respects. It is now the best mill of the kind ever offered. With the Bolting Attachment it is a
Complete Shingle Outfit in Itself.
It has hardwood carriages, solid rolled steel track, large bearings and is substantially built throughout. It has a large capacity—and is a money-maker.

Gibbes Machinery Company, Box 1260, Columbia, S. C.
Sellers of "Gibbes Guaranteed Machinery,"—All Kinds,—At Value.

Woman's F. M. Society

(Continued on fifteenth page.)

Janie Tuttle brought a good report from Harrison. They have a mission study class now studying "The Days of June", and have good attendance. They have ten subscribers to the Young Christian Worker.

Tryon Street Light Bearers support a little Korean girl, and all present enjoyed a letter from her, read by Mrs. Hagood.

A number responded to the call for suggestions on the children's work. A well prepared paper on this work was read by Mrs. J. J. Crow, of Monroe.

A very sweet message of love to the Light Bearers from the Juvenile Superintendent, Mrs. G. G. Harley, was read.

The Question Box opened was found to contain such questions as "How to interest girls in Mission work?", "The Unification of the Societies of our Church" and "How to arouse a greater spiritual interest among our women".

The District Secretaries were fortunate in securing Mrs. Elizabeth Preston Allan, of Charlotte, to speak to the Young People on Thursday evening at eight o'clock. Mrs. Allan spoke on Florence Nightengale, known as "The Lady with the Lamp", and appealed to the young people to make their lives worth while in service to God and to humanity. At the close of the service a Young People's Society was organized with fifteen charter members—a splendid close to a splendid day.

Friday's Sessions.

Equally interesting was the program for Friday's sessions which were devoted to the Home Misssion department under the excellent leadership of Mrs. M. C. Simms. The devotional hour was conducted by Rev. H. K. Boyer, Presiding Elder of the Charlotte District.

After enrolling and appointing delegates and appointing committees, Mrs. Simms read her report showing a very gratifying state of the work in the District, although not reaching the high ideal set by her, Mrs. Simms has labored most zealously to develop and strengthen every phase of the work, sparing neither self nor means to accomplish far reaching results.

The six societies of the District raised the past year $1,075.00, sixty-six subscribers to "Our Homes", a number of boxes have been sent out, literature distributed and much has been done that has not been reported. She urges that every woman in the District feel some interest in the District Parsonage, which is sadly in need of some furnishings. The Secretary, Mrs. Boyer, read a letter from "Mother Branner" whom we all so tenderly love. This being her birthday, a telegram of greetings was sent her.

The reports from all the societies made fine showing; splendid local work having been done by each society, and all deserve especial mention.

Wadesboro Auxiliary was represented by Mrs. J. O. A. Craig. Monroe by Mrs. Lula Shannon. Trinity by Mrs. E. B. Laird and Tryon Street by Mrs. W. W. Hagood.

The subject of Tithing was ably discussed and instances were given where it has proved a blessing both spiritually and financially. "The Victory of Merry Christopher," a story of tithing, was recommended to be read in each society.

Mrs. Simms read a thoroughly prepared paper on the Home Mission Work, particularly dealing with the immigration question.

At intervals during the two day's sessions the grand Conference song, "On business for the King", was sung and was used as the closing song for this session, after which the benediction by Rev. J. H. West.

The afternoon session was given largely to Rev. H. K. Boyer, whom the ladies invited to speak to them. Mr. Boyer had just returned from a meeting of the Board of Missions in Nashville and gave a report of some of the work done there. His talk was intensely interesting, explaining as he did some features of the gigantic proportions of this work, also some of the new by-laws regulating the work of the board, all of which will be published soon. It is of interest that the ending of our fiscal year has been changed to that of the calendar year, that is to say that instead of the year ending March 31st, it will hereafter end December 31st, and all the work will be adjusted accordingly. This is a long wished for bit of legislation and will be received gladly by all.

Mrs. Simms expressed her great appreciation of Mr. Boyer's presence and words to us.

Resolutions were read by Mrs. Stewart and adopted. We sang "Blest Be the Tie that Binds," the benediction was pronounced and the District meeting of the Charlotte District for 1910 went on record as one of the best, if not the very best ever held in the District.



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and Be Independent!

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YOU owe it to yourself and to your family to investigate this. Don't lay this paper away until you have clipped the coupon, filled it in and mailed to us; it means for you Health, Wealth and Happiness. If you are paying rent on a farm, it's useless. If you are not accumulating something, you should be. If you are cooped up in a store, you don't know what living is. There is no occupation as lucrative and independent as farming, and no farm lands more prolific than those we are now offering.

OUR LOCATION

This unexcelled farm land is situated in Effingham county, Georgia, fourteen miles from Savannah, on the Brinson Railroad, where the climate borders on the perfect the year round, where you are easily accessible to the Northern, Eastern and Western markets and where the preliminary work for cultivation has already been done. No frost. Even rainfall. Artesian water. Excellent school facilities. New railroad station now in course of construction. Macadam road from Savannah to within two miles of the farms. Seventy of these farms have been cleared ready for cultivation and it only remains for you to avail yourself of this golden opportunity to actually become independent—DO IT TODAY!

THE SOIL

The soil is a gray loam, underlaid with a clay subsoil—the soil that is naturally productive and especially adapted to truck farming, the soil that will produce two bales of cotton per acre, and this is no experiment—it is being done right along by farmers on adjoining farms. 120 bushels of potatoes to the acre is a normal yield. The superb soil and splendid climatic conditions enable you to raise several crops a year. Early vegetables from this section bring fancy prices on every market.

OUR PROPOSITION FOR A LIMITED TIME

These farms are divided into tracts of ten acres each, and we are offering them, for a limited time, at the ridiculously low price of $350.00; $35.00 cash and $1.00 per acre per month until paid for. No interest charged on deferred payments. No taxes until property is fully paid for. For further information write us; or better still, send coupon with first remittance of $35.00 so we can reserve one of these farms for you with the understanding that if you are not satisfied after investigating, you can exchange it for any other Savannah Heights farm that is not taken, or your money will be refunded. You have all to gain and nothing to lose. *The first seventy applications received will get the seventy cleared farms.*

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"I have been a frequent sufferer from sick headache for years, yet never would use headache tablets. My son persuaded me to use Dr. Miles' Anti-Pain Pills during one of these attacks, and to my surprise it gave me speedy relief."

MRS. LOUISE LEWELLYN,
Powell, S. D.

When the disturbance which causes headache affects the nerves at the base of the brain, which connect with the large nerves that run to the stomach, heart and lungs, it frequently causes headache with vomiting—sick headache.

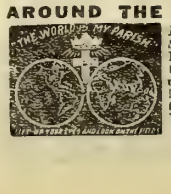
Dr. Miles' Anti-Pain Pills soothe the irritated brain nerves and the cause of pain is removed.

The first package will benefit; if not, your druggist will return your money.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

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Two Curtiss Bi-Planes, the most perfect Flying Machines in use, will be shown and operated by daring Aviators who will give exhibitions that will thrill and delight the thousands who will come from all parts of the State and Virginia. To accommodate the enormous crowd the SOUTHERN RAILWAY will operate

A SPECIAL TRAIN,

Leaving Greensboro at 8:45 A. M., November 16th, arriving Raleigh about 12:00 o'clock noon. Return leave Raleigh 6 P. M. same date.

Very low round trip tickets will be sold including one admission to the grounds.

For further information ask your agent or write

W. H. Parnell,
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A wise old German once said, "I likes me to give villingly; ven I give villingly, I enjoys me so much, I gives it again.—Selected.

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A Simple Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write immediately.

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I think your treatment has cured me. I haven't felt a symptom of Gallstones for two months. I feel better than I have for six years.

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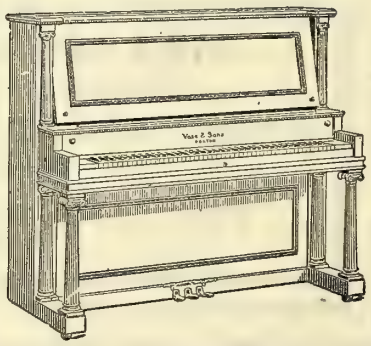
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North Carolina Christian Advocate

H. M. BLAIR, Editor
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ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

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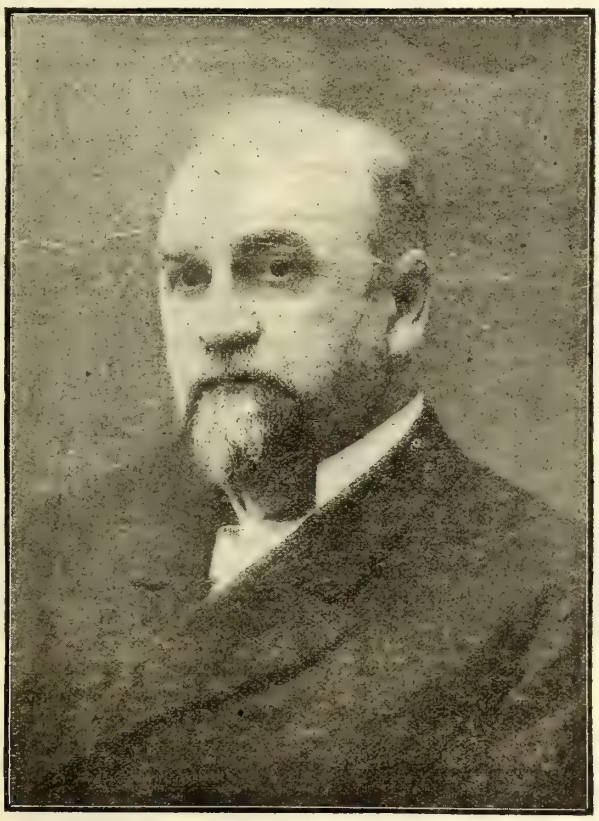
Winston-Salem and our Conference

EUGENE RUSSELL HENDRIX, D.D., LL. D.

We speak without reserve when we say that all North Carolina Methodism will extend the hand of cordial welcome to Bishop Hendrix, who will preside over the Western North Coralina Conference at Winston-Salem this week, also over the North Carolina Conference at Elizabeth City, convening November 30th.

Bishop Hendrix is a native of Missouri, and by birth and training fitted for the great office to which he was chosen at the General Conference held in Richmond, Va., in May, 1886. He has held the Episcopal office for twenty-four years and has made a worthy record, not only as a preacher and wise executive officer, but as a scholar and author of eminent ability. He is pleasantly remembered as the presiding officer of our Conference held in the City of Winston in the year 1892. Among those who have presided over this body during the past two decades none gave more universal satisfaction than did Bishop Hendrix. At the Conference in 1892, he was much interested in the wealth of history connected with the city and especially with the Moravian community in which it has grown up. Coming back after eighteen years he will find not only the same wealth of historic material in which he was so much interested before, but will find that we have been making history, especially in the wonderful growth of the city and in the growth and development of Methodism. He will find that this Wachovia, established by the sturdy followers of Zinzendorf, has not been inhospitable to the coming of Methodism.

All Winston-Salem as well as North Carolina Methodism extends the glad hand to Bishop Hendrix, and we trust his sojourn may be very pleasant and his ministrations greatly blessed.



BISHOP E. R. HENDRIX, OUR CONFERENCE PRESIDENT

WINSTON METHODISM.

Rev. T. F. Marr, D. D., the presiding elder of the Winston District, is well known to most Advocate readers. He once served as pastor of Centenary Church and has been for three years, on the District. He is a strong preacher and a wise leader who has brought great things to pass since he came to the district.

Centenary is one of the largest churches in the connection and has a very substantial and loyal membership. Rev. J. E. Abernethy, the pastor, is now closing his third year and is highly regarded by his people. He preaches to large congregations and has been quite successful in building up the membership.

West End, the youngest daughter of Centenary, is barely a year old. When Rev. W. A. Lambeth was sent there last year as pastor there was no congregation or organization. Some 125 members of Centenary, living in the West End community, withdrew to organize a new church and the membership now numbers 253. They have secured a splendid lot and steps are now being taken to build a handsome church.

Burkhead was organized in 1888 and was named in honor of the late Dr. L. S. Burkhead. Rev. Ira Erwin was the first pastor and served very acceptably for the full term of four years. The old building has been so enlarged and modernized that the present Burkhead Institutional church occupies a place and is doing a work hardly dreamed of by its original promoters. It occupies a strategic point and Rev. W. M. Biles, the present pastor, has proved a wise and aggressive leader.

Grace church has had a very successful quadrennium under the guiding care of Rev. W. M. Robbins who is very popular with his people. The church has recently been enlarged and better equipped and the Sunday School enrollment is much larger than the church membership. This is a healthy sign and indicates great possibilities.

Rev. Thomas R. Wolfe, at Southside and Salem, has built up that charge during his two years pastorate and the constant growth of that section of the community promises great things for the church. Brother Wolfe is a hard student and a superior preacher and has done fine work in that promising field.

THE ANNUAL CONFERENCE.

The occasion of absorbing interest in Methodist circles is the Annual Conference. While this is not a legislative body it is, nevertheless, the very heart of the Methodist system, and causes more intense excitement than the meeting of the General Conference. This is due largely to the fact that the function of this Conference is administrative and has to do with the vital matter of ministerial life and conduct. The character of each clerical member passes in review and in effect each one stands at the judgment seat to give account of the manner in which he has discharged the duties incumbent upon him. No itinerant Methodist preacher can be continued in the work more than one year without giving satisfactory evidence of fidelity to his ministerial vows and a reasonable efficiency in the work assigned him. It is perhaps true that the inquiry is not so searching now as it was in the earlier days of Methodism; nevertheless, the fact that the inquiry is made every year is no small stimulus to those who are required to meet it.

"Are all the preachers blameless in their lives and official administration?" What minister with a keen sense of the serious nature of the vows under which he labors can contemplate such an inquiry without being driven, as it were, to prayer and a searching self-examination? The calling of the names, one by one, in open Conference, with the view of laying bare, in a sense, the whole record of the year, is certainly no insignificant matter, and we sometimes wonder how it is possible for one to subject himself to such a system and fail to be brought to repentance for any slothful or indifferent service. Verily, our system may seem severe and have the flavor of inquisitorial methods, but it is justified by the seriousness of the work we have in hand; for after all, who is sufficient for these things but one who is willing for his whole record of service to be scrutinized and laid bare?

Another reason why the Annual Conference is the center of intense interest is the fact that every year each loyal clerical member becomes, in a very important sense, the exemplar of a heroism impossible to those who have not effectually crucified the spirit of selfishness and self-seeking. It may be true that all itinerant Methodist preachers have not the spirit of self-sacrifice. Some may seek and secure places impelled by no higher motive than the gratification of personal vanity. Such cases, however, are rare and exceptional. The great army of itinerants are still marching at the King's command, going on to victory inspired with the conviction that the command of the church is the voice of God. There is no more heroic spectacle in all the world today than the sight of a company of men like this sitting quietly, awaiting their marching orders, and there is no joy comparable to that which comes to the heart of one who is willing to take his place in a company like that.

There are some who contend that our itinerant system is not adapted to the needs of a settled society. They think that, however successful this system may have been in the effort to evangelize the rude settlements of the frontier, present-day conditions call for a settled pastorate. Those who take this view need to be shown by the actual experience of churches having a so-called settled pastorate that there is no such thing in fact—that these churches, on an average change pastors quite as often as do Methodists, and that they do it with far more of friction and loss than we do. It is still the glory of Methodism that her itinerant system guarantees to every effective preacher a place to work and to every congregation a pastor.

There should be much prayer this week for the presence of the Holy Spirit in all the work of the Conference. The spirit of the Conference will leave its impress upon the community and each one should feel a jealous concern lest the cause of Christ should suffer loss instead of being set forward. Then there should be prayer especially in behalf of the Bishop and his advisers, that they may have divine wisdom in making the appointments and that we may have grace to receive them as from God. Nothing but the spirit of self-sacrifice can make one content in the work of an itinerant wethodist preacher, and we need the grace of resignation quite as much as the Bishop and his cabinet need the spirit of wisdom and discretion in their work.

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EDITORIAL

A NOTABLE OCCASION.

The ceremony of inauguration of the new president of Trinity College on Wednesday of last week was the most imposing ever witnessed in the South. In fact the personnel of the body, composed of the honorable delegates representing the various institutions of the country, was so eminently distinguished as to make the occasion worthy to mark the beginning of a new era in educational history in the South. It is to be put down at once as a marvelous achievement that our own Trinity College should have been able to bring together from all sections of the United States representatives of the leading institutions of the country, in many cases the distinguished presidents themselves being in attendance. Without undertaking to give a full list of these delegates, we mention the following: A Lawrence Lowell, president of Harvard University; the Hon. Elmer E. Brown, Commissioner of Education of the United States; Frederick S. Jones, Dean of Yale College; Eugene Allen Noble, President of Goucher College; Harry Pratt Judson, President of Chicago University; Frederick William Hamilton, President of Tufts College; John F. Downey, President of the University of Minnesota; E. B. Craighead, President of Tulane University; David F. Houston, President of Washington University; David Starr Jordan, President of Leland Stanford, Jr., University; and Andrew F. West, Dean of Princeton University. Besides these there were present our own Chancellor James H. Kirkland, of Vanderbilt University and representatives of nearly every leading university and college of the South. Every college in North Carolina except one is said to have been represented.

The academic procession, including the honorable delegates, the guests from other institutions, the alumni and trustees of the college, was most imposing. This followed the presentation ceremonies which took place in the New Washington Duke building. The new building was presented by Mr. F. L. Fuller in behalf of Mr. B. N. Duke, and was accepted in behalf of the Trustees by Mr. James H. Southgate, President of the Board of Trustees.

In the inauguration ceremonies, Governor Kitchen spoke words of congratulation in behalf of the Commonwealth and Dr. Harry Pratt Judson, President of Chicago University, in a neat and appropriate speech, spoke words of congratulation in behalf of the delegates from other institutions. The very appropriate speech of Bishop Kilgo, retiring president, and that of Dr. Few were given to our readers last week. We regret that lack of space forbids the publication of all the addresses delivered on the occasion.

The address of Dr. Few outlines very clearly the policy of the new administration and we say without hesitation that the church is to be congratulated on the accession to this important position of a man of the noblest and truest Southern ideals in education, without that narrowness of provincialism which effectually stifles all academic freedom. We have known Dr. Few for a number of years and know something of the noble pedigree that is behind him, to say nothing of his almost peerless record as a scholar. A fitting climax to all the worthy qualities which combine to fit him for this place is his high moral and devotedly religious character. With all this back of him, we know no reason why we may not depend upon him to carry out resolutely all the noble purposes expressed in his inaugural.

CHRISTIAN UNITY.

Real Christian unity is greatly to be desired. It is one of the things that our Savior prayed for in His great intercessory prayer. "That they all may be one" was the devout utterance of our Lord as He lifted up his heart to the Father in that memorable petition.

But do we understand that our Lord had in mind any of the absurd propositions of our day on this question? The unity of the Christian Church has become a fad in many quarters and some things proposed are enough to make the angels weep. Among these is the movement on the part of the Protestant Episcopal Church to bring all into one body, notwithstanding, almost in the same breath they passed a resolution excluding from their pulpits all ministers not in regular line of the Apostolic succession as they understand it. To back up this propaganda of unifying the church a large fund was raised of which J. Pierpont Morgan gave $100,000. A movement like this is worthy of the spirit of the Crusaders. Now if they will only supplement this movement by the organization of a military force sufficient to enforce the edict the movement will lack nothing of completeness. But what would it avail in the interest of unity?

In all this clamor for unity too many forget that God's idea of unity as exemplified everywhere is in variety. As well undertake to reduce every tree in the forest to one variety or species as to reduce every individual to the same school of thought. Unity of the spirit is what we want and when we secure this we have what Christ prayed for, although it may express itself in forms of infinite variety.

Referring to the action of the late Episcopal Convention in Cincinatti, the Religious Telescope says:

"Twenty-four representatives of the Protestant Episcopal Church have established a Christian unity foundation. These are twelve ministers and twelve laymen, with the professed purpose to bring about a union of all the branches of the Christian church—Protestants, Roman Catholics, Greek Catholics. Information concerning the faith of various bodies will be gathered and practical methods of co-operation will be suggested. This is a heroic task; one which challenges admiration. The representatives will find one of the first things necessary to be a forsaking of the historical position of their own church. With an apparent purpose to make the Episcopal Church the only one, and Christian unity capable of realization only through an absorption of other denominations, they will not get anywhere worth going. To get support at all from this source, there must be an unheard-of tolerance on the part of the Episcopal Church.

"The Edinburgh Missionary Congress brought Episcopal representatives further than any other meeting held since the Reformation in England. Side by side with delegates from every denomination, they took part in the deliberations and displayed unexpected spirituality and evidences of fraternalism. Doubtless the best effect of the foundation will be felt in its home church. As to the purpose to unite Greek and Roman Catholic churches that is another question. The necessity for a Reformation is a well-known fact in history, and Martin Luther's name still graces the pages of things which have transpired. The willingness to overlook difficulties is commendable, provided the causes of those difficulties do not yet exist. There is a danger of becoming so inclusive in numbers as to become exclusive of things which the church ought to stand for. It is a rule of logic that the greater the extent the less is the content. We may become so great in quanity that the thinness of the quality will render the entire body impotent."

BETTER THAN GOLD.

Speaking of his call to the ministry a preacher on one occasion told the writer frankly that he had no satisfactory Christian experience till he made up his mind to be obedient to the heavenly call. We doubt if there was ever a case of a call to the ministry in which there was not a similar experience. The fact is that the Holy Spirit does not allow any one to be at ease who does not honestly obey the voice of conscience and follow in the way suggested by the dictates of a clear conviction.

This principle applies to all Christians alike, whether called to preach or to labor in the ranks. The humblest servant of God has his conviction of duty and the reward of a good conscience lies just beyond the point of a complete and unreserved surrender to the task of performing that duty. "No cross, no crown" is not an empty or meaningless pholosophy, but is the expression of a vital truth clearly understood by every sincere and honest Christian.

The minister finds, moreover, that this experience of satisfaction—this tranquility of spirit—can only be perpetuated by a continuance of the spirit of surrender to conviction. To one who would enlist in this warfare at the call of the Spirit there is to be no discharge. Not even a furlough can be taken without marring that high sense of peace and joy that comes from unreserved surrender to a sense of duty. How important it is, therefore, that the minister should be on his guard against such influences as would turn him aside from the pursuit of his heavenly calling. Secular influences are a constant menace to the life and happiness of every minister of Christ and it is only the man who sets himself resolutely against these allurements that can maintain the peace and joy of an unclouded Christian experience. There is no sadder spectacle on earth than that of a man who has turned aside from the course of a faithful and self-denying ministry and is now listening to the voices of earth and trying to satisfy himself with the husks of secular pursuits. Disappointment and desolation of spirit are the inevitable fruits of such a course.

In view of what we have said, what manner of disappointment in the field or class of work to which he may be assigned can justify a Methodist preacher in turning aside and giving time and thought to secular things? In our system, although the field may seem desolate and unpromising there is a goal of unspeakable reward to the man who goes forward without wavering. This reward is infinitely better than gold or any material consideration for services rendered, for "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

EDITORIAL NOTES.

A dispatch from Guadalajara, Mexico, on the 11th says that late on the night of the tenth a mob raided the American colony and did some damage to the Methodist Mission property. It seems that there is somehow a bitter anti-American feeling in Mexico, and that the authorities do not seem able to suppress the rioters.

* * * *

The election last week seems to have resulted in a general land-slide in favor of Democracy. In the United States Congress in the House of Representatives the Democrats will have a good working majority and the Republican majority in the Senate will be small. With this state of things we may rest assured that there will be little effective legislation on any question pertaining to matters about which the parties fail to agree. This may not prove to be an unmixed evil, for the reason that the country needs a rest occasionally from the agitation incident to important legislation.

* * * *

The report of the late Fifth Sunday collections for our Children's Home is gratifying. While not as large as we might reasonably expect from so large a constituency yet it indicates a growing interest in this very important institution. This collection will no doubt run far ahead of all former ones, as the reports are not yet all in.

* * * *

"From Sunrise to Sunset" is the title of a new book just received by courtesy of the author, Rev. Dr. Frank Richardson, of the Holston Conference. In this volume of about 150 pages, Dr. Richardson tells the story of his own life in 46 chapters, beginning with an account of his birth and ancestry, and closing with the account of his work as pastor of the church in Morristown, Tennessee. There is also an appendix in which is printed the Semi-Centennial sermon preached by Dr. Richardson before the Holston Conference. Every chapter of this autobiography is intensely interesting, and our readers will do themselves a favor by sending $1.00 to the King Printing Company, Bristol, Tenn., and procuring a copy.

NOTES AND PERSONALS.

—Rev. C. A. Wood, pastor of our Church in Asheboro, was an appreciated caller at the Advocate office on Friday morning.

—Prof. E. C. Brooks, of Trinity College, was elected a member of the executive committee of the Southern Association of Colleges last week.

—The new church at Davidson was dedicated last Sunday morning by Bishop Hendrix. At the evening hour the Bishop preached at the Presbyterian Church.

—Rev. Dr. W. F. McMurry, Corresponding Secretary of the Board of Church Extension, spent last Sunday in Winston-Salem, preaching at Centenary Church in the morning and at West End in the evening.

—The marriage of Miss Katy Reid Wycoff, of Statesville, to Mr. Jesse Floyd Lippard, took place at the home of the bride's mother in Statesville, on Tuesday, November 8th. Rev. Harold Turner, the bride's pastor officiating.

—Rev. J. E. Gay, Presiding Elder of the Franklin District, was in the city a day or two this week. He came over from Franklin last week and went to Weddington to look after some bsiness for the Conference Board of Trustees, of which he is Treasurer.

—The friends of Rev. A. G. Kirkman who, by the way, are numbered by the hundred, will rejoice to hear that his condition is improving daily. Brother Kirkman has been confined at his home in the country for several weeks and his friends have felt somewhat anxious about him. We trust he may soon be able to return to the city.

—Rev. and Mrs. C. W. Byrd have been visiting relatives in Mount Airy for a few days. Dr. Byrd filled the pulpit at Central Church on last Sunday morning. At the recent session of the Tennessee Conference he was transferred to the Western North Carolina Conference. For four years he has been pastor of West End Church, Nashville.

—The Lenoir Topic, among other interesting notes about Davenport College, says,: "There are now 82 boarding girls in the college. Every room in the building is occupied. This is a remarkable enrollment in view of its being the beginning of a new administration and also that the Trustees raised the rates 10 per cent at the beginning of the session.

—Rev. B. F. Hargett will hold his last service for this Conference year at the Methodist church next Sunday. Mr. Hargett is a faithful and devout pastor, and has done and is doing a splendid work in our midst. Our people love him for his consciencious devotion to the cause of the Master, and would be more than glad that the Conference return him to us.—Wilkesboro Chronicle.

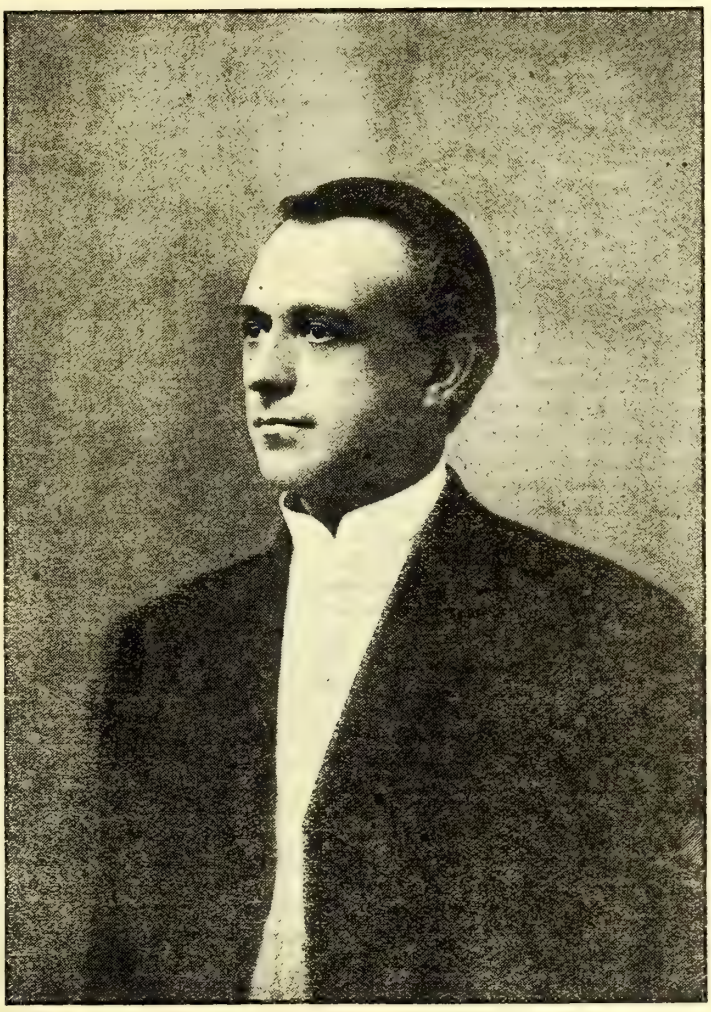
—Rev. Parker Holmes has done a splendid work in Thomasville during his four years pastorate there. He has built the handsome brick church and paid for it, supplied it with a $2000.00 pipe organ and procured seats at a cost of $1000.00 or more and made a net gain of one hundred in the membership. Four years ago our church property on that charge was valued at $4500.50 and it has been increased to $30000.00 and there is no church debt left behind for his successor to struggle with.

—It was an interesting scene Sunday night at the revival services being conducted at the opera house when a score of the lady students of the Albemarle Normal and Industrial Institute walked forward and professed Christianity before an immense audience. These sweet girls have good news to write home, and be it said to the credit of the faculty of this institution, the young ladies who attend it come under the most refined Christian influence that can be exerted. It speaks well for President Atkinson and his school.—Stanley Enterprise.

—Next Sunday will be the last service which Rev. A. L. Stanford, of the Methodist Church, will hold before Conference. He has been here three years and there is a possibility of his going elsewhre next year. Every member of the church should be present to hear him and every one else is invited. Mr. Stanford is universally popular and there would be general regret if he should be sent elsewhere for next year. It is safe to say that no minister has done more good in Lexington in the same length of time than has Mr. Stanford and his influence for good has not been exerted in his church alone.—Davidson Dispatch.

—Mrs. Rebecca Bower died at the home of her daughter, Mrs. W. H. Bower, in Lenoir, on last Wednesday morning at the advanced age of 89 years. She had for some time been quite feeble on account of advanced age and her passing away was not a surprise. She was a good woman, devout and loyal to her Lord and to the church. She was the widow of the late Mr. David E. Bower, of Caldwell County, and mother of the late Hon. W. Horton Bower, who recently died in Lenoir, and is survived by two daughters, Mrs. W. C. Winkler, of Wilkesboro, and Miss Kiter Bower, of Lenoir. The body was laid to rest in the Horton family burying ground at the old home in the Yadkin Valley.

—Bishop Hendrix will spend Thanksgiving day in Charlotte and preach in Tryon Street Church where the Charlotte Methodists will all join in a Union Thanksgiving service.



REV. J. E. ABERNETHY, OUR CONFERENCE HOST

BROTHERHOOD REPORT.

Received from each of the following named parties three dollars in payment of Brotherhood Assessment, due on account of the death of Dr. H. F. Chreitzberg:

J. C. Troy, R. M. Hoyle, J. F. Moser, J. H. Robertson, E. G. Pusey, W. L. Sherrill, C. H. Curtis, James Willson, J. T. Stover, F. L. Townsend, J. W. Kennedy, Geo. D. Herman, J. H. Weaver, Jno. W. Moore, J. G. W. Holloway, J. Ed. Thompson, W. L. Dawson, R. L. Doggett, A. T. Bell, A. W. Jacobs, P. E. Parker.

S. B. Turrentine, Secy.-Treas.

Salisbury, N. C., Nov. 14th, 1910.

REPORT OF THE EDITOR OF THE NORTH CAROLINA CHRISTIAN ADVOCATE.

To the Western North Carolina Conference, Winston-Salem, November 16, 1910.

Dear Fathers and Brethren:—I have the pleasure of submitting this my ninth annual report as editor and manager of your Conference paper. It is gratifying to be able to report that the year just closed shows a larger volume of business than any previous year, the receipts from all departments being considerably in excess of any former year. In fact there has been a steady increase for six years, the present year showing receipts a little more than twice the total receipts for the year 1904.

While this is true I regret to have to report some decrease in the circulation of the Advocate during the year. This decrease is confined almost wholly to our country churches, and is attributed mainly to the adoption of more rigid business methods and a rather wide-spread dissatisfaction on account of the withdrawal of the "Club Plan" by which most of the subscribers in these churches had for some years been getting the paper for $1.00 per year. Increased expense in all departments made it necessary for us to withdraw this club plan a year ago, and for the same reason we shall be compelled hereafter to adhere strictly to the regular price of $1.50 per year. That we may fully appreciate the advantage of our recent policy of stricter business methods and our adherence to the regular price of the paper, it is only necessary for me to state that an average circulation of six thousand shows practically the same income as was realized under the former methods with an average of eight thousand.

It is to be regretted at any time for the area of circulation to be reduced, but instead of attempting to restrieve the situation by cutting down our price of subscription to a point that imperils business, we must address ourselves to the task of bringing our people in the country churches to appreciate the fact that they can not afford to deprive themselves and their families of the benefit of the weekly visits of their church paper in order to save fifty cents. I admit that in some places where objections are rife it will require courage to inaugurate an effective campaign of education, but I have no doubt that the results of such campaign would amply repay those who undertake it.

I trust this Conference will adopt a plan with the view of placing the Advocate this year in every home in the Conference, and I wish, in this connection, to urge careful consideration of the plan by which Central Church, Concord, succeeded during the past year in accomplishing this. What they did others can do. With an intelligent presentation of the great advantage of having the paper in the home, together with the full explanation of the present relation of the paper and the printing business connected with it as an endowment for the benefit of our Conference Claimants, the Concord congregation experienced little difficulty in accomplishing their purpose, and they expect to continue to look after this interest with as much care as they look after the cause of missions or the support of their pastor. The value of such a movement is aparent when we consider that if two-thirds of our churches could be induced to do likewise it would result in doubling our circulation within three months from the date of the adjournment of this Conference.

While we have been able to make gratifying improvement in the paper, especially in its mechanical appearance, I must say to the Conference that, for lack of larger patronage, we have not been able to undertake the best things that have been in view for some time.

Our job printing department has already proved a very great advantage to us by supplementing our income at a time when it was greatly needed. We are hoping to see this department very greatly increased during the next year. With the good increase in this department which we are anticipating and a large increase in the circulation of the Advocate which I trust this session of the Conference will provide for by the adoption of a rational, workable plan, next year should give us a much larger fund for the aid of our superanuated preachers, widows and orphans, to say nothing of the larger intelligence which will be promoted by the increase of our circulation.

That part of my report relating to the financial status of the business will reach the Conference through the report of the Board of Publication.

Respectfully submitted,

H. M. Blair.

The profits from the publication of the North Carolina Christian Advocate and from the Job Printing business carried on by the management go to the support of the superannuated preachers, and the widows and orphans of deceased preachers.

CENTENARY METHODIST CHURCH, WINSTON, NORTH CAROLINA.

First Society.

About 1835 a Methodist society was organized with its meeting place under the spreading branches and sheltering foliage of a large mulberry tree that stood near what is now the location of The Children's Home. This simple and unpretentious place of worship culminated in a combined effort on the part of the people in the neighborhood and a church building was erected and was called "Jerusalem". The "old Jerusalem Church" stood at a point on the road leading from Winston to Bethabara, near the brow of the hill just beyond where Peter's Creek crosses the road.

The First Church in Winston.

In 1850, or thereabouts, after Forsyth County was carved out of Stokes County, and after the Court House was built and the little village of Winston, the new County Seat, had begun its existence with houses here and there, it was determined to remove the church from Jerusalem to Winston. Services were held in the Court House until the new church was completed. This first church was dedicated by Rev. Dr. C. F. Deems, one of the most eloquent pulpit orators of the Methodist Church, South, and the text for his dedicatory sermon was taken from the 32nd Chapter of Deuteronomy and the 31st verse: "Their rock is not as our Rock—even our enemies themselves being the judges."

Centenary Church.

At a quarterly conference held in January, 1884, a building committee was appointed for the purpose of erecting the present Centenary Church building and the first brick was laid at two o'clock p. m., July 7th, 1884. While the church was being built services were held in what was then known as Brown's Opera House. The new church was dedicated June 27th, 1886. Bishop W. W. Duncan preached the dedicatory sermon to a very large congregation numbering, perhaps, two thousand people, filling every available place in the church, the annex, the aisles and the galleries.

The church was called Centenary because it was commenced in 1884 the one hundredth or Centennial anniversary of the establishment of the Methodist Episcopal Church in the United States.

The new addition to the Sunday school annex, with the convenient arrangement of parlors and class rooms, was built in 1901.

Marvin Chapel, in the country, Burkhead Church, in North Winston, Grace Church, in East Winston, Salem Church, in Salem, Southside Church, in Southside, and West End Church, in West Winston, are all the outgrowth of Centenary Church.

Probably no church has had a more harmonious Board of Stewards than Centenary during its entire history. No faction or division or clique has been allowed to arise and while different opinions have existed and discussions have been annimated, the minority has never failed to accept the will of the majority and to give it cheerful support. The personel of the Board of Trustees and Board of Stewards has always been most excellent. The list includes men who have been for years past the guardians of the commercial, the intellectual and moral welfare of this community—men known and esteemed for their sturdy manhood and sterling integrity. The efficiency of the Secretary and Treasurer, Mr. Taylor Bynum, and his faithful and devoted attention to his duties for many years deserves the nighest praise.

The following is a list of the present official boards of the church:

Board of Stewards.

Jas. A. Gray, President.
Z. T. Bynum, Sec. and Treas.

J. W. Alspaugh,	R. I. Dalton,
G. W. Hinshaw,	Henry Taylor,
P. H. Hanes,	H. A. Nading,
C. J. Obgurn,	H. B. Pulliam,
Geo. P. Pell,	C. F. Lowe,
J. F. Griffith,	J. J. Norman,
R. E. Dalton,	S. C. Ogburn,
Roland C. Taylor,	J. F. Morris,
W. P. Hill,	A. V. Mays,
J. K. Norfleet,	W. H. McGehee,
T. L. Rawley,	W. T. Wilson,
P. J. Brame,	P. R. Masten,
C. M. Thomas,	

Board of Trustees.

J. W. Alspaugh, Chairman.

G. W. Hinshaw,	J. S. White,
C. B. Watson,	N. W. Nading,
Jas. A. Gray,	S. W. Cromer,
R. I. Dalton,	S. A. Ogburn,
P. A. Wilson,	

The following are the names of the Presiding Elders and the Pastors in charge who have labored so nobly and faithfully in the interest of the church here and who have contributed so largely to its success and expansion:

Presiding Elders.

Peter Doub,	J. A. Cunninggim,
N. H. D. Wilson,	S. D. Adams,
William Barringer,	F. H. Wood,
N. F. Reid,	P. J. Carraway,
R. S. Moran,	D. Atkins,
W. H. Bobbitt,	J. R. Scroggs,
M. L. Wood,	T. F. Marr.
R. O. Burton,	

Pastors in Charge.

W. W. Albea,	J. R. Scroggs,
J. E. Mann,	L. S. Burkhead
J. W. Wheeler,	W. C. Norman,
J. F. Smoot,	S. B. Turrentine,
R. A. Willis,	W. S. Creasy,
J. W. Jenkins,	J. A. B. Fry,
H. P. Cole,	T. F. Marr,
J. F. Heitman,	W. R. Ware,
P. J. Carraway,	H. F. Chreitzberg,
C. C. Dodson,	J. E. Abernethy.
J. T. Bagwell,	

Centenary Church reckons among her "red letter days" the occasions when the Annual Conferences have been heretofore held in Winston, and is looking forward now with joyful anticipations to the Conference that will convene Wednesday, Novembeer 16th, 1910.

WEST END METHODIST CHURCH, WINSTON.

About fifteen years ago a movement was made by the Methodists towards building a church in the western part of the city of Winston. Bishop W. W. Duncan was invited here at that time and addressed a meeting held at Centenary Church in the interest of the movement and a considerable amount was subscribed for the purchase of a lot and the erection of a church building but it was afterwards decided on account of the conditions prevailing at that period to postpone the enterprise. The matter has come up for discussion at a number of Quarterly Conferences but did not assume any definite shape until during the Fall of 1909, when owing to the establishment of the Children's Home near West End and on account of the increased growth of that part of the City it was decided to be imperatively necessary to organize a church in year at Hickory, N. C., Rev. W. A. Lambeth was West End. At the Annual Conference, held last appointed to West End Station and the auditorium of the West End Graded School was secured as a place of worship.

The church began with ninety-three members and the membership has now grown to two hundred and fifty-three, showing an increase of over 275 per cent in less than twelve months.

An excellent lot on the corner of Fourth Street and Brookstown Avenue has been secured; architects have drawn plans for a church edifice and a very liberal amount has been subscribed towards a building fund.

The children from The Children's Home attend the Sunday school and church services and their presence is regarded as a great blessing to the membership and congregation. The children form such an important part of West End Church that the church has even been called "a Children's Church".

The Pastor, Rev. W. A. Lambeth, is greatly beloved by his people and under his able and faithful pastorate the future of the West End Church is full of the brightest promise.

E. E. G.

MEMORIAL RESOLUTIONS.

Adopted by the Congregation of Central Church, Monroe.

Dr. H. F. Chreitzberg died at the parsonage of Central Methodist Church, Monroe, North Carolina, October 10th, 1910. He was approaching the end of his third consecutive conference year with this charge, and, had he lived, would no doubt have served the full quadrennial term allowed by the law of the church. The announcement of his death was received with sadness over a wide territory, but no where could this intelligence be more keenly felt than in the station to which he was last attached. Here his last sermon was preached, his last words spoken and his last work done. Being until his last illness, apparently in the full vigor of mind and body, it is but natural that the people he last served and loved should be most profoundly affected by his death and should desire to take the initiative in commemorating his life and works.

Dr. Chreitzberg was much beloved by his congregation and his influence over his people was mighty, and greater, no doubt, than he himself conceived or had full knowledge. The reasons for this lay in his personal magnetism, versatility of mind, high sense of honor and whole-hearted advocacy of that which he believed to be right.

He was pre-eminently a preacher of the Gospel. His diction was beautiful, his enunciation clear and his logic convincing. His attack on evil was always fearless and irresistible and his appeals for the good always tender and touching. He was in short one of natures noble men and his like is hard to find.

Therefore, and, in view of these facts, emphasizing the love, veneration and respect held for the memory of our Dr. H. F. Chreitzberg, we, the Board of Stewards, and other officials, the Sunday School, Missionary and other societies, and the entire congregation of Central Methodist Church, of Monroe, North Carolina, do, by rising vote, testify our profound grief over the death of our pastor, teacher, co-laborer and friend.

Resolved further, however, that realizing fully the fitness of the deceased, in our opinion, for a higher life in the celestial home to which he aspired, we do not mourn his departure except in the way natural to those bound by close ties left behind and we submit with humility to the decrees of providence.

Resolved, that we hereby put on record our appreciation of the extraordinary ability shown by the deceased in the pulpit. In our opinion he ranked with the best in the ministry today. As a congregation and as individuals, we are keenly alive to the good impression he has made and the record he has left behind. It shall be our ambition to emulate his virtues and our privilege ever to cherish his memory.

Resolved further, that a copy of this testimony be forwarded to the wife and family of the deceased with the assurance that they have our continued respect and love.

Resolved, that these resolutions be spread upon the permanent records of the church and a copy furnished the North Carolina Christian Advocate and the local papers for publication.

FROM OLD VIRGINIA.

By J. M. Rowland.

This is written on the Steamer Hampton Roads as we steam toward Smithfield, that old Virginia town known afar for the flavor of its homes and its people. At the prow and the keel the white waves sing the song of the sea. It is sunset on the water. The red fire from that old sun that has travelled it's course beyond the counting of men never late and never tired—is covering the waters of Hampton Roads Harbor with glimmering glory. Where that fiery glow falls on the water one day floated the boats of Capt. John Smith to historic Jamestown and upon the same place the Monitor and the Merrimac tried their strength. It was war then, it is peace today. No Indian canoe hunts the path of the white man and no war cloud hangs over the land.

The light house yonder stands the sentinel of the sea. Its people know no song save the song of the sea. They can have no flower gardens like other women. You watch the carriages and the cars go by while they watch the boats. Many dreary days they spend when winter is on the water and when the storm king rides the sea. They cannot call upon their friends nor have their friends call upon them as often as you do. Their children have no play ground. Theirs is a life of sacrifice and of service. Their whole mission is to let their lights shine. Those great lamps in the tower mean life or death to men who live in ships. The darker the night and worse the storm the more those lights are needed. Many a storm tossed sea man has felt a thrill of joy in his soul when he saw that light in the storm. How many lives that light in the darkened night has blest he who keeps the record knows. Those lamps and their keepers are under the most rigid rules of Uncle Sam. No blackness is allowed upon those globes nor is the oil allowed to get low, nor the lamp to go out. The penalty is discharge and disgrace. Many are the stories of the heroism of those who live in those houses in the sea as they tried to keep their lights burning in the darkness, for they knew the storm tossed seaman must have those lights to keep them from the breakers, guide them in their way and lead them safely home. All of which brings to mind the words of Him who knew the land, the sea and all Eternity—"Let your lights so shine".

He meant that we are light house keepers like those but even in a grander sense. Life is a sea of dreary days and darkened nights to many a storm tossed soul. They ride the rough sea hunting for their home. The night grows dark and the sea is rough. Your mission is to let your light shine out to cheer them, to bless them, and to save them from the breakers of this life and the life that is worse than this. You cannot afford to let your lamp get black with the smut of the world for it dims your light. Your oil must not give out for your lamps will go out and many and pitiable are the stories of lamps gone out. Some troubled souls on life's sea are dependent upon your light if they ride the waves and land in the port at Home. How many he who counts the sparrows knows. How burns your light? How is your influence as you go through the only little life you will ever live on earth? Are you blessing and saving the struggling souls about you? "Let your light so shine." If we fail—awful the thought from its fate, good Lord deliver us!

In a little boat a fisherman and his boy were fishing one evening. Night came on and so did a storm. They were far from home but with a kind sea the strong father could soon land the boat where so many times he had landed it. But the sea was unkind, the wind blew him back, the clouds came down, the night grew dark and the stars hid their faces. There was no landmark to be seen anywhere and the breakers were near, and near was the open sea. The mother had prepared a warm supper in the cottage on the shore and was waiting for her little boy and his father. She lifted up her heart and she prayed, but before she prayed she lit the little family lamp and put it at the window where her little boy and his father read on the long winter nights. By this little lamp she knelt, and out on the sea she threw her heart—yea, on beyond the sea to the God who holds the sea in the hollow of His hand she poured her prayers. The struggling boatman saw that little lamp. It cheered his soul and gave him new strength for he knew it was the light from home. Thither he turned his boat and in the struggle he threw all the strength of his soul and body. After a long while the little boat was dashed on the landing. The mother threw her arms about her loved ones, drew them in from the storm and said, "How on earth did you make the landing John?" The little boy answered, "We followed your light mother." Oh, what a truth! mother, father, sister, brother, they follow your light, and you can't afford to let that light go out. Suppose there had been no light in the window? How is the light in your window? "We followed your light mother"!

"Brightly beams the Father's mercy
From this light house ever more,
But to us gives the keeping
Of the lights along the shore.

"Let the lower lights be burning;
Send a beam accross the wave:
But to us He gives the eeping
You may rescue, you may save."

Then the Pilot in the pilot house above me saw me as I wrote and called me up to the pilot house to know if he could help me with information. He had seen my eyes scan the water and in his kindness he wanted to tell me the things I sought. He invites us up to the pilot house that he may tell us all about the sea and show us how he guides us home. This pilot runs this boat day after day in weather fair and stormy, so does our Pilot. This pilot knows every foot of the pourney, and he knows that is the way with our Pilot on life's sea. He knows where to guide the boat. So does our Pilot. His hand is on the wheel and His eye is on the channel. He has never failed and He never will. He who has landed many thousands will land us safe at Home.

"When at last I reach the shore,
And the fearful breakers roar
Then while leaning on Thy breast,
'Twixt me and the peaceful rest,
May I hear Thee say to me
'Fear not,I will pilot thee'."

Goodbye: The whistle has blown for the Smithfield landing—beautiful beloved Smithfield. My friend is waiting for me at the wharf and I will soon be welcomed to his old Virginia home. When our Pilot lands us on the other shore may we meet those who are watching and waiting for us to come.

Our Children's Home Department

Edited by Supt. H. A. Hayes

BOARD OF TRUSTEES AND OFFICERS.

Rev. G. H. Detwiler, D. D., President.....Asheville
Rev. N. R. Richardson, Vice-President.....Mt. Pleasant
G. F. Ivey, Secretary.....Hickory
J. A. Glenn.....Winston-Salem
G. L. Hackney.....Asheville
C. H. Ireland.....Greensboro
Rev. T. F. Marr, D. D.....Winston-Salem
Rev. Harold Turner.....Statesville
J. L. Nelson.....Lenoir
J. K. Norfleet.....Winston-Salem
S. L. Rogers.....Raleigh
Walter Thompson.....Concord
James A. Gray, Treasurer.....Winston-Salem
Rev. J. P. Rodgers, Financial Agent....Winston-Salem
H. A Hayes, Superintendent.....Winston-Salem

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING WEDNESDAY, NOVEMBER 8th, 1910.

Hopewell Sunday School, Polkton, $1.50; Oak Grove Sunday School, Ellenboro, $4.04; Denver Sunday School, $1.50; Good Hope Sunday School, Advance, $.62; Washington Street Sunday School, High Point, $10.77; Gold Hill Sunday School, $13.43; Mt. Harmony Sunday School, Connelly Springs, $1.00; Westford Sunday School, Concord, $4.77; Catawba Sunday School, $.59; Nebo Sunday School, $.73; Bethlehem Sunday School, Advance, $1.80; Antioch Sunday School, Weaverville, $2.00; Hopewell Sunday School, Catawba, $1.80; Mt. Olivet Sunday School, Concord, $5.90; Kannapolis Sunday School, $2.75; Cleveland Sunday School, Barbers, $1.50; Weaverville Sunday School, $3.25; Race Street Sunday School, Statesville, $15.35; Chadwick Sunday School, Charlotte, $3.00; Clarksbury Sunday School, Statesville, $5.24; Bethel Sunday School, Salisbury, $.40; Hill's Chapel Sunday School, Stanley, $2.00; Hudson Sunday School, $4.75; Mt. Olivet Sunday School, Enterprise, $4.29; Henrietta Sunday School, $1.33; Lilesville Sunday School, $2.00; Carmel Sunday School, Monroe, $2.46; Dobson Sunday School, $1.05; Snow Hill Sunday School, Campbell, $1.00; Lowell Sunday School, $2.50; Sylva Sunday School, $1.50 Catawba Sunday School, $2.00; Little John's Sunday School, Lenoir, $3.48; Asheboro Sunday School, $2.94; Main Street Sunday School, Reidsville, $55.00; Shiloh Sunday School, Morven, $1.58; New Hope Sunday School, Chesterfield, S. C., $1.00; Lenoir Sunday School, $81.15; Mt. Tabor Sunday School, Winston-Salem, $2.18; Mt. Pleasant Sunday School, Donnaha, $1.50; Hardison Sunday School, Mocksville, $1.00; Providence Sunday School, Craven, $1.06; Central Sunday School, Albemarle, $11.05; Salem Sunday School, Stocksville, $2.00; East Spencer Sunday School, Salisbury, $3.76; Gilboa Sunday School, Gilkey, $1.00; Ruffin Sunday School, $.70; Bethel Sunday School, Morganton, $3.00; North Asheville Sunday School, Asheville, $13.51; Salem Sunday School, Mt. Airy, $4.32; Wesley's Chapel Sunday School, Linwood, $1.00; Acton Sunday School, $2.25; Houck's Chapel Sunday School, Hickory, $1.50; Harmony Sunday School, Marshville, $6.75; Bethlehem Sunday School, Walnut Cove, $1.81; Jewel Hill Sunday School, Walnut $1.55; Pisgah Sunday School, Catawba, $1.20; Shoal Creek Sunday School, Whittier, $5.00; Mt. Gilead Sunday School, Trinity, $4.40; South Point Sunday School, Belmont, $2.50; Fork Sunday School, Norwood, $3.85; Matthews Sunday School, $5.36; Mt. Zion Sunday School, Clyde, $4.50; Union Sunday School, Franklin, $1.43; Webb's Chapel Sunday School, Sherrill's Ford, $7.25; Betheny Sunday School, Sherrill's Ford, $.80; Fair Grove Sunday School, Newton, $2.08; Salem Sunday School, Cullasaja, $9.45; Mt. Olivet Sunday School, Erect, $2.50; Swannanoa Sunday School, $1.25; Brookstown Sunday School, Pfafftown, $1.02; Mt. Zion Sunday School, Franklin, $4.00; Waxhaw Sunday School, $1.50; Whittier Sunday School, $1.43; Shoal Creek Sunday School, Whittier, $.50; Morganton Sunday School, $11.23; Tuckertown Sunday School, $2.00; Glen Alpine Sunday School, $1.00; Mt. Pleasant Sunday School, Morganton, $2.00; Mt. Bethel Sunday School, Statesville, $2.19; Centenary Sunday School, Clemmons, $1.16; Gastonia Sunday School, $4.84; Betheny Sunday School, Baldwin, $1.00; Bethel Sunday School, Harrisburg, $10.16; Lowe's Sunday School, Harrisburg, $.85; Locust Sunday School, Harrisburg, $1.67; Salem Sunday School, Mocksville, $.71; Centenary Sunday School, Winston-Salem, $20.00; Elkin Sunday School, $25.00; Concord Sunday School, Coleridge, $4.40; Pleasant Garden Sunday School, $1.65; Bethel Sunday School, Sonoma, $1.26; Lebanon Sunday School, Asheboro, $1.00; Oak Hill Sunday School, Candler, $2.29; Mt. Pleasant Sunday School, $2.50; Sharon Sunday School, Winston-Salem, $2.25; Oak Grove Sunday School, Mt. Airy, $1.51; Centenary Sunday School, Mt. Ulla, $1.53; Knox Chapel Sunday School, Mt Ulla, $2.20; Burkhead Sunday School, Winston-Salem, $8.00; Vanderburg Sunday School, Mooresville, $4.44; Valle Crucis Sunday School, $1.67; Wilkesboro Sunday School, $4.35; Siloam Sunday School, $7.00; Shady Grove Sunday School, Waynesville, $1.75; Gilboa Sunday School, Marshville, $2.50; Broad Street, Statesville, $28.74; Mocksville Sunday School, $18.74; Zion Sunday School, Greensboro, $1.05; Maple Spring Sunday School, Ronda, $2.00; Farmington Sunday School, $14.72; Holmes Memorial Sunday School, Salisbury, $3.10; Center Sunday School, Lexington, $2.33; Unity Sunday School, Glass, $2.00; Liberty Sunday School, Mocksville, $2.53; Union Sunday School, White Store, $2.50; Sandy Ridge Sunday School, $3.01; Forest City Sunday School, $4.40; Pleasant Grove Sunday School, Forest City, $.78; Morganton Sunday School, $9.45; Price Sunday School, $1.00; Green Wood Sunday School, Grassy Creek, $2.00; Smyrna Sunday School, Monroe, $1.32; Bakersville Sunday School, $.25; North Monroe Sunday School, Monroe, $1.86; Midway Sunday School, Lexington, $2.25; Total, $620.10; Previously reported for Fifth Sunday in October, $722.82; Total reported for Fifth Sunday in October, $1,342.92.

Cash.

Centre Church, Monroe, $3.39; Centenary Church, Winston-Salem, $20.93; West Greensboro Circuit, Guilford College, $1.25; Mrs. M. E. Child, Asheville, $5.00; Walkertown Sunday School, $40.00; Elkin Sunday School, $12.42; Mt. Airy Sunday School, $13.00; King's Mountain Sunday School, $7.36; J. S. L. Orr, North Charlotte, $10.00; Dobson and Siloam Churches, $10.00; Derita at Charlotte, $20.70; Total, $144.05.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING NOVEMBER 5, 1910.

Subscribed.

High Point: O. E. Kearns, $100.00; C. R. Lee, $10.00; Dr. W. J. McAnnally, $25.00; W. H. Grissom, $5.00. Rutherford College: Mrs. Mary Fowler, $1.00; Miss S. E. Chester, $1.00; Mrs. S. L. Johnson, $1.00; J. W. Bennett, $1.00; H. R. Jones, $1.00; J. E. Wilson, $1.00; E. C. Widenhouse, $5.00; Mrs. J. D. Glass, $1.00; Herbert Carroll, $1.00; Mrs. Ada B. Havner, $5.00; Mrs. Sue Goode, $1.00; F. M. Thompson, $2.50; F. W. Campbell, $10.00; E. L. Kirk, $1.00; J. E. B. Hauser, $1.00; J. B. Morris, $1.00; L. L. Estes, $5.00; Mrs. P. M. Rutherford, $5.00; Prof. M. T. Hinshaw, $10.00; Mrs. Emma Moore, $5.00; Mr. and Mrs. M. I. Feimster, $10.00; Rev. D. P. Goode, $5.00; Dr. T. V. Goode, $20.00; Total, $234.50.

Cash.

Mrs. Mary Fowler, $1.00; Miss S. E. Chester, $1.00; Mrs. S. L. Johnson, $1.00; J. W. Bennett, $1.00; H. R. Jones, $1.00; J. E. Wilson, $1.00; E. C. Widenhouse, $5.00; Mrs. J. D. Glass, $1.00; Herbert Carroll, $1.00; Total, $13.00.

Paid on Former Subscriptions.

Thomasville: Chas. F. and James E. Lambeth, $20.00; A. A. Fouts, $10.00; Zed Griffith, $1.00; W. O. Burgin, $2.00; N. W. Harrison, $1.00; A. H. Ragan, $2.00; C. H. Newby, $1.00. Greensboro: M. Robins, $3.00; J. M. Hunt, $2.00; A. T. Preyer, $1.00; Frank Lewis, $5.00; Wm. E. Johnson, $2.00; W. P. Hutton, $3.00; M. L. Ralls, $3.00; Mrs. J. M. Rankin, $1.00; Miss Mary Banner, $2.00; Mrs. H. H. Hallady, $5.00; Miss Effie Jenkins, $5.00; H. W. Clendenin, $1.00; I. M. Reynolds, $2.00. Cooleemee: R. L. Benson, $2.50; O. C. Wall, $6.00; W. S. Greene, $5.00. Advance: W. S. Phelps, $1.00; J. E. B. Shutt, $2.00; L. B. Mock, $1.00; E. M. Jones, $1.00; G. W. Mock, $4.00; T. A. Phelps, $3.00. Charlotte: Chas. W. Tillett, $50.00; Mrs. Mattie H. Stewart, $5.00; W. S. Stewart, $5.00. Salisbury: L. C. Ridenhour, $3.00; D. A. Beaver, $10.00; W. T. Burke and C. S. Morris, $2.00; J. D. Norwood, $4.17; W. A. Brandon, $2.50. North Wilkesboro: R. W. Gwyn, $25.00; Louis Ulrich, $3.00; Jos. White, $3.12. Concord: T. L. Bost, $5.00; F. M. Dulin, $3.00; Miss E. J. Wade, $.50; Miss Lillie Wade, $.50; J. B. Hill, $1.00; P. F. Stallings, $25.00. Gastonia: Edw. N. Hahn, $15.00; E. G. McLurd, $5.00; Jno. W. Gulledge, Wadesboro, $6.50; M. V. and G. V. Fulk, Kernersville, $50.00; Mrs. Eugenia Lea, Wadesboro, $5.00; Geo. L. Bickett, Fort Mill, S. C., R. F. D. 2, $1.00; T. L. Bame, Cleveland, $1.00; Dr. T. A. Hathcock, Norwood, $50.00; E. W. Brown, Waynesville, $5.00; A. G. Click, Elkin, $12.50; S. P. Bisanar, Hickory. $5.00; Mrs. Laura Peebles, Summerfield, $2.00; L. A. Dysart, Morganton, $5.00; C. D. Mallonee, Hominy, $5.00; T. G. Christine, Mooresville, $2.00; Mrs. Cornelia Atkins, Norwood, $10.00; V. A. Lineberger, Stanly, $5.00; Rev. H. R. Thompson, Stanly, $5.00; H. L. Trotter, Winston-Salem, $6.00; Mrs. J. J. Farriss, High Point, $12.50; Dr. W. J. Hunnicutt, Asheville, $5.00; Miss Sue Abernethy, Catawba, $1.00; Mrs. W. H. Reid, Pilot Mt., $5.00; J. W. Byers, Mooresville, $5.00; D. J. Hooker, Tobaccoville, $2.00; R. L. Black, Lexington, $2.00; W. F. Swaim, Winston-Salem, $5.00; Mrs. S. J. Ashworth, Fairview, $3.00; D. W. Lohr, Trinity, $3.00; J. L. Redwine, Charlotte, $25.00; Total, $509.79.

The Scrptures for 1700 years have occupied the mind more than all books, have enlightened it more than all the books.—Lossing.

"The Bible has been the Magna Charta of the poor and the oppressed; down to modern times no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges of rulers, are insisted on, as that drawn up for travel. * * * Nowhere else is the fundamental truth that the welfare of the state in the long run depends on the welfare of the citizen so strongly laid down."—Huxley.

From the Field

Correspondence, Reports, Etc.

Rev. E. G. Kilgore.

I have just closed my work on the Danville (Va.) Circuit charge, having been appointed there last January, to fill the place made vacant by the death of Rev. H. F. B. Martin. Rev. Martin had served the charge two years and left everything in good shape, therefore it was easy to take up where he left off. There have been during the year at least one hundred conversions, with seventy-six additions to our church. We had a crowning victory at the last, having closed a meeting last Sunday night at Design Church, near Danville, where thirty-five were added to our roll of membership. In a general way the people of the charge have been very kind to us and we have learned to love them very much. I have been compelled to cancel several engagements for revival meetings with the brethren of the Western North Carolina Conference, however, by accepting the above charge, which I regretted very much, and I hope I may still enjoy the privilege of assisting them in their work.

With best wishes for the Advocate, and its managers, I am,

E. G. Kilgore.

North Wilkesboro.

We have just closed a very gracious revival at this place. It was conducted by Rev. Lewis P. Bransford, of Danville, Va. He is one of the most earnest, soundest gospel evangelists I know. He abominates shams and does thorough work. The meeting was characterized by a deep spiritual uplift from the beginning. Bro. Fisher, of Canton, "our Conference Singer", was with us and sang in his unique way, and contributed largely to the success of the meeting.

There were quite a number of conversions and accessions, and all the churches revived. Our church here is in fine condition. It's financial growth has been phenomenal. Three years ago, I found it paying $650 and this year it pays a salary of $1250. That does not mean an increase in membership, but growth in liberality.

Everything will be in full, even the 10 per cent. of preacher's salary for the Children's Home. I have the best Board of Stewards I know of in the Conference.

Z. Paris.

Lexington.

It has been a long time since we have seen anything in your columns with regard to the work in this territory, and as this is just the closing up of the Conference year, we feel it to be nothing but right and proper that some references be made to at least a few of the lines of progress made by the untiring and persistent efforts of our beloved pastor A. L. Stanford. We say beloved, and in making that reference, we do not mean that he is only loved by his own flock, but by the public at large. When he came to this charge three years ago, he found a membership of 250, a Sunday school enrollment of 150, while today he has a membership of 500 and a Sunday school enrollment of 400. The spiritual condition of the church is good, attendance at all services excellent. Our Sunday school teachers we do not believe can be surpassed. Our church is supporting three native missionaries in Korea. The Woman's Foreign Missionary Society (in addition to their active work) is supporting a Bible woman in Brazil, and the Light Bearers are educating a little girl in Brazil. Quite an addition has been made to the Sunday school department, in the way of class rooms, etc.

Our Baraca Class, in charge of J. R. McCrary, and Phalathea class, in charge of Miss Minnie Hargrave, is doing a great work in each department.

Recently we have installed a pipe organ which cost $2000.00. Our Father has wonderfully blessed us in the past, but if it is the will and pleasure of our Bishop to return Brother Stanford to us for just the one more year that he can serve us now, we shall expect it to be the best of the four. Seed that has been sown here by him, will begin to sprout and the result must be an abundant harvest.

A Layman.

Sabbath Convention.

The Firth Annual Convention of the Lord's Day Alliance was held at Raleigh, N. C., the Capital of the State, October 30th, November 1st.

This Convention was far in advance of any yet held and indicated the progress the Sabbath cause is making in the State. The points of interest to the public are:

1. The attendance. The Convention opened with a mass union meeting, held in the Tabernacle Baptist Church on Sabbath night, October 30. In this meeting all the churches in the city were united. The spirit of unity and interest prevailed from the start and became the key note of this Convention. The most conservative estimate given is that 1600 people were present at the first session. The interest was sustained to the close.

2. The character of the addresses. These without exception were of a high order. The program covered four distinct departments. The discussion penetrated the heart of the Sabbath question, assumed a wide range of practical thought and reached the merits of the question involved. The rights and interests of all classes to a day of rest and worship were proven from history, revelation and human experience. The City Press gave a full report of the proceedings so that the influence of the Convention extended beyond the boundaries of the State. The people of Raleigh responded in a liberal, generous spirit in support of this Convention. We hope their invitation to return will come soon again.

3. Te action taken. A strong legislative committee was provided for to be located at Raleigh to look after legislation on behalf of laboring men, against Sunday sports and other forms of desecration of the civil and divine law.

Five depositories of Sabbath literature have been established in the state this year. These are in Raleigh, Greensboro, Asheville, Charlotte and Salisbury. There is much to encourage us on behalf of a better observance of the Lord's Day in this Southland.

W. H. McMaster.

Wilson, N. C.

Revival Meetings.

We have just closed two revival meeting, one in Durham and one in Mebane. The churches were greatly strengthened. Many were renewed in the faith. Much good was accomplished. Many reconsecrated their lives to the Lord and will be more useful in the church in the future. To God be all the glory.

B. A. Yorke.

WESLEY ADULT BIBLE CLASSES.

By Rev. Chas. D. Bulla.

The Wesley Adult Bible Class movement in which thousands of men and women are meeting for the study of the Word of God reminds one of the "Bible moths" with radiant faces and high purposes. The "Curator" of the Holy Club said: "From the very beginning, from the time that four young men united together, each of them was "homo unius libri." But Bible study should be expressed in terms of character and service. To be and then to do is the logical order. Being furnished completely unto every good work, these young Oxonians went out in social service, visiting the jails, helping the poor, and teaching the children.

What agencies these organized classes will be in the Sunday schools and the churches of which they are a part. Each member has a voice in the management of the class. The social and literary life of the members is provided for. What task-evangelistic, missionary, temperance—is too difficult for the mighty force locked up in these Wesley classes.

In its plan of class organization the department conforms to the standard of the Adult Class Department of the International Sunday School Association, and its certificates of resignation bears the seal of both the Wesley Adult Bible Class Department and of the International Association, thereby giving its membership equal rank with organized classes of all denominations.

These classes with a membership, numbering from 25 to 400, are reporting to the Central Office, thus forming a connectional tie and comradeship. In the Class Problems department of The Adult Student, which is the medium of communication between Wesley Classes, all questions pertaining to class work will be answered by persons whose experience entitles them to speak with authority.

All classes in the Southern Methodist Church are earnestly requested to enroll. The status of classes in relation to other unions will not be disturbed, neither will it be necessary to make any change in the class names in thus affiliating with their own denomination.

For information concerning the department and the work of organized classes, address Rev. Charles D. Bulla, Superintendent of the Wesley Bible Class Department, 810 Broadway, Nashville, Tenn.

Revival at Albemarle.

The revial services begun in the Methodist church expanded to the point that larger quarters were necessary, and the opera house was secured, the local pastors co-operating in a union service.

Sunday night the seating capacity of the house was taxed to its extent, and several hundred men were present at the special afternoon service.

Rev. Browning is an evangelist of wonderful power, and his labors in our midst have already been crowned with success in the conversion of many souls.—Stanley Enterprise.

Dedication at Marion.

Sunday the 13th inst. will be a red letter day in the memory of the Methodists of Marion for many years. The day was ideal and a great congregation turned out to witness the dedication of their beautiful new church. The choir gave us some exceptionally fine music and Brother R. M. Hoyle preached a great sermon, which was highly edifying to the congregation and pronounced the sentence of dedication. This congregation has done a great work in the last three years. They have built and paid for one of the prettiest and best appointed churches in the Conference beside making very substantial improvements on the parsonage and now have one of the best plants to be found in any small town. This has been a good year with us for which we praise God.

H. H. Jordan.

GOOD NEWS FROM THE YOUTH'S COMPANION.

We have had to make The Youth's Companion larger to get in all the good things that Companion readers would make four hundred pages of ought to have. The added amount standard magazine size and print; but we have kept the price just the same —$1.75 for the fifty-two weeks of 1911, and all the issues for the rest of this year free from the time you send in your subscription.

We would like to tell you what is in store for Companion readers next year. We cannot do it here, though; there is not room. But send us your address on a postal card, and we will send you the beautiful Prospectus of The Companion for 1911, announcing many new features, together with sample copies of the paper.

We think you will agree, when you have read them, that there is no other paper that gives quite so much of such a high quality as The Companion.

The new subscriber receives a gift of The Companion's Art Calendar for 1911, reproducing in twelve colors and gold a beautiful water-color garden scene.

The Youth's Companion,
144 Berkeley St., Boston, Mass.

The difference between gratitude and thankfulness is one of form. They are both an inward feeling, an emotion. Gratitude, thought, is the emotion only; thankfulness is the emotion plus its expression. Gratitude is the bud; thankfulness is the bud bursting into bloom, expressing itself in beauty and pouring out its soul in sweetest fragrance.—J. J. Bullen.

Wanted for a year or longer $1,000 at six per cent., payable in advance. Security unquestioned. Address "Money", care Advocate.

WRITE FOR THIS BOOKLET TODAY.

If you value your health you will be more than interested in reading a little booklet which is being distributed free, by mail, by the Harris Lithia Springs Co., Harris Springs, S. C. It contains letters from eighteen of the most prominent and successful physicians in the South, including the Editor of our leading Southern Medical Journal and the President of one of our oldest and most honored Medical Colleges.

The free booklet gives the experiences of these physicians and others in the use of Harris Lithia Water for the cure of those diseases that are related to uric acid viz—rheumatism, sciatica, gout, gall stones, urinary calculi, cystitis, diabetes, Bright's disease, and catarrh of the stomach. Uric acid is a powerful poison but is readily dissolved from the tissues and eliminated through the kidneys and skin by Harris Lithia Water.

Augusta, Ga.

Harris Lithia Springs Co., Harris Springs, S. C.

For the past seven years I have prescribed Harris Lithia Water with the most satisfactory and gratifying results in the treatment of the following diseases and disorders; Acute and Chronic Nephritis, Renal Calculi, Uric Acid Diathesis, Acute and Chronic Gastritis and Disorders in Pregnacy.

In my judgment there is no alkaline water to equal Harris Lithia Water.

Yours sincerely,

A. C. WADE, M. D.

REPORT OF R. L. DAVIS, SUPT. N. C. ANTI-SALOON LEAGUE TO THE WESTERN N. C. CONFERENCE, WINSTON-SALEM, N. C.

November 11, 1910.

Dear Brethren and Fathers:

I herewith hand you a report of the work of the North Carolina Anti-Saloon League since your last session.

This organization, as you know, was born in the pales of the church about sixteen years ago, and since that time has acted as the agent of the federated church in her work to overthrow the liquor traffic. It was first organized in North Carolina in 1902 in accord with the action of the Baptist State Convention, the two Methodist Conferences of North Carolina and a few other denominations, and from day to this has been manned by influential, active church workers of the laity and ministry. Please note these names on our letter head above. From the date of its organization, it has very largely received its moral and financial support from followers of Christ. It stands ready at all times to take her orders from the church and carry forward the Lord's work in this battle against rum.

For the past twelve months, the cause of temperance has not made the progress in North Carolina it ought to have made; in fact in some sections of the state it has lost ground; this is notably true of a few places in eastern North Carolina, and in these places, to some extent, the prohibition law has fallen into disrepute. This situation is very easily to be accounted for. The fact that the legislature of 1909 provided for collecting a revenue of twenty dollars for the state and twenty for the county on the near-beer saloon gave men an opportunity to establish in name a legal place of business, but in fact a blind behind which they have constantly violated the prohibition law. Then, too, several decisions that have come from the supreme court of North Carolina have revealed a weakness in our prohibition law, namely, that in rural sections the people and the officers have no power to stop the sale of near-beer, provided the applicant will pay his licenses of twenty dollars to the county, twenty to the state and twenty to the federal government; and also that the municipal authorities have no power to prohibit this traffic in the several municipalities, and thus they have been driven to the subterfuge of taxing the tariff so that men would not apply for license. In this connection, it is a notable fact that there are some people in the state operating so-called near-beer saloons under a thousand dollar tax or more.

Other reasons why our cause has lost ground in some places is that our people have failed to see the necessity of electing such officers as will be true to their official trust in the execution of this law, as well as other laws—that our churches and preachers have not kept up the agitation and education against liquor sold illegally that they formerly kept up against liquor sold legally. We believe that the church and its ministry should be more emphatic if possible in denouncing the illegal traffic of liquor and the evils growing therefrom than they were in denouncing the legal sale of liquor and its evils. And we most respectfully urge that your conference lay upon the hearts and consciences of ministers and churches the necessity of teaching the duties of Christian citizenship in regard to this traffic.

Our work has also been placed to a disadvantage because of the Interstate Commerce law, that protects liquor shipped from wet territory of other states. Protected by this law and being allowed the use of our mails the liquor traffic has established itself in many leading cities, and for the past twelve months or more, has been flooding our state with millions of personal and circular letters seeking the liquor patronage of North Carolina, enclosing their blank order forms and making many inducements to any and everybody to order liquor. The extent to which this traffic has grown in our state for the past few years is alarming, more so because of the fact that hundreds of lawless characters thus secure their liquor and then sell it out to buyers wherever they can find them. This has worked great injury to our cause.

The remedy for these evils is easily seen. The church must rise up in her power, and as she formerly overthrew the legal sale of liquor must now overthrow the illegal sale; as she formerly secured state legislation that outlawed the liquor saloon, she must now secure legislation that will outlaw the near-beer saloon; as she secured from Congress a law that prohibited the shipment of liquor to fictitious characters or C. O. D. or to ship it under cover compelling the shipper to reveal the identity by labeling the goods, so now must she move upon Congress to pass a law that will allow each state, in the exercise of "state's rights", to solve this problem for itself, either by prohibiting the traffic or by regulating it.

To this end, I trust that your Conference will see the wisdom of adopting a report or resolutions that will first denounce the near-beer saloon and call upon the legislature to abolish it; second, denounce the inter-state liquor traffic and call upon our legislature to petition Congress for relief; third, commend officers, who are faithful in the discharge of their duty and recommend that our people support only such; fourth, suggest to the ministors the advisability of preaching on these and kindred topics, and fifth, endorse the work of the North Carolina Anti-Saloon League, and its literature, suggesting to the church that they give it moral and financial support.

Along these lines, the Anti-Saloon League has been constantly working. It has two paid officers, the superintendent and secretary, who give all of their time to the work. The superintendent, for the past twelve months, has spoken on the average of four times a week, besides doing much office work, and our secretary is kept busy with clerical labors constantly. Since November, 1909, we have gotten out the North Carolina edition of the American Issue monthly, scattering three thousand of each edition over the state, copies of which we mail you. We are also sending you samples of other literature that we have used by the thousands over the state to the full extent that money contributed would allow us. We have also kept in touch with the executive officers of the state, and in many instances have been helpful to them in executing our prohibition laws.

We believe that we are in a better position to help the temperance cause than ever before, that the time is ripe to demand the remedies suggested above, that our legislature will heed the voice of the church in these matters, and that our cause will be the loser if we do not make our demands. Our financial report for the past twelve months is as follows:

November, $198.28; December, $184.36; January, $326.96; Feb., $259.13; March, $334.67, April, $215.97; May, $485.41; June, $284.45; July, $217.60; August, $318.52; September, $362.19; October, $317.17; Total, $3,504.71.

This money has been used to pay the salaries, office rent, travelling expenses, postage bills, bills for literature and other incidentals. Our current indebtedness is about the same as it was twelve months ago, between four and five hundred dollars. The church has largely furnished these funds and we therefore append this financial report. We could accomplish much more if the church and our temperance friends would contribute more largely to our cause.

Urging upon your conference the necessity of this work and praying the blessings of our Father upon all your deliberations and actions, I am,

R. L. Davis,
Supt. N. C. Anti-Saloon League.



A FAIR PROPOSITION.

Made by One of the South's Leading Land and Industrial Agencies.

In recent years this great Southland has been steadily and rapidly forging its way to the front, and it is predicted that within the next ten years the South will be the greatest wealth-producing section in the world. And why not? Her mineral resources are unlimited; her water power of inestimable value; her soil the most fertile and productive in the United States today, and, in fact, she has every conceivable advantage over the North, East and West, and the slogan all over the country now is, "Go South." Just after the close of the war the South being in destitute condition, hundreds of her population began to migrate to other sections of the United States, but all this has changed now and the South is rapidly coming into her own again. With cotton bringing around twelve cents and an abundance of fruit and truck, the Southern planter is accumulating something. Our highways are being improved and railroads are building over this section of the country a veritable network of railway systems.

Now, you farmers who have to earn a living by tilling the soil, don't wait ten years to wake up, but come South right now—while the coming is good. Later, land will be so high you can't buy it, but it is within your reach now, and every day you delay is that much time and money thrown away. We have, in Effingham County, Ga., fourteen miles from Savannah, on the Brinson Railroad, a tract of land which we have divided into ten-acre farms seventy of which are already cleared, ready for cultivation. Macadam road from Savannah to within two miles of the farms. New railroad station now being erected. Excellent for truck farming. Adjoining farmers raise 120 bushels of potatoes to the acre. No frosts. Even rainfall the year round. Artesian water. Fine school facilities. Gray soil with a subsoil of clay, and will produce two bales of cotton per acre. Easily accessible to all markets. This property is known as Savannah Heights.

Here is our proposition. We sell you one of these valuable ten acre farms for $350.00; payable $35.00 cash and $1.00 per acre per month until paid for. We charge you no interest on deferred payments, and pay all taxes for you on the farm until you have made your last payment. This is opportunity's loudest knock upon your door of fortune. Will you accept it? Give up that eternal struggle for a mere existence, and come where you can live in peace and plenty, where you can raise two or three crops a year on the same land, where you can accumulate something and where sunshine and flowers abound in profusion twelve months in the year. We guarantee this property just as advertised, and the first seventy people taking advantage of this liberal offer, will get the seventy cleared farms. We refer you to the Peoples Bank, and Chatham Bank, of Savannah, Ga., and the Savannah Bank & Trust Co. Write us today for further information and application blank, addressing, R. L. Walker Co., Savannah, Ga.

The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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Shelby, Rev. J. F. Armstrong, Bessemer City.
Waynesville, Rev. C. S. Kirkpatrick, Brevard.
Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Subscribed to date $200.00

South Main Street High Point Epworth League sent a box of fruit, four, etc. to the Children's Home, as their offering for this quarter.

There are three Senior and five Junior Leagues in the Asheville District.

"One of the best evenings the League has during the summer and decidedly the best lecture we have had, was the lecture given by Mr. J. H. Separk in August on "Civilization" or "The Growth and Development of a Nation." He defined this as "Individual Domestication."—Gastonia Methodist.

Biltmore Senior League.

The new officers of the Biltmore Senior League are: Miss Ethel Lipe, President; Mrs. A. C. Reeves, 1st Vice-President; Miss Beulah Johnson, 2nd Vice-President; Mr. Tom Lipe, 3rd Vice-President; Mr. Gordon Shoart, 4th Vice-President; Miss Lena Clapp, Treasurer; Mr. Tom Johnson, Secretary. This League has twenty-five members, with an average attendance of eighteen. The President writes that the past year has been the best in their history, and they feel that their success is due to the help they have been able to give others. They are interested in the Children's Home and we hope soon to be able to announce the amount they will contribute to the Dormitory Fund. They are also interested in improving their League and will take up some special study this winter. We wish them all possible success.

West Market Street Greensboro League sent our Children's Home a box of school stationery and clothing on Monday after the last fifth Sunday.

We copy the following from a recent number of the Epworth Era whose excellent helps in the Social and Literary Department, in charge of Miss Little, are always practical and helpful:

Watch.

"Watch the hotel register for new arrivals in your city or town and then address them a card of invitation to League services through your League.

"Watch the strangers in your meeting and greet them cordially.

"Watch for non-churchgoers and try to persuade them to attend services.

"Watch the news columns for hospital notes, so that the inmates may be remembered with literature, flowers, delicacies, etc., from the League.

"Watch for the opportunity for a 'word fitly spoken' which the wise man likens to 'apples of gold in pictures of silver.'

"Watch the talents in young people, seeking to draw them out by cultivation.

"Watch for the timid shrinking ones and give them something to do if not publicly, quietly at first, gradually leading them up and onward to usefulness.

"Watch for opportunities for soul-saving. If there are those interested you can pray for them and perhaps with them, if nothing more.

"Watch for new plans and new ideas for development—'All for Christ'.

"Watch for new subscribers for the Epworth Era.

"Watch carefully the Era columns for League information and then 'pass it on'. There are those who do not read the Era.

"Watch your own life that 'ye may be found of him in peace, without spot and blameless.'

"Watch for every chance to advertise the League.

"Watch for new members for the League and Sunday school.

"Watch for people who will go to prayer meeting with you.

"Watch for religious literature to place in depot, jail, an dother places.

"Watch for an opportunity to help some one who is down. Perhaps you are God's appointed one to 'speak the word in season.'

"Watch and pray that you may see every duty, and then cheerfully perform it, for 'to him that knoweth to do good and doeth it not, to him it is sin.'

"Watch continually in every place. Again we quote the favorite motto of Edward E. Hale with the hope that all Leaguers will memorize it:

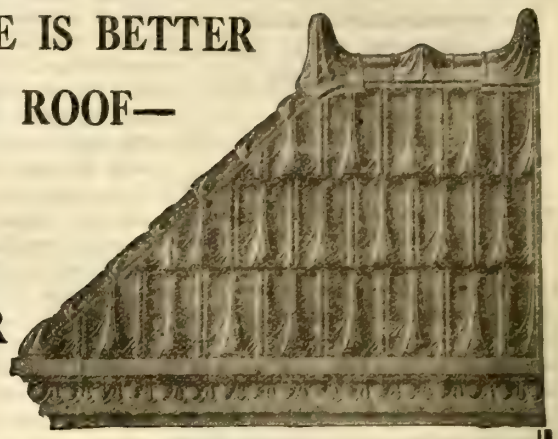
"Look out and not in,
Look up and not down,
Look forward and not back,
And 'lend a hand'."

There are new Leagues in the Conference that need assistance and suggestions from the more experienced workers. That we may be able to give them helpful suggestions, we most earnestly request our Leaguers to write us about anything that has been especially helpful. We will be glad to publish such articles and we need them in our correspondence also. We especially need suggestions for the third department, not only in the literary work, but for the social feature as well, also suggestions for the fourth department in all its branches.

The Gastonia League seems to have taken a step forward some time ago. We note that they are devoting the second Monday evenings to the study of early Methodism under the leadership of Miss Zoe Porter. The third Monday evenings are literary and the fourth are devoted to business and lectures on popular topics, Mr. J. H. Separk being chairman of the last named department. Verily we believe that "variety is the spice of life" and surely our Gastonia Leaguers must be very much alive with this all-round developing influence at work. Will not some League that has gotten into a rut by neglecting at least one or two of the departments "try again" and take up some new work? Now is a good time to start.

"How soon the millennium would come if everybody would do today the things they intend to do tomorrow."

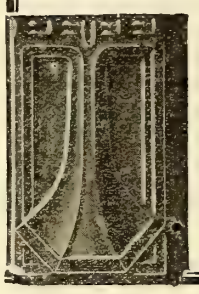
NO HOUSE IS BETTER THAN ITS ROOF—
and
NO ROOF IS BETTER THAN—



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Unlike all other roofing, It is extremely ornamental; wind and rain-proof lock; will not buckle or rattle; is inexpensive and made in several styles. No shingle, (metal, wood or slate) is its equal. No roof a perfect roof unless covered with Reeves Embossed Metal Tile. Made for residences, churches and public buildings of all kinds.



WRITE FOR SAMPLES! We will send to any one interested in roofing material, samples and catalog, with other valuable information about roofing material. WRITE TO-DAY!

THE REEVES MANUFACTURING CO.
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The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates for $500 to $2,000. **Benefits** payable at **death, old age,** or **disability.** $91,152,50 paid to **widows, orphans,** and **disabled.** $10,000.00 reserve fund. Write for rates, blanks, etc.
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Clocks that will run, and a large assortment of fine Pocket Books, Cut Glassware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

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STUART'S PLAS-TR-PADS are different from the painful truss, being made self-adhesive purposely to hold the rupture in place without straps, buckles or springs—cannot slip, so **cannot** chafe or compress against the pelvic bone. The most obstinate cases **cured** in the privacy of the home. Thousands have successfully treated themselves without hindrance from work. Soft as velvet—easy to apply—inexpensive. Process of cure is natural, so no further use for trusses. We prove what we say by sending you Trial of Plapao absolutely FREE. Write TODAY.

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A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui,-that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

French Dry Cleaning Saves Clothes And Money

FRENCH DRY CLEANING is one of the most effective means of economizing in this day of "high cost of living."

By this service, last winters suit, cloak or anything left over, can be put in the best of condition and made to give you another season's wear; this means a great help in the problem of being well dressed, and by taking advantage of this service, you can reduce your clothing bill wonderfully.

Few people realize the possibilities of this service, both as to the work and as a source of economy, and it will only take a trial to convince you.

SEND US A TRIAL PACKAGE.

Charlotte Steam Laundry
FRENCH DRY CLEANERS-DYERS
Charlotte, N. C.

Our Little Folks

NOVEMBER.

The hill is growing steeper now,
The long hill of the year,
Thirty little men speed fast,
To bring Thanksgiving here.
Gifts they bear of pumpkin pies,
Of dainties spiced and tarts;
And take away with them instead,
The thanks of grateful hearts.
—Selected.

THE HAPPY PUMPKINS.

Dora Reed Goodale.

The three pumpkins grew on three neighboring vines, and from the day they came into the world, blowing their golden blossom trumpets, each one of them fairly beamed with happiness and self-satisfaction.

They liked the rich soil into which their roots ran deep; they liked the sun and the rain; they liked the hoeing and tending the farmer gave them; and they grew and grew.

While the first was yet green, Dick came along with his jackknife and scratched two words on the rind: Dozyville Fair.

"O," thought the pumpkin, "what a great end I am born for!"

Neither sun nor wind nor rain could remove those magic words. They grew as the pumpkin grew, and finally they stood out in rough gray-green lines on a broad yellow background—for the pumpkin had grown as big and round and golden as the harvest moon that shone down upon him at night.

To the Dozyville Fair went the pumpkin. He hobnobbed with monstrous beets, curly leaved cabbages, pink celery, giant corn, and a wonderful ruta-baga pig with wooden legs and black shoe button eyes.

Finally a blue first price card was pinned to the fortunate pumpkin's back, and everybody that came along stopped and looked and wondered, and said, "My, what a big, fine pumpkin!"

And so the first pumpkin was very, very happy, because he thought the very best thing a pumpkin could be was a premium pumpkin!

The second pumpkin grew even bigger than the first, but he was not round and golden like the harvest moon. In fact, he was rather longish and really greenish. Yet he came to a great end, too.

It was just at twilight that Teddy stole into the field and with his sharp jack-knife and practiced hand gave him eyes, and a nose, and a mouth that seemed about to burst into a tremendous shout. His seeds were neatly scooped out through a hole in his back, and a candle set to light up his empty interior. In short, he became a Jack-o'-lantern—the very best thing to a boy!

Teddy looked at Jack and he giggled.

Then he started off and made the round of the houses where his playmates lived; and at every one Jack bobbed up impishly at a window. Sometimes the little girls, and sometimes even the little boys were scared at the flaming face at first, but always the next minute they ran to the door shouting and gave chase.

It was great fun for Teddy, for he did not get caught once.

And so the second pumpkin was very, very happy, because he thought the very best thing a pumpkin could be was a Jack-o'-lantern!

And what was there left for the third pumpkin?

Well, this great yellow pumpkin belonged to Dolly, and she lugged it in her little checked apron all the way to grandfather's, and grandmother made it into a Thanksgiving pie.

It was a wonderful pie. It was deep and spicy and rich, with a melting crust and sugary golden-brown top; and it was big enough to cut a piece for two great-grandchildren, and nine grandchildren, and five children, as well as for grandfather and grandmother themselves; for it was baked in a great, bright, square, iron dripping pan.

Dolly and Teddy and Dick, and all the great-grandchildren and grandchildren and children, and grandfather, too, declared it was the best pie grandmother ever made. And grandmother laughed, she was so pleased.

And so the third pumpkin was happiest of all, because he knew the very best thing a pumpkin could be was a Thanksgiving pumpkin pie!—Little Folks.

HIS TURKEY COMPOSITION.

Every Wednesday Miss Denslow gave her scholars an exercise in composition. One week she said they might write what they knew about turkeys.

Their faces brightened, for it was almost Thanksgiving, and soon every pencil was going.

Henry Jerome was an observing boy, with a fine memory, so his exercise was generally one of the best. This time he wrote:

"Turkeys are very nice to eat. We had a big one for dinner last Thanksgiving. They are a good deal like chickens, only they are bigger and better, and have four legs instead of two."

When Miss Denslow looked over the papers, she read some of them aloud. She came to Henry's. She glanced through it, smiled, and then read it to the school.

Some of the boys opened their eyes wide, two girls laughed, and a dozen hands waved wildly.

"Put down your hands," the teacher said. "We will give Henry a chance first. What makes you think turkeys have four legs, Henry? Have you ever seen one?"

"Why, yes, Miss Denslow. We had one last Thanksgiving."

"I mean a live one. Did you ever see one walking?"

"Oh, no, Miss Denslow! But I know they have four legs, because last Thanksgiving Cousin Robert had one, and Cousin Jim had one, and my brother Stanley had one, and I had one, and that made four!" Henry looked round triumphantly.

"Didn't your mother cook two turkeys?" asked his teacher.

"No, Miss Denslow, we had only one."

"I think I understand how it was," Miss Denslow said. "A turkey's leg is long, with a joint. Probably two of you had the lower portions of the legs, and the other two had the upper parts, for I never saw a turkey that had four legs."

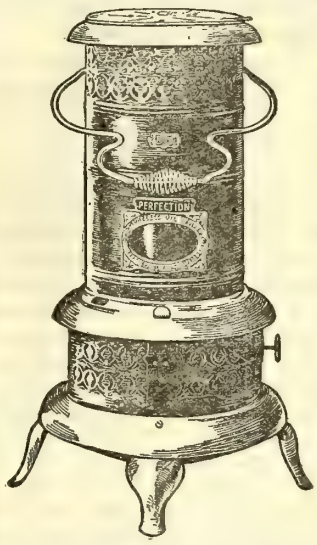
When Henry went home he asked his mother about it, and found that Miss Denslow was right.

Henry's cousins heard about the composition, and for many Thanksgivings the little boy was joked about his four-legged turkey.—Selected.

"The world is looking for the man who can do something, not for the man who can "explain" why he did not do it.—Selected.

Temporary Heat Quickly

Did you ever stop to think of the many ways in which a perfect oil heater is of value? If you want to sleep with your window open in winter, you can get sufficient heat from an oil heater while you undress at night, and then turn it off. Apply a match in the morning, when you get out of bed, and you have heat while you dress.



Those who have to eat an early breakfast before the stove is radiating heat can get immediate warmth from an oil heater, and then turn it off.

The girl who practices on the piano in a cold room in the morning can have warmth from an oil heater while she plays, and then turn it off.

The member of the family who has to walk the floor on a cold winter's night with a restless baby can get temporary heat with an oil heater, and then turn it off. The

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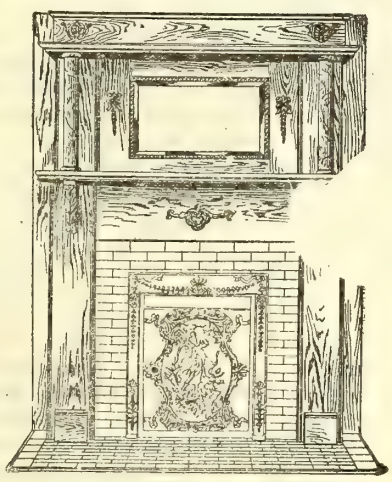
is invaluable in its capacity of quickly giving heat. Apply a match and it is immediately at work. It will burn for nine hours without refilling. It is safe, smokeless and odorless. It has a damper top and a cool handle. An indicator always shows the amount of oil in the font.

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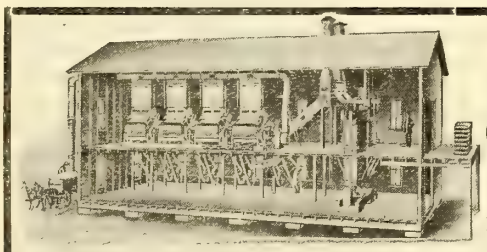
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

JUST A FRIENDLY CHAT.

To the many friends who have sent to the editor of these columns for publication papers read at missionary meetings, we are very grateful. These papers are all excellent and are of especial interest and value because they give evidnce of thought and research, and present the missionary lesson from the viewpoint of our own workers. With some abreviations perhaps, they will be inserted from time to time. Again we make request for short items from many, telling not only of a growing missionary spirit but of progress in bringing things actually to pass, and by what means and methods this is done. Let us know, for instance, how the membership crusade is conducted in your society; whether you have succeeded in doubling your own number of members; if not, what are the difficulties? By the way, aren't the new campaign leaflets fine? No president should be satisfied with the few sent to her, but should order from Nashville enough to furnish copies to every possible recruit to our ranks. We are so glad that we now have a "List of Publications" that will be furnished free, except postage, to any applicant. Some of our leaflets will never lose their power and should not fall into disuse. A lady recently said, "I have read 'Mrs. Pickett's Missionary Box' a dozen or more times, and I can't read it now without crying." Will not some one tell us just how to make the most effective use of these little messengers?

Again, tell us how your society conducts its missionary study, and what books you are using. From personal experience I can say I never read a more fascinating book than the tenth one in the United Course of Study Series, "Western Women in Eastern Lands." It was simply devoured at the first reading, and studied by chapters later. The same information is furnished in a most piquant style for young people in "Gail Hollister's Heritage", a little book in pamphlet form, that every young woman will read with delight if given a chance. It is fine also for a study class. Then there is Mr. Mott's new study book, which is easily the most important missionary book of the year, "The Decisive Hour of Christian Missions". Mr. Mott has had opportunities to write with intelligent conviction on this subject which probably have been offered to no other man. His habit of world-vision, his well known scholarship and statesmanship, his wide travels up and down the nations during the past twenty years in which unusual facilities for observation and enquiry were granted him, his investigations as chairman of commission of the World's Missionary Conference combine to give his voice great authority when he declares that there never has been and never will be again such an opportunity confronting the church. The book is packed with the latent data on mission problems and is a powerful appeal for action, a veritable call to arms. Surely ignorance is well nigh criminal when missionary information is offered in so many attractive forms.

Tell us, too, about your children and young people. Are they organized? If not, why not? A district secretary who has organized many societies on the Greensboro district recently said, with a new conviction of its importance, "I am going to give more attention to organizing the children".

In a recent address, Dr. Cornelius Patton, Secretary of the Congregational Mission Board, said: "The greatest possible indictment that can be brought against the church is the fact of a non-missionary membership. All the grand results of the past hundred years have been produced by about one-tenth of the people in our churches. One way to remedy this is to take a long look ahead and make much of educational processes. If we do our duty by the rising generation by thorough and effective educational measures, no such disgraceful situation will exist. There can be no more suitable time than the present to turn our faces to the far future and to determine that, God directing us, reproach now resting upon the church shall be removed as far as the next generation is concerned." In other words our children must be enlisted and trained.

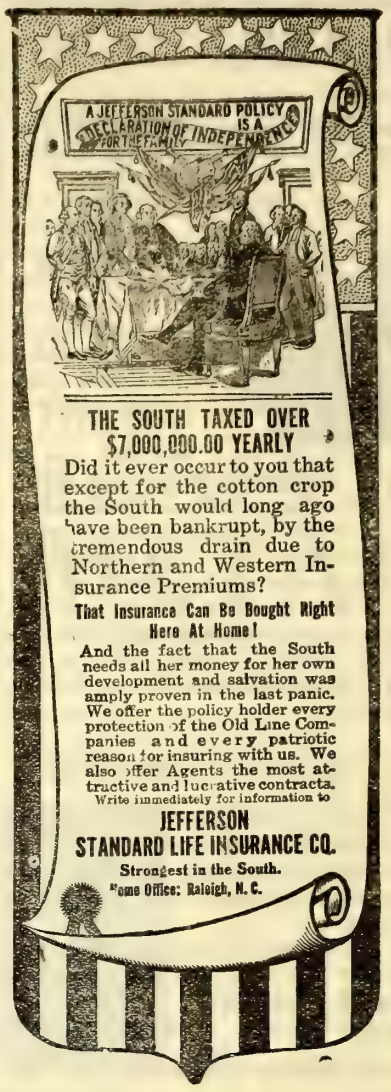
We would like to know also about the financial side of your work. Have you accepted the apportionment of the pledge made, after much prayer, by your district secretary to your society, or have you said in your heart, "it is entirely too much, we will not even try"? Are you counting on God, who can and is willing, to work not only in us and through us but beyond us? Are you seeking the divine power pledged and the divine resources at command?

Other points of information and inspiration will suggest themselves to the thoughtful, and if every one will only care, then think, and then write, how our columns will grow!

Have you read the program for the Week of Prayer in the Advocate? Now isn't it splendid? And one for every day of the week! Not even Thanksgiving day left out! An all-day meeting has its advantages, just two or three meetings are better than none, but to make a business of it for a whole week, that is what counts.

Who is the purposeful president who will determine that, in spite of difficulties, a daily meeting shall be held? Who are the enterprising officers who will give time to study and carry out the daily line of thought most effectively? For time and energy it will require to have the drafts prepared, the different parts assigned, and all the details arranged. Surely the wealth of information thus secured will be well worth all the expenditure of energy and even sacrifice of minor interests that may be required. But let us realize that the thing to be made pre-eminent is prayer. Pray as you have never done before in your closet, and in the gatherings of even two or three let the power of united petition be put to the test. And for what shall we pray? Not alone for our own spiritual delectation, but for the energizing spirit of the Holy Ghost to thrust ourselves and others out into the great harvest fields; for the leaders of the missionary movement, many of whom have just entered upon duties new and responsibilities appalling; for the further awakening of the whole church; for the missionaries that stand overburdened on the firing line; for the schools and institutions hampered for lack of proper equipment; for enterprises still-born for lack of men and money; for the accomplishment of the aims of our own Conference Society; the power

(Continued on fifteenth page.)



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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

WORK WITH THE HANDS.

Work with the hands! Let others toil
With magic pen and mighty brain,
But you and I, let's till the soil
And plant bright roses on the plain.
Let genius dwell on peak in cloud,
But in the sunlit lower lands
Tasks wait for us that call adoud:
Work with the hands!

Let's rise at dawn; then morn is young—
Let's do that thing that we should do.
Out of each task is triumph wrung,
Out of pain is the soul made new.
Let's use our common tools with pride;
Let's join the strong, heroic bands
That answer to the summons wide—
Work with the hands!

Sweet peace shall light our days with cheer,
And gladness crown us like a sun.
We shall have conquest of our fear
From sorrow and from travail won.
As Christ of Nazareth toled with art
Obeying all the Lord's commands,
So shall we give Him with rapt heart
Work with the hands!

—Edward Wilbur Mason.

LETTER FROM MRS. WOLTZ.

Dear Sisters:—Wonder if we are all thinking about that box we ought to send to the Children's Home, and that one we planned to send Brevard or the one we intended sending one of our needy brethren of a Wesley house somewhere. If we are I hope we may send them soon, and if we are not already planning and fixing them I trust we will begin to get busy. The cold weather is soon coming and with it some of our opportunities to get out and work will have lesened. The schools are now opened and needing the things we should send to make the inmates comfortable, so I hope we will not delay longer. I think it will be useless for me to say anything about our duty as Home Mission workers in this appeal. I've already said so much but I urge you all to read some of that from the minutes that I've already said, and please when we go up to next annual meeting, let not one auxiliary in this Conference fail to report as much as one box sent during this year and I do hope most of you will have money Let us work with our hands as the little poem suggests we can serve our Master with our hands as well as with our lips.

Report all boxes sent to me (your Conference Superintendent of supplies), value and where sent. You will do well to read the instructions given by our Superintendent of Bureau of Supplies (Mrs. Yarbrough) in regard to sending boxes, with love and best wishes to all you Home Misssion workers and trusting to have many reports from you all soon of boxes sent, I am lovingly,

Your sister,
Mrs. J. L. Woltz.

WANTED—100 NEW MEMBERS.

On page 25 in the last minutes read "Our Needs" as recommended by Mrs. Ross for this year. She says 1000 new members. What porportion of that number belongs to your district? Are you a weak Home Mission district or a strong one? How many members have you already gained through the meen of prayer and organization? Is a thousand new members too many to ask for? How many Methodist women are there in Western North Carolina? How many in your district? Let the District Secretaries be ready with these facts.

L. C. D.

WEALTH AND CONSECRATION.

Mrs. J. W. Perry.

We are living in an age of great material prosperity. Wealth is increasing with startling rapidity. There are more exceedingly rich men than ever before. In New York City alone there are said to be 2000 millionaires. More men have comfortable and increasing incomes than ever before, with this great prosperity there comes dangers that should be guarded against. Being lured on by the desire for wealth, having no higher ideal than the accumulation of riches, trying to gain possession of as much of this world's goods as possible are temptations that not only confront the rich, but the poor alike have these aspirations and ambitions. In one's greed for gain there is danger of forgetting God, of leaving Him out of one's plans and purposes in life. There is danger of forgetting the crying need of humanity and the responsibility of relieving those needs. There is danger of becoming sordid and selfish when money making becomes the dominant desire of the heart. Against these evils the Home Mission Society would use its influence, not only so, but through the Tithing Department the duty and privilege of systematic giving is being stressed. God means every material gift for man's good and he would have his receive the highest joy from the possession of it. Any life is enriched by honoring God with the things which it possesses, by setting aside a definite part and giving regularly and systematically for the spread of righteousness.

Dr. Chas. A. Cook says, "It is possible for a man to make the advancement of the world embracing business of redemption the great ruling motive in his money making." A young man said, "I mean to be a business man for Jesus Christ, I mean to make money for God," and why should not a Christian business man consecrate himself to money making for the spread of the Gospel, as another man may consecrate himself to the preaching of the Gospel. Why should not every one who knows he has been redeemed by the precious blood of Christ give himself up to a life of consecrated activity in helping to bring this world to Christ?

"I gave my life for thee
What hast thou given for me."

When love of Christ and the souls of men become the mighty impelling motive in the life selfishness and greed will have little chance to get the upper hand in the heart. It will then become easy to pay into the Lord's treasury that which is His.

Eczema? Use Tetterine.

"I have been troubled with Eczema on the face for nearly two years, and a few applications of Tetterine and the use of Tetterine Soap has entirely cured me. I cannot say too much for its praise."
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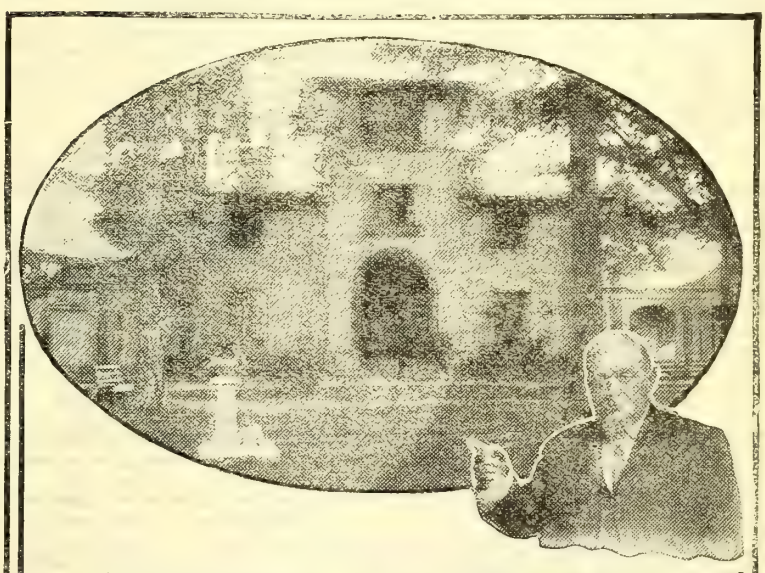
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Is Drinking Your Stumbling Block?

YOU can't hold your job if you drink liquor to excess. You know it and so do I Let's pass over all the other phases of the drinking question and look at the matter from a cold dollars and cents standpoint. Just the same as any other business question.

If your health was badly impaired and you could be restored again to perfect vigor and strength for a few hundred dollars you would gladly spend the money, wouldn't you? You would consider it a good investment.

Now that's just the situation in taking the Keeley cure. The drinking habit is impairing your health and vour earning power, until even your job is uncertain.

You say you could stop drinking if you wanted to. Perhaps you could. But then you don't. So the same endless loss goes on

We can stop this loss of earning power for you and stop it *now*. In just a few weeks we can give you new health, new energy and new ambition, and put you again on the high road to greater business success. It's a business opportunity that will pay you many thousand per cent. on the investment. As a cold business proposition—isn't it worth looking into?

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The Sunday School Lesson

FOURTH QUARTER—LESSON VIII —NOVEMBER 20, 1910.

Matt. 26:36-56. (Memorize verses 38, 39.)

Golden Text—The Son of man is betrayed into the hands of sinners. Matt. 26:45.

Notes by Camden M. Cobern, D. D., Litt. D.

Chair of English Bible and Philosophy of Religion, Alleghany College.

The Mystery of Mysteries.

The agony of Gethsemane is stranger than agony of the cross. The church from earliest times has seen in the cross the culmination of the atonement. It is "the cross" that Paul and all the apostles emphasize. So far as I remember no one of the early fathers ever spoke of the agony of the Garden as a crisis in the life of Jesus or in the history of salvation. Modern scholars however are unanimous in recognizing a crisis here, though no one seems to understand its meaning. The parallel between this experience and the struggle in the wilderness at the beginning of Christ's ministry is plain. This was shorter, but more intense. Was this also a temptation? If so, in what did the temptation consist? Most clear thinkers see that it could not have been merely a shrinking from physical death. The "Jewish Encyclopedia," of course, accepts this coarse and easy explanation, and therefore argues the weakness and imperfection of Jesus; but this makes Jesus too weak and too cowardly. This theory is not credible even to skeptics. Is the servant so much greater than his Lord? Shall one apostle be beheaded, and another ask to be crucified head downward, and all these walk up to their death shouting happy while the Master, to whom they ascribe their courage and joy, faints and cries at the approach of death? It is impossible. It is inconsistent with all the heroic past of this serene man of Nazareth. Modern psychology is against it. That this calm and wise teacher, who had in a hundred ways dared death during his life, and who has come to Jerusalem against the protest of his friends prophesying his death and rejoicing in its foreseen results, that such an one should at the last moment be changed in his entire personality is inconsistent with the best established facts of mental science. The latest utterances of Jesus, as we have seen, expressed the most confident and triumphant faith in God, and clearly voiced his expectation that his coming death was part of a providential plan for winning the world to the gospel. It was not, therefore, mere fear of physical death that brought on this sudden collapse. What was it?

Were these cries due to his fear that he would die too soon to finish the work of atonement? So one or two scholars have recently maintained; but this is too strained and artificial an explanation ever to have much favor from thinkers. It is incredible that Jesus could have feared that the Father would not support him till he had finished the work the Father had given him to do. This view is inconsistent with faith in the infinite power and in the infinite wisdom of God. It is merely a reaction against the former and more objectionable theory of physical cowardice.

Was, then, the agony due to the anticipation of the hiding of the Father's face while the Divine Son, as one with lost man, should feel God's disfavor and wrath on the cross? It is before that awful hour when he should bear the pangs of the damned that he cries out and sweats blood? This has been a favorite explanation especially with the Augustinian churches, which have accepted the mathematical theory of the atonement, supposing that the salvation of the cross consisted in the bearing by Christ of the exact penalty which Divine justice had intended to exact from fallen and sinful humanity. On this view all the penalty of all the sins of all the elect from Adam down to the last man that shall ever live was in this dreadful cup from which the Savior shrank. We acknowledge that this view does give a new sublimity to this agony, and saves the honor of the suffering Savior—but does it not strike a hard blow at the honor of the Divine Father? It is neither merciful nor just to exact every ounce of penalty, but to exact it from the person innocent of the crime. No such act could be called "forgiveness" of sin. The conscience of mankind revolts against this explanation. Mr. Wesley and his followers have never decided that such a view was necessary to orthodoxy.

The Agony of Love.

The sorrow of Gethsemane and of the cross could have not been any other than an agony of love. It was a freely accepted agony. It was not imposed by an angry God wreaking his anger upon the sinless One instead of the sinning many. The atonement was not a balancing of accounts between God and man, much less between God and Satan. It was the natural outpouring of God's eternal nature of love. It was the "Divine heartbreak" over human sin. It was the infinite God in the person of the Christ pouring out his soul unto death in suffering love for the race he was seeking to save. The joy of Jesus was always a joy in helping others. The sorrow of Jesus was always sorrow coming from the failure to help and save, notwithstanding all his struggles to do this. Count up the places in the life of Jesus when it is said he was "sorrowful," or "angry", or "indignant," and this is always because of the triumph of sin over his best efforts to lift man to faith and holiness. Count up the places where it is said he "rejoiced," and this is never because of personal, individual success or pleasure, but always because sinners are yielding to the call of the Divine love. The "cup" Jesus was afraid to drink was not the cup of personal suffering, but the cup of misery due to the failure of his plans of love for sinners. What caused the suffering of Gethsemane? To my mind it seems most probable that it was Judas and Peter and the possible defection of all the rest of the Twelve that rested most heavily upon the loving heart of Jesus at this crisis. Do not earthly fathers sorrow, speechless, over children who resist their love and run into evil? How much more did Jesus sorrow over these whom the Father had "given" him—and of whom already he had certainly lost one (John 17:6, 11, 12). Satan has also asked for Peter, and has "gotten him" (Greek, Luke 22:31). Will he escape, as Job did? He would not, Jesus says, if he had not prayed for him (Luke 22:32). Do we not see in the Garden the intercessory prayer, with "groanings which cannot be uttered," which results in the saving of this disciple? It was the Gethsemane agony that saved Peter! Satan had plucked one disciple out of the Master's hand, and had seized another—but "I prayed for you," says Jesus! And perhaps this saved the others also. No, no; it was not the death, but the way he had to die, that shamed him. The cup is the cup of betrayal by one he loved, and had hoped to save, the cup of loneliness and defeat which he drank as he saw all his trusted friends leaving him and the chief apostle publicly saying, "I do not know the man." If the struggle in the wilderness was a temptation, surely this was greater. "Let this cup pass," was the cry of a great soul who saw his dearest ones stricken with cowardice and spiritual ruin, who saw the enemies of goodness take new heart and make sport of the gospel because of this. How it must have shamed our Lord to find not even one of his dearest friends remaining true to him! And what infinite pain must have come with the foresight that the very act by which he accomplished man's salvation should become the means of increasing man's guilt! Verily, verily, it was enough to make the veins of the body, tortured by this thought, strain and break. Love seems conquered by hate. Satan has triumphed! He is dying to help men from sin, and yet because of him the guiltiest act of all the world is about to be committed! His whole life has been an attempt to save men from sin, and yet in this supremest effort to save from sin he is increasing men's sin! I have always trembled before the dark mystery of Gethsemane, but confess that it never crushed me with its unutterable agony of love as it does now when for the first time I think I see some hint of its divine meaning.—Pittsburg Christian Advocate.

One Pill

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The Farm and Garden

TEN THINGS TO DO THIS MONTH.

(1) Gather the cotton as it matures, keep it in the dry after it is baled; in boll weevil territory cut down and plow under the stalks.

(2) Sow rye on all cotton, corn and other cultivated land where nothing else is growing.

(3) Finish wheat sowing; see that the land is well prepared and the seed good, and sow with a drill, if possible.

(4) Do some fall plowing; plow deep and thoroughly; use at least two horses and a good plow.

(5) Put the stump puller and the mattocks to work and clean off the fields so improved machinery can be used.

(6) Do some tile draining if you have any wet land. If you must still use surface ditches, take plow and scraper and make them broad and shallow so you can cross with teams.

(7) Plant an orchard; set out berries, grapes and small fruits; plant some shade trees, and make a lawn.

(8) Fix up the barn and sheds so that the live stock will keep dry and warm. If the whole south side is open, it doesn't matter, but the little holes the wind blows through keep stock uncomfortable.

(9) Study the problems of feeding and find out the grains that it will best pay you to use with the rough feeds you have.

(10) Get some good books and papers for the young folks to read on long winter evenings; provide some games, and, if possible, music of some sort.—Selected.

WORK LONGER ROWS NEXT YEAR.

If, as is estimated, one-fourth of the effective work of the mules and implements now used is lost because of the short rows which are forced upon us by removable obstructions, the question of doing away with these obstructions is certainly an important one to which the farmers of the South should give serious thought. These same short rows which now cause a loss of one-fourth of the work which could be done by the one-horse implements in use, are also our greatest obstacle to the profitable use of larger implements and two-horse teams. Many of the obstructions which now make short rows necessary can be removed. Not all at once, nor all of them, perhaps, at any time; but by proper effort many of them can be removed and gradual improvement made.

The filling up of gullies, the clearing away of bushes and briers, and the building of ditches would remove more than half the present obstructions to larger rows and join our patches into large fields. Of course, terraces will, on rolling lands, always be more or less of an obstruction to the use of larger teams and implements, but the need of these can also be partially removed by crop rotation, deep plowing and the construction of broad, flat terraces which can be cultivated.

We merely again call attention to these matters at this time to urge that any spare time this winter be spent in putting the fields in better shape for the use of more and larger implements next season, in order that the cost of producing the crops may be lessened. But even the one-horse farmer can afford to give attention to this matter if by the removal of these obstructions he can increase the effectiveness of the mule and implements now used by one-fourth. Moreover, the best lesson the average Southern farmer can learn is: "What a farm ought to look like." If for no other reason than the improvement of the looks of the farm, it will pay to remove these obstructions, for to improve the looks of the farm will improve its sale value if put on the market.—Progressive Farmer.

FINE TRIBUTE—FARMER'S WIVES.

"To the Officers and Members of the Farmer's Union:

"Now about that wife of yours. I wonder if you ever think what an indispensable influence she has been for your own welfare in this world, and for the general advancement of the country?

I doubt it. A good wife we are too apt to take like the sunshine and the fertility of the fields—as a matter of course. Only when all three are missing, do we discover the genuine blessing.

The wife of the farmer it is who keeps hope and ambition kindled on the hearthstone, who nerves tired bodies to the work of supporting the nation, who rears up the men and the women into whose hands the destinies of the nation are to be handled.

I sometimes think that it is only within recent years we have come to appreciate the monumental and historic sacrifice of these farm women. If you will indulge a slight personality, I cheerfully bear witness to the fact that whatever I have accomplished for the good of the brethren in this world is due to the unselfishness, the industry and the courage of the woman who is my wife and the mother of my children.

I know that if ever my sons shall work well in the battle for the common good, and live as I would have them live—an example to all men—it is because of the untiring watchfulness and the almost incredible self-sacrifice of their mother.

I talk thus that you may look about you in your own homes, and see what you can do to lighten the task of your own wife, the mother of your children.

If all goes well with the farm, find out how much is due to her persistent toil and forgetfulness of her own comfort. If your children get ahead in life—consider her part in their success. If you have experienced the common lot of having passed through poverty and sickness and misfortune—consider how hopeless would have been the outlook had it not been for her sustaining courage and energy.

They call the farmer the hope and the support of America.

It is his wife that is the inspiration of the hope and the bedrock of the support.

Bear these facts in mind when you are inclined to be a little mean, a little stingy with the pocket money or a little vainglorious about your own accomplishments.

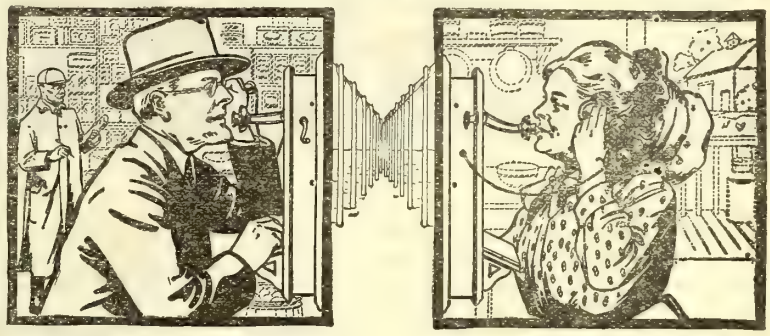
Not all the Carnegie medals coined between now and doomsday will reward the silent heroism of the farm-women who are humbly uplifting the agricultural life of the country today.

Charles S. Barrett.



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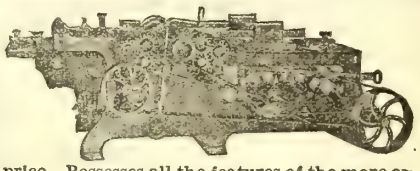
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Let us send you our free pamphlet on Farm Drainage. Tells how and why to drain. Your best lands, now too wet for cultivation, can be reclaimed and made productive by use of our tile. Tile drainage has become one of the most important questions of the day in progressive agriculture.
Write for the pamphlet, and prices.

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Our Dead.

"I am the resurection and the Life."—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Harris—Henry Floe, son of T. Cicero and Estella J. Harris, was born in Stanly County, N. C., July 29th, 1894, and was instantly killed by lightning at his home near New London, N. C., June 10th, 1910. He professed religion at home when a small boy. His life was not always as pious as it should have been, but some months previous to his death, he become much more serious, and his loved ones sorrow not as those who have no hope. A wide circle of friends attest his manliness and mourn his loss. May God's blessing be upon the bereaved ones.

Otho J. Jones.

Heath—Ruth, daughter of Mr. and Mrs. E. J. Heath, was born February 19th, 1898 and died in Matthews, N. C., October 6th, 1910. When a little over six years of age she gave her heart to Christ and joined the Methodist church, and till the time she was called away she manifested most beautiful traits of Christian character. With her winsome disposition, her kindly care for the poor and unfortunate, her readiness to forgive those who did her wrong, she promised to be a woman of great worth.

In her death the Sunday school at Matthews has lost a most valuable member. Her cheerful smiling face was one of the first in her class every Sabbath morning, and she always came with lessons well prepared.

Resolved: That we as a Sunday School feel sorely bereaved, but try to bow in submission to the will of Him who has taken her to Himself.

Second, That we tender our sympathy to the bereaved family.

Third, That a copy of these resolutions be spread upon the minutes of the Sunday school, a copy sent to the bereaved family, and to the North Carolina Christian Advocate.

Mrs. J. W. DeLaney,
Mrs. J. E. Bost,
Mrs. E. J. Poe.
Committee.

Crowell—On April 3rd, 1910, the death angel came and took the soul of Mrs. Hettie Crowell to her reward. Sister Crowell was born in 1832 and lived her life in Stanly County. She was a member of Stony Hill church on the Albemarle Circuit. She joined the church in her teens and was loyal to its every interest. Though death came suddenly it found her prepared. She remained conscious to the last and expressed her willingness to go. Two sons and a daughter remain to comfort.

Otho J. Jones.

"He merits no thanks who does a kindness for his own ends."



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Mix one pint of granulated sugar with 1-2 pint of warm water, and stir for 2 minutes. Put 2 1-2 ounces of Pinex (50 cents' worth) in a pint bottle and add the Sugar Syrup. It keeps perfectly. Take a teasponful every one, two or three hours.

Pine is one of the oldest and best known remedial agents for the throat membranes. Pinex is the most valuable consecrated compound of Norway white pine extract, and is rich in guiaicol and all the other natural healing elements. Other preparations will not work in this formula.

The prompt results from this recipe have endeared it to thousands of housewives in the United States and Canada, which explains why the plan has been imitated often, but never successfully.

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Woman's F. M. Society

(CONTINUED FROM PAGE TEN)

to do our part individually in the accomplishment of those aims. "Deeper than the need for men, deeper far than the need of money, aye, deep down at the bottom of our spiritless life—is the need for prevailing, world-wide prayer."

The splendid November number of our beloved Woman's Missionary Advocate makes one almost weep with sorrow that only one more number will come to us peculiarly our own. Not even the thought of the new, enlarged magazine of some sixty-four pages, a combination of our Advocate, Go Forward, and Our Homes, quite consoles us. But this step has been taken, we are assured, in the interest of economy, efficiency and of the fuller unification of our missionary forces. We are also assured that no interest can possibly suffer, but all must gain by this combination. It will give us a stronger periodical and one that will more adequately represent the cause of missions and the relation of our Church to that cause. It will represent in its editorial and other departments the whole field and the total forces covered by our missionary activities. It will no longer be necessary to take and read three missionary periodicals in order to keep abreast with the missionary movements of the church. All of these will receive full emphasis and adequate treatment in a single periodical.

Let agents take note of the fact that the price of the new periodical is fifty cents a year, and that unexpired subscriptions to the existing periodicals will be filled by the new one.

Just a word about reports. First, be sure to send one to your district secretary by December first. Then in addition to items specified in the blanks state definitely the number of new members gained and new subscriptions to the Advocate secured since March first. And may we not hope, yea expect, that the approaching thank-offering may be so generous that the full amount of the pledge may be assured!

How to Get Rid of Catarrh

A Simple Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopping-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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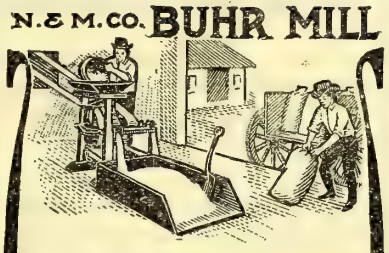
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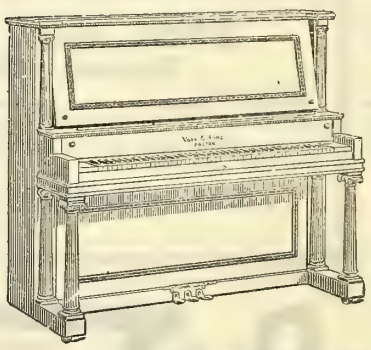
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North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, S[illegible]

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ESTABLISHED 1855 GREENSBORO, N. C., NOVEMBER 24, 1910 VOL. LV.—No. 47

Reading Room
Trinity College

Conference in its Twenty-first Session

The Western North Carolina Conference met in 21st Annual Session in Centenary Church, Winston-Salem, on last Wednesday morning, November 16th, with some 160 preachers, besides the lay delegates, present at the opening session.

Bishop Eugene R. Hendrix who held the Conference in the same church eighteen years ago and who had not visited our Conference since that time presided with the grace and ease of a scholar and a saint and his gentle bearing in the chair and strong spiritual messages delivered from time to time drew to him all who came under the spell of his influence. He delivered on the first day of the Conference at the opening service a very thoughtful and spiritual message on the friendship of Jesus and this was followed on Thursday with a similar talk on the friendship of the old and the young preacher and the duties each owes to others, drawing many pointed and useful lessons from the relation of the old Prophet Elijah to Elisha, upon whose shoulders his mantle fell. On Friday he spoke to edification on the friendship which existed between Peter and John—though their lives and temperaments were so entirely dissimilar yet they met on the common ground of friendship and love in Christ Jesus.

These lectures were followed by two others: A broken friendship and Christ the friend that sticketh closer than a brother. We hope later to secure the full text of these marvelously helpful lectures that they may appear serially in the Advocate.

* * * *

The Conference re-elected William L. Sherrill, Secretary, and Harold Turner, J. F. Kirk, W. A. Newell, W. F. Sanford and J. B. Carpenter, assistants.

* * * *

The following Boards and Committees were then elected:

FOR QUADRENNIUM 1911-14.

Board of Education.

Clerical—S. B. Turrentine, F. L. Townsend, W. A. Newell, W. E. Abernethy, L. T. Mann, H. H. Jordan, J. F. Kirk, G. T. Rowe, Harold Turner, L. B. Abernethy, J. E. Abernethy. Lay—E. A. Cole, J. A. Anthony, F. M. Weaver, R. L. Madison, W. G. Bradshaw, J. A. Lackey, J. H. Allen, W. R. Odell, J. L. Nelson, A. C. Reynolds, H. A. Hayes.

Board of Missions.

Clerical—G. D. Herman, J. W. Moore, J. H. West, C. A. Wood, W. F. Womble, Z. Paris, H. C. Sprinkle, R. M. Courtney, Z. E. Barnhardt, T. C. Jordan, J. E. Gay. Lay—W. L. C. Killian, O. S. Dean, J. B. Ivey, C. H. Ireland, J. D. Pitts, J. M. Turner, D. B. Coltrane, D. Matt Thompson, R. L. Noland, M. D. Stockton, L. L. Marr.

Sunday School Board.

Clerical—C. W. Byrd, J. H. Bradley, W. I. Hughes, J. E. Woosley, L. P. Bogle, R. G. Tuttle, A. R. Surratt, J. A. Bowles, J. J. Edwards, J. W. Campbell, W. M. Robbins. Lay—F. E. Durfee, J. W. Gulledge, T. J. Johnson, A. H. Nance, D. F. Giles, F. D. Hackett, T. A. Hathcock, R. B. Miller, M. W. White, J. E. Willson, J. D. Hodges.

Board Church Extension.

Clerical—J. H. Weaver, G. H. Christenberry, L. T. Cordell, M. F. Moores, E. K. McLarty, W. G. Mallonee, B. F. Hargett, A. L. Stanford, E. E. Williamson, J. H. Green, P. E. Parker. Lay—J. F. Anderson, G. L. Hackney, W. H. Phifer, J. A. Porter, P. H. Williamson, George Tuttle, A. E. Smith, W. R. Thompson, J. D. Lineberger, D. M. Cagle, G. W. Hinshaw.

Epworth League Board.

Clerical—R. E. Atkinson, D. J. Miller, J. W. Clegg, C. H. Neal, J. W. Long, M. H. Tuttle, J. D. Gibson, E. M. Avett, J. F. Armstrong, C. S. Kirkpatrick, A. T. Bell. Lay—E. C. Gaither, H. A. Dunham, O. W. Kochtitzky, R. J. Roane, F. W. Watson, R. V. King, R. W. Gwyn, J. F. Shinn, J. H. Separk, R. L. Hoke, R. B. Crawford.

Bible Cause.

D. H. Comann, G. G. Harley, A. W. Jacobs, R. L. Melton, E. J. Poe, N. M. Modlin, P. L. Shore, J. T. Stover, J. W. Strider, T. A. Groce, J. B. Tabor,

Conference Relations.

R. D. Sherrill, W. V. Honeycutt, J. A. Peeler, C. H. Caviness, B. F. Fincher, C. E. Steadman, W. E. Poovey, A. Sherrill, W. F. Elliott, J. T. Ratledge, Seymour Taylor.

Committee on Admission.

M. H. Vestal, J. W. Williams, E. W. Fox, D. S. Richardson, A. S. Raper, A. E. Wiley, Ira Erwin, A. L. Aycock, R. G. Tuttle, E. N. Crowder, C. E. Steadman.

Committees of Examination.

Admission on Trial—L. E. Stacy, W. O. Goode, and J. A. Bowles.

First year—P. T. Durham, W. E. Abernethy, and Z. Paris.

Second year—S. B. Turrentine, S. T. Barber, and W. A. Newell.

Third year—A. W. Plyler, C. S. Kirkpatrick, and W. A. Lambeth.

Fourth year—J. H. Barnhardt, J. B. Craven, and L. T. Mann.

C. W. Byrd was elected a member of the Conference Board of Trustees to fill the vacancy caused by the resignation of J. D. Arnold.

SPECIAL COMMITTEES.

Spiritual State of the Church.

Clerical—D. H. Comann, J. H. Barnhardt, P. L. Terrell, L. P. Bogle, J. W. Moore, C. H. Neal, M. B. Clegg, B. F. Hargett, L. E. Stacy, W. P. McGhee. Lay—J. M. Tuttle, R. L. Noland, W. F. Harding, I. B. McKay, G. L. Hackney, J. A. Porter, C. C. Cornwell, B. E. Jones, W. T. Huckabee.

District Conference Records.

W. F. Sandford, J. F. Starnes, W. T. Albright, J. B. Carpenter, D. J. Miller, W. I. Hughes, R. L. Madison, B. Margeson, R. E. Carmichael, D. F. Carver, G. E. Eaves, C. M. Short.

Books and Periodicals.

Clerical—O. P. Ader, J. D. Arnold, J. H. Weaver, M. F. Moores, W. A. Newell, J. C. Keever, J. J. Eads, E. K. Creel, W. M. Biles, J. J. Barker, D. F. Carver. Lay—P. H. Williamson, A. C. Reynolds, W. D. Turner, C. A. Bird, W. J. Weaver, W. M. Cundiff, A. P. Widenhouse, T. F. Hemphill, J. A. Glenn, J. W. Gulledge, C. C. Cornwell.

Church Property.

R. S. Howie, J. D. Rankin, L. B. Abernethy, R. L. Hoke, W. S. Hales, J. B. Ivey, D. R. Profitt, W. Y. Scales, C. P. Goode, E. E. Gray, Jas. Willson, A. J. Rankin, J. A. Sharpe, P. T. Durham.

Temperance.

J. H. Brendall, W. E. Poovey, T. J. Houck, J. R. Warren, Z. E. Barnhardt, H. H. Robbins, J. F. Moser, J. W. Ingle, E. Myers, M. D. Hix, W. N. Poindexter, W. H. Phifer, C. P. West, D. F. Giles, E. H. Kochtitzky, F. W. Watson, J. A. Porter, J. U. Long, R. L. Penland, J. W. Roberts.

Memoirs.

J. H. Weaver, T. F. Marr, Harold Turner, O. I. Hinson, O. S. Dean, C. M. Campbell.

* * * *

A class of twelve young men was received on trial, viz.: Carl R. Allison, L. H. Griffith, Clarence W. Watson, E. Simpson, J. M. Folger, J. A. Snow, D. A. Binkley, P. L. Shore, G. A. B. Holderby, R. F. Honeycutt, T. A. Groce, F. W. Dibble.

* * * *

C. E. Hypes who has been in the Conference on trial for several years was discontinued at his own request.

* * * *

A class of ten was received into full connection: G. C. Brinkman, P. H. Brittain, T. S. Coble, J. F. Moser, J. A. Womack, E. E. Yates, J. A. Fry, J. H. Robertson, J. O. Erwin, T. J. Houck. These brethren took the vows after Bishop Hendrix had addressed them on the sacred duties of the ministry.

* * * *

Dr. Chas. W. Byrd, from Tennessee, Rev. R. E. Hunt and Rev. J. J. Barker, and Rev. H. G. Stamey, from the North Carolina, Rev. C. L. McCain, from South Carolina, and Rev. A. H. Whisner, from the Baltimore Conference, were announced as transfers to this Conference.

* * * *

G. C. Brinkman, P. H. Brittain, J. F. Moser, J. A. Womack, E. E. Yates and T. S. Coble were elected traveling deacons, and E. M. Avett, Z. E. Barnhardt, R. L. Fruit, J. S. Hiatt, O. I. Hinson, W. E. Poovey, J. A. Sharpe and R. J. Parker were elected traveling elders.

* * * *

O. E. Cunningham, of Waxhaw, and Wm. B. Davis, of Forest City, were elected local deacons and R. E. L. Plummer was elected local elder.

* * * *

Dr. E. B. Chappell, our Sunday School Editor, Dr. E. H. Rawlings, of our General Mission Board, Dr. Stonewall Anderson, General Secretary of Education and Dr. F. S. Parker, the Epworth League Editor, were all in attendance upon Conference and added much to the interest and profit of the Conference by their timely and thoughtful addresses.

* * * *

Bishop Rondthaler, of the Moravian Church, was a welcome visitor to the Conference and extended an invitation to the body to attend a musical entertainment given in its honor, at the Salem Academy, on Friday afternoon. A large number attended and were edified and inspired by the classical music rendered by trained specialists.

* * * *

The ladies always add zest and new life to a religious or any other meeting, and when Mrs. Lucy H. Robertson, the President of Greensboro Female College, and Mrs. T. F. Marr, of the Conference Home Mission Society, brought messages of cheer and exhortation on the work of the College and the work of the women in the Home societies, all ears were open and all the preachers heard and believed the truth they spoke.

(CONTINUED ON FOURTH PAGE)

NORTH CAROLINA CHRISTIAN ADVOCATE

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W. G. Bradshaw .....High Point, N. C.
T. C. Hoyle .....Greensboro, N. C.

EDITORIAL

PREACHERS' ADDRESSES WANTED.

Will each preacher as soon as he reads this please send his correct post office address to W. L. Sherrill, Secretary, in order that it may properly appear in the forthcoming Journal? It is also necessary for the Advocate to be provided the correct address of each preacher so as to be sure that preachers removed will receive the paper without missing an issue.

WHAT OF THE OUTLOOK?

As we stand upon the threshold of a new Conference year it is pertinent to make some inquiry as to the outlook. Those who stand upon the watch-tower should be expected to warn of danger on the one hand and give forth on the other the inspiring note of hope. If the day dawns with radiant light it should be sounded out to all that they may gird themselves for the battle and go forth with strong purpose to make the day one of triumphant endeavor.

As we see it there is everything to inspire hope of larger things in the coming year. The problems of increasing magnitude if considered in the right spirit should inspire rather than discourage. The only note set to a minor key in our Conference just closed is the one expressed in the resolutions published elsewhere endeavoring to curb the zeal of our leaders in planning for larger things. Why can we not learn to rejoice in the enlarged opportunities that come to us in a thousand doors flung wide open at once, bidding us go up at once and possess the land? This is a time for the prophet of courage to stand in his place and show Israel ner opportunity—tell her what she ought to do; and we feel that no greater compliment can come to us as a people than this call for larger and more liberal things.

The history of the past, even the past decade, does not show enlargement co-equal with our opportunities nor commensurate with the obligation of a great body of Christians whom God has blessed almost beyond all others. Constantly increasing in numbers and wealth, we are not worthy of our place in the modern church while our contributions to all agencies for the world's evangelization and enlightenment do not average as much as one dollar per member.

Taking this view of the situation, which we believe is the only correct one, why should we stay the hands of those whom we have trusted to plan for us a great forward movement? The fact is that, coincident with this call for larger liberality is such material prosperity as the country has never known, so that the average citizen of the country was never in circumstances making it so easy for him to respond to the call for larger liberality.

Let every pastor go forth with the spirit of hope and with the spirit of gratitude to God for the opportunity to do something worthy of the best that is in him, and we feel assured that conditions favor the making of Malichi 3:7-12 the most inspiring text ever preached from in our pulpits. And we need the message.

GREAT PLANS FOR TRINITY.

A special correspondent of the daily press writing from Durham on the 22nd, gives out the following interesting item concerning the plans for enlargement of the plant at Trinity College:

The announced plan of Benjamin N. Duke to erect two new buildings upon the Trinity College campus, one now within a few days of completion, is soon to be followed by another that instead of the twin academic and administrative buildings there will be a quadrangular group, the second to begin in a few days.

At the Trinity commencement of 1909 Mr. Duke authorized the announcement that he would give $50,000 for another building. An adequate housing of the students at the college was becoming daily more difficult. At the 1910 commencement Mr. Duke added $100,000 to the buildings of Trinity, this gift being meant to cover the cost of the second structure and the jointure of the two by a monumental tower. To erect both, it became necessary to tear down the old Washington Duke main building. The destruction of this venerated, though antiquated building was to have begun in a few days. It was impossible to take care of the students robbed of rooms in that building and it was decided to erect the dormitory. The return of President Few, it is said, will settle this matter of awarding the contract and the work will begin at once."

It is evident that our great college is just entering upon an era of prosperity and usefulness unparalleled in the history of Southern denominational colleges. With nearly six hundred students in attendance the movement for enlargement is timely and the gift of $150,000 from the General Educational Board conditioned on the duplicating of this amount brings the generosity of Mr. Duke into play at a time, when, as never before, the church can appreciate his royal beneficence.

It is still suggested in some quarters that Trinity is the rich man's college. Those who have this notion should have been in attendance at the recent inauguration, which, while it was elaborate, was yet in keeping with the easy and unconventional ideas of North Carolina society, so that the plain-clad student mingled with the distinguished visitor without a thought of caste distinction. In fact one of the features of that notable day was the large number in the student body who were evidently from the humble homes of the country. Trinity is not a rich man's college, but has the good fortune of being the beneficiary of men of wealth who themselves came up from the common walks of society and know well how to appreciate the blessedness of helping this large and deserving class of young men and women.

We rejoice in the belief that the time is near when thousands of our deserving young people will find here the inspiration of educational ideals which would have been impossible but for the benefactors who have made possible a greater Trinity.

SOME CONFERENCE FIGURES.

The results of footings in the statistical and financial columns at our late Conference reveal some gratifying results. In the report of membership, for instance, the total number of members this year is 92,236, showing a net gain for the year of 2,605. The year has been one of spiritual interest and in many places there were large results, while very few charges had to report a net loss. The number of infants baptized is 2,006, while the total number in Sunday School scholars is 68,304, being a net gain of 417. The total number of Epworth Leagues this year is 87, being an increase in the number of Leagues of 31, but the report shows a decrease in the membership of 560. We do not know how to explain this. Evidently these statistics are not very reliable.

The financial report shows the total amount raised for all purposes $484,666.64, being a net gain of $7,094.71. Total amount paid for the support of the ministry is $158,568.91, being a net increase of $12,418.25. The total amount for missions, including Church Extension and the Woman's Societies, is $57,259.85, an increase of $4,387.15.

A number of influences have been brought to bear during the past year to open the way for larger things. Prominent among these has been the Laymen's Movement. While the results have not yet been large in the increase of liberality yet the needs of the heathen world have been laid upon the hearts of the people of the church as never before and the result is that larger things are enterprised for the future. The Missionary and Educational departments of the church have inaugurated co-operative plans in many places and the demands for aggressive Home Mission work will call for enlarged liberality.

In accordance with the increased demands of the work at home and abroad the aggregate assessment on our Conference will be increased by about $17,503. Doubtless there will be some who at first will feel disposed to inveigh against the increase, but we suggest that there should be no protest against an assessment that does not amount to one dollar per member. It can hardly be claimed that a church is straining the matter of liberality till the aggregate amounts to more than one dollar per member.

We trust that pastors and people will turn resolutely to the task before them and see to it that these growing demands shall not appeal to them in vain.

THE SCHOOL AT JEFFERSON.

Our people at Jefferson and in that vicinity have for some time desired to establish a good High School. With the view of launching the movement the people of the community started a subscription and several thousand dollars has been pledged. At the recent Conference a conditional appropriation of $1,000 was made to this school which we feel sure the people of Jefferson and Ashe county will not allow to go by default.

We know of nothing that could be of more vital interest to the people of Ashe County and that whole section than the establishment of this school. This is one of the very finest and most resourceful sections of the State, yet it is remote from any educational center. The people have ample means to establish there a flourishing institution and all they need is some inspiring leadership in order to enable them to secure for themselves the very best educational facilities. The county at large is somewhat behind in the movement for better schools, but with an inspiring leader such as this High School should furnish them it will not be long till the county will take its place among the foremost in educational interest.

While on this subject we feel like exhorting the good people of Ashe county to rally together and not be content to stop short of buildings and equipment to the amount of at least $25,000. They are able to do this and no investment of a like amount of money can possibly yield larger profit to them.

OUR SECRETARY OF MISSIONS.

Our Conference Board of Missions took another advanced step this year in providing for the employment of a General Secretary who will give all his time to field work. At the request of the Board the Bishop appointed Rev. H. K. Boyer, former Presiding Elder of the Charlotte District, to this work.

Of course the work will be new to Bro. Boyer, but his well-known success in every field he has occupied since coming into the Conference fifteen years ago, is the best possible guarantee that he will not fail here. His work will be to travel throughout the Conference and organize every possible agency so as to stir up interest and enthusiasm for the cause of missions.

The success of this movement will depend much upon the co-operation of the pastors and official boards. We bespeak for Bro. Boyer the most earnest co-operation of all concerned, so that he may be able to make the most out of this opportunity. Let the churches throughout the Conference be open to him and let all pastors and officials lend a helping hand.

INTERESTING LITTLE BOOKLET.

"Wherefore Shouldst Thou Doubt," is the title of a little pamphlet just issued by Dr. Geo. G. Smith, of the North Georgia Conference. This pamphlet is what the author claims, "a plain man's talk to plain people—a mere primer on evidences," showing in a concise way why Jesus of Nazareth should be accepted as the Son of God, the Saviour of the world. There are six short chapters comprising a full logical statement of evidences, making one complete argument, and the whole can be read any morning before breakfast. We commend it to all readers of the Advocate and trust that many hundreds will avail themselves of this opportunity to strengthen their faith in Jesus Christ. Send five cents in stamps to Rev. Geo. G. Smith, D. D., Vineville, Macon, Ga., and a copy will be mailed you.

EDITORIAL NOTES.

We have in the office of the Advocate a concrete example of the fine work which is being accomplished by the State in behalf of the colored race in the Agricultural and Mechanical College, located in this city, in a pair of fine brooms which were presented to the office this week. These brooms are the product of the Broom Shop of this institution and are handsome and well finished in appearance as any on the market and seem to be strong and durable. Such education will lift the negro race and place it where it will be able to work out a noble destiny. The product of this broom shop does not indicate that the negro is lacking in the skill necessary to make him a real master of the useful industrial arts.

* * * *

In the passing of Count Tolstoi, the Russian poet, novelist, religious mystic and Social reformer, which occurred on Sunday, there passed away one of the very remarkable men of the last century. Born in 1828, he was past eighty-two years of age, and had lived a life of busy toil, devoting much of his earlier days to purely literary pursuits. Later in life, when he was perhaps past fifty, he announced his purpose to give himself to a study of the pressing problems of life and endeavor to remedy its grievances, becoming the "friend of the unfriended poor." While eccentric in the extreme, there is no doubt that Tolstoi had caught the vision of the nobler life of self-sacrifice taught by Jesus Christ and was a light shining in a dark place. During the famines that desolated Russia it is said that he had abundant opportunity of exercising his beneficence in personally ministering to the wants of the starving poor. His theory of moral obligation to his fellow men would not allow him to enjoy the good things of life, much less indulge in luxuries.

* * * *

In the rush of duties approaching Conference we neglected to note that Dr. W. F. McMurry, the General Secretary of the Board of Church Extension, spent the Sunday preceeding Conference in Winston and conducted the union service of Centenary and West End congregations at Centenary church at which time he raised a collection amounting to about $28,000. for the building of West End church. This young daughter of Centenary is growing rapidly and hopes before a great while to undertake the building of a very handsome $50,000 church in West End. A beautiful and well located lot has been secured at a cost of $9,000. and Rev. W. A. Lambeth, the pastor, and his aggressive official board are determined to push the enterprise to a finish. Dr. McMurry, on account of pressing duties, had to leave Winston before the Conference met and it was generally regretted that he could not remain with us longer.

NOTES AND PERSONALS.

—Rev. J. M. Price and family, of Catawba, were pounded by the people of Catawba just before Conference.

—Rev. E. W. Fox, of Newton, was taken ill early in the Conference session and was compelled to return home. We trust he is entirely well by this time.

—In our report for the Fifth Sunday collections for the Children's Home we printed $28.74 as the amount for Broad Street church, Statesville. It should have been $38.74.

—Miss Daisy Davies, one of the Secretaries of the Board of Missions of the Methodist Episcopal church, South, spent some time in the city last week. She left on Saturday to visit points in the eastern part of the State.

—The marriage of Miss Pearl Gardner, daughter of Mr. and Mrs. J. T. Gardner of Shelby, to Mr. Joseph Graham Morrison, is announced to take place on Thursday, December first, at Central Methodist church.

—Rev. A. L. Stanford, pastor of our church at Lexington, has the sympathy of his large circle of friends on account of the death of his father, Mr. H. W. Stanford, which occurred at his home at Stoneville, on Friday, November 11th.

—Bishop Hendrix preached at Washington St. church, High Point, on Monday night. He will spend some days in South Carolina, dedicating two churches, before going to Elizabeth City where he presides over the North Carolina Conference.

—Rev. Dr. J. C. Rowe, a former pastor of West Market street church, preached for that congregation on last Sunday morning. His sermon was one of unusual interest and greatly appreciated by the large congregation.

—It was a matter of regret to his many friends that Rev. J. A. Bowles, of Mount Holly was prevented from attending Conference this year on account of sickness. We trust that Brother Bowles may soon be entirely well again.

—It is with genuine sorrow and sympathy for the bereaved that we record the death of Miss Mattie Cook, daughter of Rev. and Mrs. J. A. Cook, of the South Carolina Conference, which occurred at their home at Ninety-Six, S. C., last month. May the Lord comfort the bereaved ones.

—For the first time in twenty-seven years, Rev. W. M. Bagby was absent from the Conference, being detained at home on account of sickness. Brother Bagby has long been prominent in our councils and he was greatly missed. We trust his health may soon be entirely restored.

—Mrs. Armfield, widow of the late Marcus B. Armfield, of Mount Airy, died at the home of her daughter, Mrs. E. G. Gilmer, at Statesville, on Tuesday morning at 1 o'clock. The body was laid to rest in the cemetery at Mount Airy, on Wednesday, the services being conducted by Rev. Harold Turner.

—Mrs. Benjamin Wyche, of San Antonio, Texas, died at her home in that place on Wednesday of last week. The remains passed through Greensboro on Saturday. They were carried to the home of her parents in Durham where the interment took place on Sunday afternoon. She had a number of relatives in this city.

—Mrs. M. A. Stone, mother of Mrs. N. R. Richardson, of Mt. Pleasant, died at the home of her son, Mr. J. J. Stone, in this city on last Sunday evening. Mrs. Stone was a member of West Market Street Church and the funeral service was conducted from the home on Tuesday morning by her pastor, Rev. E. K. McLarty, assisted by Rev. Dr. J. C. Rowe. The Advocate extends sincere sympathy to the bereaved family.

—The ladies of the Methodist church presented Mrs. Sprinkle with a handsome purse, and she and her sweet boys are visiting at Mocksville and attending conference. No lady has ever been more cordially and universally loved by the Albemarle people than has Mrs. Sprinkle.—Stanly Enterprise.

—Rev. W. M. Robbins and family will leave Saturday for their new home at Lincolnton. Mr. Robbins was pastor of Grace church here for four years and the congregation never had a more faithful and acceptable preacher and worker than he proved himself to be. He and his family will carry with them to their new home the very best wishes of a host of admiring friends in the Twin-City.—Daily Sentinel.

—We learn with deep regret of the serious illness of Mrs. A. M. Smith, of Elkin. She was carried to Richmond last week and placed in a hospital for treatment. Many prayers of friends will go up for her recovery.

—Of the work of Rev. Parker Holmes, the Lexington Dispatch says: Thomasville has never had a better, more faithful or more beloved pastor than Rev. Parker Holmes. He goes to Conference with every assessment paid in full and running over. Thomasville regrets that this is his last year, yet according to the rules of the church he has served his time out. No matter where he is sent the people of Thomasville will be interested in him and he leaves this field with the assurance that Thomasville and her people love im and whenever he comes back they stand ready with doors wide open to receive him.

MISSOURI'S FIRST THANKSGIVING.

An exchange gives the following interesting account of the first thanksgiving in the State of Missouri:

In days of old only New England governors issued Thanksgiving proclamations. Here is a little story as to how Missouri joined in. An old time Methodist parson writes it:

"In the summer of 1859 I was the guest of an old friend, a good Methodist down in Benton county, and during the afternoon he asked me how it happened that the governor of Missouri never issued a Thanksgiving proclamation.

"I told him that I had never considered the matter, but would suggest it to Governor Stewart as soon as I returned to Jefferson City.

"My friend said that if the proclamation was issued I must be his guest on Thanksgiving day and that a yellow gobbler should at once be put in fattening against the feast.

"In the course of time I got back to the capital and called upon the governor to suggest the advisability of issuing the proclamation.

"'Well, parson,' said the governor, 'that's in the religious line. Suppose you write it.'

"I at once proceeded to write it out."

CONFERENCE RESOLUTIONS.

Resolved, That the members of the Conference are deeply appreciative of the fine and tender ministrations, and the efficient presidency, of Bishop Hendrix. He has made our assembling a spiritual benediction; he has dispatched the business of the Conference with unusual executive efficiency. We hope it may be the wisdom of our chief pastors to send Bishop Hendrix to us again. We hope that it may seem wise to Bishop Hendrix to put his address on Friendship in printed form for the edification of the church at large.

P. T. Durham,
Harold Turner,
J. R. Scroggs.

Whereas, the Sabbath is being encroached upon by the performance of much unnecessary labor and indulgence in various forms of amusement.

Be it Resolved, That this Conference hereby expresses itself as being in sympathy with the Lord's Day Alliance in its effort to secure a better observance of the Sabbath.

G. T. Rowe,
W. O. Goode,
G. A. Stamper,
E. L. Bain,
W. A. Newell.

Resolved (1), That, in view of the increased and increasing cost of living and the probable financial stringency to follow the decision of certain matters now pending before the government authorities, this Conference does hereby request the general boards of the church not to increase the assessments upon the W. N. C. Conference for the year 1912.

Resolved (2), That the Secretary be instructed to furnish a copy of these resolutions to each board having in charge these assessments.

C. H. Neal,
P. L. Terrell,
J. E. Woosley,
J. H. West.

Whereas, the city of Winston has thrown open its hearts and doors, entertaining this Conference with unlimited hospitality, and thus removing the impression that our larger cities are become inhospitable.

Be it resolved, That we extend to this church, its pastor, its choir and official members our heartiest thanks for their large provision for our happiness and pleasure.

That we extend to the other churches both of our own and other denominations thanks for the courtesy of offered pulpits and the Y. M. C. A. for many courtesies extended.

Also, That we appreciate the favorable rates given by the railroads, that we express our thanks for the excellent reports of the Conference sessions appearing in the papers of this and other cities.

G. T. Rowe,
G. D. Herman,
W. O. Goode,
L. D. Thompson.

PRESIDING ELDER'S APPOINTMENTS, GREENSBORO DISTRICT.

W. R. Ware, Presiding Elder.

FIRST ROUND.

Greensboro, West Market Street, 11 a. m.	Dec. 4
East Greensboro, Holt's Chapel, 3 p. m.	Dec. 4
Greensboro, Spring Garden St., 7:30 p. m.	Dec. 4
Greensboro, Centenary, 11 a. m.	Dec. 11
West Greensboro, Muir's Chapel, 3 p. m.	Dec. 11
Greensboro, Carraway Memorial, 7:30 p. m.	Dec. 11
Wentworth Circuit, Salem	Dec. 17-18
Ruffin Circuit, Ruffin	Dec. 17-18
Reidsville	Dec. 18-19
High Point, Washington St., 11 a. m.	Dec. 25
High Point, So. Main St., 7:30 p. m.	Dec. 25
Randolph Circuit, Trinity	Dec. 31, Jan. 1
Asheboro Circuit, Old Union	Jan. 1, 2
Randleman and Naomi	Jan. 1, 2
Uwharrie Circuit, Salem	Jan. 7, 8
Denton Circuit, Tabor	Jan. 8, 9
Asheboro Station	Jan. 14, 15
Coleridge Circuit, Concord	Jan. 21, 22
Ramseur and Franklinville, Ramseur	Jan. 22, 23
Pleasant Garden Circuit, Rehoboth	Jan. 28, 29
Greensboro, Market Street	Jan. 29, 30
Liberty Circuit, Liberty	Feb. 4, 5

The district stewards will please meet Dec. 6th, 10 a. m. in West Market Street Church. The pastors are requested to meet at same time and place.

CONFERENCE IN ITS TWENTY-FIRST SESSION.

(Continued from First Page)

Dr. William Preston Few, the cultured President of Trinity College, was introduced on Friday and spoke briefly on the work of the College and the brilliant outlook for its future usefulness. Authority was asked through the report of the Trustees to have the charter changed so that the College could legally hold more than three millions of property. Trinity seems to be on the eve of a larger growth which will lift it to a level with the greatest of American schools.

* * * *

Winston is noted for its hospitality and the good people there took the very best care of the Conference. Rev. J. E. Abernethy, the Conference host, did all in his power to promote the comfort of every delegate and placed us all under lasting obligations for manifold courtesies.

* * * *

The Conference was started off on a high key on Tuesday night when Dr. Plato Durham delivered a masterful sermon from Amos 7:10, on the power of the prophet Amos. The sermon was a classic and delivered with fervor and force and all who heard it were impressed with the broad scholarship and deep spiritual insight of the preacher. His application, too, was convincing and every preacher felt after he concluded that the mightiest theme of power was the pulpit filled with a man with a message from on high.

* * * *

Our Children's Home was launched through the faith its promoters had in the responsive spirit of the people and up to this time there has been no practical plan followed for the support of the little ones whom the church is caring for there. It is true they have not suffered for food and clothing. Day by day the people have responded to the call as from God and given them the needs of life. Fifth Sunday collections and other spontaneous offerings have some how met the demands. But a systematic and practical plan had to be adopted as the home has grown too large for it to be wise to depend always on sentiment for the wherewith.

The Conference therefore has authorized an assessment on each pastoral charge of a sum equal to ten per cent of pastor's salary for current expense of Children's Home and it is thought that if the regular fifth Sunday collection is added to the assessment that for the next year Superintendent Hayes will not have to lay awake at night to devise ways and means to feed the little ones. We are sure the church throughout the Conference will gladly meet this call and bring back to its membership a larger blessing through these larger offerings.

On account of the transfer of Dr. G. H. Detwiler to the Tennessee Conference a vacancy was made in the Board of Trustees which was filled by the election of Rev. H. K. Boyer, as his successor, and under the reorganization Dr. T. F. Marr has been elected president. This is a good selection, as Dr. Marr is a fine friend of the Home and experienced as a member of the Board.

The Conference passed the following:

Resolved, that all money raised for the Children's Home be paid direct to the Superintendent or Financial Agent, and that no money be paid through the Joint Board of Finance. But all funds thus raised to be reported in the financial table as you report Presiding Elder's and Pastors' salaries.

J. A. Odell,
J. S. Martin,
W. O. Goode.

* * * *

The report of the Committee on Spiritual State of the Church is a paper filled with statements which should encourage every believer but there are also some things that should cause us to stop and ponder. Through the enquiries made by Rev. L. T. Mann in the circular he sent out to the preachers before Conference sufficient data was secured to give the Committee some tangible facts concerning the life of our people and from the estimates furnished by the preachers the conclusion drawn that not more than fifty per cent of the members on the average attend upon the preaching of the word. This means, as I take it, that on any given Sunday not more than half the members are present. This looks like a poor average and it is, but we feel sure that it is not lower among Methodists than in other churches. We should strive in the pulpit and the pew to improve on this record and reach our whole people with the gospel message.

Church going is a habit and a mighty good habit and the people who go regularly to church are in the line of spiritual development and full salvation.

* * * *

Some years ago, at the Charlotte Conference, I believe, there seemed to be no city that wanted the next Conference and a plan was formulated then to levy an assessment on the churches for Conference entertainment such as they have in Virginia so that the preachers and delegates would not be dependent upon local hospitality for entertainment, but the next year various towns extended invitations and every year since it has not been a question of wonder as to who would want us but rather which one of the many invitations must we accept. So the brethren was almost embarrassed with the multitude of cordial invitations this year. Rev. Harold Turner, the pastor of Broad Street, Statesville, and Gov. W. D. Turner both made earnest speeches in favor of the Conference going to Statesville next year and Rev. John W. Moore, of Hendersonville and Bro. F. E. Durfee, a good layman from that town urged the claims of that mountain city and the Conference hardly knew what to do as indicated by the very close vote. Statesville received 99 and Hendersonville 96 votes. When their result was announced Bro. John Moore moved that the vote for Statesville be made unanimous and it carried.

This is the second consecutive invitation from Hendersonville and we do hope our good people there will not feel discouraged but come back again next year and we feel sure their call will then be heeded.

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Forsyth county was crowded with conferences last week. Our Methodist Protestant brethren were in session in Kernersville while we were at Winston. Our Conference instructed the Secretary to send a message of greeting to the Protestant brethren and they responded as follows: "The Methodist Protestant Conference accepts greetings and we greet you with I John 1:7—"But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin."

(Signed) H. W. Taylor, Sec.

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The Sunday morning services at Centenary church were great meetings. The love feast at 9 o'clock was largely attended and was led by Rev. J. W. Wheeler, an honored superannuate who was once pastor in Winston and Rev. R. M. Hoyle, Presiding Elder of the Morganton District. It was a great hour and many old and young testified to their faith in Him who loved them and gave himself for them.

At 11 o'clock Bishop Hendrix preached a great sermon from Isaiah 53:11—"He shall see of the travail of his soul and shall be satisfied." And here I will stop to recall some memories of the past. Eighteen years ago last August I spent three weeks at Ocean Grove and one Sunday morning I went out to the great auditorium where some 15,000 people were gathered to hear the sermon which was to be preached that day by our own Bishop Hendrix. Just before the sermon Dr. Stokes, the venerable President of the Ocean Grove camp meeting association, in gracious and fitting words introduced the Bishop and asked the vast assembly to arise and give the Chatauqua salute. It was a beautiful sight and surely made the Bishop feel that he was among brethren sincere.

The Bishop then announced the same text from which he preached today and delivered a message which almost swept the Northern audience from its feet. I was proud of him that day and have held him in very high regard ever since. I remember but brief sentences of that sermon preached so many years ago but the text rang clear and familiar as he read it today and for near an hour the vast crowd that packed Centenary Church sat in dead silence to hear his every word, and while today he preached to the class to be ordained I recalled another fact, that eighteen years ago this November at that same altar after a sermon preached by that same Bishop I was consecrated to the office a deacon. I shall never forget that day and the experiences which came to me in that sacred service. The years have drifted away leaving varied experiences since that time and as I meditated in the sanctuary this morning and recalled the wondrous changes which the years have brought I was filled with a deeper desire to do my best and to please Him whose I am.

After the sermon was concluded the candidates for deacons' and elders' orders were set apart to these holy offices by the laying on of the hands of the Bishop. The saddest hour of the Conference is the memorial service. This was held at 3 p. m. Sunday. Since our last annual meeting four of our preachers have laid down their armor and entered upon rest. Just after Conference the Rev. John Newton Huggins of the Statesville District was stricken with pneumonia and being so frail in body he succumbed to the dread disease. In a little while Rev. T. E. Smiley lost his reason and took his own life. He had just before Conference buried his wife and the strain was too great and he gave way under the trial. Then good brother Rev. R. G. Barrett, one of the old guard who for nearly three score years had battled manfully for his Lord fell on sleep, and last the sainted and cultured Dr. Chreitzberg who a year ago was so strong and full of hope and promise of many years yet of service was overcome with a fever and died in the harness.

Sunday evening the memoirs of these sainted ones were read and many of the brethren rehearsed incidents and spoke words of love concerning them. The memoirs will be published in the minutes and preserved as a valued part of the history of the church.

Since last Conference death has snatched away the faithful wives of three of our preachers, Mrs. P. E. Parker, Mrs. J. J. Edwards and Mrs. J. P. Hornbuckle have all died this year and brief sketches of these were read also.

It was all a sad and yet a sweet service and while it was being held my heart went out in sympathy for the grief stricken ones in their far away homes.

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The Brotherhood was the special pride of the late Dr. Chreitzberg. He was a charter member and really the founder of it and its only treasurer up to the time of his death.

At the Annual meeting held on Saturday Dr. J. H. Weaver and W. L. Sherrill were re-elected President and Vice-President respectively and C. M. Pickens was chosen Secretary and Treasurer. It is hoped that all members will promptly remit the assessment to Bro. Pickens in order that the claim of Dr. Chreitzberg may be promptly met. And every preacher should be a member, not primarily to protect his own family but as Dr. Chreitzberg always put it, "to help the widow of some other preacher." The laymen too can be honorary members (but not beneficiaries) by paying one dollar upon the death of a preacher.

* * * *

The presence of Dr. Wm. Preston Few, the new President of Trinity College, was gratifying to many of the Conference who had never met him. He spoke to the Conference words of encouragement and hope and all who heard him felt that the Trustees were wise in promoting him to this position of leadership. On Saturday night at the Zinzendorf Hotel the Alumni of the College gave a banquet in his honor and sixty-five persons were present, Among them, Bishop Hendrix, Bishop Rondthaler of the Moravian church and Mr. J. W. Alspaugh, the oldest living Trinity graduate who was for so many years the faithful President of its Board of Trustees. Dr. Plato Durham was toast-master. Speeches were made by Bishop Hendrix and Bishop Rondthaler, after which Dr. Few delivered the principal address of the evening and he was heard with both pleasure and profit by the brilliant assemblage.

* * * *

The meeting of the Conference at Winston was a great advantage to our Children's Home in that it brought the brethren face to face with the institution and the dear little ones who are being cared for there. Superintendent Hayes was a gracious host and the Conference in a body attended the reception given at the Home on Thursday afternoon at which time refreshments were served and the visitors shown through the buildings and grounds. On Friday evening in Centenary church a special Children's Home service was held at which a number of the children sang and Supt. Hayes delivered a fine speech setting forth the conditions and needs of the institution. This address so impressed the Conference that a resolution was passed requesting him to furnish a copy of it to the Advocate for publication.

Prof. Hayes and the Home have a warm place in the hearts of the people and the splendid work he is doing there is appreciated highly by all who have investigated it.

* * * *

The railroads have been a great force in the development of the country and today are necessary to our comfort and civilization. In recent years

the growing spirit of communism has developed a prejudice against corporations per se and the railroads have suffered heavily in public estimation and even in the courts on account of the verdicts rendered against them because they were corporations. The Southern Railway which penetrates every section of our Conference has made many friends among the Conference attendants by voluntarily offering to operate a special train from Winston to Barber in order that the delegates from the Western part of the State might connect at Barber with the afternoon train for the west. The Conference surely did appreciate this very kind and voluntary act on the part of the railroad officials. S.

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The following report was read and referred to Committee on Books and Periodicals:

REPORT OF BOARD OF PUBLICATION TO THE WESTERN NORTH CAROLINA CONFERENCE, WINSTON-SALEM, NOVEMBER, 16th, 1910.

Dear Fathers and Brethren:

The Board of Publication begs leave to submit this, their second annual report. We are glad to be able to report a prosperous year. The report of the Agent and Treasurer shows a healthy increase in the volume of business and the result of the year's business shows that we have in our publishing business a fine opportunity for helping forward all departments of our work, at the same time making the business a source of income to our Conference claimants.

We take great pleasure in being able to set apart the sum of $665.00 this year out of the proceeds of this business for the benefit of these claimants.

It is a matter of regret that there should have been a decrease in the circulation of the Advocate, and it seems plain to your Board that many of our pastors and leading laymen are not pushing the matter in their congregations as they should.

Following is the statement of the condition of the business on November 1st, 1910:

Resources.

Office building	$ 9211.46	
Editorial furniture and fixtures	1008.30	
Machinery and fixtures	13396.98	
Cash on hand	545.65	
Ledger accounts	1523.29	
Subscription list	2500.00	
		$28185.68

Liabilities.

Investment	$14981.06	
Bills payable		
Ledger accounts	664.18	
Notes	5790.00	
Surplus	5244.11	
Net earnings for the year	1506.33	
		$28185.68

Of the remaining indebtedness $5000.00 is on the building and $684.00 is on the machinery and fixtures. During the past year indebtedness to the amount of $4092.00 has been cancelled.

A careful inventory of the whole plant was made November 1st, and a detailed report of this inventory is on record with this board.

We feel constrained to urge that there be diligent co-operation with the management in the endeavor to build up the general printing business carried on in connection with the publication of our paper. This has already proved very helpful and promises to become more and more helpful as our people get in the habit of turning their patronage in this direction.

That we may inaugurate an earnest campaign for extending the circulation of the Advocate we recommend that the second Sunday in January be set apart as Advocate Day in all the charges, and that the official Boards be requested to co-operate with the pastors in an organized effort to place the paper in each home. That in the circuits the pastors continue to work from church to church until the whole charge is thoroughly canvassed.

In order to make this campaign still more effective we urge that the laymen having charge of the local organization of the Laymen's Movement be brought into co-operation making the promotion of the circulation of the Advocate a part of their work, inasmuch as the church paper must be the continual advocate and the effectual co-worker of those who have this great movement in hand.

In view of the desire on the part of many in both conferences in this State that North Carolina Methodism should have one medium of communication, we recommend that the Conference authorize this Board to confer with such committee as the North Carolina Conference may see fit to appoint, with the view of consolidating the two papers, and that the Board be authorized to effect such consolidation, provided that the North Carolina Conference will agree to assume one half of the investment in our building and plant and continue the publication of the North Carolina Christian Advocate at Greensboro as the official organ of both Conferences.

We recommend further that in the event an agreement is effected this Board be authorized to have our Charter so amended as to comply with the new arrangement, providing for a Joint Board of Publication, changing the name from that of the Board of Publication of the Western North Carolina Conference to the North Carolina Methodist Board of Publication, also to make such other verbal changes as may be necessary.

The Board nominates Rev. H. M. Blair, as Editor for the ensuing year and recommends that the Conference confirm the same and that the Bishop be requested to appoint him to this work. At his request we also recommend that the Bishop appoint Rev. W. L. Sherrill as his assistant.

The Board also nominates Mr. T. C. Hoyle of Greensboro, to fill the vacancy caused by the expiration of the term of J. L. Nelson.

H. M. Blair has been re-elected as Agent and Treasurer of the Board, and General Manager of the business, and we most heartily commend him for his excellent management heretofore, and bespeak for him the hearty co-operation of the whole Conference. D. B. Coltrane, President.

N. L. Eure, Secretary.

THE SPIRITUAL STATE OF THE CHURCH.

Your committee on the Spiritual State of the Church report: We recognize this to be the chief interest committed to us by the great head of the church. All other interests gather their significance and value only as related to this supreme end, the spiritual welfare of the church of God, the body of Christ. We therefore, as a body of ministers, need to give this paramount interest and special consideration to impress the souls committed to our charge with its importance in this Conference.

We are glad to mention the very impressive needed utterance given by our chief pastors, the Bishops, to this supreme need. We must, as we love the Lord Jesus Christ, and have been called by him and have been honored by him in being put in charge of the church of God, sound the alarm of grave dangers menacing our welfare.

We rejoice in the fact of genuine spirit of love and spiritual power among our people. Their manifest devotion to God, as indicating by their zeal and liberality in supporting the church, by their prayers and personal activities and money contributions. We recall with thanksgiving to God, the spiritual awakening in some instances in our Conference during the past year, and that souls have been born into His kingdom. The miracle of regeneration is still among us. While these things are true, there are manifest conditions among us to be deplored. Your Committee is in possession of some very important data elicited from the preachers by Rev. L. T. Mann, to some pertinent questions asked of nearly all of our pastors, on this subject, previous to this Conference session. The facts are, as elicited, that many of our people do not habitually attend upon the preaching of the word of God, at least 50 per cent of them absent themselves from the public services of the sanctuary.

Conformity to the world on the part of many of us, who name the name of Christ, is very manifest. The spirit of covetousness, the ambition to get rich quick, lead many into temptation and into many foolish and hurtful lusts which drown men's souls in perdition. The growing tendency among many of our young people for worldly amusements: the theatre, the circus, the moving picture shows, the card parties, the dancing halls, Sabbath desecration, prevail alarmingly among our young people. When we consider the demand upon the time, money and attention of our young people, in the Club social life, especially of our towns and cities, we need not be surprised at their attitude of utter indifference to their Christian obligation. We view with alarm, the danger among us in the reading of suggesting and foul literature among our boys and girls. Both blighting and damning to their moral and spiritual natures. There is a manifest lack of the worship of God in our homes. Less than 7 per cent of which have family worship. Thus is God ignored in the family life. We hesitate to report that among the officials of our church, who should be men of solid piety, some fall far below the necessary moral qualifications necessary for position in the church. We have in our church, as the result of a superficial evangelism hundreds who have never been really born of God, and have no experience of conscious salvation. And, yet many more have forgotten that they were ever purged from their old sins;

Therefore, be it resolved:

That we, as ministers of the Gospel, pray without ceasing to the head of the church for the revival of the Kingdom of God in the hearts of our people, and the work of grace in the salvatin of lost souls about us. We recommend the time of fasting and time among ur people for these desirable results. We recommend the faithful preaching of the doctrine of grace and the loving and firm exercise of discipline, wherever it is needed. Thurs, purging out the old leaven that we may be a new lump and meet for the Master's use.

D. H. Comann, Chm.

TEMPERANCE.

Your committee on Temperance begs leave to submit the following report:

1. We have had under consideration the report of Rev. L. T. Davis, Supt. of the North Carolina Anti-Saloon League; we endorse the League, its work and its literature, and commend it to our people and especially the North Carolina edition of the American Issue, and pledge to the League our moral and financial support, as in its organized form it is the Church Militant against the liquor forces.

2. Seeing the lack of the enforcement of the Prohibition Law in some sections we recommend the organization of Law and Order Leagues wherever the Liquor Laws are not being enforced, as the most effectual way for temperance people to work. We are inspired by the Law and Order League of Asheville and are encouraged by the example of Hon. Virgil S. Lusk at the head of the League in his heroic work of law enforcement, and others who are standing like him in their community.

3. We still rejoice that we have a State-wide prohibition law, and pledge ourselves to the enforcement of the law, and to the support of only those who are for the enforcement of the law, as the failure to enforce the law would soon demand its repeal.

4. We believe with the Anti-Saloon League, that the Near Beer Saloon is a blind behind which the prohibition law is constantly violated, and is itself an evil, born of evil, and can accomplish only evil. We therefore request our next General Assembly to pass a law prohibiting the sale of Near Beer in our State.

5. As there is a growing evil from the indiscriminate sale of opium, morphine, coacane and kindred drugs, we request the coming General Assembly to pass a law prohibiting the sale to any except physicians and on their prescriptions.

6. Great injury has been done to the cause of temperance and law enforcement in our State, by the lack of an inter-state commerce law to prohibit the importation of liquors into prohibition territory. The traffic is made possible by the use of the U. S. mail in advertising and soliciting. We therefore urge Congress to pass a law prohibiting the shipment of liquors into prohibition territory, and the use of the U. S. mails in advertising intoxicating liquors.

7. That we as ministers of the W. N. C. Annual Conference do not patronize newspapers that advertise liquors.

8. Seeing the widespread and harmful influence and effects of the tobacco habit in all its forms, and especially in the form of the cigarette, we ought to be more diligent in teaching the young, both by precept and example, the dangers of the practice, and in entreating those who are confirmed in the habit to cease from its use, and give their influence to the saving of the coming generation from the slavery to the habit.

And your committee commends the advanced position taken by our last General Conference in the resolution in which those in authority were urged to admonish our young ministers to abstain from the use of tobacco.

J. H. Brendall, Chm.
E. Myers, Sec.
Chas. P. West,
W. E. Poovey,
J. R. Warren,
H. H. Robbins,
J. M. Roberts.

Amendment: That Secretary be requested to communicate with these parties.

APPOINTMENTS FOR 1911.

ASHEVILLE DISTRICT.

D. Atkins, Presiding Elder.

Asheville, Bethel ..... D. J. Miller
Asheville, Central ..... C. W. Byrd
Asheville, Haywood Street ..... W. A. Newell
Asheville, North Asheville ..... G. G. Harley
Bald Creek and Huntdale.. W. L. Edwards, A. C. Gibbs
Biltmore and Mt. Pleasant ..... G. H. Christenbery
Black Mountain Station ..... W. G. Mallonee
Burnsville Station ..... J. O. Ervin
Elk Mountain ..... Elmer Simpson
Fairview ..... J. A. Fry
Flat Rock and Tuxedo ..... T. S. Coble
Hendersonville Station ..... J. W. Moore
Hot Springs ..... C. B. Clapp, supply
Marshall ..... W. T. Usry, C. W. Watson
Mar's Hill ..... L. H. Griffith
Micaville ..... P. H. Brittain
Swannanoa Circuit ..... R. F. Honeycutt
Tryon and Saluda.. E. O. Smithdeal, R. O. Lawton, Sup.
Weaverville Station ..... W. E. Poovey
Weaverville Circuit ..... D. R. Proffitt
Missionary to Cuba ..... R. J. Parker
Student at Vanderbilt University ..... A. P. Ratledge

CHARLOTTE DISTRICT.

J. R. Scroggs, Presiding Elder.

Ansonville ..... P. L. Terrell
Charlotte, Belmont Park ..... L. A. Falls
Charotte, Brevard Street ..... W. O. Goode
Charlotte, Calvary ..... A. T. Bell
Charlotte, Chadwick and Seversville ..... H. H. Robbins
Charlotte, Dilworth and Big Spring ..... W. C. Jones
Charlotte, North Charlotte ..... T. J. Rogers
Charlotte, Trinity ..... A. W. Plyler
Charlotte, Tryon Street,
G. T. Rowe, W. L. Nicholson, supernumerary
Derita ..... Seymour Taylor
Lilesville ..... J. W. Ingle
Matthews ..... C. F. Sherrill
Monroe, Central ..... J. H. Weaver
Morven ..... J. J. Barker
Mount Zion ..... J. W. Jones
North Monroe and Icemorlee ..... W. T. Albright
Pineville ..... D. F. Carver
Polkton ..... L. T. Cordell
Prospect ..... G. C. Brinkman
Unionville ..... C. R. Allison
Wadesboro ..... J. H. West
Waxhaw ..... C. M. Campbell
Weddington ..... J. H. Bradley
President Southern Industrial Institute ..... J. A. Baldwin
Missionary to Japan ..... S. A. Stewart
Student Vanderbilt University ..... N. S. Ogburn
Missionary Secretary ..... H. K. Boyer

FRANKLIN DISTRICT.

J. E. Gay, Presiding Elder.

Andrews Station ..... L. D. Thompson
Bryson City ..... J. W. Williams
Dillsboro and Sylva ..... C. H. Neal
Franklin Circuit ..... J. F. Starnes, A. W. Jacobs
Franklin Station ..... M. H. Tuttle
Glenville Circuit ..... To be supplied
Hayesville Circuit ..... J. R. Warren, supply
Hiawassee Circuit ..... J. H. Hopkins, supplp
Macon Circuit ..... D. A. Binkley
Murphy Station ..... W. E. Abernethy
Tomotla and Peach Tree ..... D. C. Ballard
Robbinsville ..... To be supplied
Webster Circuit ..... B. A. York
Whittier ..... W. I. Hughes
Echota (Indian) ..... James Cocummer

GREENSBORO DISTRICT.

W. R. Ware, Presiding Elder.

Asheboro Station ..... C. A. Wood
Asheboro Circuit ..... R. A. Taylor
Coleridge ..... R. L. Melton
Denton ..... J. P. Hornbuckle
East Greensboro ..... S. T. Barber
Greensboro, Carraway Memorial ..... S. E. Richardson
Greensboro, Centenary ..... D. M. Litaker, W. L. Grissom
Spring Garden ..... J. W. Long
Walnut Street ..... J. E. Woosley
West Market Street and Bethel ..... E. K. McLarty
West Greensboro ..... W. L. Dawson
High Point, South Main ..... G. E. Eaves
High Point, Washington Street ..... J. H. Barnhardt
Liberty ..... J. R. Betts, supply
Pleasant Garden ..... J. A. Sharpe
Ramseur and Franklinville ..... O. P. Ader
Randleman and Naomi ..... R. E. Hunt
Randolph Circuit ..... A. S. Raper
Reidsville Station ..... W. F. Womble
Ruffin Circuit ..... C. H. Caviness
Uwharrie ..... T. E. Weaver
Wentworth ..... A. L. Aycock
Editor N. C. Christian Advocate ..... H. M. Blair
Assistant Editor Christian Advocate ..... W. L. Sherrill
Secretary-Treasurer G. F. College ..... W. M. Curtis
Missionary to Corea ..... J. R. Moose

MORGANTON DISTRICT.

R. M. Hoyle, Presiding Elder.

Bakersville ..... D. C. Thompson, supply
Broad River ..... J. L. McNeer, supply
Cliffside ..... A. C. Swafford
Connelly Springs and Rutherford College,
E. K. Creel, R. S. Abernethy, sup.
Green River ..... W. S. Cherry
Forest City ..... J. F. Moser
Henrietta and Caroleen ..... L. P. Bogle
Morganton Station ..... H. H. Jordan
Morganton Circuit ..... E. J. Poe
Marion Station ..... Ira Erwin
McDowell Circuit ..... D. S. Richardson
North Catawba ..... J. L. Smith, supply
Old Fort ..... M. L. Osborn, supply
Rutherfordton ..... L. E. Stacy, J. B. Carpenter, Sup.
Spruce Pine ..... J. B. Hyder, supply
Table Rock ..... Albert Sherrill
Thermal City ..... J. E. Womack

MOUNT AIRY DISTRICT.

R. M. Taylor, Presiding Elder.

Danbury Circuit ..... R. L. Doggett
Dobson Circuit ..... B. M. Jackson
East Bend Circuit ..... J. M. Folger
Elkin Station ..... R. G. Tuttle
Jonesville Circuit ..... W. K. Greer, supply
Leaksville Station ..... F. L. Townsend
Madison and Mayodan ..... W. F. Elliot
Mount Airy Circuit ..... J. D. Gibson
Mount Airy Station ..... J. F. Kirk
Pilot Mountain ..... J. C. Richardson
Rural Hall ..... T. E. Wyche
Spray and Draper ..... T. C. Jordan
Stokesdale ..... L. T. Hendren, supply
Stoneville ..... O. P. Routh
Summerfield ..... C. P. Goode
Walnut Cove ..... J. H. Brendall
Yadkinville ..... W. T. Carner, Supply

NORTH WILKESBORO DISTRICT.

M. H. Vestal, Presiding Elder.

Boone Circuit ..... J. M. Downum
Creston Circuit ..... R. L. Fruit
Elk Park Circuit .... To be supplied, W. M. Bagby, Sup.
Helton Circuit ..... To be supplied
Jefferson Circuit ..... H. V. Clarke
Laurel Springs ..... T. J. Folger, Supply
North Wilkesboro Circuit ..... P. L. Shore
North Wilkesboro Station ..... Z. Paris
Rich Mountain ..... To be supplied
Sparta Circuit ..... T. J. Houck
Watauga Circuit ..... J. T. Stover
Wilkes Circuit ..... J. W. Kennedy
Wilkesboro ..... A. R. Bell

SALISBURY DISTRICT.

J. C. Rowe, Presiding Elder.

Albemarle Station ..... H. C. Sprinkle
Albemarle Circuit .... P. W. Tucker, C. M. Gentry, Sup.
Bethel and Big Lick ..... R. K. Brady
China Grove ..... J. C. Keever
Concord, Central ..... P. T. Durham
Concord, Epworth ..... J. A. J. Farrington
Concord, Forest Hill ..... W. L. Hutchins
Concord, West Concord ..... J. J. Eads
Concord Circuit ..... W. P. McGhee
Cottonville Circuit ..... T. S. Ellington
Gold Hill Circuit ..... A. E. Wiley
Kannapolis ..... W. B. Shinn
Mount Pleasant ..... N. R. Richardson
New London ..... O. J. Jones
Norwood Station ..... J. W. Clegg
Salem Station ..... M. T. Steele
Salisbury, First Church ..... Parker Holmes
Salisbury, Holmes Memorial ..... C. M. Short
Salisbury, South Main,
G. A. Stamper, A. H. Whisner, Sup.
Salisbury Circuit ..... J. C. Mock
Spencer Station ..... R. D. Sherrill
East Spencer and N. Main ..... G. A. B. Holderby
Woodleaf Circuit .... S. S. Higgins, J. P. Lanning, Supernumerary.

SHELBY DISTRICT.

S. B. Turrentine, Presiding Elder.

Belwood Circuit ..... W. V. Honeycutt
Bessemer City ..... J. F. Armstrong
Cherryville ..... James Willson
Crouse ..... W. M. Boring
Dallas and High Shoals ..... O. I. Hinson
Gastonia, Main Street ..... G. D. Herman
Gastonia, West End and Franklin Ave. ..... J. A. Peeler
Gastonia, Ozark and Lowell ..... E. N. Crowder
Kings Mountain and Bethel ..... M. B. Clegg
Lincolnton Station ..... W. M. Robbins
Lincoln Circuit ..... J. H. Robertson
Lowesville ..... B. F. Fincher
McAdenville and Maysworth ..... J. F. Harrelson
Mount Holly ..... J. A. Bowles
Polkville ..... J. W. Strider
Shelby, Central ..... E. E. Williamson
South Shelby ..... C. H. Clyde
South Fork Circuit ..... N. M. Modlin
Stanly Creek ..... W. S. Hales

STATESVILLE DISTRICT.

E. L. Bain, Presiding Elder.

Alexander Circuit ..... W. O. Davis
Caldwell Circuit ..... J. G. W. Holloway
Catawba ..... B. Wilson
Davidson ..... R. E. Atkinson
Granite Falls ..... W. F. Sandford
Hickory Circuit ..... M. T. Smathers, Supply
Hickory Station ..... L. T. Mann
Iredell Circuit ..... J. P. Davis
Lenoir Circuit ..... J. M. Price
Lenoir Station ..... C. M. Pickens
Maiden ..... C. H. Curtis
Mooresville Circuit ..... E. Myers
Mooresville Station ..... J. E. Thompson
Newton ..... E. W. Fox
Rock Springs ..... T. E. Wagg
Statesville Circuit ..... J. D. Rankin
Statesville, Broad Street ..... H. Turner
Statesville, Race Street ..... B. F. Hargett
Stony Point ..... T. B. Johnson
Troutman ..... J. J. Edwards
West Statesville Circuit ..... E. E. Yates
Conference Missionary Evangelist ..... D. H. Comann
President Davenport College ..... J. B. Craven

WAYNESVILLE DISTRICT.

W. H. Willis, Presiding Elder.

Brevard Station ..... C. S. Kirkpatrick
Brevard Circuit ..... R. C. Kirk, Supply
Bethel ..... E. P. Stabler
Canton ..... L. B. Abernethy
Clyde ..... C. L. McCain
Haywood Circuit ..... M. B. Ridenhour, Supply
Jonathan ..... T. A. Groce
Leicester ..... J. H. Green
Mills River ..... T. P. Jamison, Supply
Fines Creek ..... C. E. Steadman
Spring Creek ..... F. W. Dibble
Sulphur Springs ..... J. W. Campbell
Waynesville Station ..... M. F. Moores
West Asheville Station ..... Z. E. Barnhardt
Missionary to Corea ..... M. B. Stokes

WINSTON DISTRICT.

T. F. Marr, Presiding Elder.

Advance ..... L. L. Smith
Cooleemee ..... W. Y. Scales
Davidson Circuit ..... J. T. Ratledge
Davie ..... A. J. Burrus
Farmington ..... A. G. Loftin
Forsythe ..... D. P. Watters
Jackson Hill ..... E. M. Avett
Kernersville ..... H. C. Byrum
Lewisville ..... J. B. Tabor
Lexington Station ..... A. L. Stanford
Linwood ..... A. R. Surratt
Mocksville ..... B. Margeson
North Thomasville ..... P. E. Parker
Thomasville, Main Street ..... R. M. Courtney
Walkertown ..... J. C. Harmon
Winston, Burkhead ..... W. M. Biles
Winston, Centenary ..... J. E. Abernathy
Winston, Grace and Liberty ..... L. W. Collins
Winston, Southside and Salem ..... J. S. Hiatt
Winston, West End ..... W. A. Lambeth
Missionary to Cuba ..... H. W. Baker
Agent for Children's Home ..... J. P. Rodgers

TRANSFERRED

J. A. Snow, M. D. Hix to North Carolina Conference. C. A. Swift, A. P. Foster to North Georgia Conference. W. O. Rudisill to Los Angeles Conference. T. R. Wolfe, C. C. Weaver to Holston Conference. Geo. H. Detwiler to Tennessee Conference. T. L. Lallance to New Mexico.

THE JOINT BOARD OF FINANCE

G. H. Christenbery, W. O. Goode, L. D. Thompson, D. S. Richardson, M. F. Moores, J. C. Harmon, J. Ed Thompson, D. M. Litaker, Parker Holmes, M. B. Clegg, J. D. Gibson, J. W. Kennedy, C. W. Brown, E. A. Cole, S. L. Rogers, W. J. Harris, J. C. Curtis, F. S. Lambeth, W. D. Turner, J. A. Odell, W. C. Houston, J. S. Martin, S. H. Wilmoth, J. B. Horton.

J. S. Martin, Shelby, President; J. A. Odell, Greensboro, Treasurer.

CONFERENCE STATISTICS.

Local preachers	174
Members	92,162
Infant baptism	2,006
Adult	2,913
Epworth Leagues	87
Epworth League Members	2,873
Sunday Schools	784
Sunday School Teachers	5,648
Sunday School Scholars	68,721
Raised for Conference Claimants	$ 10,361.28
Raised for Foreign Missions	19,853.48
Raised for Domestic Missions	13,411.99
Raised for Church Extension	7,491.91
Raised for Bible Cause	692.39
Raised for Bishops	2,645.60
Raised for Education	8,032.30
Raised for Presiding Elders	18,257.95
Raised for Pastors	158,568.91
Number Societies	849
Number Churches	798
Value Churches	1,905,978.00
Indebtedness	82,107.60
Pastoral Charges	223
Parsonages	191
District Parsonages	10
Value	41,250.00
Insurance	573,320.00
Value School Property	999,941.65
Value Endowment	541,339.48
Number Teachers	91
Students	1,334

—Miss Daisy Davies spoke in Memorial church, Durham, last Sunday and presented the needs of our mission work in Brazil. Mr. B. N. Duke, who was present, gave $10,000 to help further the work. The Board expects to spend $250,000 in Rio de Janiero and Mr. Duke's contribution will be devoted to this work.

From the Field

Correspondence, Reports, Etc.

REV. JAMES A. REAGAN, M. D.

By D. Atkins.

"Mark the perfect man and behold the upright, for the end of that man is peace. Ps. 37:37. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble: I will deliver him and honor him. With long life will I satisfy him and show him my salvation. Ps. 91:14, 15, 16."

Dr. James A. Reagan was born in Monroe County, Tenn., October 20th, 1824, and died at home in Weaverville, N. C., October 24th, 1910. He was licensed to preach in the Methodist Episcopal Church, South, in February, 1846 and joined the Holston Conference as a traveling preacher in the same year. His first pastoral charge was Tazwell, Va. He served successively Madisonville, Tenn., Franklin, N. C., Pikeville, Tenn., Asheville Circuit, N. C. On account of failing health he was forced to locate, but his love for the church and his devotion to her welfare never wavered. During the years 1852-53 he was agent for Holston Conference Female College, at Asheville, N. C. After this he studied medicine and took the course in Shelby Medical College and the Nashville College of Medicine. He located for the practice of his profession in Weaverville, N. C., where he lived until the day of his death, and had an extensive and very successful practice until the infirmities of age made it necessary to cease the active labors of the profession.

Dr. Reagan was married in 1851, to Miss Mary Weaver, daughter of Montraville Weaver, one of the first settlers of Weaverville, a highly honored citizen and of the founders of the Methodist Church and college at that place. She was the mother of all his children, a devoted wife and mother with whom he lived happily until separated by her death in 1890. A few years after her death he married Miss Parks, of Hillsboro, N. C. She lived only a few years. He was married again to Mrs. Fannie Neely, who was a helpmate indeed. Their devotion to each other was beautiful. Her care for him was constant and undivided and made the evening time of his life light and joyous.

The surviving children are Mrs. T. H. Weaver, Mrs. C. A. Nichols, Mrs. E. M. Goolsby, Mrs. T. H. Reaves, Dr. W. L. Reagan and J. J. Reagan. One daughter died in childhood, and J. Arthur Reagan died in Danville, Va., a few years ago. Thirty-five grandchildren and fourteen great grandchildren survive him. Dr. Reagan was blessed in his children. They were all devoted to him and did everything possible for his comfort. They rise up and call him blessed. Their consistent godly lives speak volumes for the strength and uprightness of his character as a father.

Dr. Reagan was endowed with fine natural ability. His mind was alert, comprehensive and well poised. He was original, aggressive and safe. As a preacher he was scriptural, spiritual, forceful and effective. Had his health in early life been such that he could have followed the ministry exclusively he would have held his place among the foremost men of the church. As a local preacher he took an active and leading part in the councils of the church. He was many times a delegate to the annual conference, was always present at district conferences, and never absent from quarterly conferences unless providentially hindered. He loved the ministers and his home was always open to them. He preached almost every Sunday. He loved the Bible and knew its doctrines well, and was an able defender of the doctrines of his church. The same characteristics that made him what he was to the church gave him a high place in the profession. He was at one time a member of the Board of Medical Examiners of the State. He wrote many valuable articles for the medical journals. He had the nerve and skill of a surgeon. Had circumstances favored he would have taken high rank as a surgeon. He took a lively interest in every movement for the general good. He was an ardent friend of education. It was through his influence largely that Weaverville College was established. He gave liberally to it ; was its first president; was a life long and very effective member of the Board of Trustees. He was the friend of temperance and an outspoken advocate of prohibition. He was at one time a member of the Board of County Commissioners and was a strong advocate of progress and internal improvements. Dr. Reagan was eminently a friend of man. He never refused to visit professionally the poor and lowly. Very many of all classes leaned upon him for counsel and trusted him implicitly. He never betrayed a friend and did not make enemies. He was positive in his convictions and men did not always agree with him, but they respected him and believed in his sincerity and loved him.

His familiar form and voice will be greatly missed in the homes of the sick, in the councils and worship of the church and in the home where he was always at his best.

For the past few years his health was impaired and he had given up active service. For the last week or two it began to be apparent that the crossing must be near.

"The voice at midnight came;
He started up to hear.
A mortal arrow pierced his frame,
He fell but felt no fear."

He was ready. He told loved ones that he had been ready for many years but had dreaded the way, but now, he said, I see there is no death; it is only a gateway into a larger life.

"It is not death to die,
To leave this weary road
And midst the brotherhood on high
To be at home with God."

What a brotherhood he has joined on high.

He said that he believed he would be conscious after utterance had ceased and wanted his wife to stay with him to the last. He gave minute direction as to his funeral. He retained consciousness unto the last and died in triumph and great peace.

"O happy, happy soul
In ecstasies of praise,
Long as eternal ages roll
Thou seest thy Saviour's face."

"Redeemed from earth and pain
Oh, when shall we ascend
And all in Jesus' presence reign
With our translated friend."

"There is one thing better than making a living. It is making a life."

ASSESSMENTS FOR 1911

Districts	Bishops	Conference Claimants	Foreign Missions	Domestic Missions	Church Extension	Education	Printing Minutes	Total
Asheville	$307	$949	$1699	$1699	$850	$1074	$64	$6642
Charlotte	530	1644	2945	2945	1472	1860	109	11505
Franklin	179	552	989	989	495	625	37	3866
Greensboro	435	1344	2408	2408	1204	1522	89	9410
Morganton	306	948	1698	1698	849	1073	68	6635
Mt. Airy	249	768	1376	1376	688	870	51	5378
N. Wilkesboro	141	432	774	774	387	489	29	3026
Salisbury	411	1272	2276	2276	1138	1440	85	8898
Shelby	353	1092	1956	1956	978	1236	73	7644
Statesville	407	1260	2262	2262	1131	1426	84	8832
Waynesville	180	587	1053	1053	526	666	39	4104
Winston	372	1152	2064	2064	1032	1304	77	8065
Total	$3870	$12000	$21500	$21500	$10750	$13585	$800	$84005

J. A. ODELL, Treasurer. J. S. MARTIN, Chairman.

THE HIGHER LIFE.

By Rev. J. W. Clegg.

The higher life—a life full of joy, purity and power—is the supreme need of world-wide christendom. Superficial convictions for sin, the evident shallowness of present day conversion, reception of many into the churches without even the semblance of salvation, some saying, "Peace, peace", when there is no peace, not a few excusing and pleading for sin in the Christian, the prevailing powerlessness of God's people to win souls to Christ;—these facts indicate a condition that cries to heaven. Christianity is being discounted and sidetracked by a worldly and self-assertive ecclesiasticism. A sane, safe and satisfactory solution of this the most insistent of all problems we may get from the mind of the Master. Let us take it to Him.

An alarming lack of genuine religion is the inevitable diagnosis of the case. The experiences of salvation are qualitative and quantitative. Justification is qualitative, imparting righteous news. Regeneration is both qualitative, cleansing from all sin, and quantitative, imparting a new life. Sanctification, a third experience distinct from, and subsequent to regeneration, is altogether quantitative, bringing the fulness of life, joy and power. Such is the plain teaching of Christ. To His eleven disciples just before He suffered, He said, "Now ye are clean", a completed work of regeneration. On the same occasion He prayed the Father: "Sanctify them through thy truth". Just before His ascension He said to them again: "Ye shall be baptized with the Holy Ghost", "Ye shall receive power". So then sanctification, the baptism of the Spirit, and enduement with power refer to the one experience at Pentecost. In consequence of this truth all qualitative sanctification, or holiness belongs to regeneration. For instance, "Blessed are the pure in heart, for they shall see God", "Without holiness no man shall see the Lord", and similar passages, refer to the state of grace obtained in the new birth.

If therefore regeneration entirely fits one for heaven, why the need of a third experience? Because the babe in Christ needs the strength of a man, and the carnal mind is not usually eradicated by the new birth; and because further every success and achievement in life demands a corresponding amount of power. And since the Christian life and service are the highest possible attainments for manpower from God for their realization becomes indispensable. All backsliding and failure are due primarily and essentially to the lack of power to resist the evil and to perform the good. Now the devil's partner, called "the old man", "the carnal mind", "the flesh", and "the law of sin", needs to be "mortified", "crucified", "destroyed". A Christian is fearfully handicapped so long as he harbors this enemy in his soul. But a distinction should be observed between this inherited and acquired proneness to sin and man's capacity for sin, which is common to all moral intelligencies. The baptism of the Holy Spirit bestows sufficient power to destroy this proneness and restrain this capacity for sin. This power is a three-fold energy, abundant life, fulness of joy, and perfect love.

Now the fact that the apostles never publicly professed their pentecostal experience and scarcely ever referred to it in their writings furnishes us an example and a caution. It is exceedingly bad taste for a man to make a public profession of his superior wealth, Strength, or knowledge. By loud, frequent, and insistent professions the experience of sanctification easily becomes a fad, or degenerates into phariseeism. It becomes the duty of God's people everywhere to rescue this doctrine from the disrepute into which it has fallen in some quarters and make it the crowning doctrine and experience of our glorious redemption.

HER DUTY

"I feel it my duty," writes Mrs Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? *Get Cardui at once.* All reliable druggists sell it.

"Be done with the day when night comes. You have done your best. Forget the blunders."

"Often trials act as a hedge to keep us in good pasture. Often prosperity is a gap through which we go astray."

TRY MURINE EYE REMEDY
For Red, Weak, Weary, Watery Eyes and GRANULATED EYELIDS
Murine Doesn't Smart—Soothes Eye Pain
Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, $1.00
Murine Eye Salve, in Aseptic Tubes, 25c, $1.00
EYE BOOKS AND ADVICE FREE BY MAIL
Murine Eye Remedy Co., Chicago

The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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DORMITORY FUND.

Subscribed to date.....$200.00

A LARGE JUNIOR LEAGUE.

Mr. L. L. Smith of Advance, N. C., wrote: "We have the finest Junior League I have ever seen. The enrollment is about one hundred and twenty. The success of our Junior League is dues to the skill and energy of our most excellent Junior Superintendent, Miss Sallie Sue Peebles."

DAVIDSON SENIORS.

This very active League is constantly at work. The latest report is of a "box supper" on October 27th, for the purpose of raising funds of the League work. As is their custom, a box was sent to the Children's Home after the Fifth Sunday in October.

THE LEADERS' CONFERENCE.

We again call special attention to the leaders' conference to be held in Nashville, Tenn., December 27th to 29th. Invitation has been extended to a limited number of state and district officers by letter, but this general call is issued to include all whose interest in the cause may lead them to consider attending the conference. In order to secure the best accommodations at the most reasonable cost it will be necessary for those who intend to attend the Conference to send their names and addresses to the Assistant Secretary at the earliest possible moment.

A CALL TO LEADERS.

Discussion with a limited number of leaders in the Epworth League has yielded the impression that the time is at hand when a leaders' conference ought to be called.

Nashville has been named as the most convenient place for the meeting. The Christmas holidays have been suggested as the best season to find a suitable time for the conference.

Rooms and meals may be had for a cost not exceeding $2 a day, and in many case a rate of $1 can be secured.

Many leaders will find it easy to pay their own expenses to this conference. Others will be able to enlist the aid of their conference organizations, either State or District. Certainly a way can be found for the interested worker to come.

Now it is very important to hear from you in regard to this matter. Do the place and the time suit you? May you be counted among those who will certainly be present? Will you do all you can to let some other strong League workers know about the plan and use your influence to get a number to agree to come to the conference.

At a later date you will receive a prospectus of the Workers' Conference, and the names of the leaders. In the meantime any suggestion you may have to offer as to any feature of the conference or of the program, will be thankfully received.

J. Marvin Culbreth,
Assistant General Secretary.

ADVANCE SENIOR LEAGUE.

Officers of the Advance Senior League are as follows:

Miss Annie Markland, President; Mr. F. M. Markland, 1st Vice-President; Miss Sallie Smithdeal, 2nd Vice-President; Mr. L. L. Smith, 3rd. Vice-President; Miss Florence Shutt, 4th Vice-President; Miss Emma Markland, Secretary; Mrs. Sallie Sue Peebles, Junior League Superintendent.

WALKERTOWN JUNIOR AND SENIOR LEAGUES.

Rev. H. M. Vestal, pastor of the Walkertown Station, sends the following encouraging report from his report from his church: "In the Senior Department we have twenty-four charter members. There are now thirty-one members. In the Junior Department there are fourteen members. Officers of the Senior League are: Chas. V. Pegram, Pres., Nelson Parish, 1st Vice-President; Miss Lila Vestal, 2nd Vice-President; Rev. C. H. Wenhold, 3rd Vice-President; Miss Louise Moir, 4th Vice-President; Miss Elizabeth Crews, Treasurer; Miss Fannie Mecum, Secretary; Miss Lillie Carmichael, Era Agent; Miss Daisy Leak, Supt. Junior League. Ernest Waggoner is President and Miss Vada Jones Secretary of the Junior League. Both Leagues are full of life and promise."

Davidson Juniors.

These young people are evidently trying to follow faithfully the example of the Seniors in their church. We note that whatsoever their hands find to do, they do it with might. They are doing excellent work. A number of them recently picked cotton two afternoons and as a result of their efforts, more than five dollars was added to their treasury.

Much of our dissention is due to misunderstanding. This condition could be made right by a few honest words and a little open dealing. To believe good of others floods the whole being with light.—Selected.

Dare to look up to God and say: "Make use of me for the future as thou wilt. I am of the same mind: Whatsoever we ask which is not for our good, he will keep it back from us. And surely in this there is no I am one with thee. Lead me whither thou wilt."—Epictus.

"Study hard. But remember that study alone will not lead to heights of usefulness and success."

Tetterine Cures Itching Piles Quickly.

"One application of Tetterine cured me of a case of Itching Piles I had for five years."

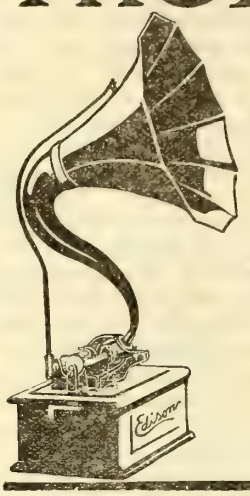
Baynard Benton, Walterboro, S. C.

Tetterine cures Eczema, Tetter, Ground Itch, Ring Worm, Infants' Sore Head, Pimples, Itching Piles, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists, or by mail direct from The Shuptrine Co., Savannah, Ga.

What are you doing to keep your boys home?

Boys want entertainment—they need it. If they don't get it at home they go elsewhere for it. The most fascinating is that which the stage affords. The best of all the stage affords can be enjoyed in any home. Your home NEEDS an

EDISON PHONOGRAPH



because it is the Edison that is out with the song and musical hits while they are hits,

because the same artists who make the shows a success, make the Edison a success;

because, on Edison Amberol Records, you get all the verses of the songs you like—not just one verse and the chorus,

because the Edison has a smooth, frictionless sapphire reproducing point that never needs changing and that produces a tone quality not possible where a metallic needle is used, and

because the Edison permits of home record making—a kind of entertainment peculiarly its own and one that never loses its fascination.

Get an Edison and you will have the best there is in entertainment in its best form.

Go to the nearest dealer and hear the Edison Phonograph play the new Edison Standard and Edison Amberol Records. Get complete catalogs from your dealer or from us.

Edison Phonographs are sold at the same prices everywhere in the United States, $15.00 to $200.00.

National Phonograph Co., 149 Lakeside Ave., Orange, N. J.

HARRIS LITHIA WATER

NATURE'S SOVEREIGN REMEDY

The More You Drink, The Better You Feel.

It has no equal, either in lithia waters or medicines, for the correction of all disorders of the

KIDNEYS AND BLADDER

Its action is mild and purely natural. Just as effective from the bottle as from the spring, because it does not lose its medicinal value. It is nature's cure for nature's troubles—invigorates, appetizes, strengthens, makes rich, healthy blood, regenerates the entire system. Your druggist can supply you.

Write us for booklet of testimonials and other literature telling why Harris Lithia Water is good for you.

Harris Lithia Springs Company, ***Harris Springs, S. C.***

Hotel open from June 15th to Sept. 15th

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

French Dry Cleaning Saves Clothes And Money

FRENCH DRY CLEANING is one of the most effective means of economizing in this day of "high cost of living."

By this service, last winters suit, cloak or anything left over, can be put in the best of condition and made to give you another season's wear; this means a great help in the problem of being well dressed, and by taking advantage of this service, you can reduce your clothing bill wonderfully.

Few people realize the possibilities of this service, both as to the work and as a source of economy, and it will only take a trial to convince you.

SEND US A TRIAL PACKAGE.

Charlotte Steam Laundry

FRENCH DRY CLEANERS-DYERS

Charlotte, N. C.



PIPE AND REED ORGANS

AND PIANOS

Pure, sweet tone. Superior quality. Attractive styles. We sell direct at factory prices. Write, stating which catalog is desired.

Hinners Organ Co., PEKIN, ILL.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Our Little Folks

HOW FRITZ GOT HIS DRINK OF WATER.

Robbie and Nellie lived three miles from town; and when they were old enough to go to school alone, papa bought them a Shetland pony and a little carriage for their very own. He taught them how to drive and showed them how to tie the hitching strap so that Fritz could not trot home until his little owners released him. He told them to be sure to remember about that hitching strap, whatever else they forgot.

The children joyfully promised to remember everything papa had said, and merrily started off. The first day, and for several days thereafter, Fritz went along like a lamb, and the children petted him and took the greatest care of him. Papa had told Robbie to give the pony a bucket of water along with his little bunch of hay each noon; but one day Robbie was in such a hurry to play marbles that he forgot the water. Also he forgot to fasten the hitching strap after he had slipped off the pony's bridle.

Fritz munched his hay and waited patiently. It was a warm day and he was quite thirsty. He whinnied, but nobody paid any attention. The bell called the children indoors, and still Fritz had not had his drink. The shaggy little fellow tossed his head up and down, and an unusual lossness of his strap gave the knowing pony a hint. Wagging his ears, Fritz backed carefully into the road and trotted briskly away.

At two o'clock school was dismissed for the day; and when Robbie and Nellie raced out to the tree and found their pony gone, they did not know what to say or do. Just as they were starting homeward tearfully, around the corner of the school grounds trotted a bridleless pony drawing a dusty carriage.

"Fritz!" gasped Nellie, as the pony came to a stop beside the two children, whinnied, and shook his head many times. "O, Fritz, where have you been?"

"Fritz!" echoed Robbie, slipping the bridle into place with trembling fingers, "what made you come back?"

"I can answer both questions, I think," said papa, some time later, when the children were telling him of Fritz's queer behavior. "Did you give Fritz a drink at noon, Robbie?"

"N-no, papa, I forgot it," said Robbie, conscience-smitten. "A-and I guess I forgot to hitch him too."

"Well, Fritz was very thirsty after his long wait; and when he found you did not mean to give him a drink, he fidgeted about until he discovered that you had forgotten to tie him. Then his wise little brain suggested that he trot home and get his drink. I know that much, for I saw him when he came up to the watering trough. Before I could get to him, though, he had finished drinking and was trotting back the way he had come. You see," concluded papa with a grave look, "Fritz could have stayed at home and left you to get back as best you could, but he did not. He remembered his duty better than his little owners remembered theirs."

"O," murmured Nellie in conscience-smitten tones, "I never thought of that!"

"We'll not let Fritz beat us remembering next time," declared Robbie.—Selected.

BLUE GENTIANS.

The fringed gentian does not smile for every one. Her lovely blue eyes with their deep fringes, open only to those who seek her out in the lonely nooks to which she retires. You will find her far from the homes of men in wet meadows, and if the sun is shining, her blue eyes will be wide open, gazing straight into the blue sky above them. Her friends and neighbors are the fluffy cotton grass and the delicate white flower which we know as the Grass of Parnassus.

The fringed gentian is dear to the hearts of the Northern people because it opens late. Often you may find it after Jack Frost has nipped all the other flowers. This plant does not blossom till it is two years old, and the roots die in the winter, so that its chances for thriving and spreading are smaller than those of most flowers.

The fringed gentian has a curious cousin who never opens her blossoms at all, even on the sunniest day. She is called the bottle or blind gentian, and it is said she considers her nectar so precious that she will not open for the insects to come and sip it. But the bumblebee is a wise fellow, and knows how to get the better of her. He thrusts his tongue into a tiny opening, which he knows well how to find. This he widens with his head and sucks the nectar to his heart's content. But if he is a venturesome or a greedy bee, trying to go inside the flower for more sweets, he pays for his folly with his life. The door closes after him, and he is shut tight in his small prison cell.

The gentians take their family name from King Gentius, who once ruled over Illyria. He it was who discovered that the yellow gentian, which grows only in Southern Europe, made a valuable medicine.

"The gentian said: 'The world is cold,
Yet one clear glimpse of heaven I hold;
The sun's last thought is mine to keep,
Enough—now let me go to sleep.'"
—Selected.

THE FASTEST SHIP.

The fastest ship in the world is he destroyer "Swift," launched recently at Portsmouth, England. This ship which is of 1,800 tons displacement, has a speed exceeding thirty-five knots an hour. Her fires are fed by petroleum. The turbines give 30,000 horsepower divided among four screws.

The English admiralty had already realized thirty-four knots in the destroyers "Cobra" and "Viper." One of these excessively long boats broke in two upon a wave not long after she was launched.

The maximum speed of the French torpedo boats averages about thirty-one knots.—Harper's Weekly.

"That which is good to be done, cannot be done too quickly. If it is neglected to be done early, too frequently is it not done at all."

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

Two full quarts of Crystal Gelatine will cost you about half what an ordinary pie will and it's better for every member of the family. You can't begin to realize how tender and delicious Crystal jellies are until you have tried a package of

BOSTON CRYSTAL GELATINE

Simple to prepare—"jells" quickly—does not curdle with milk or cream. Invaluable for invalids and children.

Ask your grocer to-day. Sample package free.

CRYSTAL GELATINE CO., 121 A Beverly St., BOSTON, MASS.







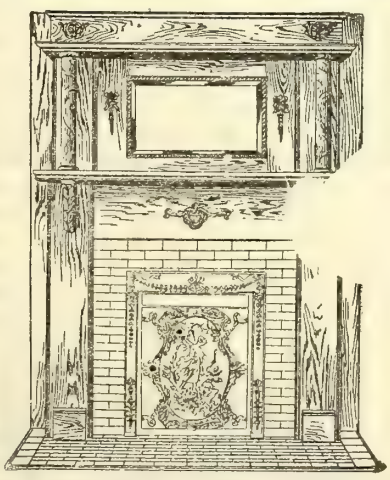
Its great success brought out many imitations, but

Snowdrift Hogless Lard

has snowed them all under!

Snowdrift is made of highly refined cotton seed oil and beef fat. It is the most economical shortening you could select, goes one-third further than lard, and in contrast with hog grease, is absolutely healthful in result and effect. It produces the most beautiful pastries and delicacies, and is as rich as butter for frying. It is sold by leading progressive dealers everywhere. Be sure to call for *Snowdrift Hogless Lard*, and emphasize the fact that you will not tolerate substitution. Made by

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New York New Orleans Savannah Chicago B-4



Hardwood Mantels
THAT PLEASE
Grates and Tiles
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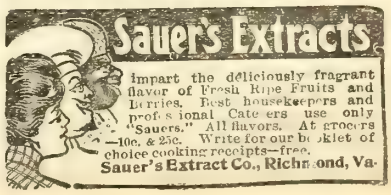
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Odell Mantel Co.,
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A 64 page book worth hundreds of dollars to hunters, trappers and campers. Gives all fur and game laws—tells how to make more money. We give you a copy FREE with HUNTER-TRADER-TRAPPER—A big 160 page magazine full of hunting news, good stories and valuable facts for trappers. 10c a copy; or CAMP AND TRAIL, a 24 page weekly—5c a copy. Devoted to hunting, trapping, fishing, guns, dogs, etc. Send 5c or 10c today for the magazine you want and get the book free. A. R. HARDING PUB. CO., Box 339, Columbus, Ohio.



Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

SELECTIONS FOR WEEK OF PRAYER AND THANKSGIVING.

"No cause for praise?" Then those false eyes of thine
Have turned away all lavish store
Of mercies, oft repeated o'er and o'er,
And sought their willful darkness by design;
Then these ungrateful ears would not incline
Themselves to listen, when upon shore
Of many a sea of gladness, more and more,
There broke the rapturous waves of love Divine;
Then all thy life has been a stunted thing,
A mere receptacle for added wealth,
An adamantine selfishness, a string
Of hoarded blessednesses got by stealth.
Rise from the grave of thy dead manhood, rise,
And lift thy voice in praises to the skies."

To have, to hold, to keep and to use gratitude is a Christian grace and duty:

(1) Because it helps form our characters. We need a thankful heart more than God needs our thanks.

(2) Because the mission of a Christian cannot be fulfilled without it. To be a Christian means service such as Christ would give were He in our place. None can serve as He served, without gratitude.

(3) Because nothing will more effectually keep sin out of the heart than gratitude, for where gratitude is, there also is God. Therefore,

"O Lord, that lends me life,
Lend me a heart replete with thankfulness."

Gratitude must be daily fed by daily duties.

Gratitude is not resignation to the inevitable, nor a calm indifference to circumstances. It is the over ow of the Sun of Righteousness within us, and the natural result from a heart swayed by God.

When we look backward we see all life's joys and sorrows were given us in love and mercy and that they wrought but good for us. Why not see the same as we look forward?

It is a common idea that thankfulness hinges upon specific gifts: no gifts, no gratitude. A truly thankful heart may be cheered but not created by gifts. When God's praise is continually in our mouths the same high tones will come forth whether we receive bane or blessing.

A man who was inclined to look upon the dark side of life was asked to keep an account of his blessings and answered prayers for one year. He did so, and was so surprised and happy over the results that he could hardly wait to tell others how good God had been to him. An irresistible impulse of a heart filled with gratitude to God is to tell others about Him. Considering the appalling silences common in our prayer meetings and the depleted state of our mission treasuries, how much gratitude has the average Christian?

THOUGHTS CONCERNING PRAYER.

We need to be taught how to pray. Our desires run contrary to true prayer.

To be able to pray aright is to be able to live aright. Progress in prayer is shown by progress in living.

Christ alone can teach us how to pray. He will show us what we should pray for and how to pray for it.

All true prayer is unselfish. It will not say "me" but "us".

He who desires to be taught how to pray is already in the spirit of prayer.

All true prayer is the utterance of a child to a Father. It cannot be offered by any one who has an unfilial spirit.

In all true prayer, God's kingdom will have the first place. The child will never put his own interests before those of his heavenly Father.

The Father never says, "Trouble me not." He never is in a mood in which he does not wish to hear prayer.

"Ask—seek—knock." Go on from the first things to those that are greater. As one grows in grace his desires will enlarge.—The Pilgrim Teacher.

PRAYER.

"Only one life to live, 'Twill soon be past;
Only what's done for Christ will last."

Dear Lord, help us to realize this every day of our lives, so we become busy about the things that will last. Our lives seem so full—we want to do many things for thee, but don't find time, because, like Martha, we are so much concerned about the things that perish. Give us a vision of greater things, and help every one to see that they can help usher in the day when "the kingdom of this world shall become the kingdom of our Lord and of his Christ."

GOD'S HARVEST.

Meadows and orchards and rich corn lands,
Are wealthy with fruitage of all the year;
And the world seems lifting its thankful hands
For the needed blessings that aye are near.
The year is glad when it gains its prime,
And the hearts are merry at harvest time.

Whoever is thankful let him come
With willing hands and a loyal heart,
And help in another harvest home,
Where the Master calls him to do his part;
For he points to the whitened fields again,
And the harvests he loves are the souls of men.

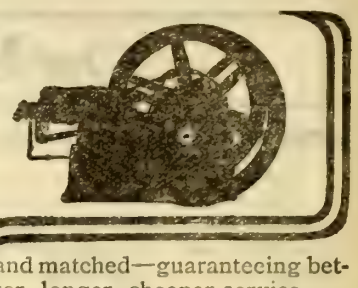
—Marianne Farningham.

OUR EVER-PRESENT GUIDE.

We live our little lives. We go about our daily task. We sleep and we wake. But how seldom we consider that, but for the guiding hand of Him who sits upon the girdle of the heavens and holds the reins of the chariot of the sun, we might be whelmed and lost in illimitable space. This journey is not a figment of the imagination, but is a solid, tangible, demonstrable fact. The weight and terror of this conception, as of many other astronomical verities, are almost too great for the human spirit to bear, and when the thought comes home with gripping force the spirit cries out against it. But it is well, when such thoughts oppress one, to fall back upon the greater fact of a personal providence, to rest securely in the knowledge that even in the whirling universe of starry systems, and in the deeps of illimitable space, we are not lost, but are known individually and intimately by One who is able to keep us even unto the end.—Ram's Horn.

"Do not say you are too old. Age is largely imagination. Ignore the coming year, smile and age passes you by."

MORE POWER LESS COST



THERE'S all the difference in the world between gasoline engines. One engine will start easily—take the load without a hitch—carry it right along till the work is done and do this indoors or outdoors, under any conditions, year in and year out.

Another starts hard or races—begins to slack up the minute the load is on—jumps or misses fire when work is heavy—needs watching and tinkering all the time and is in the scrap heap before it has paid for itself.

There are few engines like the first—there are many like the other—either wholly or in part.

I H C Gasoline Engines

have proved their ability to give perfect service for every use under all conditions. Years of experience have proved the superiority of both their design and material.

I H C parts are all as simple as possible—each more than strong enough.

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I H C parts are all perfectly designed and matched—guaranteeing better, longer, cheaper service.

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You can find no better power to operate the cream separator, wood saw, feed cutter, churn, washing machine; grindstone, fanning mill, thresher, shredder, and other farm machines; also your water system and electric lighting plant.

See the I H C local dealer at once, or, if you prefer, write us for catalogue and full particulars.



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What is it? A clearing house of agricultural data. What does it do? Helps farmers to help themselves. How can it be used? By sending your farm problems and puzzling questions to the Bureau. We are cooperating with the highest agricultural authorities, and every source of information will be made available to solve your difficulties. We shall be pleased to have an opportunity to assist you. Write the I H C Service Bureau.

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FITS CURED NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 984 Grand Ave., Kansas City, Mo.

"Cheerfulness and good will make the hardest labor light."

"What men want is not talent, it is purpose; not merely the power to achieve but the will to labor."

Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

THANKFUL AM I.

Thankful am I for wine of such sweet days,
Thankful am I to walk in humble ways,
Keeping my watchword at the gates of strife,
Thankful am I for life of living life.

Thankful am I for my unequal share
In this world's trouble and its daily care;
Thankful am I to suffer and to stand
Bowed with the bloom that beautifies His land.

Thankful am I the worst is not so bad
When through the ill we look toward the glad,
When through the darkness and the gloom we see
Down on the hills and light upon the sea.

Thankful am I for toil to do, and sleep,
Thankful for will my onward way to keep,
Firm in this comfort that no life can fall
Amid whose dust the days and dreams prevail.

—Bentztown Bard.

THE THANKSGIVING SEASON.

This time when the entire country unites in returning gratitude to "the Giver of every good and perfect gift" is again at hand. It is a good thing indeed for a nation to observe the custom. May it this year be a day of thanksgiving indeed. We trust our Home Mission women feel grateful for all that has come to them, for the enlarged opportunities for the glorious privileges. Instead of writing thoughts, something relative to the season, we are this year publishing some reports of work done, "good news" from the field, feeling that such knowledge should make us all truly thankful for what God is bringing to pass through his handmaidens. There are yet in the editors desk echoes from the Week of Prayer, all of which we should like to publish this week did space permit.

While we rejoice let us not forget our friend and co-worker, Mrs. Knight, who is now passing through "deep waters". Let none of us forget to pray for her and to send her a word of sympathy in this trying hour. The following clipping from a local paper, while giving no details, yet tells us the sad story:

"Death of M. L. Knight.

"Early Friday morning Mr. M. L. Knight died at his home in this place.

"Mr. Knight had been sick for about two weeks but it was not thought he was dangerously ill until the last few days.

"Mr. Knight had been in Andrews for nearly three years in the Andrews Drug Co., until a few months ago when he sold his interest in that business, on account of bad health.

He was a good citizen, a good neighbor, a good husband, a good father, and a good, Christian gentleman.

The Sun extends its deepest sympathy to the bereaved family.

We will give a more extended notice of his death next week."

Dear Mrs. Nicholson:

The meeting of the Woman's Home Mission Society, of the Statesville District just held in Lenoir, would vie in interest with that of an annual meeting. There were about thirty delegates present, the weather was ideal. Mrs. Atkinson's beautiful flowers were in evidence everywhere, and hospitality abounded. Personally speaking, I often say I wouldn't be my father's own daughter if, on occasions of this kind I didn't keep open house, for I am sure the spirit of hospitality reached such perfection in him that like "Col. Carter, of Cartersville", had it been necessary, he would have slept out in the wood-shed to have accommodated his friends.

As for music, a beautiful incident frequently remarked upon by the visitors, was the singing of a Mocking Bird, who, all summer long, had perched himself on the highest pinnacle of the church tower, and seemingly, keeping tab on the Conference below, ever and anon, broke forth in a perfect melody of song.

Friday evening, at the Preliminery meeting, the devotional exercises were held by Bro. Pickens. He then, on behalf of the church, extended the glad hand of welcome to all visitors and delegates. Miss Caw, of Davenport College, spoke for the Lenoir Auxiliary; Miss Tina Safford for the Young People; Miss Faith Courtney for the Juveniles. To this four-fold welcome, Mrs. Marr gave cordial response; said she was glad to greet old acquaintances, form new; but if that were the end, she would not be there, she hoped a higher motive had drawn them together, a desire to further the Master's work. She exhorted the sisters not to be Marthas, over anxious about the entertainment of their guests, but to remember it was for a day or two's serious consideration of earnest work. She emphasized the connectionalism of our beloved Methodism, and in a way, said, "one cry of distress in one part of the fold, made the whole connection kin. Mrs. J. L. Nelson then read minutes of last year's meeting.

Saturday, A. M. It isn't often that we have a connectional officer visit our town, and for that reason we are probably more appreciative at least even to what they have to tell us. It would do Mrs. Marr an injustice to give just a synopsis of what she said, so I will just say, she spoke to almost every subject introduced, and we heard with pleasure and profit.

After she had led the devotional exercises, talked on the talents given each one, and Bro. England had led in prayer, she took the chair, had a Secretary elected, and appointed following committees:

On Extension of Work: Mrs. England, Mrs J. O. Ervin, Miss Lillie Hoover, Mrs. W. R. Nelson, Mrs. H. C. Martin. Finance: Mrs. Pickens, Mrs. Teague, Mrs. Goforth. Resolutions: Mrs. H. F. Smith, Mrs. L. T. Stimpson, Mrs. Stevenson.

The following auxiliaries were represented: Statesville, Hickory, Newton, Granite Falls, Turnersburg, Mount Zion, Lenoir Y. P., South Lenoir. All visitors were granted the rights and privileges of the floor.

Reports of Auxiliaries were then called for. Statesville, reported by Mrs. Stevenson, Society in good condition, doing good work. Out of a membership of 27, have 12 subs to ad. Sum total of all expenditures, $219.75. Cold statistics fail to tell the tale of endeavor and work of the Statesville women. Besides keeping up their connectional work, they have borne their part in the building of a magnificent church. If the promise made by Mrs. Stevenson to do great things, when their church is finished, be faithfully kept, the rest of us ought to sit up and take notice. One sister didn't think "the half had ne'er been did, especially in number of visits, for when she was sick and a stranger in the hospital there, she herself received not less than 25. Naturally, a

(CONTINUED ON PAGE FOURTEEN)

Here It Is

Here is just what you want, just what you need. You have been looking for it and here it is. Send for it and stop worrying. Say the word and it will be sent to you. Send us the message, saying you want to try it and it will be sent by mail, without a penny. It is Bodi-Tone, the real remedy for the sick, whose fame is spreading like wild-fire from the Atlantic to the Pacific, which is curing sick-folks by thethousands, the medicine your neighbors are talking about. The Bodi-Tone Company invented Bodi-Tone over a year ago, and immediately offered it on trial to all the sick, a fair and honest way, so everyone could try it and judge its curative value before paying a penny for it. The Bodi-Tone Company has sent out over one hundred thousand $1.00 boxes during the past year in this way, to people in all parts of the country, without a penny in advance, and thousands have seen, felt and known its great curative benefits. Now the Bodi-Tone Company wants *you* to try a *full-sized one dollar* box of Bodi-Tone at its risk and expense, so that *you*, too, will get to know the great curative and restorative forces in this splendid medicinal combination, which is rapidly proving its superiority over common medicines.

Bodi-Tone

does just what its name means—*cures disease by toning all the body*, and we want you to try it and see what it will do for *your* body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each $1.00 box contains seventy-five tablets, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so you can try it and learn what it is, so you can learn how it works in the body, how it *cures stubborn diseases* by helping nature to tone every organ of the body. The composition of Bodi-Tone is not secret. Each ingredient is named and fully described in the Bodi-Tone book, which tells all about Bodi-Tone and is sent free to every Bodi-Tone user. You know just what you are using and know it is good and safe. Among the ingredients which compose Bodi-Tone are Iron to give life and energy to the Blood, Sarsaparilla, to purify it, Phosphate to nourish the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb and Oregon Grape Root for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. All these ingredients pull together to *restore health in the body*, each serves to build upon the others work, each one helps. Many are prescribed regularly by the doctors for diseases in which we recommend Bodi-Tone, most of them have been successfully used separately or in combination with other drugs for the treatment of innumerable diseases, but the *exact combination* found in Bodi-Tone is peculiar to Bodi-Tone alone and gives Bodi-Tone a curative and restorative power peculiar to itself, that has already brought health to thousands. That is why we want to send a box on trial to you immediately, as soon as you write for it, for we know you will find it different and superior. Bodi-Tone is a pure remedy that all the family, young and old, can use. It contains no narcotic or habit-forming drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body, but tones the body and cures its disorders with the remedies nature intended to tone and cure the body when that power was given to them.

Bodi-Tone

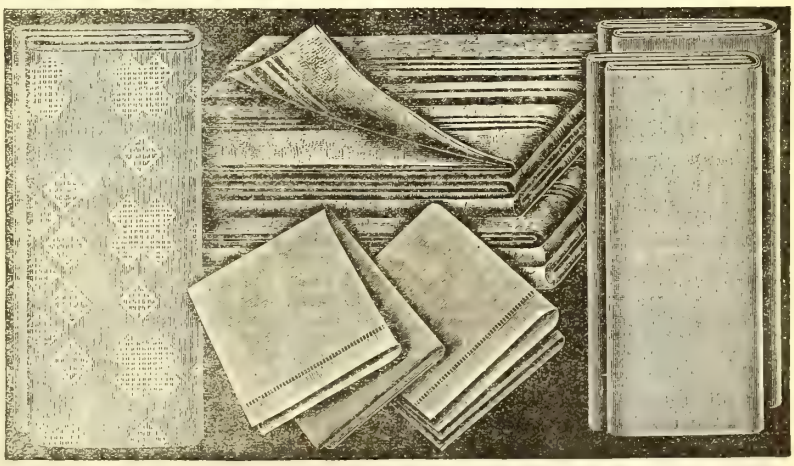
offers its valuable services to you right now, if you are sick, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for—*to help nature restore tone to the body*, to restore normal health, energy, vigor, vitality and strength. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well-understood, definite action that produces curative results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for Rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are of special value in such ailments. Bodi-Tone is especially urged for all chronic sufferers who have tried honest, reputable physicians without getting the relief and permanent benefit desired, for these are the people who need it the most.

It Is Proven

The curative powers of Bodi-Tone have been amply proven by one solid year of cures. It has been tested in thousands of cases, covering a great variety of ailments in both sexes, at every age, Over one hundred thousand people have used it during the past year. Persons suffering from Rheumatism, Stomach trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Bowel Complaints, Female Troubles, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anæmia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and proven its value in such disorders. Their experiences have proven beyond a shadow of doubt that the Bodi-Tone plan of *toning all the body* is a right plan that helps to *cure* these and other disorders, that it is a *real aid to nature*. Many who have for years been in poor health and have tried doctors and most all of the prominent Medicines, have written us that *one box* of Bodi-Tone did more good than *all* the others combined. Write to-day for a $1.00 box on trial and see what it will do for you. Don't send a penny. Just ask for a dollar box on trial. *Address as follows:*

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The Sunday School Lesson

FOURTH QUARTER—LESSON IX—NOVEMBER 27, 1910.

The Trial of Jesus.
Matt. 26:57-68.

Golden Text—Who, when he was reviled, reviled not again. 1 Pet. 2:23.

The Silence of Jesus.

When false accusations were made against Jesus He met them in a strange way. He was utterly silent. When His own words were distorted out of all resemblance to His original utterance He used an unusual weapon of defense. He made no reply. There was something wonderful effective about this silence of Jesus. The accusations were so absurd that they could safely be left to perish of themselves. A reply would have dignified them. The silent figure seemed to declare eloquently the emptiness and foolishness of that which was being said against Him. The accusations struck the wall of His silence and fell back harmless.

An effective silence has led to many a triumph. An untimely speech has brought about many a defeat. There are times when the instinct of speech seems so wholesome and right that a man unhesitatingly speaks out, sure that he will help his cause. Yet these very times are not infrequently the occasions when only silence can be of genuine service. It is a great art to know when to refrain from speech.

The possibilities of silence are so great and so little understood that we may compare them to an unexplored country. There is a healing power in wordless sympathy, in the presence of many a bitter grief. There is a quiet place for thought in the crisis of many a discussion, when one of the disputants makes no reply and the silence suddenly becomes the most effective sort of a reply. There is a growth in the strength and fineness of a man's character when he restrains a wild and furious word which was leaping to his lips. There is a strife of many tongues which is avoided when an indiscreet word comes into the mind, but is never uttered. Words become threadbare and shabby when they are carelessly flung about in all sorts of places and all sorts of ways. The speech which is like an island surrounded by silence is often the most potent speech.

The perfect self-control of Jesus, which held back useless or dangerous words, has many a lesson to teach us. The Christian will become a new man in his practical influence when he learns when not to speak.

The Speech of Jesus.

When the high priest suddenly asked Jesus if He did claim to be the Christ, the Son of God, the silence was broken. The time had come when silence would be compromise. Speech was required, and Jesus spoke. He was all that the high priest had said and more than that, He was the very Judge whom one day his accusers would see seated upon the right hand of power. A completely fearless utterance it was which Jesus made. His foes felt that He was convicted from His own lips. With indecent haste and careless of legal propriety these judges of the Jews shouted out, "He is worthy of death."

At first the daring declaration of Jesus seems at variance with the silence which He had maintained. It seems like an indiscretion which brought upon Him the outburst of the wrath of His foes. In truth His speech was as characteristic and as wise as His silence. The time had come when His Messianic claims must be fearlessly and openly made. True, it was a time of peril, but the object of Jesus was not to save His life, but to be loyal to His great Messianic task. So He spoke out with the utmost definiteness. His claim must be unmistakably made. His previous silence did not prevent sharp and pointed speech when the time came.

It is a great thing to be discreet, but it is possible to be too discreet. The man who so guards his speech that he loses the power to speak an unmistakable word is not the master of his lips; he is their slave. The highest type of discretion is that which is careful and able to avoid an unnecessary crisis, but when the real crisis comes boldly, takes its stand and speaks out resolute words whose meaning no one can possibly mistake. A man does not have to lose the power downright, courageous speech in order to be discreet. And a brave man does not need to be always saying rude and tactless things which raise unnecessary issues.

The silence of Jesus was never the silence of one who was afraid. His speech was never the speech of a courage which has lost perspective. He could wait a long time in a silence which those about Him did not understand; but when the decisive hour arrived, when faithfulness to His mission required words which flamed forth like a flash of lightning, the words came. The life of Jesus shows wonderful caution, but He was not a slave to caution. It reveals a wonderful courage, but He was master even of His courage. It did not master Him.

The Endurance of Jesus.

A shameful scene followed the outcry of the Jewish leaders against Jesus. Without waiting for a legal expression of their opinion they had cried together, "He is worthy of death." Then, changing from a court into a mob, they began to spit in His face and strike Him with their hands and push Him about and subject Him to the most shameful humiliation. He was in their power now, and the bitter hatred, the infuriated, malignant wrath which had been years in gathering, poured itself out in unrebuked insult upon their victim. And all this Jesus silently and unresistingly endured. It was a carnival of evil passions let loose upon a life of perfect innocence, even now full of love for those who were so shamefully mistreating Him.

Christian men sometimes come to experiences where they must endure that which is so unjust that their hearts begin to fill with bitterness. The things they must endure are different from the ignominy which Christ met from His foes. Yet in the hour when they must endure injustice there is a wonderful opportunity to enter into spiritual fellowship with the enduring Christ. Very subtle and often indirect is the suffering which the modern world inflicts, but when it is unjust suffering a man can be saved from destructive bitterness and the whole experience may become a moral and spiritual opportunity if he presses close to the One who endured the buffeting of His foes ere He was led to the cross. A hard experience endured in the companionship of Christ may be full of pain, but it cannot soil the soul; and the soiling of the soul is the only tragedy from which we need to shrink in utter horror.

The Power Which Jesus Did Not Use.

It comes to us with a shock of surprise that the One who allowed men to mistreat Him so shamefully was the One at whose voice disease had fled away, the sea had sunk into calm and even the dead had come to life. His word was a word of power, obeyed by the very inanimate forces of the world. His word was more powerful than blindness or leprosy. He held the key of the gates of death, and at His command men returned from beyond these gates.

Why, then, did He allow men to heap upon Him insult and ignominy? Why did not His power flash out in some dreadful punishment of those who dared to lift their hands against Him? There is more than one reply; and each reply is full of illumination as to the spirit and meaning of the ministry of Jesus. First, He never used His supernatural power for Himself. He held it as a thing to be used for others. Then, He came to save sinful men, and not to punish them. There would be a day when the evil man would meet an evil destiny, but the days of Jesus in the world were days when His power was used only to bless men. And most important of all, He came to get under the burden of sin—to feel its weight upon His life, to suffer the worst it could do. True His great experience as a sin-bearer was on the cross, but every endurance of human scorn, every bearing of pain which sin inflicted, was a part of that ministry whose very central meaning was expressed upon the cross.

When His foes struck Him and poured insult upon Him, then, as on Calvary, it could be said, "He saved others, himself he cannot save." He had power enough to quell the world, but if He had used it for His own rescue He could not have become the Saviour of the world.

"If bitterness has crept into the heart in the friction of the busy day's ungarded moments, be sure it steals away with the setting sun."

Resolve that, like the sun, so long as days last, you will look on the bright side."

Weak Lungs

Ask your doctor to name the best family medicine for coughs, colds, bronchitis, weak lungs. Follow his advice. J. C. Ayer Co., Lowell, Mass.

Seventy years of experience with Ayer's Cherry Pectoral have given us great confidence in it. We strongly recommend it for coughs, colds, bronchitis, weak throats, and weak lungs. It prevents. It protects. It soothes. It heals. Just the help nature needs.



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when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux wonderful "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible even by the dim firelight; thread the smallest eyed needle you can get hold of; shoot the smallest bird off of the tallest tree top with them on, and put them to any test you like in your own home in any way you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes, and if they honestly make you see just as well as you ever did in your younger days, you can keep the ROLLED GOLD pair forever without one cent of cost, and—

Just Do Me A Good Turn

by showing them around to your neighbors and friends, and speak a good word for them everywhere at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on one easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply), and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-Karat ROLLED GOLD Spectacle Offer" and address me personally and I will give your letter my own personal attention. Don't let your eyes be annoyed and hurt by common glasses another day, but write me this minute for a brand new set of my wonderful "Perfect Vision" Spectacles. Address:—

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The Farm and Garden

PREVENTIVE TREATMENT FOR OAT AND WHEAT SMUT.

Bulletin 212, of the North Caroiina Agricultural Experiment Station, by Dr. F. L. Stevens, which has just appeared from the press gives full directions for preventing the various smuts of oats and wheat. These are due to little living parasitic plants which grow within the wheat and oat plants. They cause large loss, cutting down the yield of grain often as much as 20 per cent. or even 30 per cent., while the stinking smut of wheat does much greater damage by injuring the milling quality of the grain. The formalin treatment which is thoroughly effective and costs almost nothing, is described and recommended for oat smut. The same treatment is even more effective than the ordinary blue-stone treatment for the stinking smut in wheat. The loose smut of wheat can be prevented by a modified hot water treatment coupled with separate growth of seed in a protected seed plant. Director C. B. Williams, West Raleigh, N. C., states that these diseases cause thousands upon thousands of dollars of loss every year to the oat and wheat crops of the state and that this bulletin was prepared especially to give farmers at this time the latest and most effective means of combating these diseases. He states that a copy of this bulletin may be secured by any resident of North Carolina free of cost upon application to him.

DEEP FALL BREAKING OF LAND.

By C. R. Hudson.

For a considerable number of years Southern farmers have been trying to produce large, profitable crops of corn on shallow soils. The records of corn growing show that they have failed. During this same period a few of the more progressive farmers have been breaking their lands from six to eight inches, and even to ten inches, deep, and have produced from thirty to sixty bushels per acre at a small cost. For forty years the average depth of breaking land in North Carolina has been about four inches with an average yield of less than fifteen bushels of corn per acre. Last year the men engaged in the Farmers' Co-operative Demonstration Work broke three thousand acres from six to ten inches deep and harvested a little over forty bushels per acre. The cost was about twenty-five cents per bushel.

Can we not learn a valuable lesson from the experience of these farmers? Let us study, briefly, some of the advantages of a deep soil. One of the most important problems connected with corn growing is a properly distributed supply of moisture. We cannot have this on shallow soils. The shallow soil is soon filled with water during rainfall. If the rains continued several daysy, the soil stays saturated with water. This keeps out the air. (Two things cannot occupy the same space at the same time.) Corn will not grow unless air gets down to its roots. Therefore, the corn fails during wet spells of weather. The excess of rain fall usually does much washing under such conditions. When the rains cease, the small amount of water held in a shallow soil is soon exhausted by evaporation and by being used by the corn, so that the corn now suffers for lack of moisture. With a deep soil these conditions do not exist. When rain comes it sinks down into the lower parts of the deep soil, letting the air into the upper portions so that the corn continues its growth. When dry weather prevails the deep soil, by having caught previous rains, is able to supply moisture enough to keep the corn green and growing.

In this section we nearly always have a wet spell or a dry spell of weather during the period of corn growing. One usually follows the other. The effects of both extremes can be largely overcome by having a deep seed bed. Then, too, it stands to reason that there is more plant food in a deep soil than in a shallow one.

Some exceptions to these statements should be noted. A soil that is filled with water during a considerable portion of the year is not benefitted by deep plowing. If such soils were well drained, then deep breaking would be good for them. Many marshes and other wet soils would produce big crops if they were drained and deepened by plowing. Loose, sandy lands with open porous subsoils, without any clay in them or under them are not much benefitted by deep breaking. If much humus is to be turned under on them, then deep plowing gives much better results.

The time of deepening the soil is important. Many farmers wait 'till spring to deepen their soils and often make poor crops because the subsoil was too wet to be plowed after the winter rains had fallen. The proper time to do deep breaking is during the fall and early winter, provided the soil and subsoil are dry enough. This permits several weeks' weathering to take place before spring planting begins. Land that has never had the atmosphere down into it is not a fit place to plant seed. This also allows the soil to be pulverized by the freezes.

Both the air and the freezes are very valuable in making plant food available for the use of crops. In doing deep breaking at any time, it is not advisable to turn very much of the raw subsoil out on top. Those who expect to make big crops next year should begin now to deepen the soil. If properly done, under average conditions, no further deep breaking will be necessary in the spring. Then is the time to do a lot of discing and harrowing in order to make a nice well pulverized seed bed.

Bulletins.

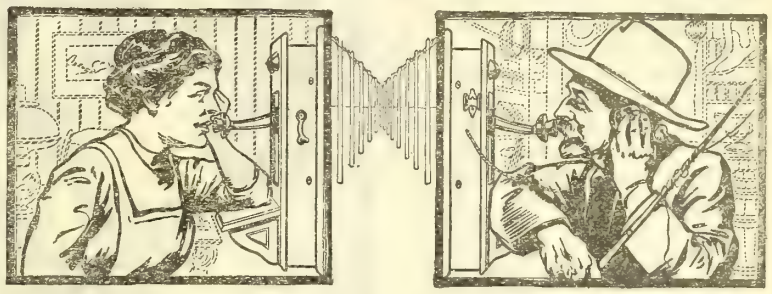
No. A-68, Farmers' Co-operative Demonstration Work, address Dr. S. A. Knapp, Washington, D. C.

Farmers' Bulletins 87 and 245, address Secretary of Agriculture, Washington, D. C.

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Comfort will be found, and only found in keeping steadily, courageously, resolutely on with life. The way to light lies through the shadow; the way to life through death. Light and life will not come to you; by pressing forward you will come to them.—Lyman Abbott.

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Woman's H. M. Society

(CONTINUED FROM PAGE ELEVEN)

discussion of ways and means in building a church followed this report. Mrs. Geo. Ivey reported Hickory. A good report, commended by chair for report on pledge, they also support orphan in Children's Home. Turnersburg, reported by its President, Mrs. Geo. Sharp. She made this remarkable statement: That since Society was organized in July every member had been present at every meeting with exception of Mrs. L. T. Stimpson, kept away on account of sickness. She is remembered in Lenoir as Miss Lucy Jurney, one of Dr. Lander's most loved pupils, at Davenport College. It developed in the talk that followed, that she had the true missionary spirit, for "without money and without force" she had gathered the factory children together and given herself as teacher.

Mrs. Yount, of Granite Falls, was going back and try to infuse new life in Society which had become disorganized.

Patterson, just organized, with Mrs. W. R. Nelson as President, promises to be a field of much usefulness. South Lenoir, suspended during summer, had taken on new life. Reported 6 subs. to Our Homes out of a membership of 7. Mount Zion, the home of our Brevard girl, and where the spirit of the Hoovers, Huntley's and Shufords still live in their children was reported by Mrs. W. A. Huntley. Only 11 members, and yet they made 88 visits and observed week of prayer. Visiting in the country doesn't mean walking a block or two and running in to see your neighbors, but it means miles of walking, hitching, if you ride, and a lot of precious time.

Miller Pickens, for Lenoir Young People, made a fine report. The chair thought 25 boys sometimes present was remarkable. Lenoir, reported by Mrs. H. C. Martin, was highly commended by Chair. Their night school, Brevard girl and 600 visits were best features of report. One sister said the success of Society was due to the President, Mrs. Courtney; but she divided honors with the District Secretary, who she said had quite a faculty of putting everybody to work. One pastor's wife, who is the mother of 5 promising boys, and who generally spices her remarks with a little fun, said she could certify to what Mrs. C. said, for sometimes Mrs. England kept her boys so busy going to and fro, the preacher had to bring in the stovewood. Our President was immensely pleased with herself, because she said she was the one who had "discovered" the District Secretary; that is, she was the one who had suggested her for that place.

Mrs. Nicholson, you have called time on me and I am not near through. I want to tell you all about our District, how the Secretary has organized four new auxiliaries, helped the needy, welcomed strangers, aided work of every kind. About the fine sermon of Bro. Pickens, preached by special request of Society, about Mrs. Marr's very interesting and instructive talk on Sunday night, about our "Model Missionary Meeting", in which, in a speech "rich, rare and racy", Mrs. Goforth presented the claims of "Our Home", saying for one thing, she had been asked to come to the meeting for inspiration, and she had more inspiration now than she knew what to do with; about the children's meeting and the splendid address of Mrs. Clay, of Hickory; about their recitations and the music; but I remember your exhortation of last yeyar an dhave tried to cut it short.

Mrs. J. L. Nelson, Secretary.



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THE EARLY AMERICANS.

In pioneer American days it was not necessary to pay so much attention to what kind of food was eaten and how to prepare it. Frontiersmen after chopping wood or shooting Indians all day, had an appetite and power of digestion which could trifle with anything capable of being swallowed. The second generation, the children of these frontiersmen, inherited a splendid internal mechanism. But now we are getting into the third and fourth generations, and it is really time we learn the gentle art of eating, not only for the sake of enjoyment but for tolerable health.

From bad digestion comes an endless train of ills. The stomach which fails to do its duty toward ordinary food, is very liable to set up a demand for alcoholic stimulants or for drugs, or else puts in train other ailments known only to doctors, who profit by their exclusive information. The perfect assimilation of food depends much upon proper cooking and seasoning, and to disregard such produces a very unhappy state, generally resulting in indigestion. It is not necessary to deprive anyone of the joys of a well-filled table. The whole secret is to win the American people away from their mode of eating and their superstitious beefsteak, fried potatoes and ice water and to convince them that the world produces other things which may and should be eaten. Variety of food is the enemy of indigestion, but this variety should not consist of meats and breads alone; the system needs stimulating as well as nourishing food, or, in other words, meats, breads and vegetable products.

The majority of the public do not consider the value of spices we use in our daily life to their full extent. Upon further reflection let us imagine a soup, roast or other similar food without salt, pepper, etc., and we will at once understand its great value.

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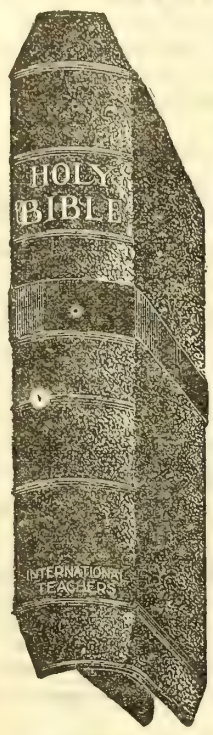
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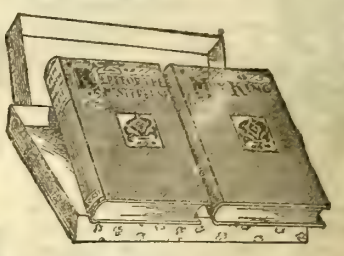
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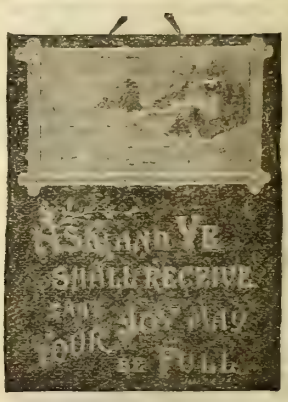
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Reading Room
Trinity College

THE DRAWING CHURCH

By GEO. D. HERMAN, Pastor Main Street Church, Gastonia, N. C.

1. It takes steam to run an engine. It takes cash to run a bank. It takes brains to run a university. It takes religion to run a church.

2. An engine without steam is helpless. A bank without cash has failed. A university without brains is a humbug. A church without religion is a white-washed, organized sham. It is like a painted fire on a cold day—it may look well, but it can impart no heat.

3. Of late years the cry has been long and loud and clamorous for *drawing* preachers—preachers possessed of such tremendous resources of head and heart and legs that they can please fools and saints and sinners alike. Drawing preachers are supposed to have such an inexhaustible supply of glowing enthusiasm, bewitching magnetism, and celestial sweetness as will make it easy for sinners to repent, and a great joy for skinflint church members to disgorge their filthy lucre into the collection plates.

4. A red-hot cannon ball thrown into an ice-house must part with its heat in melting the ice, and the result is only a little slush and a cold cannon ball. Many a preacher has lost heart and reputation trying to kindle a big blaze out of water-sobbed logs. The preachers who would make water logs glow and burn and blaze, like old Elijah, must be able to call down fire from heaven. When Elijah's God answered by fire, the church was on the mountain-top. High altitudes of moral and spiritual living on the part of the church will help the preacher to obtain a good supply of heavenly fire.

5. The drawing preacher is good; but the drawing church is better. The man who can sweat in a Montana blizzard must have a heart of fire within. The weakest church ought to have enough religion to keep the preacher from backsliding. Preachers and churches are constantly in danger of dying of heart failure. We need to consider well the words of the Wise Man: "A living dog is better than a dead lion"—all of which means that a red-hot political convention has more power to mold character than a zero church. Don't pack your preacher in ice, and then hang him because he does not sweat. The drawing church has had the fire from heaven.

6. There used to be a little steamer on the Savannah River. This little steamer had immense blowing capacity. When it ran it couldn't blow; and when it blew it couldn't run. It was short on steam. Now, the drawing church can run and blow. It can run the Devil out of town, and blow the trumpet of jubilee over the conversion of sinners. Some preachers find it hard to get up steam. They need all the fire they can get from earth and heaven. If your preacher says a good thing, encourage him with a hearty *amen*—even if you should thereby throw the stewards and the choir into a spasm of cold sweat. Cold sweat is better than no sweat—it proves that the patient is not quite dead.

7. If your pastor is so barren that he never says anything good enough to endorse with a hearty amen, turn him off. No man is called to preach who cannot once and awhile make the sparks fly and beget a little heat. The drawing church has enthusiasm, and it infuses some of its enthusiasm into its pastor. If a hundred church members cannot generate more enthusiasm than one small preacher, there is something wrong—the wire between earth and heaven must be down. The drawing church has enough religion to keep the preacher from freezing. A cold preacher will kill a good church, if he stays long enough; and a cold church will kill a good preacher, if there is half a chance. The drawing church and the drawing preacher join hands and heart and pull together.

Now, the drawing church is noted for five things:

I. It is a Praying Church

There can be no substitute for prayer. The church that does not pray is dead—and dead churches have no power to attract men to themselves nor to Christ. A church must be in touch with God. Real prayer sets in motion the mightiest forces in the universe. The praying church—other things being equal—is always a conquering force. But the drawing church is more than a praying church.

II. It is a Paying Church

Some men *pray* when they ought to *pay;* and others *pay* when they ought to *pray*. Poor lop-sided, humanity is always trying to substitute one duty for another. Praying is no substitute for paying; and *paying* is no substitute for *praying*. The drawing church prays and pays. There was a certain rich Methodist who prayed every morning at family prayers that God would bless and heal and feed a poor, sick neighbor. One morning after an unusually fervent prayer for this sick and destitute neighbor, the son who had become tired of prayers that were mostly holy wind, said: "Father, if I had as much corn and meat and cash as you have, I'd not bother the Lord any more about that poor man—I'd just answer that prayer myself." The drawing church often answers its own prayers. The drawing church is especially kind to the sick and to the poor. The man who asks God to do for his neighbor what he himself ought to do, is nothing short of a religious sham.

III. It is a United Church

The drawing church is free from divisions, factions, and strife. Its members love Jesus Christ. They love one another. They are united hand and head and heart in the work of the Lord. They keep "The unity of the Spirit in the bonds of peace." They are one in Christ. They find a common center in the Cross. They have learned that the church can only be conquered by foes from within. And they have, also, learned that there are tasks which can only be accomplished by united effort. The united church knows that if Adam had lived and worked ten thousand years, he could not have constructed and operated the Southern Railroad. The drawing church knows that nothing less than *united* faith, prayer, and effort will make it possible to fully obey the great command: "Go ye into all the world, and preach the Gospel to every creature." Such a command must be executed by a united church.

IV. It is a Witness-bearing Church

This praying, paying, united church knows something, and *tells it*. Its members know from personal experience that Jesus Christ can save men from sins now and here. Its members know that Jesus arose from the dead, because he now lives in their heart. They talk of Jesus and the resurrection. They place the emphasis at the right place—on Christ who died for our sins and who rose for our justification. The drawing church does not waste time and strength in disputing about the non-essentials. It preaches a Gospel that saves from sin and fear and hardness of heart—a Gospel that saves to every good word and work. It bears witness to Christ revealed in us as the power of God to make us new creatures—"blameless and harmless, the sons of God without rebuke, shining as lights in the world." It proclaims a great salvation because it has a mighty Saviour. It preaches that Christians ought to rejoice evermore, pray without ceasing, in everything give thanks, abstain from all appearance of evil—because the God and Father of our Lord Jesus Christ has promised to sanctify us wholly, body, soul, and spirit.

V. It is a Spirit-filled Church

Its members have been born again from above—born by the power of the Holy Spirit. The Spirit of God dwells in them. They have joy and gladness. It is a spiritually minded church. There is light and power and purity among its membership. The praying, paying, united, witnessing, Spirit-filled church will always be a drawing church to the best elements in any community.

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EDITORIAL

ANOTHER METHODIST CHAUTAUQUA.

The secular papers last week announced that the Methodist Episcopal Church had secured an option on a Chautauqua site at or near Black Mountain. We presume that a committee of that church having the matter in hand has taken this step. Without information we do not know what the probability of a successful movement may be. The Asheville Citizen referring to the transaction, says:

"The grounds under option are ideal for the purpose for which they are wanted. They include about 300 acres with a natural basin for a lake. The price for the property is understood to have been about $25,000. The plans of the chautauqua call for a large hotel and auditorium to be built before next summer and for the erection of a power plant together with such improvements of the grounds as may be necessary."

It does seem to us that, in view of the attitude of the two denominations there should have been co-operation in the establishment of this Summer Assembly Ground. If the two enterprises, one at Waynesville, the other at Black Mountain, should be established at the same time, independent and apart from each other, the finest opportunity for cultivating the spirit of fraternity will have been forfeited. Why can not the two churches take advantage of this opportunity to help forward the cause of a united Methodism in America?

If both denominations persist in pushing these enterprises forward at the same time on independent lines it will be impossible to avoid an apparent rivalry. In fact there will be cultivated a spirit of rivalry which in its effect will embitter the two elements in this section worse than anything which has occurred since the days of reconstruction and set back the cause of a United Methodism for a generation. The fact that our brethren of the church waited until our people had decided upon a location and then proceeded to secure another, hard-by, but not near enough for co-operation, will be regarded as another invasion of our territory and no amount of resolving and fraternal pretense can remove the suspicion that the intention of the Methodist Episcopal church is to swallow us up, horns, hoofs and all.

May we express the hope that these two chautauqua movements may yet be combined and that whatever work may be done in our Summer Assemblies may help forward and not hinder the cause of fraternity? There is absolutely no reason for the establishment of two Methodist Assembly grounds simultaneously in the same section. If the Methodist Episcopal church gives heed to the counsel of wise leadership they will be a party to no such thing.

THE FIRST SERVICE.

This has been a busy week with all the preachers who are entering upon new fields of labor. The task of packing and moving is not an easy one and so much of this work has to be done by the housewife. Preachers and their families are bidding farewell to old friends and starting out to find new ones. By next Sunday the new preacher in most cases will be in his new pulpit to deliver the first message to his new parishioners. This is a very important day for it is the beginning day and the impression then made will largely fix the standard for the year at least with that congregation. The writer well remembers his first circuit and the first appointment on it. It was on a bleak and cold Sunday of December, when the little congregation gathered in an old church building in which there was a dilapidated stove, and the wind came rushing in through the broken windows. The house was cold and that affected not only the congregation but the preacher too. He was discouraged when he entered the pulpit and lacked liberty in utterance and never was able to speak with freedom and self-forgetfulness at that place. It is very important that the preacher should at the first service be at his best and if this is so of the preacher it is equally true of the congregation. All the flock should turn out to hear him and to welcome not only the messenger but the message as well. An earnest, waiting congregation is an inspiration to a preacher and the people owe it to the messenger to give him not only their presence but their prayerful attention while he preaches. If the preachers next Sunday, filled with the Spirit, deliver messages of truth to congregations filled with the spirit of worship, it will mean great things for the people.

Give the new preacher the glad hand. Welcome him from the heart and offer your service in any capacity he may see fit to use you as a laborer in the vineyard. Then with all at it and all the time at it the year just begun will be a great one in Zion.

THE NEW DISTRICT.

At our recent Conference a new presiding elder's district was formed out of portions of the Mount Airy and Morganton districts, and takes its place as the twelfth district in our Conference under the name North Wilkesboro. Rev. M. H. Vestal was appointed presiding elder. There was difference of opinion as to the wisdom of forming a new district, as of course there always is. But it must be remembered that for many years the Mount Airy district has been regarded as one of great difficulty on account of its extensive geographical area, also for the reason that it was composed of two sections separated by a natural barrier which makes it impossible for them to be homogenious.

The fact that Wilkes county, lying wholly on this side of the Blue Ridge, remains in the new district, leaves it open to the same objection, but the greater compactness, as well a sthe fact that Wilkes county is contiguous to the three counties across the mountains, very largely eliminates this objection. Besides, North Wilkesboro is the commercial center of much of the territory of the new district. Upon the whole it is perhaps well that the change has been made, and with a strong and vigorous man like Rev. M. H. Vestal, in charge we look for the work to go forward. Brother Vestal is just in his prime and is capable of bringing things to pass. He will find ample problems on this new district to test his strength as well as try his faith, but he will find among these sturdy men of the mountain section many of the most loyal and devoted Methodists. When the way is pointed out to them and they feel the pulsation of an inspiring leadership we feel confident that they will rally to the call for progress on all lines. There is perhaps no better place to begin than in the establishment of the school at Jefferson. Such an enterprise would give the new district an inspiring movement in the beginning, and organize in the very heart of the district a center of influence which would be felt for good in all its borders.

We shall watch the progress of this new district with no little interest.

LAW ENFORCEMENT IN ENGLAND.

The capture, conviction and execution of Dr. Crippen for the murder of his wife is an illustration of the strength of England's legal system.

A few months ago this noted criminal murdered his wife and fled on the first steamer for America. By wireless telegraph he was located and as soon as the vessel touched on the American shore he was arrested and taken back to London. In the early part of last month he was tried, convicted and sentenced to the gallows. His appeal was promptly heard and over-ruled and on November 23rd, he was hanged. If he had committed the crime in this country and had been able to employ able counsel he could have fought the matter through all the courts, delayed justice for years and probably finally overcome justice through a pardon. But it is not so in England. When one in that country, be he rich or poor, violates the law you may be sure justice will be measured out to him and that speedily and because this is the fact and the people know it is the fact, law is respected and crime is reduced to the minimum.

England maintains the system of jury trial, but the judges are given discretionary power to a much larger extent than with us and then, too, the judges hold for life and have no fear of removal so long as they do their duty and sure and speedy justice is administered. It would be a long step forward if our system of criminal procedure could be more completely modeled after the English and our people could be assured that when crime is committed it will surely be investigated and that the guilty party will not escape. If this was so crime would be reduced and every interest of the citizen would be enhanced.

THE SOUTHBOUND COMPLETED.

Last Friday was a notable day for the people along the line of the new Southbound railway. On that day the first train made the trip from Wadesboro to Winston-Salem, carrying officials of the road and officials of the various counties traversed by the line, as well as prominent citizens of the towns lying on the road.

This road is 89 miles in length, and we doubt if there has been built the same length of road in North Carolina that will accomplish more for the development of the material and social interests of the State. It traverses Forsyth, Davidson, Stanly and Anson Counties and connects the Norfolk and Western and the Atlantic Coast Line systems in such way as to give a great through line of traffic from the coal fields of Virginia to the cost at Charleston. The towns of Lexington, Albemarle, Norwood, Ansonville and Wadesboro will be greatly quickened in their growth, and Winston-Salem will be much benefitted, to say nothing of the vast benefit that will come to the whole country aolng the line.

It is expected that regular freight and passenger schedules will begin December fifteenth. It is to be hoped that the connection at Lexington will be such as to give all this section easy access to Wadesboro and vicinity. Otherwise there will be great disappointment to many hereabouts.

THRUSTING IN THE SICKLE.

The pastor and his co-workers face a new year They stand upon the border of outstretching fields, rich with the waving harvests. To those who have the vision the scene is inspiring. Why should a day be lost in mere preliminaries or prefunctory exercise when within reach of us are scores of the unsaved?

Jesus said of His mission that it was to the lost He came to seek and to save that which was lost, and every minister of Jesus Christ is out on a similar mission, assured that he will not be without the divine presence while endeavoring to fulfill that mission. It may be that in some places, where the glow of revival fires has not been felt for many months some have decided that times and conditions have so changed that this is not to be expected. But we beg all such to remember that religious power is the same in all ages, and that it is easy for us to accept a theory that will rob us of that enjoyment which was intended to be ours, and without which we find it difficult to put any heart or energy into our work.

Soul-saving is the pre-eminent work of every preacher, and he who gives himself to this first of all in an intelligent way will likely do most to build up all the interests of the Kingdom. We commend to all the following extract from a thoughtful editorial in one of our exchanges:

"That is a cheap sneer which declares that 'saving souls' is out of date, and that 'saving men' has taken its place. The men who have been most prominent in saving souls have not usually failed to do their duty by the bodies of men. Probably no other prominent church has laid quite as much emphasis upon soul-saving as has the Methodist Church, and there are few churches whose record is more deeply engraven upon the moral reform history of the last hundred years. The men who preached most effectively the gospel which redeemed the souls of men have not merited the thinly-veiled sneer which sometimes has accompanied mention of their evangelistic labors."

NOTES AND PERSONALS.

—Mrs. Margaret Susan Dicks, widow of the late Dr. Wm. P. Dicks, of Walkertown, died at her home at that place on last Saturday, after a short illness.

—The postoffice address of Rev. R. M. Hoyle, Presiding Elder of the Morganton District is Shelby, N. C. Let all correspondents note this.

—Our readers will be glad to learn that Mary Moose, daughter of Rev. J. R. Moose, is rapidly improving since their removal to New Mexico.

—Rev. H. K. Boyer, the new Missionary Secretary, went to Norfolk this week to meet with the Executive Committee of the Virginia Board of Missions.

—Mr. Oscar Yokeley and Miss Clara Hale, both of Mount Airy were married in Central Methodist Church on last Thursday morning, Rev. Jno. F. Kirk, the pastor, officiating.

Mr. Burton Brown, who had for seventy years been a faithful member of the Methodist Church, died at his home in Mocksville on last Thursday aged 86 years. His wife and four children survive.

—Mr. M. L. Knight, a member of our church at Andrews, passed away at his home in that place last week. Mr. Knight had been in failing health for several months and his death was not unexpected.

—The Western Methodist says that no more satisfactory bishop has been in Arkansas for years than Bishop J. H. McCoy. The Arkansas Conference, by formal resolution, requested him to make his home in that territory.

—At Lenoir the laymen of the church conducted the Thanksgiving service, in the absence of the pastor. This is as it should be. There is no reason why the church should be closed on such occasions on account of the absence of the pastor.

—Rev. J. F. Kirk and Rev. J. D. Gibson have returned from the Conference and their many friends rejoice at their return to these charges where they have done splendid work and greatly endeared themselves to the people of this section.—Mt. Airy Leader.

—The North Carolina Conference met yesterday in Elizabeth City with Bishop Hendrix as the Presiding Officer. The Conference host is Rev. J. D. Bundy, pastor of the First Church of that city. We hope to have a report of the proceedings for out next issue.

—Rev. M. D. Hix, who was transferred to the North Carolina Conference at our recent Conference and who served as pastor of the Lowell Circuit last year has moved his family to Durham in order to place his children in school. So says the Durham Herald.

—The postoffice address of Rev. A. L. Coburn is Salisbury, N. C. Brother Coburn has done faithful work as a supply for many years, but on account of the continued ill health of his wife he did not take a pastoral charge this year. He will reside with his son in Salisbury.

—Rev. F. Warren Dibble, son of Brother F. S. Dibble, of Orangeburg, has been admitted on trial into the Western North Carolina Conference. He was graduated last year from Wofford College, and is a young man of bright promise.—Southern Christian Advocate.

—Rev. C. M. Short, pastor of Holmes Memorial, Salisbury, called at the Advocate office on Friday morning. Brother Short visited relatives in Greensboro and vicinity last week returning to Salisbury on Saturday. He goes back to Holmes Memorial to enter upon his fourth year.

—The Wilkesboro Chronicle expresses regret at the removal of Rev. B. F. Hargett from the church at Wilkesboro. Brother Hargett has done a great work in that charge and leaves behind him a great influence for good. The people at Race Street, Statesville are to be congratulated.

—The Methodists expect to begin using the Sunday school section of their elegant new church next Sunday. The old church will be torn down and disposed of shortly, and the congregation will endeavor to complete the entire new building during the ensuing year.—Stanley Enterprise.

—Jeter McKinley Pritchard, son of Judge Pritchard, of Asheville, was the successful contestant in the inter-scholastic declamation contest which took place at Trinity College last Friday night. He is a student at Mars Hill Academy in Madison County and represented that School in the debate.

—By authority of Bishop Hendrix the appointment of Rev. W. M. Robbins is changed from Lincolnton Station to North Charlotte and Rev. T. J. Rogers from North Charlotte to Lincolnton Station, and Rev. B. A. York, who was appointed to Webster Circuit, has been transferred to the North Carolina Conference.

—We regret to learn that Mrs. E. J. Brooks, the mother of Prof. Eugene C. Brooks, of Trinity College died at her home in Pitt County, on last Sunday, in her seventieth year, and exactly twenty-seven days after her husband died. Prof. Brooks and all the family has the sympathy of a wide circle of friends.

—Mr. J. M. Wolfe, one of the oldest citizens of Greensboro, and for many years a magistrate, died last Saturday and was buried on Sunday afternoon. The service being conducted by Rev. E. K. McLarty. He was one of Greensboro's most highly respected citizens and his funeral was attended by a large number of friends.

—Mr. Isham P. Johnson, father of Rev. T. B. Johnson of our Conference, died at his home in Randolph County last Thursday, November 24th. He was aged 80 years and had for a long time been a member of the Methodist church. Brother Johnson was with his father when he died and attended the funeral. On Saturday he returned to his home at Stony Point.

—Rev. R. M. Courtney, who had been here only two years, is held in high esteem by the people of all denominations, and many are sorry that he has been transferred. He will go to Thomasville. His successor, however, Rev. J. E. Thompson, is one of the most distinguished ministers in the Methodist church and is much beloved wherever he has been.—Mooresville Enterprise.

—On Thursday, Nov. 24, Mr. James Richard Atkins, son of Bishop Atkins, of Waynesville, was married to Miss Elizabeth Sloan daughter of Mr. B. J. Sloan, proprietor of the celebrated White Sulphur Springs, of Waynesville. About one hundred guests were present to witness the ceremony which was performed by Rev. J. H. Barnhardt. The Advocate joins in hearty congratulations to the happy young couple wishing for them a long happy and useful career.

—We regret to chronicle the death of Dr. M. D. Kimbrough, a very useful and popular physician, of Davie County, which occurred at the residence of his son-in-law, Mr. J. L. Sheek, in Mocksville, on Saturday evening, November 26th. Dr. Kimbrough had been in declining health for some time and his death was not unexpected. He had been a very successful physician for about forty years and was a big-hearted man, always ready to answer the call of rich or poor alike.

The pastor of West Market Street Church is also in charge of Bethel. This is a new point in the Northern suburbs of Greensboro formerly known as Buffalo Heights. A Sunday school has been conducted there for nearly four years and a lot has been purchased on the Battle Ground road on which it is hoped soon to erect a house of worship. The work is carried on at present in the building formerly occupied by the public school. Mr. T. C. Hoyle is the superintendent and the average attendance in the school is about fifty.

—The parsonage of Broad Street Church, Statesville has been sold for $4000.00 and a new parsonage, to cost the above amount, will be built at once on the rear of the lot on which the handsome new church stands. There is room on this lot for another residence and the official Board of the church has tendered it to the Statesville District for a parsonage and as soon as an offer for the present district parsonage can be had at a satisfactory price the district parsonage will be built by the side of the Broad Street parsonage.

—Rev. E. K. McLarty, pastor of West Market Street church sounded the keynote for the new Conference year last Sunday morning in a telling sermon from the second verse of the sixteenth chapter of First Corinthians. The sermon was a plea for system in church finances—an acceptance of the challenge of the Lord in Mal. 3:10-12. The great congregation present seemed much impressed by the sermon which was delivered in fine spirit. This sermon is to be followed during the week by an every member canvass on the part of the Board of Stewards ending with a reception at the church on Thursday evening and we have no doubt that the results will be very gratifying.

GENERAL CHURCH NOTES.

Rev. Dr. W. F. McMurry, Secretary of our Board of Church Extension, reports a contribution of $11,000 to the Loan Funds of the Board.

Dr. C. K. Henderson, a Baptist minister, was admitted to the North Georgia Conference at its recent session, as a traveling deacon and was granted a location at his own request.

Rev. Homer Bush, for many years an honored member of the South Georgia Conference, for years president of Andrew College, has tendered his credentials to his presiding elder, and withdrawn from the ministry and membership of the Methodist Episcopal Church, South.

The Wesleyan Christian Advocate says :"This step he takes because, in his convictions, he finds that he is not in accord with some of the doctrines of the Methodist Church, and he does the manly thing—Goes out. He is a well educated, cultured man, and a strong, beautiful and stainless man.

* * * *

Miss Mary Annice Siler, daughter of Rev. and Mrs. Frank Siler, of Wesley Memorial Church, Atlanta, Ga., will sail on the Steamship "Mongolia" from San Francisco about January 7th for Hiroshima, Japan where she goes under employment of the Board of Missions on a two year contract as directress of music in the Hiroshima Girl's School made famous under the principalship of Miss Gaines and the writing of Mr. Ellis.

Miss Siler is a graduate of one of the best Southern Conservatories of Music and has had normal training. If she likes her work she will remain in Japan, it having been her life wish to do mission work in a foreign field.

* * * *

The third annual meeting of the Medical Missionary Conference will be held at the Sanitarium in Battle Creek, Mich., January 5th to 8th, 1911. The Conference will open at noon of the 5th, with a banquet to all visitors. Missionaries and missionary officers will be entertained free for one week. It is expected that a large number of missionaries both medical and evangelical will be present, including men and women of prominence. We are asked to extend to all missionaries, on foreign or retired, a cordial invitation to attend this gathering, which promises to be a season of inspiration and spiritual power. The Conference is interdenominational, all Christian bodies meet on the same footing. Information will be cheerfully given by the Secretary, Geo. C. Tenney, Sanitarium, Battle Creek, Mich.

* * * *

Dr. John A. Rice, who for four years has been pastor of Rayne Memorial Church, New Orleans, has been transferred to the Central Texas Conference and is stationed at First Church, Waco.

* * * *

Referring to the work of Bishop Atkins in four Texas Conferences closing with the Central Texas at Waxahachie on Sunday night, November 20th, the editor of the Texas Christian Advocate pays him high tribute, closing as follows:

"We are not surprised that all four of these conferences enthusiastically asked for his return to them next year. His appointments have given general satisfaction. Not every one is pleased; this would be impossible among such a variety of men and variety of charges. Nevetherless no one, however disappointed, feels that any intentional injustice as done him. His impression is that the Bishop did the best for him that was possible under the circumstances.

"We are glad to say that Bishop Atkins is in perfect health. While a little jaded, yet he has a good color, a fine appetite and a buoyant spirit. He bids fair to be a Bishop of long life and of continuously unfolding powers of useful service. He has left a deep impression on Texas, and the results of his labors will abide. May the good Father above preserve him amid all the grave duties and responsibilities of his high office, is the prayer of this section of our Zion."

* * * *

Rev. John R. Nelson, recently one of our Assistant Missionary Secretaries was appointed presiding elder of the Corsicana District at the recent session of the Central Texas Conference.

* * * *

The Commission on Methodist Federation meets in Baltimore this week, November 30th. This Commission is composed of twenty-seven leaders of the three greatest branches of American Methodism. Let prayer be made for the divine blessing.

* * * *

Rev. H. M. DuBose, D. D., has been transferred to the North Georgia Conference and stationed at St. Johns, Augusta.

* * * *

By resolution of the Conferences on the Pacific coast, Bishop R. G. Waterhouse has been requested to take under advisement the matter of making his home in that section. The Pacific Conference agrees to provide a home for him in the event he accepts the invitation.—Nashville Advocate.

REPORT OF THE BOARD OF TRUSTEES OF THE CHILDREN'S HOME.

In submitting our third annual report, we, your Board of Trustees, feel constrained to express our thanksgiving for the good Providence which has so kindly guarded and so greatly blessed the institution which you have intrusted to our care. We feel that if there is any one spot where God's angels of mercy keep unceasing vigil more than another, it is the sunny hillside where stands our Children's Home. We believe that in a special sense the guiding watchcare of our heavenly Father has been over us in the work of the past year and that in many ways beyond our wisdom has the work been guided by a hand unseen.

When our last report was submitted to you, the Home had been open but a few weeks. We had then in the institution 42 children. During this year we have cared for 88 children.

The cottages which were on the property when purchased have been repaired and remodeled in such a way that we now have a well equipped plant of sufficient capacity to care comfortably for seventy-five children.

We consider the money expended in equipping these buildings well invested as they are so grouped and situated as to afford a complete working plant while the permanent buildings are in process of construction.

The property now consists of 190 acres of land, which has been purchased for $28,500. On this land we have five cottages, a farm house, a school house, barn and other minor buildings. There has been expended in improvements and equipment $10,491.71. The entire investment is $39,491.71.

The year has been a trying one, involving as it has the work of organization. To gather more than four score children, most of them untrained, and all of them destitute, and organize them into an orderly, industrious, happy family, is a trying task. How well this has been done we leave you to decide when you visit the home during the present session of our Conference.

To those who have watched the process as it has proceeded from day to day; knowing as we have the previous destitution and environment of most of the children, the transformation of individual character and the concrete results in the healthy, happy home life of the institution, looks very much like a miracle.

While your board has given careful attention to this feature of the work, we do not hesitate to say that the happy results so far secured are almost entirely due to the untiring zeal and consecrated ability of our Superintendent, Prof. H. A. Hayes. To him and his good wife we are now assured we can safely trust the mental, moral and physical training of our homeless children.

Our financial agent, Rev. J. P. Rodgers, has with untiring zeal prosecuted his labors during the year with the result that he is able to report subscriptions secured to the amount of $27,048.39. So efficient has been his service and so necessary is it in carrying forward the work, that he has been unanimously re-elected by your board, and we earnestly request that he be appointed by the presiding Bishop to this work.

Your board has given special attention to the problem of support during the past year. We are endeavoring to work it out on the basis of two fundamental principles: Efficiency in service and economy in expenditures. Both of these are essential to the success of the institution, but their successful correlation in the organization of the work requires both time and careful study. Too many elements enter into the problem to make possible an intelligent discussion of it in this report. We beg leave to assure you that your board is giving to it their careful and concentrated attention, seeking light from every available source, and profiting by the experience and advice of other institutions. In due time we believe we will be able to reach results that will merit your unqualified approval.

As to the source of the income necessary to support the Home for the coming year, we ask that in all our Sunday Schools a collection be taken every Fifth Sunday, and in addition to this an assessment equal to ten per cent of the pastor's salary be made on each charge. We recommend the observance of Work Day some time during the month of October, the exact day to be fixed and announced by the board and the proceeds to apply on the assessment unless otherwise specified by the individual donor.

The Executive Committee of your board visits the Home four times each year. During their visits the books of the Superintendent, Agent and Treasurer are audited; the entire place is thoroughly inspected, and the management carefully investigated.

The reports of our field agent indicate a ready and generous response from the rank and file of our membership. The subscriptions have been numerous, but not large. We feel that the time has arrived when those of our members who have been intrusted with the stewardship of large wealth should seriously consider their obligation to this most deserving cause. We record our high appreciation of the action of our churches in High Point in undertaking to erect a cottage, and we trust that other cities and churches will soon follow their example. We have sought with much prayer and great care to discharge the sacred obligation you have placed upon us as trustees of this institution. Our labor has been our joy.

"He took a child from out a wretched cot,
Who on the State dishonor might have brought,
And reared him to the Christian's hope and trust.
The boy, to manhood grown, became a light
To many souls, preached for human needs
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens."

G. H. Detwiler, Pres.

By the transfer of Dr. G. H. Detwiler from our Conference, there is a vacancy in our Board of Trustees. We nominate for this position on the Board Rev. H. K. Boyer, and request the Conference to ratify this nomination.

MISSIONARY SPECIALS.

W. W. Pinson.

At its meeting in October the Board of Missions adopted by-laws covering several important points raised in a statement made by the General Secretary. Three of these by-laws were as follows:

"All new enterprises and advance movements shall be considered by the Board on the same basis as current expenditures, and if approved shall be put on the list of appropriations.

"All special objects to be put before the church or assigned to individuals, churches and other bodies, shall hereafter be selected from the list of appropriations; and it shall be the duty of all connected with the Board to encourage and assist in the full collection of such specials.

"No person shall be allowed to solicit special gifts without authority of the board."

These by-laws were adopted with the following purposes in view:

1. The prevention of an unwise multiplication of specials thus creating confusion, defeating their successful completion and endangering the financial interests of the Board.

2. The securing of a just and equitable share in the specials by all our fields and insuring the advocacy of the enterprises most needed in the various fields as specials.

3. The proper correlation of these specials with the logical development of the whole work of the Board, thus preventing the evil effects of over-emphasis and one-sided development as to enterprises or fields.

4. To save us from deficit and insure the completion of enterprises undertaken as specials by concentrating on those selected by the Board and pressing them through without dividing our forces and diverting attention by the springing of new ones.

5. To encourage pastors and people in the raising of their assessments by identifying specials and assessments, and allowing the specials authorized by the Board to count on the regular collections.

Evidence has amply proven the evils for which these by-laws are meant to be a remedy. It is also clear that if the policy adopted by the Board is adhered to we can remedy these evils. On the other hand, if special calls are to be made in the interest of certain fields and enterprises during the year and independent of the Board's action, confusion and harm must result. The fact is not changed by the worthiness and urgency of the causes, nor by the prominence and good intentions of their advocates. Such causes should bide their time and take their chances with other interests for orderly and authoritive presentation.

The sum total of specials that we can hope to raise is, like the assessment, limited. Whenever this sum is in part diverted from those objects that the Board is already committed to, there is danger of deficit or of failure at one point or the other.

Specials, as conducted by us, are in the nature of an additional assessment. They constitute a call on the Church and are a levy on its liberality and loyalty of missionary needs just as the assessments are. In order that the Board may direct its affairs intelligently it can be seen at a glance that it alone is competent to make levies. Moreover, new enterprises bear a logical relation to the annual budget of expenses and are to be considered, not alone, but in that relation. We have now work in hand, missionaries to care for and enterprises projected already to consume all our income for several years, unless there should be a large increase in receipts, for which we hope and pray. If we unitedly stand by the present policy of the Board and concentrate on those enterprises that are set forth by it as most urgent and important, we can keep the work going and provide for its logical and orderly growth in all our fields. But if we divide our forces and yield to special pleas, however important they may be, and however high their sanction, there will inevitably result hurtful and discouraging retrenchment at some points. The Board is composed of men and women chosen for their wisdom and ability to handle the missionary interests of the Church. They have adopted this policy after a careful study of the conditions and with their eye on the whole field. We believe we can rely on the whole church to co-operate on this rational and businesslike basis which will deliver our missionary ministration from some of its chief embarrassments and greatly contribute to safe and orderly progress.

We shall be happy to correspond with those Churches or individuals who may desire to support missionaries, or other workers, aid our schools, build churches, or otherwise give special help to any of our fields. We will do all in our power to assist in the selection of an object that will appeal to the interests of the people, and at the same time be in harmony with the policy above outlined.

FROM OKLAHOMA.

By Rev. R. L. Ownbey.

I promised certain North Carolina friends two years ago when I was leaving for Oklahoma that I would ask the Editor of the Advocate to allow me to say a word occasionally about the work out here and particularly that part of it with which I might happen to be personally concerned. I have delayed this long time because I have found it so difficult in this pushing State to keep up with the procession that there has been no time left for the things which could possibly be postponed and, too, because I have felt some diffidence in asking the Editor for a privilege so personal. I will now fulfill that promise by tendering my manuscript to the Editor and thus shift from myself to him the burden of further responsibility.

The Oklahoma Conference adjourned last week never to meet again, that body having divided itself into the East Oklahoma and West Oklahoma Conferences, the line of division running north and south about the center of the state and giving to each Conference about the same number of square miles in territory. Permission was given to divide by the General Conference last May but when the question came up at the recent session it encountered opposition of the most strenuous sort, many of the leading members of the Conference making a hard fight against it. This is indicated in the final vote which stood 109 for and 89 against division, the vote being reached only after many hours of heated debate and the shrewd use of all available parliamentary tactics to defeat it. There was further prolonged and breezy discussion when the question of names for the new Conferences was determined and the line of division drawn, but all was at last amicably and, I believe, wisely arranged.

The West Oklahoma Conference has at present eight districts comprising about 165 pastoral charges while the East Oklahoma Conference has seven districts with 131 charges, two of these being Indian districts composed entirely of an Indian membership. The west will probably be redistricted next year, reducing the number of districts by one, and the membership of the two Conferences is pretty nearly even, the total being, in round numbers, 50,000.

The two Conferences are quite different in many respects. The East Conference embraces practically all of old Indian Territory, and our Methodism has that field almost to itself, Southern Methodism having been planted on that side of the State more than sixty years ago, while on the West we share the territory very largely with the M. E. church,

their membership being about equal to our own. Topographically, also, the territory of the two Conferences differs widely, the western part of the State consisting chiefly of plains with fertile soil wonderfully adapted to agriculture, while on the east side there are vast areas of land that can never be farmed and where the sources of wealth consist chiefly of coal, oil and mineral. This topographical difference affects, of course, the character of the population, and the division into two Conferences gives to each a more homogenous people than when the entire State was embraced in one Conference administration.

In the division my lot fell with the West Oklahoma Conference, my charge, Stillwater station, which I have served since my transfer here and with which I am now beginning my third year, being near the eastern boundary of the Conference. I count myself fortunate in this as it was my desire to return here for another year and also to be a member of the West Conference.

I am the only Southern Methodist preacher in the county in which I live, the nearest Southern Methodist church being at Guthrie, the capital of the State, fifty miles away. Stillwater has a population of five thousand people and is the seat of the largest educational institution in the State, the Oklahoma A. & M. College, which last year registered more than 1700 students, and which is the only excuse for our Methodism remaining this far north in the western part of Oklahoma. The congregation of the M. E. Church here numbers five times more members than our own, but there are boys and girls coming from every part of the State each year to be educated and an increasing number of our people moving here to take advantage of the fine opportunities the College offers, so that it is imperative that we maintain our plant in this city. During my two years' pastorate here I have had the pleasure of seeing the membership of our church doubled and take on new life and vigor. We have secured the finest site in the city for a church and hope to erect a good building to take the place of the old structure in which we now worship.

The work here has been entirely new to me, bringing me for the first time in my ministry into contact with the M. E. Church, and presenting problems which I had before thought of only at very long range. The population of this section comes largely from Kansas and other States farther north and is, I need scarcely to say, very different from the people who constitute our Southern Methodist congregation, the latter remaining true to Southern traditions and memories, and holding earnestly to the M. E. Church, South. The problems growing out of such situations are hard to face and seem to imperatively demand such a readjustment of the relations between the two Methodisms as will save both from the weakness of division and the sin of unholy strife and competition. How such readjustment is to be made remains to be seen, for little progress in that line is being made at present.

There are, I believe, fourteen North Carolina preachers in Oklahoma Methodism, the majority being now in the West Conference. As a rule these Tar Heels are making good and it goes without saying that their fellowship with one another at Conference time is a precious and delightful privilege.

Though I am very much in love with my people and work here, and with Oklahoma, I am somewhat homesick this week as I read the newspaper accounts of the Western North Carolina Conference now in session at Winston, where the brethren whom I love unfeignedly and who were ever kind and good to me are, perhaps as I write this, receiving from Bishop Hendrix their appointments for another year—appointments which I shall read with as much interest as in the days when I was included in their number. I send to every one my cordial greetings and earnestly covet their brotherly remembrance.

Stillwater, Oklahoma.

THE EVERY-MEMBER CANVASS APPROVED BY RESULTS.

By R. B. Eleazer.

That the Every-Member Canvass is the most effective means of increasing missionary giving and indeed of financing the church's work in general, has been abundantly proved in multitudes of cases. The figures, published not long since, showing that in twenty-one Southern cities the amount contributed to foreign missions was almost doubled last year as the result of the Canvass, was a sufficient testimony to the efficacy of this plan; but new evidences are coming in constantly, some of which are briefly given below. The following are typical illustrations of the success of the plan in some of the Methodist Churches where it was given a fair trial:

Mathewson Street Church, Providence, R. I., gave last year $732, this year $1700. Number giving last year, 210; number giving this year, 500.

Calvary Church, Washington, increased from $237 to $414, and the number of givers from 50 to 80.

Mt. Vernon Church, Baltimore, increased from $488 to $838, and the number of givers from 100 to 240.

Elm Park Church, Scranton, from $2285 to $3359; number of givers from 250 to 400.

First Church, Syracuse, from $295 to $590; number of givers from 75 to 130.

Plymouth Church, Buffalo, from $1575 to $3500.

Richmond Avenue, Buffalo, from $1794 to $4700.

Grace Church, Dayton, from $828 to $1656.

First Church, Chattanooga, from $375 to $1600.

The thousand per cent. increase of our own church at Parkersburg, W. Va., is still fresh in mind.

The Methodist churches of Huston increased their missionary giving from $2300 to more than $10,000 as the result of the Canvass.

In other churches the results are equally striking. The Southern Presbyterian Church of Huntsville made a canvass in one day last spring. Eighty-five per cent. of its members subscribed on a weekly basis, the total amounting to $2150—an average of $10 per member. In the Delaware Baptist Church of Syracuse, N. Y., a committee of laymen conducted a canvass, reached and enlisted more than two-thirds of the members, and increased the contributions of the church from $470 to $1400. These are but few of the many such cases that might be cited.

Now as to the result of greater missionary giving on the other financial interests of the church. When more is given to missions, does it mean that other departments will suffer in consequence? Our Southern Presbyterian brethren have studied this question carefully and their experience shows the following rsults:

Out of 362 churches in 13 synods that gave more last year to foreign missions, 267, or 76 per cent. gave more also to home causes, and 58 per cent. gave more to congregational expenses as well. No decrease is reported in any case. Instead of cutting down the revenues of other departments, we are convinced that an access of missionary interest will in every case result in a deepening of the feeling of Christian stewardship and in greater liberality toward home causes as well. No pastor need be afraid of the Every-Member Canvass. If properly conducted, it will not only greatly increase the missionary giving of his church, but it will make all his financial burdens easier.

Full particulars as to the Every-Member Canvass and Duplex Envelope system may be had by application to the Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn.

AN APPRECIATION OF A TRUE FRIEND.

More than twenty years ago, while Dr. B. F. Dixon was superintendent of the Oxford Orphan Asylum and a member of the Methodist church to which I belonged, he became my friend; and for that friendship I shall never cease to be profoundly grateful. Seeing the love which this great and good man had for orphan children, somehow I felt drawn to him and so approached him for advice. I told him frankly how I felt about my call to the ministry and of my desire for an education. I asked only for advice and received what was far better, the promise of financial help for my education. After asking me some questions he said: "Go ahead, make your plans to go to Trinity College just after next Christmas and when you need money let me know and I will see that you get it." This was better than I had hoped for and I there and then resolved to so act that he should never be sorry that he made the offer.

To make a long story short, at the appointed time I went to Trinity and for three and a half years Dr. Dixon stood by me as if I had been his own son. I shall not soon forget a statement made by him in answer to a proposition made by me to have my life insured for his benefit in case I should die before I could return the money he was letting me have. He said: "Never mind about that; what money I have has got to be invested in brains." During all these years he never required of me, even a promissory note, for the money which he let me have. After I had finished school and joined the Western North Carolina Conference, I made payments from time to time as I could till on one occasion—I shall never forget the time—I met this true friend of great heart and whole soul and paid him a small amount. There was a balance unpaid and this must wait. He said: "Now never name it again. It is all paid. I am so glad that I have been able to help you." Here I can find no words to express the emotions that flooded my soul, as I looked into that face upon every line of which was so plainly written love to God and fellow man.

If I have been worth anything in the cause of Christ and in the service of my fellow men, under God, I owe it to this true friend without whose help I could never have been what I am.

Oh beloved friend, when shall I see thy like again? Thou art gone, but I know where to find thee; but to find another like thee, I know not where to go.

J. Robt. Moose.

MISSIONARY ITEMS FROM THE MISSION ROOMS.

Rev. C. B. Moseley, Principal of Palmore Institute, Knobe, Japan, writes that the new term has opened with attendance beyond his highest expectation.

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Mr. Carl Hosea Deal was married November 9th, to Miss Caroline Jane Rhodes, of Dallas, N. C. Mr. and Mrs. Deal will sail on the S. S. Siberia November 29th, for Korea.

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Dr. W. C. Mayes, of Choon-Chun, Korea, reports that he has treated for the last quarter 548 new patients and 87 repeats, making a total of 635.

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Rev. H. C. Tucker, after six months in the United States, sailed for Brazil, October 20th, on the Steamship Verdi from New York. He goes back to begin his twenty-fifth year of labor in that great field, a labor in which he has rendered most effective service in the spread of the gospel.

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Dr. Wightman T. Reid, son of Dr. C. F. Reid, Secretary of the Laymen's Missionary Movement, and Miss Sidney Mary Williams were married September 9th, in Seoul, Korea. The ceremony was performed by Rev. F. K. Gamble. Mr. and Mrs. Reid left immediately for Songdo They have the cordial good wishes of hosts of friends both in America and the Orient.

* * * *

Rev. W. G. Cram and family will sail for Korea, on the Siberia, November 22nd, after a year's furlough. During this time Mr. Cram visited the World Missionary Conference at Edinburg. He has also done very effective work in advocacy of the needs of Korea before the church. He was especially useful in the Laymen's Campaign of Cities last winter. May the blessings of God attend him and his to the field they love.

* * * *

Miss Maud Bonnell, Principal of the Lambuth Memorial Bible Training School, is at home on a furlough, and has attended the Oklahoma Conference at Ardmore. Miss Bonnell will be with her brother Dr. A. E. Bonnell, at Muskogee, Oklahoma.

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Rev. J. F. Beasley of Waverly, Tennessee (Tenn. Conf.), left for Cuba, November 2nd. He goes to Sante Fe, Isle of Pines, to take the place of Rev. J. T. Redmon who has been obliged to return to the States on account of Mrs. Redmon's health.

FOR DISTRIBUTION.

Original Bill of the College of Bishops vs. The Board of Trust of Vanderbilt University.

Several thousand copies of this Bill have been printed by the Board of Education and are ready for distribution. It is in the form of a pamphlet, and contains 92 pages. The Bill is a presentation of the claims of the church upon the Vanderbilt University by able legal talent.

In order to cover the cost of printing and postage, it is necessary to make a small charge. A single copy will be sent prepaid to any address for 15 cents, or ten copies to one address for $1.25. Orders should be sent to the Board of Education of the M. E. Church, South, 810 Broadway, Nashville, Tenn.

Stonewall Anderson, Cor. Secy.

From the Field

Correspondence, Reports, Etc.

PRESIDING ELRER'S APPOINTMENTS.

GREENSBORO DISTRICT.
W. R. Ware, Presiding Elder.
Greensboro, N. C.

Greensboro, West Market Street, 11 a. m., Dec. 4
East Greensboro, Holt's Chapel, 3 p. m., Dec. 4
Greensboro, Spring Garden St. 7:30 p. m., Dec. 4
Greensboro, Centenary..11 a. m., Dec. 11
West Greensboro, Muir's Chapel, 3 p. m., Dec. 11
Greensboro, Carraway Memorial, 7:30 p. m., Dec. 11
Wentworth Circuit, Salem Dec. 17-18
Ruffin Ct., Ruffin .....Dec. 17-18
Reidsville .....Dec. 18-19
High Point, Washington St., 11 a. m., Dec. 25
High Point, South Main St., 7:30 p. m., Dec. 25
Randolph Circuit, Trinity..Dec. 31, Jan. 1
Asheboro Circuit, Old Union....Jan. 1, 2
Randleman and Naomi.....Jan. 1, 2
Uwharrie Ct., Salem .....Jan. 7, 8
Denton Ct., Tabor .....Jan. 8, 9
Asheboro Station .....Jan. 14, 15
Coleridge Ct., Concord .....Jan. 21, 22
Ramseur and Franklinville, Ramseur, Jan. 22, 23
Pleasant Garden Ct., Rehoboth, Jan. 28, 29
Greensboro, Walnut St. .....Jan. 29, 30
Liberty Ct., Liberty .....Feb. 4, 5

The district stewards will please meet Dec. 16th, 10 a. m., in West Market Street Church. The pastors are requested to meet at same time and place.

Indiana Follows Michigan Supreme Court Decision.

The International Harvester Company of America, recently brought suit in the Circuit court of Dekalb county, Indiana, at Auborn, to recover the proceeds of sale made under the terms of a commission agency contract. The defendant pleaded that the International is an "illegal combination," and that therefore the contracts with him were void and of no effect.

Hon. S. E. Cook, judge of the circuit court, on October 19, rendered a descision that the "trust" or "illegal combination" defense is not a good defense, and that the contracts are perfectly legal and the proceeds collectable.

This follows the decision of the Supreme court of Michigan, September 28, 1910, in a similar case.

Pleading the "baby act" is neither good law nor good morals. Swiftly the courts of the country are going on record that a debt is a debt and a contract a contract.

Resolutions.

It is with deep herat-felt regret that we are made to realize that it is to the best interest of our beloved pastor, Rev. T. R. Wolfe, that we must give him up.

For two years he has been our beloved pastor and through his zeal and work our churches have prospered; new life has been given to our Sunday Schools and at Salem we have built nice Sunday School rooms the past year and have them paid for. But since a more inviting field and one with greater possibilities await him we pray the Father to remove selfish interest from our hearts and that we may all wish him God's speed in the new field, and that the desire to save souls may be the theme of his life work. We love him and we will miss him but to ask him to continue to serve us would be selfish and unchristian like for we know broader fields await him.

Salem and Southside Members.
Per Henry C. Jones.

Rutherfordton.

Rev. T. J. Rogers, after a four-years pastorate of the Methodist church here, has been assigned to the Lincolnton Station by the Western North Carolina Conference and will leave next week to begin his work at that place. Mr. and Mrs. Rogers have become very much endeared to the people of all denominations of our little city, and while they regret their departure, they wish them prosperity and happiness in their new fields of labor.

Rev. L. E. Stacey, the incoming minister, will be given a cordial welcome by our people, and it is hoped that his labors and stay in our midst will be both pleasant and profitable and result in great good to the cause he so earnestly represents. Rev. J. B. Carpenter, to the delight of his many friends, is returned to his native town and occupies the supernumerary relation.

Notice.

The Statesville District Stewards are called to meet for the transaction of business Tuesday, December 6th, 1910, at 11:30 a. m., in Broad Street Church, Statesville.

E. L. Bain, P. E.

Danbury.

Rev. D. A. Binkley preached his last sermon for this Conference year at the Methodist Church Sunday night. The sermon was thoughtful and earnest, and was listened to with close attention by the audience. Tuesday Mr. Binkley left for Winston to attend Conference. This is the close of his fourth year on this circuit, and he will be transferred to some other charge according to the custom of the Methodists.

The people of Danbury will give up Mr. Binkley and his lovable family with sincere and lasting regret. No people have ever lived among us who have more deeply won the affection of our citizens.

Mr. Binkley has been a hard worker in this field. Having in his charge about ten churches, many of them situated remotely with respect to each other, he was kept busy meeting his appointments. His labors have been very fruitful, and he has added a larger per centage of new members to his church than any of his predecessors. This speaks highly of one who is engaged in his first ministerial work. Mr. Binkley is an earnest, consecrated man, and his preaching is always close to the Gospel. Not affecting style or eloquence, his sermons are most always simple, clear presentations of the Truth, and for this reason his influence for good has been felt and will endure.—Reporter.

Lexington.

Referring to the growth of the church in Lexington the Dispatch says:

"During the year, ninety new members have been added to the church, which makes a total of 260 for the three years of Mr. Stanford's ministry. Under his care the membrship a little more than doubled during that time. The Sunday school has also had a wonderful growth. It now has an enrollment of more than 400 and is supporting three native Korean missionaries. as well as contributing largely to other benevolences. The Woman's Missionary Society is supporting a Bible woman in Brazil and the Light Bearers are supporting a student in Brazil. The church has contributed $5,000 for all purposes this year and has installed and paid for a handsome pipe organ. Mr. Stanford goes to conference with all pledges paid and more than paid and with the realization that this year has been the best of the three that he has spent here.

Information Wanted.

Dr. T. M. Jones, in an address at the Centennial of North Carolina Methodism held in 1876 says that in the year 1864 a large amount of lumber was purchased in Johnston County to be used in rebuilding the College. A considerable portion of this lumber, he says, was made up into doors, sash window frames, etc., and the whole was taken by the Federal soldiers.

If any one can furnish any information in regard to this material and the fact that it was taken by the Federal soldiers, please write to W. M. Curtis, Greensboro, N. C., and the kindness will be greatly appreciated.

Great Chautauqua in the South.

The Northern Methodists have decided to establish a summer chatauqua and winter educational institution at Black Mountain, this state. The allotment to this body is 300 acres of land. The Northern Methodists represent 3,500,000 people. They will build a hotel, chatuaqua pavillion and residences. The Charlotte Chronicle says: "The Young Men's Christian Association enterprise owns 1,000 acres. This is to be a great centre for Y. M. C. A. and Y. W. C. A. work and the building fund has already grown to $200,000. These are the newer developments. Montreat, the Presbyterian resort, and Bluemont, the Baptist summer home, are being enlarged each summer. Black Mountain is soon to become a place noted all over the United States. —Concord Times.

Reidsville.

Militant Methodism is organized on the primitive Christian basis. Her ministers not called, but sent. It is the genius of the itinerant system that reconciles Methodist churches to the loss of dearly beloved ministers. Under it Main Street Methodist church has received the best talent in the Conference, enjoyed its blessings, and in the same spirit yielded her treasures to other fields. In all the brilliant array of pulpit orators and accomplished pastors who have served this church, none have preached with greater power than the Rev. L. T. Mann, who has been assigned to another field after three years service on Reidsville station. As a thinker, logician and scholar he has no superior in the Conference, in our humble judgment. His ability is only exceeded by his modesty. His memorial tributes to Dr. L. W. Crawford and Col. Jno. R. Webster deserve to rank with the best literature of the kind the State has produced. He has ever been the sympathetic pastor and loyal friend, and interested in all that makes for a better community. Following one of the most gifted men in the Conference, the late Dr. Crawford, his work has not suffered by comparison, and he turns over to his successor an united, aggressive church, with a clean balance sheet. We congratulate Hickory upon Mr. Mann's assignment to that field. The best wishes of our people will follow him and his charming family.—Weekly.

—Rev. W. F. Womble, who succeeds the Rev. L. T. Mann as pastor of Main Street M. E. Church, is no stranger to Reidsville Methodists He is pleasantly remembered as pastor of Wentworth Circuit some fifteen years ago, and is regarded as one of the solid men of the Western N. C. Conference. Mr. Womble is the father of Solicitor Womble, of the Recorder's Court of Winston, who managed the campaign of Hon. Porter Graves so successfully for re-election this year. He will receive a hearty welcome to Reidsville.—Websters Weekly.

Greensboro District Stewards Meeting, December 16th.

For obvious reasons the Greensboro District Stewards will please meet in West Market Street Church, Friday, December 16th, 10 a. m., instead of December 6th, as heretofore announced. Every pastor is earnestly requested to meet with these stewards at the same time and place.

W. R. Ware.

Program Mt. Airy District Stewards Meeting and Teachers' Conference, Walnut Cove, Dec. 13-14, 1910.

Tuesday, December 13.

11:00 a. m. Sermon by F. L. Townsend.

2:00 p. m. Devotional exercises, C. P. Goode; Address by the Presiding Elder; The Preacher as a Pastor, W. F. Elliott; The Preacher as a Maker of Sermons, R. G. Tuttle.

7:00 p. m. The Layman's Movement, C. H. Ireland.

Wednesday, December 14, 1910.

9:30 a. m. Devotional exercises, J. D. Gibson; The Preacher in his Reading, J. F. Kirk; Address, A. D. Ivie.

11:00 a. m. Sermon.

1:45 p. m. District Stewards' Meeting.

It is very important that a full meeting of the District Stewards be had as questions of vital interest will be discussed and settled. All the pastors and local preachers are requested to be present if possible for the entire program. R. M. Taylor, P. E.

DISASTROUS FIRE AT CHELSSEA. Caused by Defective Roofing.

One of the most disastrous and destructive fires of late years occurred recently at Chelsea, Mass. The most appalling and heart rending scenes met the eye at every turn. Men, women, children, horses, dogs, cats and even rats ran pell mell into the streets together shrieking as if wild, and seeking shelter from the burning, flying timbers. The cause of this great conflagration is attributed directly to wooden roofs, as it was in this way the fire spread so rapidly, not only in the immediate vicinity of the original fire, but the burning sparks were carried by the winds to buildings at a distance and ignited the roofs.

These conditions make us feel that the best thing Congress could do for our country at large would be to pass a stringent law, making it a crime to cover a house with a wooden roof. However, the fact that this is not a law, doesn't excuse a man for covering his house with wood, because Reeves Embossed Metal Tile is a great deal cheaper and guaranteed fire, lightning, rain, wind and storm proof. They are guaranteed superior in design, construction and wearing qualities to any metal tile or shingle on the market, it is really the only ornamental and permanent roof, and is much cheaper than wood or slate. Reeves Metal Tile saves you money on your insurance, and being shipped direct from factory to you, eliminates the dealer's profit. It is easily and quickly put on by any one—another saving—in tinner's bills. It lasts as long as the house itself, therefore needs no repairing. Don't make the horrible mistake of covering oyur house with an inferior roofing, you are sure to regret it sooner or later, but write to the Reeves Manufacturing Co., Canal Dover, Ohio, for free samples of Reeves Embossed Metal Tile, and other valuable information about roofing in general, and do it today!

GOOD NEWS FOR THE DEAF.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home. He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suit No. 480, No. 40 West Thirty-third Street, New York City, and they will receive by return mail absolutely free a Trial Treatment.

A CHRISTMAS PRESENT THAT MEANS SOMETHING.

There is one especially good thing about a Christmas present of The Youth's Companion. It shows that the giver thought enough of you to give you something worth while.

It is easy to choose something costing a great deal more which is absolutely useless, but to choose a present costing only $1.75 that will provide a long year's entertainment, and the uplifting companionship of the wise and great, is another matter. There is one present, however, which does just that—The Youth's Companion.

If you want to know whether it is appropriate or welcome, just visit the home of some Companion subscriber on Companion day.

Do not choose any Christmas present until you have examined the Companion. We will send you free sample copies and the beautiful Prospectus for 1911, telling something of how The Companion has recently been enlarged and improved.

The one to whom you give the subscription will receive free all the numbers of 1910 issued after the money is received; also The Companion's Art Calendar for 1911, lithographed in twelve colors and gold. These will be sent to reach the subscriber Christmas morning, if desired.

You, too, as giver of the subscription, will receive a copy of the Calendar.

The Youth's Companion,
144 Berkeley St., Boston, Mass

THE GREAT NEW SOUTH.

Present Conditions Make it the Homeseeker's Paradise.

Much has been said in behalf of this great Southland. The columns of the daily papers and magazines are full of interesting news and statistics about the wonderful future that lies before the Southern people and the great strides that are being made towards Southern development. No longer does the Southern man look to other sections to set the pace, but he is now independent, for the first time since that great struggle back in the sixties. What does it all mean? It simply means that "you can't down a working man." Slowly but surely the South is rising to supremacy. Its delightful climate makes it the ideal place for the man of means. The fertility and productiveness of its soil makes it an ideal place for the planter. Its unlimited water power and inexhausible mineral resources makes it an ideal place for the manufacturer. These things are all good and well to talk about, and what we want now is more work and less talk. Due credit should be given Mr. R. L. Walker, of Savannah, Ga., for the work he is doing through his company, the R. L. Walker Company, of that city, to stimulate homeseekers to come to this, the garden spot of the entire world. Here is a synopsis of Mr. Walker's plans.

He has purchased a large tract of land in Effingham County, Georgia, fourteen miles from Savannah, on the Brinson Railroad, which he has divided into ten-acre farms, seventy of which are already cleared for cultivation. There is a macadam road from Savannah to within two miles of these farms, and they are now erecting a new railroad station. The land is excellent for truck farming, as evidenced by the fact that farmers on adjoining lands are raising an average of 120 bushels of potatoes to the acre. In this section of the country they have no frosts, and the rain-fall is even the year round. They have artesian water and fine school facilities. The soil is a gray loam, with a subsoil of clay, and will yield, if properly handled, two bales of cotton per acre. This property is known as Savannah Heights, and has rail and water facilities to all markets.

And here is the proposition his company makes to any one who wants to locate in this great Southland before property jumps beyond their reach. They will sell you one of these most desirable ten-acre farms for $350.00, payable $35.00 cash and $1.00 per acre per month until paid for. They charge you no interest on deferred payments, and pay all taxes on the property until you have made your last payment. This is certainly an opportunity that homeseekers can't afford to let pass. It is an opportunity to break away from a mere existence and locate in the land of peace and plenty, where you can accumulate a fortune in a few years' time. Mr. Walker says that his company guarantees this land just as advertised, and gives as reference the Peoples Bank and Chatham Bank of Savannah, Ga., and Savannah Bank & Trust Co. A card addressed to R. L. Walker Co., Savannah, Ga., will bring full details and application blank, and we would suggest that you get these without a moment's delay.

DO WE EAT TO LIVE OR LIVE TO EAT?

Often it is debated as to whether we "live to eat or eat to live," the correct solution of which depends on how we execute this function of our existence. If we merely respond to the demands of nature for sustenance, then we eat to live; but if we employ the art of cooking that we may enjoy eating, then indeed we live to eat.

The national government and state authorities are taking much interest in pure food products and we are learning what to eat and drink, and what to avoid for the benefit of our health, to live the limit of the life allotted to humanity. We are also learning the best way of cooking approved foods for human consumption. The perfect assimilation of food depends much upon proper cooking and seasoning, and to disregard such products a very unhappy state, but generally resulting in indgestion.

Variety of food is the enemy of indigestion, but this variety should not consist of meats and bread alone; the system needs stimulating as well as nourishing food, or, in other words, meats, breads, and vegetable products. The best results obtained from the use of vegetable products are when properly seasoned and cooked in their natural state, but when conditions render them impossible to procure in their natural state, science has added various ways to preserve them; one of the most important is the successful preservation of Mexican Chili Pepper in a dried powdered form, and wherever introduced it has completely revolutionized kitchen recipes in which spices of the pepper family are used.

Mexican Chili Pepper is only known outside of its native country, and was heretofore termed impossible to preserve so as to keep its natural flavor and pungency. When the peppers commence to ripen they have a beautiful scarlet red color and are about four to six inches long. At this stage it is cured and dried, after which the peppers assume a brown—almost black—appearance; it was in this stage we heretofore knew Mexican Chili Pepper.

What is termed "Chili Flavor" is really not the pepper alone, its peculiar fine flavor is obtained after adding certain quantities of Mexican spices and herbs. After knowing the above you will readily understand why Gebhardt's Eagle Chili Powder is hailed with delight by every housewife who desires to use this popular flavor. In the manufacture of Gebhardt's Eagle Chili Powder we use only the finest goods that can be procured. Our Chili plantations are in the States of Puebla and San Louis Potosi, Mexico, at which places we have our drying and curing plants. The raising, gathering and selecting, and all the different stages of manufacture are under our direct supervision.

Gebhardt's Eagle Brand Chili Powder can be had at your grocer's in 10c. and 25c. bottles, if not send us 12c. in stamps for trial bottle. Send us the name of your grocer and we will mail you one of our books, "Good Things to Eat," which contains a number of recipes for making delicious, appetizing meat dishes, and a free sample of this celebrated Chili Powder. Address Gebhardt Chili Powder Co., San Antonio, Texas.

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For Red, Weak, Weary, Watery Eyes and GRANULATED EYELIDS
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Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, $1.00
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EYE BOOKS AND ADVICE FREE BY MAIL
Murine Eye Remedy Co., Chicago

Most Nutritious Food Made From Flour

A strong statement — but an absolute fact. Backed up by years of testing.

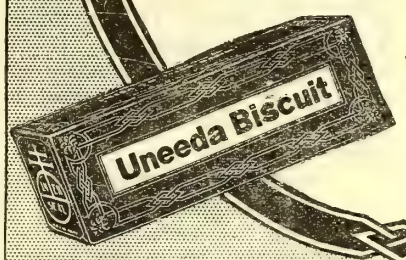
The stomach digests them with pleasure, and sends them on their way to make rich, red blood, sound flesh and tough muscle.

Every ingredient is a strength-giver, scientifically blended and perfectly baked.

Crisp and delicious Uneeda Biscuit come to you in their dust tight, moisture proof packages, fresh, and clean, and good.

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10½ Whitehall Street, Atlanta, Ga.

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

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Live arrival at express office guaranteed.



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OTHER VARIETIES $2.50 UP.
Mr. Geo. Badie, Lebanon Jct. Ky., writes Oct. 12, '10 "Your Canary is well named the, "Living Music Box" as he sings continously and has the softest, sweetest notes of any canary I ever heard."
Thousands of similar letters on file.
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Illustrated Canary Booklet, Catalog and Proofs Free.
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Largest Bird and Pet Animal house in world. Est. 1888

The Epworth League

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MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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DORMITORY FUND.

Subscribed to date $200.00

Will not the Leagues who have not been sending boxes to the Children's Home on Monday after each fifth Sunday begin the new year by sending a box in January?

Has your League decided upon the amount to contribute to the Dormitory Fund? Six months have passed but another six months remains before our next League Conference. Let us rally to the call for funds and be prepared to make a good report of our year's work.

Has your League organized that Mission study class?

AN EVENING WITH THE MAGAZINES.

The Literary Department of West Market Street Greensboro Epworth League gave a most delightful evening's entertainment on last Monday evening. The current magazines were discussed in a paper by Miss Blanche Johnson; Our Church Periodicals by Mr. Fred Odell; My Favorite Magazines, by Mr. Allan Preyor. Humorous readings from the late magazines by Miss Guelda Elliott and musical numbers from the magazines, including a piano solo by Miss Dorsett and a vocal solo, "The White and Gold", by Miss Myrtle Prever, combined to furnish an excellent program. The presence of Mr. Leyhay, a Canadian Humorist, who gave some inpersonations of the French Canadian in his endeavors to speak English added to the enjoyment of all present. This was the first literary meeting conducted by the new third Vice-President, Miss Sarah Harris, and West Market Leaguers look forward with pleasure to the third Monday evenings for the remainder of her term of office.

VARIETY THOUGHTS FOR LEISURE MOMENTS.

All good actions are founded on a system of good principles.

All sacredness comes from the stream of God's righteousness, and the fountain of source is always at his throne.

Anything that cannot be backed up by a true religious principle is poor stuff.

The Bible is too often found within its clasp, while the trashy novel has its little back sprained by a bulky book mark.

Some people's religion is like the weather, it changes often.

Laziness of mind is one step toward deadness of the soul.

I am afraid some Christians are like a frosty bit on a cold morning—they need thawing.

I notice that the real coward is always the first to call some one else one.

I believe in a consecrated shout, but leave me out of the other kind.

Notwithstanding that it is silly to be vain, some have more jewelry than religion.

God pity the man who halts before the altar of atonement.

The devil always has his trap baited; therfore abstain from all appearance of evil.

God offers a free home in glory; therefore cleave to that which is good.

May God hasten the time when Epworth League members will outnumber saloon keepers and all other whiskey devils. For great is the cry of the widow and orphan against liquor in all its forms.

The Church of God is the only refuge for storm beaten sinners.

—Ainsley Perkins, in Epworth Era.

A NEW MISSION STUDY CLASS.

A class composed of members of the Wheeler Philathea Class and Epworth League in West Market Church Greensboro, have just begun the study of the latest book, "Advance in the Antilles". The class leader is Dr. G. W. Whitsett, and the members are enthusiastic. They have learned to expect results from mission study and are not disappointed.

SOME LEAGUE DON'TS.

Don't be adicted to the scissors habit. Use the programs and study them, but think some and act some for yourself. You may glean from them some better ideas which you can put into practice, and then pass them on for the benefit of others. Your State Advocate and the Era would be glad to hear from you.

Don't always read what you have to say. One testimony from the heart is worth several in a book.

Don't have anything on the program that is out of harmony with the subject. "Just anything" won't do.

Don't plod along in the same old rut. Look about you; turn around and see if you have forgotten anything. It is a pretty thought that perhaps the buds which you passed yesterday may be opening for some one today.

Don't neglect the nooks and corners along the way. Perhaps there are some sheaves left for you as for Ruth.

Don't look only at one side of things. Be thoughtful, turn things over, and find every opportunity for good there is in them.

Don't do things just to please some one else. Have a higher motive that which will do the most good, even if it involves some sacrifice on your part. We are to please God first, then others "more than ourselves".

Don't be critical but have fervent charaity for all around.

Don't require others to help you always on short notice. Give them time to do themselves justice by preparation.

Don't leave the selection of the songs until the last moment. Give your committee the subject and have appropriate songs. Don't have the "same kind" of programs every time. Vary them.

Don't forget to make a spiritual application or leave some beautiful thought for the benefit of others.

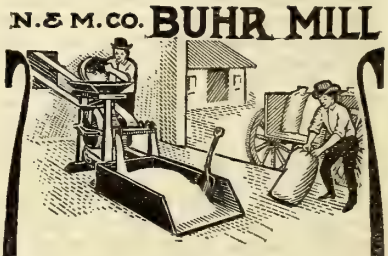
—Maud B. Little, in Epworth Era.

HARRIS LITHIA WATER
NATURE'S SOVEREIGN REMEDY
Drink
Harris Lithia Water
And Watch Yourself Improve
Keep it always convenient and drink it regularly, if you want to enjoy good health. It puts the
KIDNEYS AND LIVER
in the proper condition to perform accurately their important duty of carrying all impurities from the system. If you are a sufferer from Kidney, Liver, Bladder or Stomach troubles of any kind, HARRIS LITHIA WATER is the quickest, safest and best remedy—a remedy supplied by nature. Get it from your druggist and give it a trial. *Write us for descriptive literature and further information about Harris Lithia Water.*
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REMOVES URIC ACID FROM THE SYSTEM

EUREKA HARNESS OIL
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How to Get Rid of Catarrh
A Simple, Safe, Reliable Way, and it Costs Nothing to Try.
Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.
His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.
If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

French Dry Cleaning Saves Clothes And Money
FRENCH DRY CLEANING is one of the most effective means of economizing in this day of "high cost of living."
By this service, last winters suit, cloak or anything left over, can be put in the best of condition and made to give you another season's wear; this means a great help in the problem of being well dressed, and by taking advantage of this service, you can reduce your clothing bill wonderfully.
Few people realize the possibilities of this service, both as to the work and as a source of economy, and it will only take a trial to convince you.
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The cornmeal produced by our mill is unequalled in quality. Also grinds the highest grade rye, graham or wholewheat flour. Makes the smoothest and most nourishing stock feed. Doesn't tear or burn the grain. A paying investment for private or public grinding.
Does better work than any other mill, and lasts a lifetime without repairs. Genuine imported French Buhr mill stones, not soft native stones, not iron grinders. Doesn't break down. Very simple. A boy can operate it and keep it in order. Low first cost. Fully guaranteed. Extensively sold throughout the South for over forty years.
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the misery of painful and mortifying skin eruptions when every druggist sells Heiskell's Ointment—a never-failing cure for erysipelas, eczema, tetter and all the milder forms of skin diseases, blackheads, pimples, and rash. Heiskell's Medicinal Toilet Soap aids a cure—use it for toilet and bath. If you have any skin trouble use
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Write for our new booklet "Health and Beauty."
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Folding Sawing Mach. Co, 158 E. Harrison St., Chicago, Ill.

Our Little Folks

THE APPLE.

Four hundred and fifty years before Christ came upon earth the Roman children were eating rosy cheeked apples with as much pleasure as do the boys of 1910. However, at that time you could not run out in the orchard and pick as many apples as you choose, nor could you get a shining beauty from an old apple woman at the street corner for a penny, no, not even for a dime. Apples were rare in those days, and it was only rich people who could afford to eat them.

The American colonists introduced the apple to the northeastern part of the United States. In 1775 there was born in Boston, Mass., a little lad who, before he died, was destined to confer on that part of the country now comprising Pennsylvania, Ohio, and Indiana one of the greatest blessings in the world. This young boy was a great lover of nature. During his whole life it is said he never killed an animal or pruned a tree. He was in the habit of rambling through the woods barefooted, and was never harmed by any wild creature, either Indian or animal.

When he was a young man he used to go about filling sacks with apple seed which he got from the pomace of cider mills, and when he found a clearing he planted some of his seeds. Before he died Johnny Appleseed, as he was always called, had the satisfaction of seeing apple trees bearing fruit of his own planting, which covered more than one hundred thousand acres.

Among all American trees the boys and girls, the birds and the insects love the apple best. It is a fine tree to nest in, and O what fun it is to climb in! What a magnificent boquet it is when covered with its sweet pink-and white blossoms! But best of all do we love it when its branches are bending down under their load of shiny, rosy fruit.—Selected.

HOW ONE FATHER HELPED PRACTICE.

A little girl sat at an old square piano. Her mother moved about in the next room, preparing supper. Near the piano sat the father, carefully tidied up after his day in the machine shop.

"All the way home," the man said to his little daughter, "I was trying to whistle that new piece of yours, Mollie, but I forgot some parts, and you must help me. So play it through please."

Mollie began, with pleasure and importance in her face. At the second page she stumbled and dropped from the tempo, but hurried on.

"That was the place I forgot," interrupted her father; "please play it over, just the air."

Over and over she was induced to play it, first with one hand, then with the other, until the passage had become familiar and her little fingers had fairly mastered the difficulty.

"Do you know," she said a few days later as she played the simple melody to her teacher, "my father thinks this part is so pretty, the prettiest part in the whole piece. He likes to hear it over and over."

"O," thought the teacher, "with such parents what musicians I could make of even everyday material!"

Today this girl is studying in New York under distinguished teachers, playing accompaniments for a well-known singer, invited to delightful houses as an honored guest, and leading a very interesting if an arduous life.

Her teacher insists that she was not exceptionally gifted, that the secret of her success lay very largely in the patient oversight of her parents, and their tact in getting her to master the difficult parts of each lesson, and so the successive steps of technique.—Youth's Companion.

A STORY OF THE GREAT DIPPER.

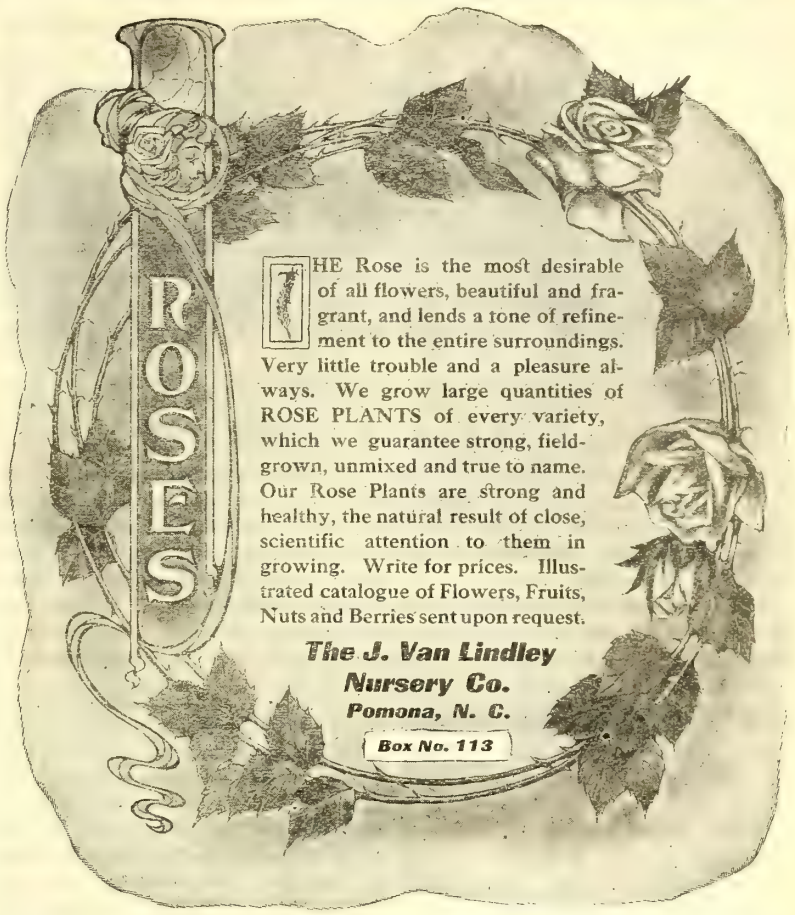
There is a beautful legend told of the Great Dipper, which begins in the dear old-fashioned way, "Once upon a time there was a little girl." The little girl lived in a country where there had been no rain for many months. Her mother was ill and almost dying with thirst, so one day the child took a small dipper and went into the woods and prayed that her dipper be filled. Then she fell asleep, and when she awoke the dipper was overflowing with fresh, clear water. Gladly she took it up to run home to her mother, but when she reached her bedside the mother said: "You drink first, for you are more tired and thirsty now than I am," and as the little girl took the dipper she saw, to her wonder, that it had turned to silver in her mother's hand. Just as the little daughter was going to sip a few drops of the precious water the mother's nurse came into the room, and so weary did she look that the child held out the dipper to her, telling her to drink. And as the nurse took the dipper it changed from silver to burnished gold. "We will devide it among us," said the nurse, but as she spoke a tired traveler knocked at the door, and with one accord the mother and the daughter and the nurse said: "Let him drink first." The stranger smiled and took the dipper, and immediately seven gleaming jewels glowed in its bowl and handle, and a great glory shone in the room. The sparkling water overflowed to the ground, and a marvelous fountain sprang up, quickly becoming a beautiful river which wound in and out through the thirsty land, bringing relief and comfort to everyone. "Blessed is he who gives even a cup of cold water in my name," said the stranger, and immediately the seven glowing jewels floated up and up into the skies, where they may be seen on clear nights, ever speaking of love and usefulness to the little folks who have learned to love this old legend and the seven glowing stars which form the great golden dipper.—Picture Lesson Paper.

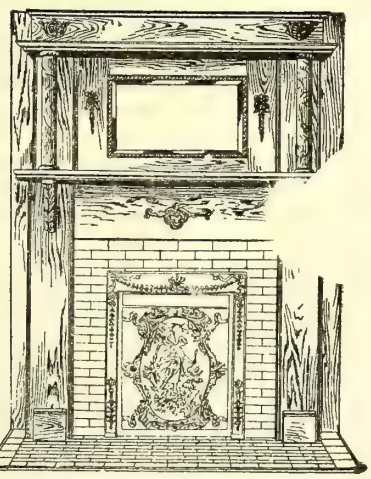
How very nice it is to think
The world is full of meat and drink,
With little children saying grace
In every Christian kind of place.
—Stevenson.

The Test of Time.

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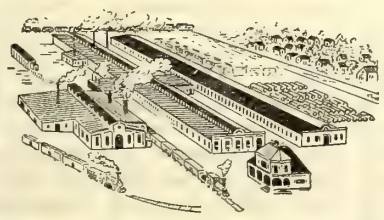
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Woman's F. M. Society

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BUSINESS WOMEN IN MISSIONARY WORK.

By Mrs. John L. Scudder.

No adjective better typifies the average Amercan that the word "strenuous." How would the diary of the average society woman read?—"Arose, dressed hurriedly, rushed through breakfast, 'hustled' all the morning, swallowed a hasty luncheon, hurried to the club, a 'bridge,' or reception, came home late for dinner, had company all the evening, retired utterly exhausted." And this would not be an exceptional record.

The busy women of whom I have just spoken are not as a rule, great church workers. Yet we greatly need these women in our work, for often they have splendid executive ability. They are women of power, but their power is misdirected, and the vital question is, "How can we turn their energy into better channels, or how can we interest them in religious work?"

I think of but one way. Bring them in touch with earnest Christian women—women who impart spirituality; women who can lovingly and tactfully show them how to put right values on things. As accessories, you may give them helpful books and leaflets on missionary work; you may place them on your prayer list; yet the greatest need is a woman filled with the Holy Spirit, to give them the Christ vision, that the scales may fall from their eyes as from the eyes of Saul.

If one make a study of the women of various communities, she will be amazed and distressed to see how tiny a fraction of some lives goes to the betterment of the world. Some day these women will find—God grant it may not be too late—that the important things have been abased, and trifles exalted. Some women are anxious about their bridge score; do they ever think that another score card is being kept up yonder, and perhaps it is headed, "Wasted Opportunities"? How do they score This extravagant use of time and money for selfish amusements discourages ministers and missionaries. If religious work is to succeed we must deepen the consecration of the women in our churches that they may become the leaven to leaven the whole lump.

Shall I tell you the sort of consecration we need? In far-away India has labored for many years a devoted medical missionary. His wife, an earnest Christian, left all that was dear to her in the home land, to help in the great work abroad. Six children came to them, and not long ago the two older came to America to be educated, leaving a heartache of which we have no conception. Besides caring for her children, the mother has done much for heathen women. Part of this work has been semi-industrial—teaching them lace making. The class was composed of native women, not overstrong and not overfed; and, bending over some of these women, tainted with tuberculosis, the missionary received a tough of the dreaded disease; so insidiously did it work that no one suspected it until it was seated, when her physician ordered her at once to another climate. Where should she go? No one seemed able to direct her, so she and her husband and children left India, not knowing their destination. He wrote: "Like Abraham we went forth, not knowing whither we went, only sure that the Lord would lead us aright." On the Mediterranean steamship a fellow-traveler commended a Swiss sanitorium, and on landing they gained permission for ner to go there. It proved to be one of the most scientifically conducted in the world, and the husband, well satisfied with the divine leading, obtained board for himself and children not far away. The question soon arose as to future plans. The India work needed him, so he put his question, "Shall I leave you here and return to my work until such time as my furlough become due, or shall I remain with you? You may decide." She wrote me, "I said to him, 'Go back, for the work needs you more than I do.'"

She was a stranger in a strange land; the language was strange, the nurse engaged for the children was strange, perhaps she might not recover—who knew? Would you or I have thought her selfish if, after losing her health in the Lord's service, she had said, "My dear husband you must remain with me; I cannot live here without you." She saw his dispensary in a far-away land, crowded with the sick and miserable; she know his ability to minister to their bodily and spiritual needs; she could see the hope come in the faces of those thus benefitted, and she said "Go," and he went.

That is what I call consecration; and if the women of our land had even a tithe of that spirit we should not need to overtax the few to carry on the work in which all women should be interested. Let us pray to have this spirit of consecration. Let us scrutinize ourselves honestly to see of we "ring true." De we sing, "I'll go where you want me to go, dear Lord; I'll be what you want me to be" truthfully; or would it more nearly tally with our actions to sing it, "I'll go where I want to go, dear Lord; I'll be what I want to be"?

Thus far I have spoken largely of the need of interesting women who are not distinctively religious, and now I want to give advice to those who have some interest, and yet not enough to be real support to the cause. The question is, "How to interest busy women in missionary work?" The answer can be given in four words, "Put God's work first." In the evangelistic meetings conducted by Rev. J. Wilbur Chapman, thousands of cards were distributed, on which was inscribed, "Get right with God." I wish thousands might be distributed with these four words on them, "Put God's work first." This is not always easily accomplished, and it is only possible by making many personal sacrifices.

Let me illustrate. A lady was urged to become the president of a prominent woman's club. She was a busy minister's wife and felt that she should not assume the task. She so stated it to the nominating committee, but under the persuasive arguments that flow so gibly from persistent tongues, "that the club could help in civic affairs, and branch out in large philanthropic movements," she consented to serve, and was elected. The club was not then very old, and needed much organizing, so there were many committee meetings, and the dear women found there was work enough in the club to occupy her whole spare time, without any church duties. What should she do? "Should she resign?" she asked herself. She took it to the Lord in prayer, saying, "Show me Thy way O Lord," and the answer seemed to come back, to keep the club presidency, but put God's work first, arranging all the club demands around that center. She began to throw club responsibilities on the shoulders of capable women; she passed on to other officers many delightful invitations to club luncheons and receptions. She lost many good times, but she had the joy of feeling that she had "rung true," for when religious duties and club calls conflicted, Christ's cause was uppermost. Oh! if Christian women would use this for their working principle, God's work first, then amusements would quickly drop to the place where they belong.—Life and Light.

He who receives a benefit should never forget it; he who bestows should never remember it.—Charron.

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

A HAPPY OCCASION.

It will be of interest to all our readers to know that on October 21st our dear Mrs. Branner celebrated her seventy-second birthday. It was her privilege to have present on that occasion all her children, grandchildren and her one great grandson. Surely it was a joyous day. Many congratulatory messages were received, among them a telegram of love and greeting from the Charlotte District Meeting, then in session at Wadesboro. No one in our Conference Society is more highly honored or loved than Mrs. Branner.

NEW AUXILIARY AT PATTERSON.

That Mrs. J. F. England, of Statesville District is constantly engaged in the Master's business is evidenced by the large number of new auxiliaries as well as by the good work accomplished in those already organized as reported in the last issue of the Advocate. The last one reported is at Harper's Chapel on the Lenoir Circuit and has the following officers:

President, Mrs. J. R. Steel, Yadkin Valley, N. C.; First Vice-President, Mrs. S. M. Nelson, Patterson, N. C.; Second, Miss Alice Setzer, Patterson, N. C.; Third, Miss Louise Steele, Patterson, N. C.; Recording Secretary, Miss Lettie Nelson, Patterson, N. C.; Corresponding Secretary, Miss Annie Messick, Patterson, N. C.; Treasurer, Miss Cora Lee Austin, Patterson, N. C.; Agent for "Our Homes", Mrs. E. P. Minish, Patterson, N. C.

We bid them "God-speed" in this new field of endeavor.

The three following reports from the Week of Prayer were all received some time ago, but because of matter for this column which had already accumulated had to be held until now. They are all encouraging and indicate a larger interest in the great work which is the burden of the women who are trying to save America for Christ.

The Home Mission Society, of Trinity Church, Charlotte, set aside Wednesday, October 5th, as a day of prayer instead of meeting every afternoon for the entire week. Mrs. C. E. Mason, one of the first presidents of the auxiliary, opened the day with a consecration service. Choosing the 12th chapter of Romans as a basis for her remarks she showed how beautiful indeed is the life "hid with Christ in God."

The second hour, devoted to the consideration of Ruth Hargrove Institute, was held by Mrs. G. J. Foreacre. In strong, forcible words she pointed our duty to this alien people in Key West—an alien race although living in close proximity to our sunny Southland.

A review of our past work occupied the hour before noon and quite a number of the women took part either with prepared papers or short impromptu talks.

Miss Elizabeth Sherrard, Secretary of the Y. W. C. A., for the next hour directed our minds to the needs of the young women in the cities. Every mother's heart was touched as she plead for the girls who come to our towns and cities without the guiding hand of mother. Nor was the emigrant's needs forgotten in this plea.

"Looking Forward" or "Our Future Work" was the theme for the following hour and this was led by our District Secretary, Mrs. M. C. Sims. Not one branch of our work was overlooked, and right graphically did she picture the work of the coming years. It was a glorious vision where schools, homes, missions, etc., were in every needy place.

No more helpful hour was spent than the last one. It was truly a "Call of Prayer" and Christ's example as regards prayer and fasting was again brought to our attention. Thus closed a pleasant and profitable day in the history of Trinity Auxiliary.

Mrs. J. A. Jones, Sec.

The ladies of the Home Mission Society of Brevard, N. C., observed the Week of Prayer, appointed by the Board of Missions, by an all day service, following the program given in "Our Homes", having different ladies to lead the lesson for each hour, beginning at ten o'clock and lasting till 5 p. m., with an intermission of an hour for lunch, which was beautiful and very good, enough being left to send to all the sick members of the church. It was spread on the lawn and greatly enjoyed by all present.

Our beloved President, Mrs. Edgerton, conducted the meeting in her usual happy manner. And each lady presented her subject in a very interesting and impressive way. Mrs. Taylor, our much loved ex-president, had the last hour of the day, and brought out in a very beautiful and spiritual manner the beauty and grandeur of a surrendered life, making each hearer feel a greater desire to do some faithful work for our Master.

Fifteen dollars was raised for the Ruth Hargrove Institute and two new members secured. We now have 37 on our roll.

Pray for us that we may do better work this year than ever before.

Dear Mrs. Nicholson:—I write to report that our auxiliary at Mount Airy observed the third week of October instead of time appointed as Week of Prayer.

There were held five services at which interesting programs were rendered, the leaders having been appointed for each day some time in advance by our efficient president.

The following ladies conducted the meeting: Monday, Mrs. H. C. Ashcraft; Tuesday, Mrs. Bas. Shelton; Wednesday, Mrs. E. H. Kochtitzky; Thursday, Mrs. E. C. Foy; Friday, Mrs. J. W. Prather.

We can report three new members and ten dollars for Ruth Hargrove Institute.

The Home Mission Society of Mount Airy is very much alive and is doing good work. Mrs. Jno. F. Kirk.

The Modern Way For the Modern Farmer.

The modern way in farming, is to save time, labor and stock. When a farmer learns the value of time, when he reduces his labor and stock to a minimum, he begins to experience the delights of prosperity.

Years ago farm life was considered by most everybody as an undesirable existence. It was looked down upon and detested. Probably, to some degree, this feeling was justified, because, as a rule, the farmer had no conveniences, no social surroundings. and very little prosperity. But no longer is looked upon as drudgery, no longer does the farmer live in seclusion and poverty, and the world over is just beginning to realize that it owes its existence to the farmer. Manufacturers and inventors are busy supplying the farm with new improved machinery of every description. The United States government is doing everything possible for the advancement and enlightenment of the farmer. The modern farmer must keep abreas of the times by taking advantage of every labor-saving device—his progress depends upon it. Every minute of his time is valuable, and he must equip himself and his farm (or his business) so as to make every minute count.

How, and where must he start? Here is a suggestion—put in a Bell Telephone, for this will save the farmer more time and money than any other device in existence. It gives him social connections that can't be had in any other way. It affords protection in many ways—fire, sickness, etc. It puts him in instant and direct touch with the whole world, and with it he is enabled to protect his every interest. The modern farmer finds emergencies robbed of their terror by the telephone, and the co-operative plan of the Bell Telephone Company for their rural service is so cheap that every farmer in this country can have one. Full rates and detailed information can be obtained by writing to the Farmer's Line Department, Southern Bell Telephone & Telegraph Company, No. 19 South Pryor Street, Atlanta, Ga.

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This recipe makes a pint of better cough syrup than you could buy ready-made for $2.50. A few doses usually conquer the most obstinate cough—stops even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

Mix one pint of granulated sugar with 1-2 pint of warm water, and stir for 2 minutes. Put 2 1-2 ounces of Pinex (fifty cents' worth) in a pint bottle; than add the Sugar Syrup. It has a pleasant taste and lasts a family a long time. Take a teasponful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a good tonic effect, braces up the appetite and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, bronchitis, asthma and all throat and lung troubles.

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The Sunday School Lesson

FOURTH QUARTER—LESSON X—DECEMBER 4, 1910.

Peter's Denial. Matt. 26:31-35, 69-75

Golden Text—Let him that thinketh he standeth take heed lest he fall. 1 Cor. 10.12.

Offended in Me.

Jesus had no delusions about men. He knew thoroughly the weaknesses of His disciples, and He knew when they would fail. On the day before the crucifixion He said to them, "All ye shall be offended in me this night." The disciples had had great opportunities to learn from Jesus. It had been a long and rich companionship. Days had lengthened into months and months had become years, as they traveled about with their Master, listening to His words, looking upon His deeds and feeling the impact of the spirit of His life. They had learned much from Him; they loved Him deeply; but in the crisis they would fail Him. His arrest would find them panic-stricken. The thought of their bewilderment and fear and flight must have greatly intensified the lonliness of Jesus, as He looked forward to the arrest and all the ordeal of the passion.

Jesus speaks now of the disciples being offended in Him, not in order to dwell on the blameworthiness and shame of it, but to tell them after all the dreadful experience is over He will meet them in Galilee, the country of their wonderful fellowship in the days which are gone. He tries to plant a seed of hope, which shall begin to grow even in the time of devastating fear which is to come upon them.

It is a sobering thought that our Lord has no delusions about us. He knows all of our weaknesses. He knows just where we will fail. He does not look upon us with indulgent eyes which cannot see our faults. He sees all there is to our lives, their possibilities as well as their deeds. It is an encouraging thought that He knows all about us, for in spite of all the weakness and selfishness which He sees, He calls us His disciples, and He accepts us for His own. Because the one who knows us perfectly has faith in us we dare not lose faith in ourselves. After the failure He meets us, as He met the disciples in Galilee, with forgiveness and love and the gift of new strength.

Christianity is not built on an impractical idealism which fails to take account of things as they are. It is built on the most perfect knowledge of human nature, of what human nature is at its worst, of what human nature is at its weakest and of what it may become through the grace of Christ.

The Man Who Was Overconfident.

Peter, the ardent and impulsive, was very sure that he would never be offended in his Master. Sadly Jesus told him that he would not only be offended, but he would deny Him. This Peter entirely refused to believe. He might have to die for his Master, but he would never deny Him. The other disciples united with Peter in declaring their unfailing loyalty. The Master was sad and discouraged, they felt, but He was surely mistaken. They would be faithful to Him whatever came. They had felt strange tremors of inward weakness when Jesus had spoken of one of them betraying Him, but the mood had passed and a confidence in their own faithfulness, superficial but sincere, possessed their minds.

Peter and the rest were not inclined to be introspective, or they might have learned already that the hour of overconfidence is the hour of danger. Peter was learning in the school of Christ, but it is hardly too much to say that as yet he was a man of moods rather than a man of character. After overconfidence the reaction could easily bring a panic of fear.

If Peter and the others had put away the glittering dreams of a kingdom, where they were to be chief officers, if they had entered into profound sympathy with their Master's suffering consciousness of the moral need of the world, then they might have come up to the crisis in the attitude of awed dependence upon God which would have carried them safely thro' its hard testing. Peter's confidence was more than a matter of temperament with the additional fact that just now he was living a superficial life, dreaming false dreams and quite out of touch with the reality of things.

When we ask how we shall be delivered from overconfidence like that of Peter, the answer is not far to seek. To be really of the mind of Christ is to be saved from this danger. An alien mind had taken possession of Peter, as it often takes possession of us. The humble earnestness which constantly and intently seeks to know and to share the mind of Christ will save a man from many a fall.

The Man Who Denied His Lord.

The hour of that fateful night had passed slowly. The Lord had fought and conquered in the dreadful struggle in Gethsemane. Then the storm clouds which had so long hung above His head broke forth. His enemies found Him in Gethsemane. He was arrested and hurried off to jail. Peter had made one wild and abortive attempt to defend his Master. Then he and the others became panic-stricken. But something kept tugging at Peter's heart, even in his hour of fear. He decided to follow those who had taken his Master away and see the outcome of it all. He was perfectly bewildered as to the meaning of the events he had witnessed. There had been no attempt at resistance on the part of Jesus. There had been no outflashing of the Messianic power to awe and drive away His assailants. True there had been one miracle, but that was inexplicable. It was the healing of one of the men who had come to arrest Jesus when he was injured by Peter's wild sword thrust. Surely the Messianic king would not have allowed himself to be led away in this fashion. Could it be that the disciples had been mistaken after all? As he walked through the chill darkness Peter's heart sank low. His shining dreams had vanished. He was disillusioned and he was afraid.

Still he followed the captors of His Master. At length in the court of the house of Caiaphas a maid accosted Peter. Something in his timorous expression caught her eye and she said: "You were with Jesus the Galilean," thinking to amuse herself and those around by frightening Peter. He was completely taken aback and denied sharply, declaring that he did not know what she was talking about. Again he was accosted and this time in a tremor of fear, he denied with an oath. When a third time he was told that he was one of Jesus's disciples, that his very way of talking proved it, Peter's wits forsook him utterly. He began to curse and swear, between his profane ejaculations saying, "I do not know the man at all." It was a pitiable exhibition of unmanly weakness. And this was the heroic disciple who was ready to die before he would deny his Lord. Yet no one can say with truth that Peter was a weak man. With all his impulsiveness he was a man of much native strength. The lesson of Peter's denial is not what extreme failures a weak man may make. The lesson is what extreme failures a strong man will make. If all biographies were as frank as the gospel narratives, and we knew the moments of utter weakness in the lives of many heroic men, this would be understood better. There are two truths which a study of Christianity and a study of human life will bring to us. One is that of a strong man without the grace of God will sometimes do the deeds of a weakling. The other is that a weak man uplifted by the grace of God may be equal to deeds of great strength. Peter was a strong man, who had become overconfident and selfish, then confused and had lost his grip on God.

The Man Who Wept.

Just after Peter's violent outburst of profanity and denial the cock crowed. Like a flash the words of Jesus came into the mind of Peter. As the lurid lightning sometimes lights up a whole landscape on a dark night, so Peter was revealed to himself. He saw the depth to which he had fallen and he was overwhelmed by the sight. He went out and wept bitterly, the tears of a strong man in great agony. One thought persisted in his mind. He had boasted of his loyalty, and then he had been completely faithless. Peter never forgot that awful night. His panic of fear and the shattering of the strength and vigor of his manhood were always remembered with deep humiliation; and the awful remorse which followed left a scar which was never effaced.

Later came forgiveness and restoration and a great work. The Master, who had foreseen the tragedy of Peter's fall, loved him through it all and did not leave him in the gloom of his defeat.

It is important to understand the difference between the deeds of Judas and the deeds of Peter. Judas was cold and calculating. What he did really represented the intention of the man. Peter was caught in a panic and did not express his fundamental intention. Judas was a completely false man. Peter was an earnest man who fell into temptation and did a false thing.

The difference between the two men was deep and far-reaching and persists through the history of the moral life of men. The man who wept bitterly was the true disciple who loved his Lord and saw with amazement and stinging shame how low he had fallen. He lived in the darkness of a condemnation which he was constantly pronouncing upon himself until the risen Christ gave him the great gifts of forgiveness and peace and work which would engross all his powers.—N. Y. Christian Advocate.

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings.—J. R. MacDuff.

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I have such confidence in my treament that I gladly make this liberal offer so that every catarrh sufferer may prove for themselves that every claim I make is true. Write at once—today—right now.

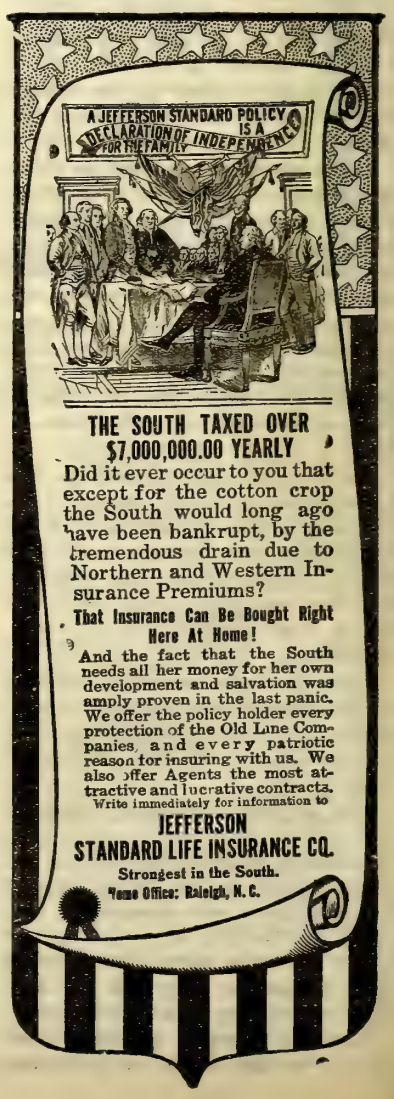
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And the fact that the South needs all her money for her own development and salvation was amply proven in the last panic. We offer the policy holder every protection of the Old Line Companies, and every patriotic reason for insuring with us. We also offer Agents the most attractive and lucrative contracts.

Write immediately for information to

JEFFERSON STANDARD LIFE INSURANCE CO.

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Home Office: Raleigh, N. C.

The Farm and Garden

BETTER WINTER CARE OF THE LIVE STOCK.

In practically all farming and stock-raising countries the expense of feeding and caring for the farm animals during the winter adds very greatly to the cost of their production. In other words, it is generally cheaper to permit the live stock to gather their own feed, which they usually do during the growing or summer season.. Therefore, it must, at first thought, ap pear to all, quite remarkable that the best live stock in this and other countries, is not being grown in those sections where protection from winter weather and the feeding of forage harvested during the summer are necessary to successful live stock production, for several months of the year. It is often claimed that these colder sections are better adapted to the growing of live stock, but this is scarcely borne out by our milder climate, greater facilities for producing feeds and the numerous isolated successful live stock producers throughout the South. Everything points unmistakably to the fact that the difference is in the men rather than in the climatic conditions which affect the live stock. Cattle and other live stock can find enough feed during the winter throughout the greater part of our territory to maintain an existence. It is true, however, that government statistics show that the Southern States lose more live stock during the winter from exposure to the weather than do such States as Nebraska and Minnesota; but this does not mean that our winters are more severe to live stock than those of Northern States, but that the cattle are protected and fed less. Ours can live—most of them—without feed or care furnished by man, while theirs would all die if not fed and housed, and consequently, following the human tendency to do the least where nature does the most, we are guilty of gross neglect of our live stock during the winter.

The Simple Problem of Housing.

We do not wish our readers to infer that we think all live stock should be closed housed and fed heavily on stored feeds in this section during the winter, but we do insist that better care and more feed during the winter will give more profit with much of the live stock now kept on the farms of the South.

As to housing, it is safe to state that all dairy cattle, all young animals going through their first winter and many of the others should be protected from wind and rain during the months of December, January and February. We need not give consideration to the question of protection from cold, but dry sleeping quarters should always be provided all farm stock. Much of the live stock, such as pigs, calves, and other young animals now kept in barn lots. or damp and filthy houses, are at a distinct disadvantage, even as compared with those that run at large on the range. The latter can at least find a moderately dry and clean place to lie. Again, the animals that are housed are more likely to suffer from lice which produce untold losses during the winter and spring throughout the state.

In the way of care, we can safely insist on it being profitable to give the sheep, calves, pigs and all other live stock kept about the barn lots, a dry, clean place to lie, where they will be protected at night from wind and rain. Nothing more is necessary in the way of housing.

Separate Old Stock from Young.

Another point at which much loss may be saved is in separating the older animals from the younger, the large ones from the small. The habit which we have developed of confining the hogs, cattle, mules and all other live stock of all kinds and of all ages in one barn lot is expensive in injured animals and lack of growth. As to the amount of feed which shall be given, that is largely influenced by the kind and age of the animals and the purpose for which they are being kept. Mature animals that are idle should be kept on as little and as cheap feeds as practicable; but the dairy cows and young, growing animals ought to have and will pay for rather liberal feeding, if they are of good enough quality to justify keeping them at all. Cattle and horses which have passed through one winter may be roughed through succeeding winters on coarse fodders, such winter pastures as can be provided or on the range, with possibly satisfactory results; but, young animals are not profitably wintered in that way.

Our Greatest Trouble.

The lack of feed is, in the opinion of the writer, by far the greatest obstacle to successful live stock growing in the South. Of course, the quality of our stock is not good, but no animal, it matters not what his breeding may be, can prove profitable without feel and reasonable care. When it is proposed to winter live stock on the range (?) or to furnish them pastures 10 to 12 months in the year, we know at once that failure is assured. A few may be able to come out with a profit on that basis; but the majority will continue to fail as they have in the past.

Winter pastures are helpful and will furnish much feed; but the man who expects to make a success of live stock production must provide much stored feed for the winter months. The cheapest of these are the legumes, silage and cottonseed meal and with these, the winter pastures, and the rough forage which may easily be produced, our short winters should not stand in the way of successful live stock growing.—Progressive Farmer.

JOHNNY'S MISTAKE.

Johnny's aunt gave him a bright and shiny dollar watch for his birthday, and the boy's satisfaction was unbounded. A couple of weeks later he remarked very dolefully that the watch wasn't keeping good time.

"It must be wound very carefully every night before you go to bed," his aunt told him.

"O! I never knew that," said the boy. "Now I s'pose I've just gone and ruined it."

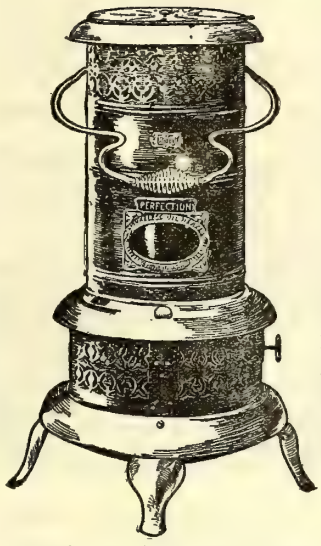
"Why, when have you been winding it?"

"The first thing every morning," answered the boy, sorrowfully.—Selected.

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That Cold Room



on the side of the house where winter blasts strike hardest always has a lower temperature than the rest of the house. There are times when it is necessary to raise the temperature quickly or to keep the temperature up for a long period. That can't be done by the regular method of heating without great trouble and overheating the rest of the house. The only reliable method of heating such a room alone by other means is to use a

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which can be kept at full or low heat for a short or long time.

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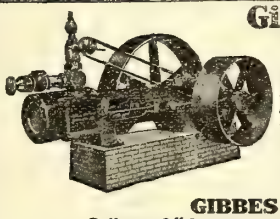
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Conducted by H. A. Hayes

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Well Done.

The action of our Annual Conference in providing a definite plan for the support of our Children's Home was nobly done. The obligation was met and discharged without a dissenting vote.

We are happy. Now the Superintendent can devote himself to the internal management of the Home—to the building of houses and the building of manhood and womanhood. To be the father of so large a family is a large and terrible responsibility.

The Plan.

For the support of the Children's Home there are two distinct funds.

First, each congregation is assessed an amount equal to ten per cent of the salary paid the pastor.

Second, the Sunday Schools are to take collections for the Home on each fifth Sunday.

These two funds are to be collected and reported separately.

Thanksgiving and Other Offerings.

Thanksgiving offerings and collections at Christmas, Easter, or other special services may be reported by the pastors as credits on their ten per cent assessment. The fifth Sunday collections are not to be credited on the ten per cent assessment.

"Poundings."

Contributions in kind—clothing, supplies and so forth, cannot be credited on the ten per cent fund. These are in the same category as "poundings" for the preachers.

We appreciate these gifts, but it is impossible for us to credit them as payments in cash.

A Wise Plan.

The plan devised is eminently wise. It places a direct responsibility on every congregation and every Sunday School. To have a part in the support of the precious children God has committed to us will be a blessing to all our people. It is right that all shall have a part in this means of grace.

New Machinery.

New machinery always works a little hard at first. It takes a little time and use to get all the parts properly adjusted and running smoothly.

In the bookkeeping work of our Children's Home we have been hampered by the fact that we were not very well acquainted in this Conference and it has taken time for us to learn the names and locations of the different churches and charges. This fact, together with the meager information furnished, made it difficult frequently for us to know how to credit payments made for the support of the Home.

We believe that hereafter we shall be better able to keep the books straight and to furnish pastors full information about payments made by their charges.

Some Letters.

Mr. H. A. Hayes,
Winston-Salem, N. C.

Dear Mr. Hayes:—I'm sending you my check for $1.26. I wish it were one hundred times as much. I know that I would as gladly give it as I do this amount. I did one full day's work, that is made a little dress and sent it in the Home Mission Box from here—and what I earned one day went into the collection for "The Home" and the fifth Sunday it was not so much as some could have given and did give I suppose. This little mite is a thank-offering. I do enjoy every word in the Advocate about "The Children's Home"—and I'm so glad that I've had the pleasure of meeting you and hope some time to visit the Home.

With best wishes for you and all your big family. Sincerely,

Mr. H. A. Hayes,
Winston-Salem, North Carolina.

Dear Sir:—You wrote me some time ago in regard to the fifth Sunday collection and as I am no longer Sunday School Superintendent, I mentioned it to the Superintendent and she didn't think she could make it a success. I have been trying to talk it up among my friends and have succeeded in getting $3.35. You will find money order enclosed for this amount.

Yours respectfully,

Fellow Feeling Makes Us Wondrous Kind.

Mr. H. A. Hayes,
Winston, N. C.

Dear Sir:—Please find enclosed fifty cents for which send the Children's Home Record to the addresses below for one year. I will try to get more subscribers and send as I am very much interested in the Home, would be so glad to do more for it but am an orphan myself and we have seven orphans without father or mother to care for. I will try to get as many subscriptions as I can.

With lots of love and sympathy. I will be so glad to visit the Home, which I hope to do next Spring.

Very sincerely,

DONATIONS IN KIND.

W. H. Leak, Kernersville, 1 Doz. Pairs Hose; Mrs. Morton and her Sunday School Class, Kernersville, 2 Quilts; Clover Leaf Circle, Mocksvill Church, 2 Quilts; Mrs. John Riley, Granite Quarry, a lot of Clothing; No name from Hendersonville, Box Clothing and Bedding; Ladies of Tryon Street Church, Charlotte, in honor of Mrs. Wriston's birthday, a Barrel of Dry Goods, Clothing, etc.; Mrs. John Harris, Winston, a lot of Clothing; J. S. Bell, Elkin, a Barrel of Apples; Ladies' Aid Society, Pine Hall, a lot of Clothing; West Salem Church, Winston-Salem, 2 loads Produce, etc.; Class No. 10 West Salem Sunday School, 20 yards Flannel; Elkin Canning Co., Elkin, 8 cases canned Fruit; Rev. D. P. Goode, Rutherford College, 4 pkgs. Flavoring Extract; Farmington Epworth League, Apples, Potatoes, Clothing; Mrs. J. D. King, Winston-Salem, Clothing; Ladies of West End Ch., Winston-Salem, Supplies; W. H. M. Society, Centenary Church, Winston-Salem, Clothing, Bed Linen, $2.00 cash; Mrs. Fordham's S. S. Class, West Market St. Greensboro, Quilt, Handkerchiefs, Books, etc.; Miss Lula Mill's S. S. Class, Center Church Box Clothing; Ladies' Aid Society, Pleasant Grove Church, Derita Circuit, Box of Dry Goods; West Market St. Epworth League, Greensboro, Box Clothing and School Stationery; T. A. Moore, Reidsville, Flour, Coffee, Soda; Stokesdale Sunday School, 3 barrels Potatoes, 2 boxes Groceries; Sharon Church, Lewisville Circuit, lot of Produce; W. H. M. Society, Norwood, box Dry goods, Clothing and Fruit; S. H. Wilmoth, Booneville, 1 barrel of Vinegar; B. F. Sparger, Mt. Airy, 1 barrel Apples; Philatha Class, Central Church, Mt. Airy, J. W. Earp, teacher, box Pictures, Clothing and Dry goods; W. H. M. Society, Morganton, 1 box Clothing and 1 box Canned Fruit; Epworth League of Knoxes Chapel, Mt. Ulla, 1 doz. Cans Fruit; No name—1 large barrel of Apples; Mrs. Margaret Walker, Weaverville, 1 Quilt; Miss Mamie Slagle, Franklin, Epworth League of Mt. Zion Church, 1 Box Clothing; Max D. Miller, Candler, 1 barrel of Irish Potatoes; Mrs. Eugene Gray, Winston-Salem, 2 Overcoats; W. H. Liles, Wadesboro, box of Clothing; Mrs. J. D. Pitts, Glen Alpine, 1 box of Clothing and Jelly; Miss Myrtle Hanes, Greensboro, complete outfit for one little girl; Col. W. Beam, Sherrill's Ford, 1 Basket; No name, 1 lot of Clothing; Ladies' H. M. S., Pine Hall, lot of Clothing for little girl; Miss Kaura J. Wilson, Cherryville, 1 lot Books; Ladies of Woodleaf Circuit, 1 lot of Clothing; Stokesburg S. S., Walnut Cove, 1 box Groceries; C. C. Williams, Thomasville, 1 cloak and lot of Dress Goods; Ladies' H. M. Society of Granite Falls, 1 trunk of Clothing and Bedding; Young Ladies' Missionary Society, High Point, 150 Towels; West End Graded School, Winston-Salem, 2 Wagon Loads of Groceries, Canned Goods, Turkeys, Fruits, etc.; J. D. Huffines and R. B. Chance, Reidsville, 1 barrel of Apples; Misses Davis, Marion, lot of Hats and Trimmings; Epworth League of Hendersonville, 1 Quilt; W. F. M. Society of Bethlehem Church, Reidsville, R. 3, 1 Quilt; Mrs. Frank Sylvester, Greensboro, 2 Dresses, Ribbons and Caps; W. H. M. Society, Canton, 1 barrel of Apples; No name, 1 sack Potatoes; T. W. Johnson, Mocksville, 1 box Potatoes; Dr. T. A. Apple and wife, Winston-Salem, 1 box of Oranges, raisins, Banannas and Candy; W. H. M. Society, Ansonville, 1 box Quilts and Clothing; Mrs. W. W. White, Mooresville, 1 box of Clothing; Mr. and Mrs. H. G. Chatham, Winston-Salem, 2 boxes of Oranges; Mrs. W. L. Patterson, Fort Mill, S. C., one Quilt from Pineville Church, and one from Harrison Church, also some cloth.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING WEDNESDAY, NOV. 17th, 1910.

Marvin Sunday School, Lincolnton, $1.00; Biltmore Sunday School, $15.00; Advance Sunday School, $2.06; Brevard Sunday School, $30.46; McFarlan Sunday School, $4.96; Trinity Sunday School, Statesville, $1.12; Palmersville Sunday School, $5.50; Moore's Chapel Sunday School, Charlotte, $3.40; Macedonia Sunday School, Eldorado, $2.00; Stokesburg Sunday School, Walnut Cove, $2.26; Epworth Sunday School, Mt. Airy, $1.38; Forestville Sunday School, Pee Dee, $2.50; Union Sunday School, Lewisville, $3.45; Trinity Sunday School, Charlotte, $4.89; Sander's School House Sunday School, Reidsville, $4.50; Waynesville Sunday School, $5.25; Friendship Sunday School Newton, $2.36; McAdenville Sunday School, $2.25; Central Sunday School, Concord, $11.93; Black Mountain Sunday School, $2.50; Mooresville Sunday School, $4.59; Stoneville Sunday School, $3.43; Mt. Hermon Sunday School, Stoneville, $1.10; Denton Sunday School, $1.57; Marshall Sunday School, $1.25; Franklinville Sunday School, $5.23; Lebanon Sunday School, Mill Spring, $1.00; Zion Sunday School, Norwood, $1.25; Cornelius Sunday School, $6.00; Woodleaf Sunday School, $3.25; Trinity Sunday School, $2.00; Booneville Sunday School, $1.14; Gilboa Sunday School, Morganton, $1.75; Cullowhee Sunday School, $2.00; Fonta Flora Sunday School, $4.50; Stanly Creek Sunday School, $1.88; Wesley's Chapel Sunday School, Mocksville, $1.51; Arney's Chapel Sunday School, Worry, $1.84; Liberty Sunday School, Gold Hill, $9.65; Ebenezer Sunday School, Mt. Ulla, $2.75; Soliam Sunday School, $1.60; Central Falls Sunday School, Randleman, $2.02; Rehobeth Sunday School, Terrell, $5.58; Prospect Sunday School, Thomasville, $1.50; Snow Creek Sunday School, Olin, $2.61; Kadesh Sunday School, Belwood, $3.25; Shelby Sunday School, (July and October) $23.87; Alexander Sunday School, Taylorsville, $2.40; Pisgah Sunday School, Battle Ground, $.50; Concord Sunday School, Mocksville, $.67; Total, $210.46; Previously reported for Fifth Sunday in Oct., $1,342.92; Total reported for Fifth Sunday in October, $1,553.38.

For Week Ending Wednesday, November 23rd, 1910.

Sparta Sunday School, $2.75; Mt. Grove Sunday School, Morganton, $1.60; Fair View Sunday School, Morganton, $.63; Mt. Holly Sunday School, $6.00; Central Sunday School, Asheville, $12.60; Jamestown Sunday School, $5.00; Concord Sunday School, Ansonville, $5.69; Flint Hill Sunday School, Alexander $1.00; Prospect Sunday School, Monroe, $2.50; Poplar Hill Sunday School, Polkton, $1.00; Zion Sunday School, Morganton, $2.70; Muir's Chapel Sunday School, Guilford College, $2.00; Franklin Sunday School, $5.68; Olivet Sunday School, Lilesville, $1.00; Plateau Sunday School, Newton, $.56; Stokesdale Sunday School, $22.63; Salisbury Sunday School, $4.56; Weaverville Sunday School, $2.73; Bethlehem Sunday School, Monroe, $1.11; Hickory Grove Sunday School, Charlotte, $10.00; Oak Forest Sunday School, Morganton, $2.30; Palmer's Chapel Sunday School, Nellie, $1.20; Forest Hill Sunday School, Concord, $8.00; Liberty Sunday School, Canton, $.86; Marr's Chapel Sunday School, High Point, $.58; Spring Garden Sunday School, Greensboro, $1.00; Spencer Sunday School, $6.37; Unionville Sunday School, $2.32; Total, $114.37; Previously reported for Fifth Sunday in Oct., $1,553.38; Total reported for Fifth Sunday in October, $1,667.76.

Cash for Week Ending Thursday, November 17th, 1910.

Pineville Church, $19.00; Thomasville Church—suport of child, $60.00; Coleridge Circuit, $12.18; Mount Airy Church, $100.00; Hickory Station, $93.83; Golden Link Society, Franklinville, $13.00; West End Church, Winston-Salem, $58.90; Home Missionary Society, Wadesboro, $2.50; Snow Creek Church, Iredell Circuit, $2.86; Danbury Circuit, $3.21; Burnsville Church, $2.00; Rock Springs Circuit, Mooresville, $3.50; Statesville Circuit, $49.00; Spring Garden Church, Greensboro, $70.78; Polkville Circuit, Lattimore, $1.75; Crouse Circuit, $7.00; Advance Church, $.75; West Statesville Circuit, Statesville, $5.00; A Friend, $1.00; Linwood Circuit, Lexington, $15.00; West End and Franklin Churches, Gastonia, $24.10; Troutman Church, $7.80; Cornelius Church, $5.00; Newton Church, $36.30; Stony Point Church, $12.75; Sulphur Springs Church, $3.75 Kernersville Sunday School, $6.19; East Bend Circuit, $12.45; Green River Circuit, Rutherfordton, $7.51 Alexander Circuit, Taylorsville, $15.00; Spray Church, $18.30; South Main Church, High Point, $8.40; Mt. Pleasant, Circuit, $10.60; Walnut Cove Church, $8.50; Weaverville Station, $21.15; Wilkesboro Station, $20.00; Bethel Church, Asheville, $20.00; Andrews Station, $10.28; Brevard Church, $1.00; Summerfield Circuit, $59.41; Davie Circuit, Mocksville, $13.75; Woodleaf Circuit, $2.00; Subscriptions to Children's Home Record, $2.20; No Name, $8.00; Total, $855.70.

Cash Received for Week ending Wednesday November 23rd, 1910.

Mrs. J. M. Varner, Concord, $5.00; Catawba Circuit, J. M. Price, $1.50; Dr. T. A. Hathcock, Norwood, $10.00; A Friend, $.50; W. M. Davis, Gastonia, $1.00; West End Church, Mrs. Wright, Winston-Salem, $1.00; Catawba Circuit, W. M. Price, $2.00; West Asheville Station, John Machin, $5.00; Mrs. C. M. Edwards, Rockingham, $5.00; Marion Church, $9.22; W. Y. Davenport, Rockford, $1.00; John Riddell, Linwood, $1.00; North Wilkesboro Church, $38.57; Maiden Circuit, $45.00; Mooresville Church, 32.69; Main Street Church, Gastonia, $13.50; Subscriptions to Children's Home Record, $22.80; Total, $194.78.

Received from Joint Board of Finance, check $1049.27. The Board of Finance could not furnish a detailed statement of who had paid this sum. It is therefore impossible for us to make credits to the various charges. We regret this, as we like for our records to show the names of individuals and charges who contribute to the support of the Home. After this we shall be able to keep these items straight we hope.

$$$$$$$$$$$$$$$$$$

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Uncle Sam's new seaport on the Gulf Coast of Texas, is the next focus of great activity and offers wonderful opportunities to the far-sighted investor. Live agents should write today for our proposition, which is the best in Texas.

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CORRECTED CREDITS.

In the Advocate of November 10th, we reported $10.65 to the credit of McKendree Sunday School. Of this amount $4.25 should have been credited to McKendree Church, and reported as paid by individuals as follows:

S. O. Abernethy and wife, $2.50; Eulalia Abernethy, $.50; Oscar Abernetry, $.50; Ruby Abernethy, $.35; David Abernethy, $.15; Fred Abernethy, $20; Harold Abernethy (3 years old), $.5.

It is a fine thing when we are able to enlist the interest and support of a whole family. We are grateful.

On October 26th we received $23.53 which should have been credited to Polkville Circuit. By mistake it was credited to Lattimore Church.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING NOV. 12, 1910.

Subscribed by Concord Circuit.

Concord: J. A. Scott, $10.00; H. A. Scott, $10.00; Mrs. J. A. Scott, $2.00; Chas. W. Misenheimer, $10.00; Mrs. A. L. Fink, $1.00; Mt. Olivet Church, $2.00; Concord, R. F. D. 2: Walter Ritchie, $5.00; Mrs. Georgia Ritchie, $2.00; Miss Ida Winecoff, $10.00; Mrs. J. W. Penninger, $5.00; A. Shinn, $10.00; G. R. Winecoff, $10.00; J. W. Penninger, $10.00; C. J. Goodman, $100.00; Mrs. C. J. Goodman, $10.00; G. Miss M. L. Earnhardt, $10.00. Concord, R. F. D. 3: W. N. Cline, $5.00; Mrs. Jas. M. Fink, $1.00; Concord: Mrs. W. N. Barnhardt, $10.00. Total subscriebd by charge this year, $577.35.

Subscribed by Kannapolis Circuit.

Kannapolis: Mrs. R. C. Kyles, $5.00; Miss Dara Walker, $1.00; D. A. Sides, $2.00; A. H. Sides, $2.00; J. R. Goodman, $1.00; R. H. Hare, $1.00; J. E. Lowder, $1.00; Kannapolis Church, $2.00. China Grove, R. F. D. 3: J. M. Berryman, $.50. Glass: Mr. and Mrs. A. L. Bolding, $2.00. Glass, R. F. D. 1: Mr. and Mrs. A. A. Wallace, $1.25; Wm. Litaker, $.50; W. F. Sherrill, $4.00; Mrs. J. H. Bradley, $.50; R. W. Felker, $2.50; Mrs. Chas. Walker, $1.00. Mooresville: Mrs. A. L. Poston, $5.00.

Subscribed by Rural Hall Circuit.

Winston-Salem, 608 Maple St.: Mrs. W. A. Moser, $5.00. Total, $251.35.

Cash.

Mrs. W. A. Moser, $5.00; Mrs. Jas. M. Fink, $1.00; W. N. Cline, $5.00; Miss M. L. Earnhardt, $.10; A. W. Winecoff, $1.00; Walter Ritchie, $5.00; Mrs. Georgia Ritchie, $2.00; Miss Ida Winecoff, $10.00; Mt. Olivet Church, $2.00; Mrs. J. A. Scott, $2.00; Mr. and Mrs. A. L. Bolding, $2.00; J. R. Goodman, $1.00; Kannapolis Church, $2.00; J. E. Lowder, $1.00; R. H. Hare, $1.00; Mrs. Chas. Walker, $1.00; R. W. Felker, $2.50; Mrs. J. H. Bradley, $.50; W. F. Sherrill, $1.00; Wm. Litaker, $.50; Mr. and Mrs. A. A. Wallace, $1.25; J. M. Berryman, $.50; J. W. Penninger, $5.00; Total, $53.35.

Paid on Former Subscriptions.

Charlotte, R. F. D. 6: H. F. Pettus, $1.00; T. M. Carr, $5.00; Mrs. Gertrude Elliott, $.25; F. E. Carr, $1.00; J. W. Carr, $3.00. Charlotte, R. F. D. 29: Miss Annie McClure, $1.00; R. F. Simpson, $1.00; W. A. Taylor, $5.00; J. C. Wilson, $1.00; W. A. Kelley, $1.00; J. W. Simpson, $1.00. Greensboro, R. F. D. 3: J. W. Zink, $1.00; L. E. Bailiff, $1.00; P. R. Mason, Thomasville, $4.00; S. H. Rodgers, Concord, $1.00; O. W. Spencer, Salisbury, $25.00; C. S. Walters, Pilot Mountain, $10.00; L. Lee Marr, Bryson City, $6.75; A. R. Johnson, Asheville, $5.00; Miss Myrtle McClure, Charlotte, R. F. D. 29, $1.00; W. E. Kluttz, Concord, R. F. D. 6, $2.00; Rev. and Mrs. A. W. Jacobs, Cullasaja, $10.00; Jno. C. Mills, Rutherfordton, $25.00; J. N. Longest, Greensboro, $12.50; A. M. Yarboro, Waxhaw, R. F. D. 3, $2.50; Rev. A. P. Ratledge, Burnsville, $5.00; W. T. and W. S. Robinson, Matthews, R. F. D. 17, $10.00; D. B. Eldridge, High Point, $5.00; Allie Edwards, $1.50; J. A. Green, Thomasville, $5.00; C. P. Peeler, Henrietta, $6.50; W. A. Fink, Harrisburg, R. F. D. 2, $10.00; J. R. Ragsdale, Jamestown, $5.00; T. S. Mock, Advance, $4.00; A. Y. Bond, Greensboro, $5.00; D. H. McKeown, Stanley, $1.00; Mrs. W. H. Hagler, Concord, R. F. D. 6, $5.00; J. F. Shinn, Norwood, $25.00; Mrs. E. J. Matthews, Charlotte, $3.10; Mrs. H. C. Martin, Lenoir, $2.00; R. M. Fink, Concord, R. F. D. 3, $2.00; W. H. Lineberry, Randleman, $1.00; Miss Fannie Wade, Concord, R. F. D. 6, $2.50; J. H. Holder, Lexington, $1.00; E. Holder, Lexington, $2.00; W. T. Davis, Hot Springs, $5.00; Total, $233.60.

REPORT FOR WEEK ENDING NOVEMBER 19, 1910.

Rev. J. W. Moore, Hendersonville, $50.00; Waxhaw Charge, $5.00; Rev. J. W. Kennedy, Moravian Falls, $10.00; Andrew Sitton, Easley, S. C., $5.00; H. W. Shoaf, Salisbury R. 7, $2.00; Rev. J. A. J. Farrington, Concord, $5.00.

Woodleaf Circuit.

Mt. Ulla, R 1: Mrs. A. E. Goodman, $1.00; W. E. Lyerly, $1.00; J. L. Simpson, $1.00; Jno. May, $1.00. Barber, R. 1: Mr. and Mrs. G. L. Graham, $1.25; W. J. Blackwell, $2.00; W. J. Barnhardt, $5.00; C. J. Johnson, $1.00; Mrs. A. J. Correll, $1.00; Mrs. E. J. White, $1.00; J. W. Watson, $1.00; J. M. Barns, $2.00; J. B. Kluttz, $.50. Salisbury, R. 5: Wm. Marlin, $5.00; P. R. Potts, $5.00; J. L. McCulloch, $1.00; J. C. Godbey, $5.00; W. B. Mowery, $1.00; A. E. Miller, $2.00; J. V. Fesperman, $1.00; M. S. Freeman, $2.00; J. K. Holt, $10.00; J. M. Brinkle, $5.00; T. S. Kincaid, $5.00; T. F. Michael, $2.50; J. R. Gentle, $1.00; L. A. Sheets, $1.00; W. A. Dunn, $5.00. Woodleaf: N. C. Livengood, $5.00; Mrs. W. B. Harrison, $5.00; Total, $157.25. Total for Woodleaf Circuit, $315.25. Total subscribed during the year, $27,048.39.

Cash.

Rev. J. W. Kennedy, $5.00; Waxhaw Charge, $5.00; Andrew Sitton, $5.00; W. E. Lyerly, $1.00; J. L. Simpson, $1.00; Jno. May, $1.00; Mr. and Mrs. Glass, $1.25; W. J. Blackwell, $2.00; W. J. Barnhardt, $5.00; C. J. Johnson, $1.00; Mrs. A. J. Correll, $1.00; Mrs. E. J. White, $1.00; J. C. Godbey, $5.00; J. L. McCulloh, $1.00; J. W. Watson, $1.00; J. M. Barns, $2.00; J. B. Kluttz, $.50; N. C. Livengood, $5.00; P. R. Potts, $5.00; W. B. Mowery, $1.00; A. E. Miller, $2.00; Rev. J. A. J. Farrington, Concord, $5.00; Total, $56.75.

Paid on Former Subscriptions.

Jas. W. Zachary, Cooleemee, $6.25; Rev. T. L. Nobles, China Grove, $1.00. Woodleaf: H. B. Baily, $5.00; Mrs. C. A. Rice, $1.00; R. M. Seamon, $5.00; J. A. Painter, $5.00; L. H. Elliott, $3.00. Salisbury: Hon. Lee S. Overman, $37.50; J. D. Armstrong, $25.00; Mr. and Mrs. S. T. Coburn, $10.00; C. F. Rink, $5.00. Stony Point: Rev. T. B. Johnson, $4.00; Mrs. T. B. Johnson, $1.00; Grace Johnson, $1.00; Mae Johnson, $1.00. Greensboro: H. B. Slack, $1.00; Fred C. Odell, $5.00; Miss Jennie Hunt, $3.00; A. E. Fordham, $12.00; P. M. Hunt, $24.00; H. W. Hunt, $2.00; Mrs. Alice R. Bagwell, $5.00; Mrs. F. S. Eldridge, $5.00; B. E. Smith, $12.50. Harrisburg, R. F. D.: Rev. S. S. Higgins, $5.00; W. L. H. Baker, $1.00; D. H. Horton, $1.50; C. L. Taylor, $4.00; Atlas Carriker, $2.00. Cornelius: Rev. J. W. Clegg, $25.00; J. L. Smith, $10.00; C. R. Reading, $2.00. Monroe, R. F. D.: Mrs. W. D. Winchester, $.50; Miss Gertrude Reader, $1.00; Miss Minnie Reader, $1.00; Mrs. Pearl Winchester, $1.00. Mocksville, R. F. D.: Robt. A. Foster, $1.25; C. M. Turrentine, $1.00; H. C. Holman, $2.50; Odell Beard, Kernersville, $5.00; J. R. Dellinger, Lowell, $4.00; R. P. Rankin, Gastonia, $100.00; Mrs. J. T. Carter, Horse Shoe, $5.00; Mrs. D. J. Cox, Derita, $1.00; L. A. Martin, Thomasville, $5.00; J. S. Elliott, Knottsville, $5.00; W. B. Bell, Morganton, $6.25; Mrs. R. B. Knox, Newton, $2.00; Miss Ella Brown, Randleman, R. 2, $1.00; J. F. Moore, Mocksville, $5.00; Mrs. Isabella Staton, Flat Rock, $12.50; R. B. Clarke, Rutherfordton, $12.50; Mrs. Minerva Puett, Dallas, $5.00; Rev. Parker Holmes, Thomasville, $10.00; T. H. Ford, Lowell, $2.50; Jno. Lowe, Wadesboro, $5.00; D. W. Lohr, Trinity, $2.00; Rev. J. O. Ervin, Lenoir, $2.00; Mrs. J. M. Kluttz, Georgeville, $.50; Mrs. L. W. Miller, Richfield, $.50; Dr. T. A. Hathcock, Norwood, $20.00; J. S. Needham, Pilot Mountain, $5.00.

R. L. White, Osceola, S. C., $2.50; G. W. Sutton, Waxhaw, R. 3, $5.00; J. T. Greene, Oscola, S. C., $2.50; Rev. W. L. C. Killian, Gastonia, $5.00; Rev. Chas. P. Goode, Summerfield, $5.00; J. R. Painter, Summerfield, $2.00; Jno. R. Lowe, Greensboro R, $1.00; T. M. Barnycastle, Advance, $1.00; J. H. Thomas, Reidsville R., $5.00; Miss Mattie Thomas, Reidsville R., $1.00; Miss Jettie Miller, North Wilkesboro, $2.00; J. L Link, Salisbury, $12.50; Rev. T. J. Folger, Laurel Springs, $1.00; Rev. J. A. J. Farrington, Concord, $5.00; Dr. J. M. Turner, North Wilkesboro, $20.00, E. O Shaver, Statesville, R., $1.00; Mrs. D. R. Proffitt, Swannanoa, $2.00; Dr. Stanton, High Point, $12.50; G. W. Rhyne, Catawba, $1.00; Prof. C. H. Trowbridge, Brevard, $5.00. Fort Mill, S. C., R. 2: J. W. Patterson, $5.00; J. C. Hawfield, $5.00; T. B. Hawfield, $5.00; J. M. Bickett, $2.50; J. P. Moore, Sr., $2.50; Mrs. Elvira M. White, $5.00. Total, $578.25.

THE great Napoleon said to his troops, as they stood before the ancient Sphinx of Egypt:
"Soldiers of France! Forty centuries look down upon you!"

The ancient Sphinx well represents the lasting qualities of

"Sphinx" Pure Mixed Paints *Lemoco Quality*

The Paint that lasts. Best for Southern pine.
Take no substitute.



Heart Trouble
from Childhood

"I suffered with my heart from girlhood; could not sleep on left side. Eleven bottles of Dr. Miles' Heart Remedy removed all these troubles, and brought complete recovery." MRS. H. C. CRUSE, San Francisco, Calif.

The life of the body is the blood. It runs on and on, carrying nourishment and gathering up impurities as long as life lasts—the heart makes it go. When the heart is weak it cannot do this, and dizzy spells, palpitation, short breath, indicate that it is doing its work imperfectly.

Dr. Miles' Heart Remedy

strengthens the heart nerves and muscles, and restores normal action to the heart.

The first bottle will benefit; if not, your druggist will return your money.

FITS CURED NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. **German-American Institute, 934 Grand Ave., Kansas City, Mo**

Quarterly Meetings

CHARLOTTE DISTRICT.
Jas. R. Scroggs, Presiding Elder. Charlotte, N. C.

Charlotte, Tryon St. .....Dec. 4
Charlotte, Calvary .....p. m. Dec. 4
Charlotte, Trinity .....Dec. 11
Charlotte, Belmont .....p. m., Dec. 11
Pineville, Pineville .....Dec. 17
Charlotte, Chadwick .....a. m., Dec. 18
Charlotte, North Charlotte..p. m., Dec. 18
Derita, Derita .....a. m., Dec. 24
Mt. Zion, Mt. Zion.....a. m., Dec. 24
Charlotte, Brevard St.....a. m., Dec. 25
Charlotte, Dilworth.....p. m., Dec. 25
Unionville, Grace .....Dec. 31
Monroe, Monroe .....Jan. 1
North Monroe .....p. m., Jan. 1
Morven, Morven .....Jan. 7, 8
Wadesboro, Wadesboro .....Jan. 8
Lilesville, Lilesvile .....a. m., Jan. 14
Ansonville, Ansonville .....Jan. 15, 16
Prospect, Prospect .....Jan. 22, 23
Weddington, Weddington .....Jan. 29
Waxhaw, Waxhaw .....Jan. 30, 31
Polkton, Polkton .....Feb. 4, 5
Matthews, Matthews .....p. m., Feb. 5, 6

The District Stewards will meet at the District Parsonage, Dec. 22nd, 11:00 o'clock a. m.

FRANKLIN DISTRICT.
J. E. Gay, Presiding Elder. Franklin, N. C.

Franklin Station .....Dec. 3, 4
Franklin Ct., Oak Ridge .....Dec. 10, 11
Macon Ct., Rotton's .....Dec. 17, 18
Whittier Ct., Whittier .....Jan. 7, 8
Dillsboro and Sylva, Dillsboro....Jan 8, 9
Echota .....Jan. 10
Bryson City, Bryson City.....Jan. 14, 15
Andrews Station .....Jan. 21, 22
Robbinsville .....Jan. 23
Tomatlo and Peach Tree, Tomatlo, Jan. 28, 29
Hiawassee Ct., Ranger .....Feb. 4, 5
Murphy Station .....Feb. 5, 6
Hayesville Ct., Oak Foest.....Feb. 11, 12
Webster Ct., Cullowhee .....Feb. 18, 19
Glenville Ct., Nortons .....Feb. 25, 26

The District Stewards will meet in Bryson City, Friday January 13th, at 12:30.

MORGANTON DISTRICT.
R. M. Hoyle, Presiding Elder. Shelby, N. C.

Morganton Sta., at night....Dec. 16, 18
Morganton Ct., Glen Alpine....Dec. 17, 18
Table Rock, Arneys .....Dec. 24, 25
Connelly Spgs., Rutherford College, at Friendship .....Dec. 31, Jan. 1
Spruce Pine, Pine Grove.....Jan. 4, 5
Bakersville, Bakersville .....Jan. 7, 8
Marion Sta., at night .....Jan. 13, 15
McDowell, at Murphey's Chapel, Jan 14, 15
North Catawba, at Carlyle ...Jan. 17, 18
Old Fort, Bethlehem .....Jan. 21, 22
Rutherfordton, Rutherfordton ...Jan 28, 29
Thermal City, at Thermal City, Jan. 31, Feb. 1
Green River, Bethlehem.....Feb 4, 5
Broad River, Tanner's Grove..Feb. 11, 12
Forest City, Forest City.....Feb. 18, 19
Cliffside, Oak Grove .....Feb. 25, 26
Henrietta and Caroleen at Henrietta at night .....Feb. 24, 26

District Stewards will meet in Marion December 15th, at 2 o'clock p. m. Let all attend.

MOUNT AIRY DISTRICT.
R. M. Taylor, Presiding Elder. Mount Airy, N. C.

Stoneville, Stoneville .....Dec. 3, 4
Madison and Mayodan .....Dec. 4, 5
Summerfield, Summerfield .....Dec. 10
Stokesdale, Stokesdale .....Dec. 11
Spray and Draper, Spray .....Dec. 17, 18
Leaksville .....Dec. 18, 19
Mount Airy Ct., Zion .....Dec. 24, 25
Mount Zion Station .....Dec. 25, 26
Walnut Cove, Walnut Cove..Dec. 31, Jan. 1
Rural Hall, Rural Hall .....Jan. 1, 2
Danbury, Davis Chapel .....Jan. 7, 8
East Bend, Prospect .....Jan. 14, 15
Dobson, Dobson .....Jan. 21, 22
Yadkinville, Longtown .....Jan. 28, 29
Pilot Mountain, Pinnacle.....Feb. 4, 5
Jonesville, Jonesville .....Feb. 11, 12
Elkin .....Feb. 12, 13

NORTH WILKESBORO DISTRICT.
M. H. Vestal, Presiding Elder. North Wilkesboro, N. C.

Jefferson Ct., Jefferson.....Dec. 10, 11
Sparta Ct., Sparta .....Dec. 17, 18
North Wilkesboro Sta.....Dec. 25, 26
Creston Ct., Creston.....Dec. 31, Jan. 1
Helton Ct., Metho. Chapel.....Jan. 7, 8
Laurel Spgs. Ct., Nathan's Creek, Jan. 14, 15
Boone Ct., Boone .....Jan. 21, 22
Elk Park, Elk Park .....Jan. 28, 29
Watauga, Valle Crucis .....Feb. 4, 5
Rich Mountain Ct., Blackburn's Chapel, Feb. 11, 12
North Wilkesboro Ct., Union..Feb. 18, 19
Wilkes Ct., Adley .....Feb. 25, 26
Wilkesboro Sta. .....Feb. 26, 27

District Stewards will please meet at North Wilkesboro, Thursday, December 22nd.

SALISBURY DISTRICT.
J. C. Rowe, Presiding Elder. Salisbury, N. C.

Salisbury, First Church.....Nov. 27
West Concord, Kerr St.....Dec. 4
Epworth, at night .....Dec. 4, 5
Albemarle Ct., Century .....Dec. 10, 11
Albemarle Station .....Dec. 11, 12
Cottonville, Cedar Grove .....Dec. 17, 18
Norwood .....Dec. 18, 19
China Grove, China Grove .....Dec. 24, 25
South Main .....Dec. 25, 26
Kannapolis, Bethphage ....Dec. 31, Jan. 1
Spencer, at night .....Jan. 1
Salisbury Ct., Shiloh .....Jan. 7, 8
Holmes Memorial, at night.....Jan. 8, 9
Concord Ct., at Olivet .....Jan. 14, 15
Forest Hill, at night .....Jan. 15, 16
Mt. Pleasant, Cold Spring.....Jan. 21, 22
Concord, Central .....Jan. 22, 23
Gold Hill, Gold Hill .....Jan. 28, 29
East Spencer, North Main.....Jan. 29, 30
Salem .....Feb. 4, 5
Woodleaf Ct., Woodleaf .....Feb. 11, 12
Bethel—Big Lick, Bethel .....Feb. 18, 19
New London, New London ...Feb. 25, 26

The District Stewards will please meet in the Baraca room of the First Methodist Church, in Salisbury on Wednesday, December 21st, 1910. All come please. We will be glad to have the preachers too.

SHELBY DISTRICT.
S. B. Turrentine, Presiding Elder. Shelby, N. C.

Shelby, Central .....Nov. 27
So. Shelby, Lafayette St.....Nov. 27
Gastonia, Main St. .....Dec. 3, 4
Gastonia, West End .....Dec. 3, 4
Lincolnton Sta., Lincolnton..Dec. 10, 11
Dallas and High Shoals, High Shoals, Dec. 11, 12
Kings Mt. and El Bethel, King's Mt., Jan. 1
Bessemer, Bessemer .....Jan. 1, 2
Lowell, Lowell .....Jan. 8, 9
McAdenville, McAdenville .....Jan. 8, 9
Crouse, Laboratory .....Jan. 14, 15
Stanly, Stanly .....Jan. 15, 16
Lowesville, Hill's Chapel.....Jan. 21, 22
Mt. Holly, Mt. Holly.....Jan. 22, 23
Belwood, St. Peter's .....Jan. 28, 29
Polkville, Rehoboth .....Feb. 4, 5
Cherryville, St. Paul's .....Feb. 11, 12
South Fork, Ebenezer .....Feb. 18, 19
Lincoln Ct., Marvin .....Feb. 25, 26

WAYNESVILLE DISTRICT.
W. H. Willis, Presiding Elder. Waynesville, N. C.

Waynesville .....Nov. 27
Canton .....Dec. 4
Bethel, Bethel .....Dec. 10, 11
Fines Creek, Fines Creek.....Dec. 15
Spring Creek, Balm Grove.....Dec. 17, 18
Clyde, Clyde .....Dec. 24, 25
West Asheville .....Jan. 1
Jonathan, Shady Grove .....Jan. 7, 8
Haywood, Mt. Zion .....Jan. 14, 15
Leicester, Brick Church .....Jan. 21, 22
Sulphur Springs, Laurel Hill..Jan. 28, 29
Mills River, (Chapel) .....Feb. 4, 5
Brevard Circuit .....Feb. 11, 12
Brevard Station .....Feb. 11, 12

WINSTON DISTRICT.
T. F. Marr, Presiding Elder. Winston-Salem, N. C.

West End .....Dec. 4, 5
Walkertown .....Dec. 4
Farmington, Bethlehem .....Dec. 10, 11
Advance, Advance .....Dec. 11, 12
Forsyth, Crews .....Dec. 17, 18
Centenary .....Dec. 18, 19
Davidson, Good Hope .....Dec. 24, 25
Southside, Salem .....Dec. 25, 26
North Thomasville, Unity...Dec. 31, Jan 1
Thomasville .....Jan 1, 2
Kernersville, Kernersville .....Jan. 7, 8
Burkhead .....Jan. 8, 9
Davie, Liberty .....Jan. 14, 15
Mocksville .....Jan. 15, 16
Cooleemee .....Jan. 15
Lewisville, Concord .....Jan. 21, 22
Grace .....Jan. 22, 23
Linwood .....Jan. 28, 29
Lexington .....Jan. 29, 30
Jackson Hill .....Feb. 4, 5

The District Stewards will meet December 20th, at 11:30, at Centenary Church, Winston. Come prepared to spend the night, entertainment will be provided.



THE purpose in erecting a monument is to perpetuate the sacred memory of loved ones that have passed into eternal rest. That monument, then, should be the best; one that will stand the test of time and not crack or rot away, at the same time sparkling with beauty and replete with dignity. If it is carved from

WINNSBORO BLUE GRANITE
"The Silk of the Trade"

it will stand for aeons and aeons—the end of time will find it as beautiful and unbroken as the day it was set. **Winnsboro Blue Granite** will not crack or smut; its contrast when lettered renders the inscription plain and readable from a distance. In selecting a monument, specify **Winnsboro Blue Granite.**

IF YOUR DEALER CAN'T SUPPLY YOU, WRITE US

WINNSBORO GRANITE CORP., RION, S. C.

Jacobs & Co

HOME MADE STOCK FOOD



BLACK-DRAUGHT STOCK & POULTRY MEDICINE

In feeding stock and poultry for profit, you will find it best to select, as your main feed, such as is grown *in your own neighborhood,* or that which *you grow yourself.*

If the animals and fowls have a poor appetite or look weak, for a month or so at a time, mix, with each feed, a small tonic dose (see directions in can) of Black-Draught Stock & Poultry Medicine.

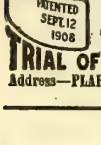
A little of this medicine goes a long way, because it is a concentrated preparation—not a food. It contains no meal, flour or other fillers, but herbs and roots, with specific medicinal effect.

T. U. Jones, breeder of prize chickens and hogs, at Orrville, Ala., says: "I can testify to the good results from using Black-Draught Stock Medicine in feed for hogs and poultry. Quickly relieves indifferent appetites and constipation, making animals thrifty."

It will pay you to try Black-Draught Stock & Poultry Medicine. Price 25 cents, 50 cents and $1. At all dealers. P 11

Don't Wear a Truss

FREE



STUART'S PLAS-TR-PADS are different from the painful truss, being made **self-adhesive** purposely to hold the rupture in place **without straps,** buckles or springs—**cannot** slip, so **cannot** chafe or compress against the pelvic bone. The most obstinate cases **cured** in the privacy of the home. Thousands have successfully treated themselves without hindrance from work. **Soft as velvet—easy to apply—inexpensive.** Process of cure is natural, so no further use for trusses. We **prove** what we say by sending you **Trial of Plapao** absolutely **FREE.** Write **TODAY.**

TRIAL OF PLAPAO

Address—**PLAPAO LABORATORIES, Block 132, St. Louis, Mo.**



Best for socials, collations and children's parties. Best for every day use. Pure wholesome and economical. Simple to prepare, does not curdle.

EACH PACKAGE MAKES TWO FULL QUARTS.

BOSTON
CRYSTAL GELATINE

is delicious with fruit. With it as a foundation, you can make more dainty dishes at a small expense than you ever dreamed possible. Try at once.

Ask your dealer. Samples free for dealer's name.



CRYSTAL GELATINE CO.,
121 A Beverly St., BOSTON, MASS.

Our Dead.

"I am the resurection and the Life."—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Frizzell—Mrs. Nancy Frizzell was born April 10th, 1824, and died July 25th, 1910, age 86 years, 3 months and 15 days.

She joined the Methodist church before she was 15 years old, and was a member of the same church—Loves Chapel, of the Webster Circuit, in Jackson County—over seventy years. How many have made a better record? Three children survive her—T. M. Frizzell, of Beta; W. D. Frizzell, of Webster; and J. R. Frizzell, of Galloway, Ga.

She spent many years in widowhood, and has borne the heavy burden of life. Through it all she has been a faithful Christian, loyal to her church, and living in constant readiness for the exchange. She left a clear testimony which was no surprise to those who had known her so long. I count it a great honor to have known her and enjoyed her friendship. I believe she dwells with the saints in light. God help us to meet her there.

She was buried from Love Chapel Church on July the 27th, the writer assisting her pastor, Rev. J. A. Peeler.

J. J. Gray.

Tays—Miss Emma Tays was born February 26th, 1839, at Liberty Hill, Iredell County, and died November 3, 1910, at Mooresville. Her body was laid to rest at Stony Point, Alexander County, funeral services being conducted by her pastor, R. M. Courtney, assisted by Rev. T. B. Johnson.

While Miss Tays was yet a child her parents died and at the age of sixteen she became a cripple for life. Most of her life she lived in the home of the late Mr. J. C. Deaton, of Mooresville. Miss Tays was a faithful member of the Methodist church, being a charter member of the Mooresville Methodist church. For some years she had not been physically able to attend the church services yet she was intensely interested in all that was being done by her church.

The deceased is survived by two sisters and one brother, Mrs. Alfonso Alexander, of Stony Point, Mrs. Mary Ann Mills, of Oklahoma City, and Mr. Abner Tays, of Nebraska.

R. M. Courtney.

Nash—On May 20th, 1828, Nancy Jane Hearne was born near Bethel Methodist Church in Stanly County, N. C. She professed religion and joined the church when a young girl. Some years later she gained the joyous assurance of her salvation, and in the happiness of this experience she lived and did her work. She was specially faithful to her church, driving regularly five miles to Sunday school. In 1848 she was happily married to Whitsun Freeman Nash, to which union there were born eleven daughters and two sons, seven of whom had gone on before. In her last years she often begged to go home. God in great kindness came and took her home October 2nd, 1910. May God comfort the bereaved ones and grant a happy meeting in heaven.

Otho J. Jones.

Ashby—Sadie Hollingsworth Asby, wife of Edward B. Ashby, and daughter of Dr. and Mrs. William R. Hollingsworth, died at her home at Mt. Airy Saturday afternoon, Oct. 1st, after an illness of about sixteen months. She was born Aug. 16th, 1871, and was in her fortieth year at the time of her death. On March 1st, 1893, she was married to Edward Ashby, and this union was blessed with five children; two daughters, Susan and Sadie, and three boys, Robert, William and Judson. The husband and the five children survive her, with the aged mother, Mrs. Susan Hollingsworth, and three brothers and two sisters, James C. and Dr. Robert E. Hollingsworth of this place and J. Frank Hollingsworth, of Sanford; Mrs. S. Porter Graves, of Mt. Airy and Mrs. N. Glenn Williams, of Williams, N. C.

Mrs. Ashby had the advantage in childhood of a cultured Christian home, and later she was educated at that Christian institution. Greensboro Female College. It was while she was at this school that she was converted, and on her return to Mt. Airy, she joined the Methodist church here, and since that time she has lived a consistent Christian life.

About a year ago, she was informed of the nature of her illness, that dread disease consumption, but though recognizing the seriousness of her condition, she never showed despondency, but was uniformly bright and cheerful. She was naturally of a bright and sunny disposition, and having cultivated these qualities, they became the ruling traits of her life, and the source of the greatest joy in the home. She was very devoted to her husband and children. Such qualities as these, not only made the home a happier home, but her whole world a brighter world and a better and a happier.

The funeral services were conducted from the home in the presence of a large number of relatives and friends, and the large number and the beauty of the floral tributes attested the high esteem in which she was held in the community. The services were conducted by Rev. D. Vance Price and the writer.

Jno. F. Kirk.

For good life and good health, for good company and good cheer, may the Giver of all good things make us thankful.—Caron Shuttleworth.

Thanksgiving makes our prayers bold and strong and sweet; feeds and enkindles them as with coals of fire. —Luther.

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Fort Scott, Kansas.

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North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

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Reading Room

SERMON OF BISHOP HENDRIX AT DAVIDSON

Sunday, November 12th, was a high day with Methodism in Davidson, and the representatives here of this vast and still rapidly growing body in Christendom have reason to feel the prouder of their church for the presence and preaching of one of the most distinguished and strongest of their bishops, Rev. Dr. E. R. Hendrix, of Kansas City. Indeed this little church at Davidson has been singularly fortunate from its very organization, both in the pastors whose ministries it has enjoyed, these being, first, the Rev. R. S. Howie, and succeeding him the present incumbent, Rev. R. E. Atkinson, and in the fine preachers who from time to time have stood in its pulpit and evidenced their ability as sound and powerful expounders of the Scriptures. Last winter Mr. Atkinson secured the services of Rev. Dr. Steel for a series of meetings, a man known throughout the South as one of the brighter lights of his church, and now on this occasion he has had here for a dedicatory sermon the bishop, who will preside at the Conference soon to convene at Winston-Salem and who is universally recognized as a man of ability, scholarship and pulpit powers far out of the ordinary. Bishop Hendrix's reputation as a man of parts and of unusual intellectual attainments has been such that time and again he has been selected as a university preacher at a number of the leading educational institutions of the country, notably Cornell University, not to specify others. One has but to glance at his face and figure to see that he stands forth a man among men and that unless appearances belie the truth when he enters the pulpit to speak, a waiting audience may expect to be entertained, instructed and profited after no ordinary fashion; rather his auditory will look for a luminous and profound discussion of some great theme. Certainly Sunday the good Bishop, Davidson's distinguished guest for a brief season, disappointed neither pastor nor flock, neither people of his own immediate faith nor the stranger within the gates of this particular portion of Zion.

Strong in body, handsome in face, commanding rather than otherwise in person, forceful in utterance, direct and pointed in remark, in ready command of words fit and adequate to express his thought, cogent in argument and moving in his appeal to the heart and soul, and yet with it all possessing an air that suggests reserved power and unexhausted resources from which to draw at will, Bishop Hendrix has all the elements that constitute a fine preacher and a sermonizer of genuine power and strength.

His sermon Sunday morning was a wonderful illustration of the beauty and strength and power there is in naturalness and simplicity. There was no effort at display of learning, there was nothing of philosophic discussion, no high sounding phrases and sonorous roll of rhetorical forms, but a strong and powerful presentation of old truth in address and mould that will leave its impress upon the minds and the lives of those who were privileged to bear the great preacher.

His text was Luke 4:16: And as his custom was, He went into the synagogue, on the Sabbath day. With the introductory remarks that the synagogue was the precursor of the Christian church, the temple being destroyed, but the synagogue surviving such overthrow, the speaker announced his theme as "The Religious Habits of Jesus Christ."

Jesus has sometimes been called the first of the Christians, but in His words, example and influence He is far more than an example and those that are His friends see in Him more than an example and are followers in a much more profound sense than mere imitators of an example. They see in Him a Divine pattern, but also a Divine Lord and Master.

Habits Make the Man.

Habits are the expression of one's character; given his habits and one's character stands revealed. The man without habits is no man at all, such an one would be visionary, erratic, a creature of impulse and driven of the winds to and fro. God has endowed even the lower animals with habits. But for the fact that the earth worm bores into the soil and loosens the earth and allows the rain to soak in, there would no agriculture. It is the habits of the domestic animals that render them useful to man. As some one has said, a minister's flock may be divided into three classes: The Reliables, the Unreliables, and the 'Liables. One knows always where to find the reliables, they are steady-going, faithful, loyal, true. The second class are just the opposite, and the 'liables can not be located, they are as apt to come as to go, they are as likely to leave undone as to do.

So far as a man has habits of truthfulness, honesty, fidelity and like qualities in just this measure is he a man in the truest and noblest sense. And herein is God's dependableness. His character is expressed in his habits of law and righteousness and holiness.

The laws of nature are an expression of God's habits, rather it is true to say that the world is not governed so much by law as by God's will; and his way is uniform, is dependable. Because of this uniformity, this habit of God in ordering the natural world, men can sow and plant and in due time reap a harvest. We worship a dependable God, who is faithful and who will make good His promises one and all.

The Habits of Jesus the Expression of His Character.

Jesus grew up as other children, a child of the home, influenced and affected by the training He received there. In every child the habits of the home are very largely reproduced. In our Lord's case his family went up every year to the feast, thus honoring a religious festival, observing God's command.

Here the preacher paid a noble tribute to the courage and staunch faith of Mary, the mother of Jesus. Not dismayed or afraid under the portentous announcement of the birth of her child, her steadfast hope enabled her to cry: Be it unto Thy servant as Thou wilt. And she broke forth with the triumphant song of a Deborah. God's confidence in womanhood is wonderfully set forth in His entrusting to the mother the destiny of her child, putting the helpless little one into her arms to be trained and developed into vigorous youth and maturity that belongs to the years of moral accountability. And so great is a mother's responsibility for this child training that the criminal courts of the land recognize a duty here and will take away a child from an unworthy mother and entrust it to other hands for proper raising.

And, added the preacher, it is doubtful whether any man has ever come into positions of trust and leadership and honorable rule over his fellows who was cursed with an unworthy mother. Generally it is true: As is the mother, so is the child, and in time the man.

Jesus at twelve years of age, when lost from his parents, was found in the temple. His answer was, I must be in My Father's house, the place which from infancy He had been taught to love and honor. Thus early in life Jesus formed the beautiful habit of love for God's house. His earthly parents had taught Him this all-important lesson. There is nothing deeper in our nature than reverence for parental example, parental instruction. To the child the parent stands for everything that is great and good. The Jews had a saying that God could not be everywhere, so He made mothers that the child should not suffer for any good thing. Moral development must precede intellectual development and the Ten Commandments and the Sermon on the Mount should be prior in order of time to problems in arithmetic and facts in history. For boy or girl there can be nothing to make life more wretched than the memory of an unworthy, degenerate parent.

The Bishop here gave a graphic account of the conversion in the West of a distinguished United States District Attorney, who was brought to confess Christ because he could not bear to think that his dissipated habits were bringing his own children to despise him.

Let us thank God for the family altar in the home in Nazareth and in token of our gratitude erect them in our own homes.

The test of a man's character is found in what he does with his time. The Bank of England in questioning applicants for positions asks this question: How do you spend your Sabbaths? Even this secular institution recognizes the bearing of this on character. The man who spends Sunday in amusement, in idleness or in sleep has no adequate conception of the value of time and what life in its serious import means. Surely if the Bank of England can ask such a question it befits the individual to ask himself the same question as finding in the answer an index as to his own worth and standing.

Again Jesus formed the habit of sacred song. Daily the song of the psalmist was upon His lips and in His mouth. "I was glad when they said unto me, let us go into the house of the Lord. How pleasant it is for brethren to dwell together in unity."

Again Jesus formed the habit of knowing God's Word. His mind was stored with truths from this Divine treasure-house. Four books at least we know were favorite books with Jesus. Constantly He quoted from Deuteronomy. In the time of Satan's assault he replied again and again to the Devil's suggestions to turn stones into bread, to presume on God's protection and cast Himself down, and thirdly, to come into partnership with Satan, to all of these came the sharp two-edged sword, "it is written."

Our Lord was so saturated and so filled with the Scriptures that it is no wonder that He is spoken of as the Word of God. Another beautiful habit was that of prayer.

The deepest things in the life of Jesus are associated with His prayers. He prayed that His exalted powers in miracle working might not become a temptation to Him. Prayer, too, meant fellowship, communion with the Father. And now today a man who cannot pray, no matter what be his intellectual gifts, his character is defective, his development incomplete. But when a good man prays heaven is a listener. When Paul prayed, the roof was lifted, heaven was opened, the angels were silent, God heard.

The sermon only briefly outlined here was made the more interesting by a number of illustrations that were very effective in bringing still closer to the heart and life of all the great truth that the preacher was elaborating and all in all the effect was profound. His hearers all felt that the Bishop was the bearer of a great message, worthy of all attention, and they gave it uninterruptedly.—Correspondent of Presbyterian Standard.

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EDITORIAL

NORTH CAROLINA CONFERENCE.

The North Carolina Conference which convened in Elizabeth City on Wednesday of last week adjourned on Monday. The session, like our own in Winston-Salem, proved one of the most pleasant and profitable in the history of the Conference. Bishop Hendrix, who presided in both, is to be congratulated.

There were a good many changes, but perhaps not more than usual. Two new presiding elders go in, viz, Revs.. M. T. Plyler, on the Elizabeth City district, and Rev. N. H. D. Wilson, on the Wilmington. Rev. L. S. Massey continues as editor of the Raleigh Christian Advocate.

The Conference appointed a committee of three, viz, R. B. John, M. T. Plyler, and Jos. G. Brown, to confer with our Board of Publication with the view of consolidating the two Conference papers. There seems to be no serious division in either Conference as to the wisdom of this movement. Of course it remains for those to whom it has been referred to work out the details and determine finally whether such consolidation can be effected. We can give our readers nothing definite until the commission can confer and come to a decision. Meantime there will be no interruption of the publication of either paper, and our people need not relax their efforts for the promotion of the circulation of the papers.

REMEMBER GOD IN YOUR WILL.

Mr. James Cooper Stedman who died in Fayetteville last week left $500.00 to the Thompson Orphanage at Charlotte and $500.00 to the Methodist Orphanage at Raleigh. It should be the rule rather than the exception for men to remember God in their wills. The man who leaves all his property to his relatives thus ignoring his obligation to mankind at large cannot have a very broad view of gospel privilege or Christian obligation. No man can love his neighbor as himself who reserves all for his own household to the neglect of the poor and starving multitudes who have a claim upon his bounty. Of course it is a first duty to provide for those dependent upon us but a privilege then to remember those beyond our roof who need the help that we can supply. Of all the friends there is one Friend who sticketh closer than a brother and who is a present help in every time of need. It is to Him we owe gratitude for the measure of material blessing which has come to us and while we cannot give directly to Him of our substance "He has told us that "inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

In making our last will and testament we should not forget this Friend and remember His poor. The bestowal of gifts to educational institutions for endowment, scholarships or material equipment; to missions, to the Bible cause, to all kinds of Church and philanthropic work and to our Childrens Home will be giving to Him and we hope our people of large means and of small means in making their wills may remember in some measure the poor whom God has placed among us. We recall more than one man, rich in this world's goods, because God had permitted prosperity to come to them, leave all their estate to profligate children who were through the indulgence of their parents unfitted to husband and care for it. And yet not a penny did they bequeath to an orphan or any worthy charity.

If we really love Jesus we should not disinherit Him when we make our wills. Think on these things brethren and when you make ready to dispose of your estate don't forget that He really has a claim on it of not less than ten per cent. The orphans need bread, the poor pagans the bread of life and you can help to carry gladness and salvation to these after you are dead by remembering God's poor in your will.

INTER-STATE VS. STATE CONTROL.

With the assembling of the sixty-first Congress the Anti-Saloon League of America is renewing its effort to get a consideration of the bill which has been pending for some time, seeking a modification of the inter-state commerce law. The object of this bill is to prevent the shipment of liquor into States having adopted a prohibitory law. The bill is known as the "Miller-Curtis Inter-State Liquor Bill". The text of the bill is as follows:

A BILL.

To constitute intoxicating liquors as a special class of commodities and to regulate the interstate commerce shipments of such liquors.

"Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That all fermented, distilled, or other intoxicating liquors shall constitute a special class, shall be admitted to and carried in interstate commerce, subject to the limitations and restrictions hereinafter imposed upon interstate commerce in articles of such special class.

Sec. 2. That the interstate commerce character of all fermented, distilled, or other intoxicating liquors admitted to interstate commerce in accordance with the provisions of this act, and transported from one State, Territory, or District of the United States, or from any foreign country into any State, Territory or District of the United States shall terminate upon their arrival immediately within the boundary of the State, Territory, or District of the United States, in which the place of destination is situated, and before the delivery of said liquors to the consignee: Provided, That shipments of such liquors entirely through a State, Territory, or District of the United States, shall not be subject to the provisions of this section while in transit through such State, Territory, or District of the United States."

Of course the object of this proposed legislation is to enable States, Districts or Territories having prohibitory laws to protect themselves against the traffic from without and it is strange that a measure so just and reasonable should find such cold consideration at the hands of those who make our laws. It is plain that until the States get the relief contemplated in this bill prohibitory and local option laws must fail to be entirely satisfactory in their operations. It is even said that a liquor firm in Ogden, Utah, is flooding the dry territory of neighboring States with circular letters with the trade mark, "Uncle Sam is our Partner."

This claim of these liquor dealers is only too true, for under existing laws interstate shipments of liquor are delivered to the consignee in spite of the attitude of the States on the subject. North Carolina is being flooded with liquor from Virginia and other States now, and will continue to be until Congress gives us relief.

Now is the time for the people of North Carolina who have adopted prohibition to get into correspondence with their Senators and Representatives in Congress and urge them to do all in their power to secure favorable and prompt action on this bill. The people can do much to bring about a speedy consideration of this bill and we urge the readers of the Advocate to do all in their power to help forward any movement in this direction. The final success of our prohibition law depends upon this.

BOOK REVIEWS.

The Decisive Hour of Christian Missions, by John R. Mott, 239 pages, $1.00.

The book is a kind of first fruits of the World Missionary Conference. For eighteen months before the Conference eight Commissions of international and interdenominational personnel, had been at work accumulating and arranging trustworthy information on vital missionary subjects. Of the first of these Commissions—that on "Carrying the Gospel to All the non-Christian World"—the author of this book was chairman.

The book opens with a description of the social ferment at this moment affecting so many hitherto relatively unprogressive nations, in Asia chiefly, but not in Asia alone.

The second part of the book outlines the requirements for seizing the unique opportunity at this hour presented for a world-wide propagation of Christianity. Briefly these are: a plan adequate in scope, thoroughness, and strategy; an adequate base, a Church united, efficient, sacrificially consecrated; an adequate force in the field, especially an efficient Native Church ably led; finally, the wider recognition of and dependence on "the Superhuman Factor," the power of the Spirit of the living God.

The book draws to a close with an earnest appeal for prayer, and with a serious and moving presentation of the possibilities of the situation.

* * * *

A Handbook of Classics by Rev. Charles Henry Prather and published by Smith & Lamar, Agents, is a handsome cloth volume of 226 pages, price $1.00, and contains about three hundred illustrations from classical literature and current life which might be helpful to the sermon builder who wants live and interesting facts with which to illustrate his points.

* * * *

Conscience and its Culture or Through Conscience to Christ. A volume, cloth-bound, 216 pages by T. H. Lipscomb, B. D., and sold by Smith & Lamar, Agents, for $1.00, contains fifteen chapters which may be studied to great profit by preachers and laymen too for the author does not deal in technical and vague terms but writes in the language of the people. He begins in the first chapter with an analysis of conscience and leads through easy stages to the mountain top: to a conscience void of offense toward God and man.

* * * *

The Stone & Barringer Co., of Charlotte, have issued Six Distinctive Dixie Books, which deserve to have a large circulation at this Christmastide.

Songs Merry and Sad (6th addition) Cloth, $1.00, John Chas. McNeill.

Tar Heel Tales, by H. E. C. Bryant, (Red Buck), $1.35 by mail.

The Breed and the Pasture, by J. Lenoir Chambers, $1.06 by mail.

Young Peoples' History of North Carolina, by D. H. Hill, 97c. by mail.

Julia Jackson Christian, by Mrs. Stonewall Jackson, 55c. by mail.

At this Christmas time any one of these books would be a most appropriate gift and we hope the enterprising publishers, Stone & Barringer, Charlotte, N. C., may be able to supply the wants of all who should have them.

* * * *

The Longtail Monkey and Other Stories, by Mary Helm, is on our table. This book is designed for the entertainment and instruction of the little children and will cause many a little fellow to sit on mother's lap and make big eyes while she reads to him on Sunday afternoon. We advise all parents having small children to whom they wish to read helpful stories to order this book. Send 75 cents to Smith & Lamar, Nashville, Tenn.

NOTES AND PERSONALS.

—Rev. C. E. Hypes who retired from active ministerial work at the late Conference has gone into the real estate and insurance business in Hendersonville.

—The many friends of Rev. D. Frank Carver will be pained to learn that on Monday last he fell, having stepped off a box and broke his ankle.—Kings Mt. Herald.

Rev. S. E. Richardson, who visited his old home in Union County just after Conference, has returned to Greensboro and entered upon his work at Caraway Memorial.

—Rev. C. P. Moore, the "beloved" on Colusa District, so a writer from Wheatland tells us, is delighting the pople with his preaching and administering the affairs of the church.—Pacific Methodist.

—Rev. O. P. Ader filled his pulpit for the first time in the Methodist church Sunday. The large congregation was highly pleased with both sermons.—Ramseur Cor. Randolph Bulletin.

—Rev. G. F. Smith, of the North Carolina Confereince, and pastor at Wilson, was called to his former home in Davidson county last week on account of the death of his aged father.

—Rev. J. E. Woosley left for his new field—Greensboro last week. We regret very much to see him and his charming family leave us. While with us he preached the word with great force and power.

—Rev. J. C. Keever and family have left for their new field of work at China Grove. Mr. Keever is a good man and a good preacher, and he has many friends in Sparta Circuit who regret to see him leave.

—Rev. J. H. Robertson who was appointed to Lincoln Circuit is prevented by a severe attack of grip from going at once to his new field. We hope he may soon be strong and able to enter upon his duties.

—Mrs. J. A. J. Farrington, who has been seriously ill for several days left this morning for Salisbury where she will enter the Whitehead-Stokes Sanatarium for treatment. She was accompanied by Mr. Farrington.

—Rev. J. O. Ervin and family have gone to Burnsville where Mr. Ervin has been assigned for the coming year. Mr. Ervin has done good work in Caldwell and his many friends regret to see him leave.—Lenoir Topic.

—Great sympathy is felt for Prof. E. C. Brooks, of Trinity College, in the death of his mother, which occurred at her home in Grifton on Monday, November 28th. It had only been about three weeks since the death of his father.

—On November 23rd at high noon in the Methodist church at Weaverville Mr. Henry Clifton Holland, of Norfolk, Va., and Miss Maud Lucile Weaver of Weaverville, were married. The Rev. W. Edgar Poovey, pastor of the bride officiated.

—The friends of Rev. D. Vance Price substantially remembered him on Thanksgiving day and a splendid pounding was the result. He desires to express his sincere thanks to those who participated in this particular kindness.—Mt. Airy Leader.

—Dr. J. H. Weaver, pastor of Central Methodist church, arrived Wednesday afternoon and he and his wife were taken to the parsonage where a good supper and a warm reception awaited them. Dr. Weaver conducted prayer meeting service last night. —Monroe Enquirer.

—A correspondent of the daily press writing from Lenoir says: The college under the new president, Rev. James B. Craven, is in a most flourishing condition, and every room being filled, it is now but a question of a few months till more buildings will have to be erected.

—Rev. J. B. Needham, Linden, sends us a "salted" letter with names of two new subscribers from his charge, and promises to send more. He serves a royal people and already there has sprung up between pastor and people a mutual admiration society.—Pacific Methodist.

—In our report of the Atkins-Sloan wedding at Waynesville last week we followed the press report and stated that the ceremony was performed by Rev. J. H. Barnhardt, whereas the fact is that the ceremony was performed by Bishop James Atkins, father of the groom.

—Mrs. M. H. Long, of Yadkin county, mother of Rev. J. W. Long, pastor of Spring Garden Street church, has returned to St. Leo's Hospital for treatment. We regret to learn that her condition has not improved since her former treatment at the same place some months ago.

—Rev. O. J. Jones met his congregation here last Sunday morning and outlined his work for the coming year. His people are delighted to have him another year. Mr. Jones is comparatively a young man in the ministry, but he is a good preacher and is popular with his people.—Palmerville Cor. Stanly Enterprise.

—Rev. L. T. Mann moved his family to Hickory last Thursday. His congregation regretted that he could not preach for them last Sunday, as announced. He was called to Madison to conduct the funeral of Mrs. Price. The best wishes of the people of the city follow him and his family to their new home.—Reidsville Review.

—We regret to learn of the illness of Superintendent H. A. Hayes, of our Children's Home, who has been forced to go to the hospital for an operation for appendicitis. We hope and pray that he may soon be fully restored to his great work and to his family. We have since learned that the operation was successful and that he is doing quite well.

—Rev. J. A. Bowles, of Mt. Holly, who on account of sickness was unable to attend the Conference at Winston has so far recovered as to make a visit to Greensboro and he was a welcome visitor to our office last Wednesday. He reports the work at Mt. Holly to be in a very encouraging condition aand approaches the next week with faith and hope for great things.

—The Winston Sentinel's correspondent at King writes that Rev. Solomon H. Helsabeck, is dangerously ill with pneumonia. He is 91 years old and owing to his advanced age little hope is entertained for his recovery. He is the oldest member of the Western North Carolina Conference, attended the last annual session and was taken ill while here and was regarded a very sick man the day he went home.

—Rev. W. L. Grissom is delivering a series of Sunday afternoon and evening lectures on the Life of Moses in Neese's Hall. The first two lectures were delivered last Sunday to large audiences, said to have been composed largely of people who do not frequent the churches. The lectures are illustrated by a fine set of stereopticon views and Brother Grissom is happy in this opportunity to preach the Gospel of Christ in a very effective way.

—Rev. J. J. Eads and family are in their new home near Kerr Street Methodist church, which has been provided by the members of the various Methodist churches of the city. The house has been nicely furnished and everything arranged ready for occupancy by Mr. Eads. His members gave him a large pounding last evening, filling his larder with many good things to eat. A nice supper had been prepared and was ready for the family on arrival.—Concord Times.

—Mr. Lysander Turner, an old Confederate soldier, a good man and a loyal Methodist, died at St. Leo Hospital in Greensboro last Thursday after a surgical operation. He was 76 years old, born in Granville Co. in 1835 and married in 1872 to Miss Ella Clegg who died some years ago. The funeral was conducted from West Market Street Church by his pastor, Rev. E. K. McLarty and the body laid to rest in Green Hill Cemetery. A good man has gone to his reward.

—Rev. and Mrs. W. F. Womble have been spending a short time in town guests of Mr. and Mrs. George A. Warlick, but have left for Reidsville, their new home. Mr. Womble was pastor of the Newton Methodist church for four years and he and Mrs. Womble are held in high esteem by our people. He has completed four years at Morganton and now goes to the Reidsville church, where of course, he will stay another four years. Their friends here were delighted to meet them again.—Catawba Co. News.

—Rev. W. R. Ware, presiding elder of the Greensboro District, was called to Shelby by wire on Sunda afternoon, the message stating that his mother was in extremis. He left on the evening train, arriving on Monday morning just about the time his mother passed away. Sister Ware was indeed a mother in Israel, and had lived long and well, being upwards of eighty years of age. The funeral took place on Tuesday. We hope to have a full memoir in an early issue. May the comfort of Divine grace be given to the bereaved ones.

—Rev. T. F. Marr, D. D., of Winston-Salem, preached an able sermon at Central Methodist church, this city, on last Sunday morning and Rev. R. M. Taylor, Presiding Elder of the Mount Airy District preached at the evening service. Mr. Taylor will reside here in the future and his family will probably arrive next week. The establishment of the new district makes it necessary for Mr. Taylor to move as his present residence, North Wilkesboro, is no longer in his district. The district as it now stands, does not reach beyond the mountains but includes charges at Walnut Cove, Stokesdale, Leaksville and Spray.—Mt. Airy Leader.

—The Board of Stewards of West Market Street Methodist church gave a most enjoyable reception last Thursday evening to the members of the congregation and their friends. The reception was held in the new annex, several hundred being present. A committee of young ladies served light refreshments and an hour was spent most delightfully by those present. The members took advantage of the occasion and welcomed with sincere cordiality a large number of friends in a way that could only be made possible by a reception or social gathering of the kind. During the evening there were recitations by Misses Morton and Davis and a solo by Miss Woodley, of Greensboro Female College.

—Many of our people feel aggrieved because Rev. L. E. Stacy was assigned to other work by the Bishop. Mr. Stacy is a fine preacher, a consecrated man and has endeared himself to us by his earnest efforts for the good of his people. It is with much regret that we give him up, and we bespeak for him and his charming family, the tenderest appreciation of the people of his charge. With a spirit of true Methodists, we will do all we can for our new pastor, Rev. Mr. Raper and his wife. Rev. L. E. Stacy preached a fine sermon Sunday morning, and spoke in a beautiful manner of his faith in God and his pleasure in his labors among us, and his desire that we should do all in our power for our new pastor and for God's work.—Trinity Cor. Asheboro Courier.

—Following a brief ceremony conducted at the grave by Rev. G. D. Herman last Thursday morning the bodies of the late Prof. B. E. Atkins and of his oldest daughter, Mary Fowler Atkins, were committed to their final resting place in a cement vault in Hollywood Cemetery. Prof. Atkins died at Russellville, Ky., in February, 1909, and his body was placed in a vault in Maple Grove Cemetery there. Mr. J. W. Atkins, who went to Russellville last week returned with the remains. The body of his daughter was disinterred in Oakwood Cemetery. Both were then taken to the new burying ground. Miss Atkins died in July 1909. The pallbearers yesterday were Messrs. B. T. Morris, W. B. Morris, S. S. Shuford, J. L. Beal, J. H. Separk, W. H. Jenkins, W. D. Beam and Otto O. Baber.—Gastonia Gazette.

—Rev. T. J. Houck and family are expected to arrive here this week. As we stated last week in the Star he is the new preacher for this charge. He is not unknown to many of our people, who have high regards for him and his family. In the few years of his ministry he has worked to the front he is considered one of the able preachers of the Western North Carolina Conference, and Sparta Circuit should be proud to secure such a good preacher. Now let the circuit well provide for the support of him and his family.—Alleghany Star.

—Rev. Wm. S. Davis, an honored superannuate of the North Carolina Conference died at his home at Warren Plains on Nov. 23rd, after a lingering illness which began with a paralytic stroke some years ago. He saw service in the Civil war and afterwards was licensed to preach and admitted on trial into the old North Carolina Conference at Charlotte in 1885. He was the father of Rev. R. L. Davis who is a prominent member of that Conference and superintendent of the State Anti-Saloon League and of Miss Elizabeth Davis, one of our missionaries in Brazil.

THE CONFERENCE BROTHERHOOD.

The books and papers of the Brotherhood are in my hands. They appear to have been well kept. It is somewhat surprising to see how much bookwork there is in connection with the organization. The records of assessment show that about thirty-six of the present members have not yet paid assessment No. 2. There seems to be no assessment cards among the papers and there will therefore, be none sent out for this call to those who have not yet paid. The names of all who have paid on assessment No. 2 will be published, but in the meantime let those who know they are behind send the amount of three dollars as soon as possible. Then, too, there are a large number of our brethren, members of the Conference, who are not members of the Brotherhood. We give them a cordial invitation to join with us in this good work. Send fifty cents, initiation fee and three dollars for this assessment. All amounts must be in by about the 10th of December.

The books show that Dr. H. F. Chreitzberg, the former Secretary-Treasurer, handled about $8,200.00 for this Brotherhood. How much this amount has meant to the twenty-one families to which it went no one can ever tell. Almost all of the amounts have been paid to the wives of the deceased preachers. Some of these good women were old when they signed the certificates which their husbands left them, and some were young, but I think I can see in each signature a wealth of gratitude, which is the possession of this Brotherhood. We now come to show our brotherly-love to the family of him who has so faithfully handled these funds for all these years. What shall it be? The largest assessment Dr. Chreitzberg was ever able to pay was about four hundred and fifty dollars. But the amount on hand now on his claim is less than two hundred and forty dollars. In some of the assessments of the past about thirty-five laymen have paid a dollar each. But, up to this time, no layman has been heard from on this call. Let me hear from you brethren, on this sacred fund. We should make it the largest we have ever paid.

C. M. Pickens, Sec-Treas.

FROM OLD VIRGINA.

J. M. Rowland.

The one hundredth and twenty-eighth session of the Virginia Conference met on November 9th, in Richmond, the Capital of the state, and ex-capital of the south. Bishop Wilson was in the chair, and though his strength is failing there were no cobwebs on his brain and no mildew on his heart. His sermon on "The Divinity of Christ" was an Apostolic deliverance. He spoke as though he were there when the Lord died. His address to the young men made Christ first and all else secondary. He spoke with a heart full of hope on Missions, and before the appointments were read there seemed to descend upon him a mantle from Heaven and as though under divine inspiration he spoke words about the mission of church and the work of the ministry that will live with us for many a year to come. He seemed to feel he was making his last speach to us. There is sadness in the thought that when man's brain and heart have reached their ripeness the body which carries them is worn out. Suppose Bishop Wilson could secure a new body like the one he had thirty years ago and with his experience and attainments go on with his work?

The hospitality of Richmond was all right. More homes than ever needed were offered. Dinners were served each day in the Richmond and Lexington hotels. The preachers seemed satisfied with their homes and the hosts with their guests.

The reports shows an increase in all interests except Epworth Leagues which decrease by five. There was an increase of over nine thousand dollars paid for pastoral support, making an average salary this year of $1087.71, not including the rental value of parsonages. This doubtless continues our Conference at the top of the list in this respect. There was an increase of four churches. We now have 812 societies and 812 houses of worship, not a homeless congregation in the entire Conference. There ar 252 pastoral charges and 206 parsonages, an increase of one of the former and nine of the latter. The value of churches went from $488,720.00 to $536,100.00 while our offering to Missions reached the sum of $126,801.00, which puts us far beyond all previous records and likely gives us the lead over all the Conferences in this respect.

Nine young men were received on trial and five were received by transfer from other Conferences. Three superannuated and six had died. The transfers were Revs. T. A. Smoot, of North Carolina, who goes to Epworth Church, Norfolk; J. D. McAlister, of the Holston Conference, another North Carolinian, who continues as Secretary of the Anti-Saloon League; W. G. Maiden, also of the Holston Conference; O. M. Clarke, of the Pacific; and Dr. R. D. Smart, of the Louisville. The last two had been here before. There were no transfers from this Conference; there seldom are. It is a good place to come to but not a good place to leave. There were eighteen charges supplied by local preachers.

The Conference ship did not sail without a storm or two. The ownership of Randolph-Macon College continued to be the bone of contention. Settlement now seems nearer than formerly. The Trustees who deny church ownership have decided to leave the settlement to a committee from the Trustees and the Conference. You North Carolinians as well as the entire church, have cause for thanksgiving in the fact that the great mind of Braxton Craven was wise enough to give Trinity College to the Church without any strings tied to it and thereby save you from the meshes in to which Vanderbilt and Randolph have fallen. And by the way every North Carolinian who has not read the life of Dr. Craven ought to be ashamed to confess it. Measured from all standpoints the church has never raised a greater man. Another unpleasant episode of the Conference was caused by some reporters for Liquorized newspapers who billy goat like walked in uninvited and began to butt around promiscously, had to be shown the door. They published slanderous misrepresentations of members of the Conference and actions that were taken and when asked to set the matter right made it even worse. The Conference then passed a resolution asking them if they were not prepared to give truthful reports to leave the Conference room. They proceeded to leave thereby stating that they had no intention of giving truthful reports. It is the hate and venom they have in their hearts toward us because we have fought their sins. As long as the Liquor folks and the Devil hate the Methodist church we ought to feel good, when they cease to hate it we had better look out.

The Conference decided to organize a chapter of the Conference Brotherhood in every church asking each member of said chapter to pay upon the death of a preacher one dollar to the family of the deceased until the sum reaches at least $5000. This will be a new and important movement for Methodism and will go far toward relieving the troubles of our dependant claimants. Col. Jno. P. Branch, of Richmond, and Mr. J. T. Catlin, of Danville, are behind the movement and they are not in the habit of letting things fail.

Another important step was the agreement with the General Mission Board by which the Virginia Conference hereafter has charge of the field of Korea. We feel specially fortunate in this since Korea is at present by far the most fruitful mission field. We propose to push the work of the Lord in that land.

The appointments in the main gave satisfaction. There is seldom much dissatisfaction over here, but this year there seems to be even less than usual. Rev. V. L. Marsh, late of your Conference, goes to West End Lynchburg, and Rev. A. N. Lewis, who came from your Conference two ears ago, went to West Lancaster on the Chesapeak Bay. The writer came back to West End Richmond (Manchester has been absorbed by Richmond) for his fourth year. Last year the good people raised the salary $100 and overpaid it; furnished the pastor a telephone and gave him a $35 suit besides many other things. And this year they have raised the salary another hundred. Everything was paid out in full with $200.00 surplus on missions and the banner Rosebud Missionary Society for the city of Richmond. This year we propose to establish the Living Link with Korea and press the battle for souls at home. This is a good place to be and "the best of all is God is with us."

3101 Hull St., Richmond, Va.

THE DISTRICT CONFERENCE AND THE LAYMEN'S MISSIONARY MOVEMENT.

C. F. Reid.

Now that the season for holding the annual conferences is practically over, it is time for our laymen to begin planning in earnest for the district conferences.

Without doubt, the district conference presents the best opportunity for organizing our educational campaign and for imparting the enthusiasm and technical information necessary to make the Every-Member Canvass a success. It is pre-eminently the laymen's conference, having a much larger proportionate lay representation than the General or Annual Conference. By making it the rallying point of the Laymen's Missionary Movement we shall be able to invest it with such dignity and importance as to make it one of the most potent gatherings of the church.

In order that we may turn all the possibilities of the district conference into splendid realities, let me suggest that the first step is to secure the hearty sympathy and co-operation of the presiding elder. Without his active assistance, difficulties will arise at every turn and satisfying success will be well nigh impossible. He is our properly appointed officer, selected by reason of devotion and qualities of leadership for his high office. By a hearty recognition of his authority and assuring him by pledge and practice that one of our prime objectives is to assist him to raise his district to the highest degree of efficiency, we shall present a claim to his consideration that no wise presiding elder will ignore.

In planning for the district conferences, I would suggest that the conference and district leaders first interest themselves in trying to secure such an arrangement of the conferences as to time and place that they can be visited in rapid succession with the least cost of time and traveling expenses. Would it not be possible to hold two of the district conferences in any given Conference in one week, having the laymen's day of one, say on Tuesday, and of the other on Friday; and each succeeding week two more; until all are held? In this way, the best speakers available and perhaps the General Secretary or one of the Secretaries from the General Board could make a campaign of the entire Conference and the enthusiasm and experience of best methods could be passed on. Also, literature, charts and other accessories to a successful campaign could be more easily transported.

Second: Try by all means to have a whole day set aside for the Laymen's Movement, even though the session of the conference has to be prolonged for that purpose. If the movement means anything, it means a great deal, and time is required to make its presentation effective. In consultation with the presiding elders, let a well-thought-out program be prepared. Suggestions for this program and even copies of set-up programs will be furnished gladly by the general office at the Publishing House.

A chart showing the statistics of each district, according to the form in "Suggestions for Lay Leaders", should be prepared. Other charts and posters can be ordered from the general office. There is one set of three charts fully setting forth the plan of the Movement that is especially valuable and can be had for one dollar per set. Suitable books for sale and samples of leaflets for free distribution can also be had by applying to the general office.

Third: Every effort should be made to secure the attendance of all the church leaders of the district. As a rule, this can be done by having the desirability of their being elected delegates mentioned at the quarterly conferences, either by the presiding elder or preacher in charge. The conference leader, in consultation with the presiding elders and district leaders, will think of other ways to make our work at the district conferences a great success.

The phenomenal results that have been achieved in parts of the church where our methods have been faithfully and thoroughly applied show what can be done in almost every part and encourage us to hope that at no very distant day we shall, as a church, be doing something really worthy for Christless men in our home land and those destitute of the Gospel across the sea.

WESLEY MEMORIAL CHURCH.

The Wesley Memorial Church, corner Ivey Street and Auburn Avenue, Atlanta, Ga., has just closed a year of remarkable growth. Three hundred and forty were received into the church. The membership is now nearly three-fold what it was two years ago and every Sabbath witnesses many new recruits.

This church seeks through its Sunday schools, preaching services, Epworth League, Woman's Missionary Societies, school of music, night school, gymnasium, Christian Workers Training Classes, circle leaders, reading room, Workers Conferences, and other religious activities to serve Southern Methodism by giving the glad hand of welcome to strangers coming to Atlanta, helping them at once into Christian work, either at Wesley Memorial or some other Church and furnishing all possible information to inquirers at church office about suitable boarding houses, etc., and aiding the unemployed in securing positions. Pastors throughout the church can greatly aid us in our great undertaking by sending us names with addresses of all persons from their charges coming to this City.

Thanksgiving Day was one of many red letter days in this church's history. Bishop A. W. Wilson preached a great Thanksgiving Sermon at a union service of all the Methodist churches in the city. In addition occurred the formal opening of our Library.

The North Georgia Conference at its late session endorsed the idea of a Wesleyan Workers Conference in this church next April and appointed a committee of three (3) to co-operate with a similar committee which the South Georgia Conference will be requested to designate the presiding elder of the Atlanta District and the pastor of Wesley Memorial Church, to arrange for the same. It is our purpose to make evangelism the key note of this Conference. To this end the best talent which can be had will be secured and all in all we hope to make it a notable ocasion, far reaching in its spiritual results.

Two significant meetings have been held in the City of Rio since the revolution in Portugal. These meetings have been attended by some of the most prominent and influential Brazilians and were for the purpose of protesting against the coming of the Friars and the Roman Catholic Sisters into this country. The assertion is made in the daily press that there are more Orders in South America now than is good for the prosperity of the country and a violent opposition to the entrance of others has developed in many quarters. Soldiers have been placed to guard the several convents and monasteries in and about Rio de Janeiro.

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"Every duty we omit obscures some truth we should have known."—Ruskin.

PROGRAM OF THE MID-WINTER BIBLE AND MISSIONARY CONFERENCE, AT THE METHODIST TRAINING SCHOOL, NASHVILLE TENN.

December 28, 1910, to January 5, 1911.

Dr. W. W. Pinson, Chairman.

Wednesday, December 28, 1910.

7:30 p. m. The Aim and Spirit of the Institute, Dr. W. W. Pinson
8:15 p. m. A Survey of Our Missionary Fields and Resources..Bishop W. R. Lambuth

Thursday, December 29th.

9:00 a. m. Bible Study .....Dr. O. E. Brown
10:00 a. m. The Missionary Education of the Children .....Dr. E. B. Chappell
11:00 a. m. The Missionary Education of the Young People .....Dr. F. S. Parker
5:00 p. m. Vesper Service .....Dr. J. S. French
7:30 p. m. The Leadership of the Pastor in Mis. Education....Dr. E. H. Rawlings
8:30 p. m. What is Religious Education, Dr. H. F. Cope, of Chicago

Friday, December 30th.

9:00 a. m. Bible Study .....Dr. O. E. Brown
10:00 a. m. The American Missions of the Methodist Episcopal Chruch, South, Dr J. M. Moore
11:00 a. m. Organizing a City for Character Purposes .....Dr. H. M. Cope
5:00 p. m. Vesper Service....Dr. James I. Vance
7:30 p. m. An Illustrated Address on the Conservation of Amr. Childhood, Dr. A. J. McKelway, Washington, D. C.
8:30 p. m. Address..Dr Walter Rauschenbusch, of Rochester, N. Y.

Saturday, December 31st.

9:00 a. m. Bible Study .....Dr. O. E. Brown
10:00 a. m. The Laymen's Movement in Southern Methodism .....Dr. C. F. Reid
11:00 a. m. The Efficient Layman..Dr. H. F. Cope
5:00 p. m. Vesper Service, Dr. Stonewall Anderson
7:30 p. m. The Significance of the Edinburgh Conference .....Dr. W. W. Pinson
8:30 p. m. Address....Dr. Walter Rauschenbusch
11 to 12:00 p. m. Watch Night Prayer Service .....Rev. C. A. Waterfield

Sunday, January 1, 1911.

11:00 a. m. Address....Dr. Walter Rauschenbusch
3:00 p. m. Church Federation as an Aid to the Evangelization of the World, Dr. Ira Landrith
7:30 p. m. Address....Dr. Walter Rauschenbusch

Monday, January 2nd.

9:00 a. m. Bible Study.....Dr. O. E. Brown
10:00 a. m. Our Share of the World Field—What we are Doing and What We should do.....Dr. Ed. F. Cook
11:00 a. m. The Missionary Work of Southern Methodist Women, Miss Belle H. Bennett
5:00 p. m. Vesper Service.....Dr. W. F. Tillett
7:30 p. m. An Illustrated Address on City Missions .....Prof. A. M. Trawick
8:30 p. m. The Ministerial Leadership Demanded for Our Times, Dr. Gross Alexander

Tuesday, January 3rd.

9:00 a. m. Bible Study .....Dr. O. E. Brown
10:00 a. m. Conditicns at I Saw Them in Africa .....Dr. J. O. Reavis
11:00 a. m. The Mission of the Methodist Episcopal Church, South, to the Negro .....Dr. J. D. Hammond
5:00 p. m. Vesper Service....Dr. G. H. Detwiler
7:30 p. m. Evangelism....Rev. George R. Stuart

Wednesday, January 4th.

9:00 a. m. Bible Study .....Dr. O. E. Brown
10:00 a. m. Our Brazil Mission, Bishop W. R. Lambuth
11:00 a. m. Address.....Bishop W. A. Quayle
5:00 p. m. Vesper Service..Bishop Collins Denney
7:30 p. m. Address.....Bishop W. A. Quayle

Thursday, January 5th.

9:00 a. m. Bible Study.....Dr. O. E. Brown
10:00 a. m. The Growth and Outlook of Christianity in the Orient, Bishop E. E. Hoss
11:00 a. m. Address.....Bishop W. A. Quayle

The delegates to the Conference will be provided room and board in the school at one dollar per day.

A matriculation fee of $5.00 will be charged each delegate regardless of the number of days he may attend. The program this year surpasses that of any former Conference both in the variety of subjects treated and in the total ability of the staff of officers and leaders.

Consequently, a much larger attendance is expected. Each Presiding Elder is being asked either to attend himself or appoint at least one representative from his district. We desire that every district in the entire connection may be represented. The Missionary Secretaries are also asking that the following Conference Missionary officers attend: Missionary Secretaries, the Presidents and Secretaries of Conference Boards and the Conference and District Lay Leaders. In other words, this Conference is to be a Council of war and all Missionary leaders and workers throughout the Church are eligible for membership and are urged to be present.

Persons desiring to engage rooms and board in the Training School where all meetings are to be held should have their applications in before December 20th. Address the President, J. E. McCulloch, 433 Park Place, Nashville, Tenn.

MISSIONARY ITEMS FROM BRAZIL.

An evangelistic campaign has been undertaken by the South Brazil Confernce in which they are praying and working for the conversion of one thousand during the conference year.

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The growth of the Institutional Church in Porto Alegre under the pastorate of Rev. Claude L. Smith has been most gratifying. The dedication of the church was an occasion long to be remembered. No little of the success of this interesting work has been due to the devoted labors of Miss Wright who works day and night among and in behalf of the women and children of the factories in the neighborhood.

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The British and Foreign Bible Society has erected a small pavilion within the grounds of the Exposition at Buenos Aires which contains samples of the Scriptures printed in 424 languages and dialects. A most enthusiastic colporteur—an Italian only recently converted is selling hundreds of copies of the New Testament in Spanish to the Argentinians.

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A series of revival services are being held in the Methodist Churches of the City of Monte Video under the leadership of Dr. Charles Drees with the result that scores of people have been converted.

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Bishop Lambuth and his party dined with Dr. Monteverde, a distinguished Professor in the Engineering Department of the National University in Monte Video. The Professor has recently entered the Y. M. C. A. work having become a Secretary by the invitation of the International Committee in New York of which Mr. John R. Mott is a member.

* * * *

Rev. Joseph Parkin, in charge of our Seamen's Mission in Rio de Janeiro, has just housed and cared for twenty-five ship-wrecked sailors whose vessel went ashore on the rocks last week immediately outside of the entrance to the harbor. These men were clothed, fed, supplied with a small amount of money each, and sent back to their homes in England. Here is a helping hand worthy of our Methodism.

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Rev. E. E. Vann is teaching in Granbery College in the place of Rev. J. L. Bruce, now on furlough in the United States Mr. Vann's place is filled temporarily by Rev. Claude L. Smith of Porto Alegre. The latter was appointed to the Central Church in the last named city, but the exigencies of the work have required the shift for the time being. The shorthandedness in Brazil among our missionaries is putting burdens upon them almost impossible to be borne. Reinforcement must be sent. The Bishop writes they are at the breaking point on the field.

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A meeting of a Union Committee has been held in the City of Rio de Janeiro for the consideration of plans for the developmnt of an evangelical literature in Portuguese. This movement is the outcome of a meeting held during the World Missionary Conference in Edinburgh, and will probably be favorably considered by the several Boards of Missions interested in Brazil since the supply of such litrature is very meagre.

The church at Cuba in the Sao Paulo district is approaching completion. Rev. J. L. Kennedy, presiding elder, writes of the faithfulness and self-denial of the church members. They lack about $200.00 of being able to pay for the work. Contributing as they have done to the full extent of their ability they deserve the much needed help. There are probably ten small churches which could be built within six months within the bounds of the two annual conferences in Brazil if small supplementary sums like this could be secured.

* * * *

Our missionary laymen would be greatly interested in a Brazilian dentist who has been instrumental in bringing over 200 men and women to Christ during the years since he became a Christian. This has nearly all been done through personal interviews, and by the distribution of tracts. He never permits a patient to leave his office without handing a tract on some religious subject or engaging in prayer. This brother has just moved to another town in order to help a weak church which seems to be going into a decline. This is Christianity in earnest.

* * * *

Bishop Lambuth inaugurated the evangelistic campaign in the state of Rio Grande do Sul, by making a call for prayer through the Organ of the South Brazil Conference and from every Methodist pulpit in the State. At the same time he urged the preaching of sermons on sin, repentance and salvation by faith in Jesus Christ. The preachers were requested to organize cottage prayermeetings, to do much personal work, and to cast the net at the close of every service. "Expect great things from God" is the motto of the hour. The prayers and efforts of preachers and people are already being answered.

* * * *

Dr. John Vollmer writes from Porto Alegre, September 22nd, "We are already beginning to have response to our prayers. At the Institutional Church Brother Ruiz received three candidates last Sunday. Here in the Central Church on the first Sunday we had two new additions and last Sunday not less than six, one of them being a lady dentist, and two of them students in the Medical and Pharmaceutical Departments. We are looking forward to a most wonderful outpouring of the Holy Spirit. Early next month I intend to make a tour over my district and stir the people to a fuller consecration of their lives to their Lord and ours."

* * * *

Again Doctor Vollmer, our new presiding elder of the Porto Alegre district writes to the Bishop, "There came to me the other day an invitation signed by some of the most influential people of a locality here to make them a visit and see if it would not be possible to organize a church among them. They are willing to pay my expenses hither, to build a church, when necessary, and to contribute to the utmost of their ability toward the support of their pastor. As soon as God opens the way I hope to go there and give a listening ear to this Macedonian cry. We cannot afford to pray for the conversion of a thousand souls and then shut our eyes and ears to such prompt responses to our prayers."

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The church in Petropolis has just been presented with a beautiful organ by Mr. Walker, of England, who has done so much to make possible the great Central Mission in Rio which has been so successfully conducted by Revs. Tucker and Vann.

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Rev. Jose Feraz, pastor of the church at Franca, in the Riberao Preto district of which Rev. J. L. Baker is presiding elder, reports his church as being nearly completed. The soul of this church is an Italian woman who has labored for years with great zeal and industry to get the building ready for occupation. They request a loan of $700.00 in order to enable them to meet the financial burdens which are too heavy to bear without some help. A lift now would greatly encourage a people who have given out of their poverty and will be ready to do more later on.

* * * *

The arrival in Rio of Miss Mary Pescud, Miss V. O. Howell, and Miss Miriam Steel was a cause for great rejoicing. Miss Pescud is reported as having returned to her school work in Petropolis in fine health and with the glow upon her of the splendid missionary meetings she attended at home. Miss Howell goes to Piracicaba and Miss Steel remains in Rio, both being engaged for the most part with language study.

From the Field

Correspondence, Reports, Etc.

Salisbury.

Rev. Parker Holmes and family arrived this afternoon from Thomasville and will occupy the First Methodist parsonage the coming year. Mr. Holmes is the new pastor of the church and will hold his first service tomorrow morning and evening.

Rev. Mr. Stamper has already arrived to take up his new work at South Main Street.—Post.

Union County Preachers.

At the Conference in Winston the preachers who are natives of Union county were given a banquet at the Zinzendorf Hotel by Rev. H. C. Byrum. Rev. E. K. McLarty was toastmaster, and the following toasts were proposed and responded to:

Wesley Chapel—H. C. Byrum.

Union's Contribution to the Ministry—T. J. Rogers.

Experience of a Circuit Rider—S. E. Richardson.

Camp Meeting—T. R. Wolfe.

The Union Aggregation—B. F. Fincher.

Union County—J. F. Moser.

Ten Years Hence—O. I. Hinson.

There were present twelve ministers who are natives of the county. Union has now twenty-five Methodist preachers in this and other conferences actively at work. This is ahead of any other county in the State. At the banquet Mr. W. H. Phifer was a guest of honor, and made a very touching speech.

Bishop Kilgo in Georgia.

It was a wonderful hour at the North Georgia Conference when Bishop John C. Kilgo delivered the charge to twelve young preachers who were received into the itineracy. Old men gray and venerable, declared that in all their experience they had never heard or seen such a torrent of sacred eloquence delivered at a similar hour in the history of the Conference.

While everybody looks for something vital and striking from the presiding Bishop when he "charges" the young preachers, yet nobody was quite prepared, even with Bishop Kilgo's reputation, for the sudden Vesuvius orthodoxy—and Herculaneum itself was not more completely laid waste than was the habitat of the Unitarian, humanitarian heretics who "admire" the humanity but deny the Deity of Jesus Christ.

No one who was not in that enraptured audience can ever understand the effect—the humbling, uplifting, transporting effect of the marvelous message on men and women who cried and laughed and well-nigh shouted in their thanksgiving joy. In the richness and ecstasy of its clinging aftermath the editor of this paper would feel almost like crawling across the continent to hear that very same message again.—Atlanta Golden Age.

The Epworth Era.

Early in the new year the Epworth Era will begin the publication of a series of papers on Personal Evangelism by Dr. W. D. Weatherford, Student Secretary of the Young Men's Christian Association for the South. Thro' his work, thousands of young men have been brought to Christ; he therefore speaks with the authority of an expert.

We expect also to have a series of papers on charity and help by an expert in that line, whose experience in Settlement and Epworth League work and acquaintance with the literature of the subject, promise a most helpful manual for inexperienced diciples who would follow their Master "who went about doing good."

One of the most useful features of this year's volume of the Era will be the reports of the Christmas Conference. A number of the experienced and earnest workers in our young people's society will spend three of the Christmas holidays in conference upon the work of the Epworth League. We are confident of great results. The papers and discussions of this Christmas Conference will be published in the Era.

Stoneville.

Our popular Methodist minister, Rev. J. H. Robertson has been transferred to the Lincoln Circuit. He intended leaving yesterday for a few day's visit to relatives and friends in Guilford Co. before entering upon his new duties, but is prevented by a severe attack of lagrippe. Mr. Robertson has been with us for two years, and has won many steadfast friends, who deeply regret seeing him go from among us. We commend him to the good people among whom he will continue to do valiant work for the great and good cause, believing they will lend all the encouragement and support possible to their new pastor.—Stoneville Times.

Polkville.

Rev. J. W. Strider who was removed from the Lincoln to the Polkville charge at our recent Conference writes that he made the move in three hours. Conveyances met the family at Lattimore and had them safe in the neat and comfortable parsonage a few miles away in a short time. A number of people of the new charge were waiting with the parsonage in order and ready to serve a bountiful dinner, leaving enough for two or three days. In the old days it would have required a day or two of travel and discomfort to have made this move from Lincolnton to Polkville. This time it was made in three hours. We live in a truly wonderful age.

Winston Salem.

In company with Dr. Stonewall Anderson, we next journeyed to Winston-Salem, N. C., where we were present at the opening of Conference and heard Bishop Hendrix's address on "Friendship", the first of the series on "Ministerial Friendships", with which he opened the daily sessions. Was the deep devotional feeling and the almost frictionless mode that pervaded the entire session due to these helpful addresses? The address to the young men who were received into full connection on "Pastoral Ministry" stirred all hearts and was doubtless the occasion of much prayerful resolution to be faithful to the Great Shepherd's commission. Bishop Hendrix is making full proof of his ministry as a chief pastor.

Epworth League matters are on the upward grade in Western North Carolina. The Chapters as reported last year are one in every three pastoral charges; but there has been substantial growth since then, largely through the faithful efforts of the Conference Epworth League Board, and especially Rev. R. E. Atkinson, the President of the Conference Epworth League. The Epworth League anniversary was well attended and enthusiastic, and gave the Editor a good hearing. Many of the brethren are most cordial in their promises of co-operation, and the prospects are bright.

Of Winston-Salem, its wonderful history and natural beauty, and of the gracious hospitality of our host, Mr. P. H. Hanes, and his delightful family, we could write much and yet say too little, but space fails and this letter must come to an end.—Dr. F. S. Parker, in Epworth Era.

Trinity College.

The Historical Society held its regular meeting this week, and the program consisted of two papers, one by Mr. E. J. Lendow on "The Downfall of the Royal Government in North Carolina", and the other by Mr. R. G. Cherry, on "The Stamp Act in North Carolina." Several valuable additions to the Historical Museum were announced. The increase in number of historical relics has been marked, and it will soon be necessary to provide additional space in order to display them properly. New cases have been set up recently, containing manuscripts of the Reconstruction, and complete sets of text books used in the Confederate States.

The new residence to be occupied by Bishop John C. Kilgo, is now being erected on the College campus. It is located in the northern portion of the campus in the beautiful grove above the residence occupied by Dean S. F. Mordecai, of the law department. Bishop Kilgo will occupy the house used by him while President of the college until the new residence is completed.

Dr. W. P. Few, and Professors Wooten and Spence, are attending the North Carolina Conference in session at Elizabeth City.

Professor E. C. Brooks, of the department of education, is at his old home in Grifton, N. C., where he was called on account of the serious illness of his mother. His mother died Monday morning. It has been only about three weeks since his father died. In this bereavement Professor Brooks has the sincere sympathy of the whole college community.

There is a great interest in tennis this fall. The tournament for the selection of the men to represent the Tennis Association is now being held. It is expected that later several intercollegiate games will be played. Some new courts have been built and will be ready for use in a short time.

The Glee Club is now in the Western part of the State giving a series of entertainments. It is customary for the Glee Club to take a trip each year to a number of towns in the State. The Club has been practicing several weeks under the supervision of a competent leader, and the management is gratified at the progress the Club has made.

The annual meeting of the Southern Inter-Collegiate Athletic Association will be held next week at Birmingham, Alabama. Trinity College is a member of this Association, and expects to send a representative. The Southern territory is divided into four divisions, each under the supervision of a district vice-president. Dr. W. L. Dudley, of Vanderbilt University, is President of the Association.

Mr. R. A. Whitaker, Jr., a member of last year's class, spent some time on the Park this week. Mr. Whitaker has been traveling in the West for some time, and was on his way to his home in Kinston, N. C.

The regular weekly meeting of the Y. M. C. A. was held last evening, and Dr. A. M. Gates, of the department of Latin, delivered an address to the Association.

Giving thanks always for all things. —Bible.

PASTORS, DISTRICT STEWARDS AND LEADERS MEETING WAYNESVILLE DISTRICT.

All pastors, district stewards, church leaders, and one steward from each church (to be notified) will meet at Clyde, Tuesday, December 13, 9:30 a. m., and continue in session till noon the following day. Revivals, Full Collections, and Pastoral Support will be the topics discussed, in order, at each of the half-day sessions.

Dr. E. H. Rawlings, Nashville; Dr. H. K. Boyer, Charlotte, and possibly Dr. C. W. Byrd will be present.

W. H. Willis.

EXCHANGE OF PREACHERS.

By authority of Bishop Hendrix Rev. J. T. Stover goes to Uwharrie Circuit and Rev. T. E. Weaver to the Watauga Circuit.

MEETING OF TRUSTEES.

The Board of Trustees of Rutherford College are called to meet at the College on Tuesday, Decemer 13th, at one o'clock. All members are urged to be present.

Jno. W. Jones, Chairman.

MRS. R. W. N. STEPHENSON DEAD.

Mrs. R. T. N. Stephenson, widow of the late Rev. R. T. N. Stephenson, of our Conference, died at her home at Polkton on Tuesday morning. Mrs. Stephensen was a Miss Cundiff, of Surry County, and a sister of Mr. W. M. Cundiff, of Siloam. She is survived by two daughters, Mrs. H. C. Bricker, of Polkton, and Mrs. C. B. Covington, of Chesterfield, S. C.

DEBTS ARE DEBTS.

The Supreme Court of Michigan, in an opinion delivered September 28th, held that International Harvester Company of America is not debarred from collecting its outstanding debts by any plea that it is a "trust". The circuit judge decided the other way, but his decision was reversed; and the defendants will be compelled to settle their accounts with the company.

This decision is not only of the utmost importance to all large trading companies, but to the general public. Incidentally, it once more brings to view the streak in human nature which deems it defensible to steal rides on railway trains, to smuggle personal purchases through the customs house, and to break contracts with large corporations.

The facts in the case are that the International Harvester Company of America, several months ago, began action against some dealers to collect a balance long overdue. There was no equitable defense against the debt, but the defendants hit upon the novel plan of setting up the claim that the company was a "trust", and that this was a bar to the collection of the amount due. Strange to say—a lower court sustained this claim, but on appeal the Supreme Court reversed the decision and ruled that the plea that a plaintiff is a "trust" is not a good defense.

A company selling an article or commodity bears precisely the same relation to the purchaser at the time the obligation falls due that it did at the time the purchase was made. If the decision of the lower court had been sustained it would be impossible for any large company to continue in business except upon a strictly cash-in-advance basis.

NORTH CAROLINA CONFERENCE APPOINTMENTS.

Durham district: Presiding elder, R. C. Beaman; North Alamance circuit, M. M. McFarland, South Alamance circuit, G. W. Vick; Burlington station, J. A. Hornaday; Burlington circuit, C. O. Durant; Chapel Hill station, W. A. Stanbury; Durham, Branson, B. T. Hurley, Mangum Street, T. M. Grant, Memorial, M. Bradshaw, Lakewood mission, L. D. Hayman, Trinity, R. C. Craven, Carr church, A. L. Ormond; West Durham, A. J. Parker, G. M. Daniels; Durham circuit, W. P. Constable; Graham, T. G. Vickers; Hillsboro Circuit, C. R. Ross, Leasburg circuit, J. M. Ormond; Milton circuit, T. C. Ellers; Mt. Tirzah circuit, N. C. Yearby; Pelham and Shady Grove, S. F. Nicks; Pearl Mill and Bethany, H. C. Smith; Roxboro circuit, E. M. Snipes; Yanceyville circuit, J. E. Blalock; secretary Y. M. C. A. in China, E. E. Barnette; Professor in Trinity Collebe, H. E. Spence,

Elizabeth City District: M. T. Plyler, Presiding Elder. Camden circuit, C. P. Jerome; Chowan circuit, J. A. Martin; Columbia, K. F. Duvall; Currituck circuit, F. B. Noblitt; Dare circuit, J. A. Morris; Edenton station, G. S. Bearden; Elizabeth City, City Road, J. H. Buffaloe; First Church, J. D. Bundy; Gates Circuit, W. H. Brown; Hatteras Circuit, W. J. Watson; Hertford Station, T. A. Sykes; Kennekeet Circuit, to be supplied by W. J. Hackney; Kitty Hawk Circuit, supplied by J. M. Whitson; Moyock Circuit, M. Y. Self; North Gates Circuit, B. P. Robinson; Pasquotank Circuit, W. A. Piland; Pantego and Belhaven, C. A. Jones; Perquimans Circuit, William Towe; Plymouth Station, H. M. Jackson; Roanoke Island, A. W. Price; Roper, J. W. Potter.

Fayetteville District: R. B. John, Presiding Elder. Bladen Circuit, D. H. Read; Buckhorn Circuit, L. M. Chaffin; Carthage Circuit, E. E. Rose; Cokesbury Circuit, J. D. Pegram; Duke Circuit, W. C. Martin; Dunn Station, F. A. Bishop; Elise Circuit, G. T. Simmons; Fayetteville—Hay Street, L. E. Thompson; Fayetteville Circuit, G. B. Sterling; Goldston Circuit, M. D. Hix; Haw River Circuit, W. H. Moore; Hope Mills Circuit, N. M. McDonald; Jonesboro Circuit, H. M. Eure; Lillington Circuit, E. L. Stack; Newton Grove Circuit, Frank Culbreth; Pittsboro Circuit; V. A. Royall; Sampson Circuit, J. W. Hoyle; Sandford Circuit, K. D. Holmes; Siler City Circuit, E. B. Craven; Conference Missionary Evangelist, L. L. Nash.

New Bern District: R. F. Bumpass, Presiding Elder. Atlantic, E. D. Dodd; Beaufort Station, J. H. McCracken; Bridgeport Circuit, J. M. Wright; Carteret Circuit, J. P. Pate; Dover Circuit, M. W. Dargan; Goldsboro, St. Johns, J. H. Frizelle; St. Paul's, D. H. Tuttle; Goldsboro Circuit, supplied by F. T. Fulcher; Grifton Circuit, supplied by L. B. Pattishall; Hookerton Circuit, W. E. Hocutt; Jones Circuit, R. D. Daniel; Kinston Station, J. H. Hall; LaGrange Circuit, J. M. Caraway; Morehead City Station, L. B. Jones; Mount Olive and Faison, W. C. Merritt; Mount Olive Circuit, J. J. Boone; New Bern, Centenary, J. B. Hurley; Acracoke and Portsmouth, G. B. Webster; Oriental Circuit, Walter Patten, Pamlico Circuit, supplied by R. L. Beasley; Snow Hill Circuit, G. B. Perry; Straits Circuit, W. E. Trotman; Seven Springs, supplied by F. S. Becton.

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Warrenton District: J. E. Underwood, Presiding Elder. Battleboro and Whitakers, John W. Frank; Bertie Circuit, J. G. Johnson, and one to be supplied; Conway Circuit, B. H. Black; Enfield and Halifax, J. E. Holden; Garysburg Circuit, E. N. Harrison; Harrillsville Circuit, D. A. Futrell; Henderson, First Church, W. R. Royal; North and South Henderson, S. J. Kilpatrick; Hobgood Circuit, to be supplied by F. F. Eure; Littleton, R. H. Willis; Murfeesboro and Winton, C. L. Reid; Northampton Circuit, W. B. North; Rich Square Circuit, D. L. Earnhardt; Ridgeway Circuit, B. C. Allred; Roanoke Circuit, J. T. Draper; Roanoke Rapids, W. F. Galloway; Scotland Neck, J. A. Dailey; Warren Circuit, B. C. Thompson; Warrenton Circuit, D. N. Caviness; Weldon, S. C. Mercer; Williamston and Hamilton, Rufus Bradley; Littleton Female College, J. M. Rhodes, President; Conference Missionary Secretary, R. H. Willis.

Rockingham District: A. McCullen, Presiding Elder. Aberdeen and Bisco, W. W. Peele; Caledonia Circuit, J. C. Humble; East Robeson Circuit, W. A. Jenkins; Elizabeth Circuit, D. B. Parker; Hamlet, S. T. Moyle; Laurinburg, H. A. Humble; Laurel Hill Circuit, D. A. Watkins; Lumberton and Mission, E. M. Hoyle, S. J. McConnell; Maxton, A. P. Tyer; Mount Gilead Circuit, J. A. Lee; Montgomery Circuit, G. H. Biggs; Pekin Circuit, N. L. Seabolt; Raeford Circuit, J. W. Bradley; Red Springs Circuit, S. A. Cotton; Richmond Circuit, A. J. Groves; Roberdel Circuit, J. M. Ashby; Robeson Circuit, G. W. Smith; R. W. Townsend and W. H. Townsend, supernumeraries; Rockingham, E. H. Davis, Rowland Circuit, F. B. McCall; St. John and Gibson, N. E. Coltrane; Troy Circuit, O. W. Dowd.

Washington District: J. T. Gibbs, Presiding Elder. Aurora Circuit, C. R. Canipe; Ayden Circuit, R. L. Caraway; Bath Circuit, J. B. Bridgers; Bethel Circuit, J. W. Autry; Elm City, W. T. Phipps; Farmville Circuit, H. E. Tripp; Fairfield, H. E. Lance; Fremont Circuit, R. R. Grant; Greenville, Jarvis Memorial, J. H. Shore; Mattamuskeet Circuit, F. E. Dixon; McKendree Circuit, J. C. Reynolds; Mt. Pleasant Circuit, B. E. Stanfield; Nashville Circuit, J. L. Rumley; Rocky Mount, First Church, L. P. Howard; South Rocky Mount, Marvin and Clark Street, J. B. Thompson; Stantonsburg Circuit, B. F. Watson; Spring Hope Circuit, W. F. Craven; Swan Quarter Circuit, T. J. Dailey; Tarboro, E. H. McWhorter; Vanceboro Circuit, J. J. Lewis; Washington, R. H. Broom; Wilson, G. F. Smith; superintendent North Carolina Anti-Saloon League, R. L. Davis.

Wilmington District: N. H. D. Wilson, Presiding Elder. Burgaw Circuit, C. M. Lance; Carver's Creek Circuit, L. E. Sawyer; Chadbourn, C. E. Vale; Clinton Circuit, M. A. Smith; Columbus Circuit, supplied by T. H. Bain; Jacksonville and Richlands, W. E. Brown; Kenansville Circuit, J. M. Lowder; Magnolia Circuit, C. T. Rodgers; Mt. Tabor Circuit, supplied by W. B. Humble; New River Circuit, supplied by J. L. King, Onslow Circuit, J. E. Stanford; Scott's Hill Circuit, R. A. Bouton; Shalotte Circuit, supplied by J. M. Marlowe; Southport Station, L. T. Singleton; Swansboro Circuit, J. C. Whedbee; Town Creek Circuit, supplied by C. P. Snow; Whiteville and Vineland, D. C. Geddie; Wilmington, Bladen Street, W. L. Rexford; Fifth Steet, G. T. Adams; Grace, J. C. Wooten; Trinity, E. C. Sell; Wallace and Rose Hill, Y. E. Wright; Student Vanderbilt University, W. V. McRae.

Transfers: R. E. Hunt, W. T. Massey and J. A. Snow to Western North Carolina Conference; T. A. Smoot, to Virginia Conference; E. R. Welch and C. B. Culbreath to Oklahoma Conference.

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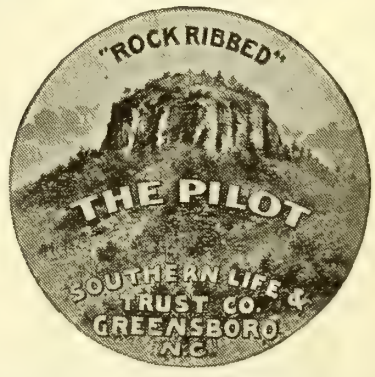
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HOW TO MAKE THE LEAGUE A SUCCESS.

By Dr. Josephine Hoggins.

I take up this question in a spirit of deep humility, praying Divine guidance and asking the prayers of my audience. For almost five years I have worked on the problem of a successful League for my King, and I have failed to get the answer often enough to learn humility and perhaps some of the elements of success. "To know the need should prompt the deed" and because to know the needs does prompt the deed, in Japan the annals of war write victory on the brown of this smaller nation. There is one characteristic of Japanese life that we should be wise to learn—that is to know how to act. First they reach out to learn the best possible means to an end, then without hesitation act. To illustrate: It is said that in the Russo-Japanese war the low death rate by disease of the Japanese excited comment throughout the civilized world. Some of our war experts inquired into this sanitary triumph, only to be told: "We studied your theories in your Spanish-American war and practiced them in our own camps." Their death rate was very much lower than ours.

Let us all study our great Epworthian principles and plan for the furtherance of God's Kingdom on earth and "work while it is yet day for the night cometh when no man can work."

First, I would plead for the intelligent sympathy of our ministers more than I would plead for their leadership. Once they recognize the need of systematic work for eager, hungry souls of our young people they will know that it behooves them to inform themselves on up-to-date theories of League work and to see that they are practiced.

We Leaguers think that our pastors need "The Epworth League Handbook almost as much as they do the Discipline. For our constitution says: "The pastor shall have general supervision of the League." How can he unless he knows the work? We would not for one moment presume to criticise our ministers but we want their help as we try to serve the Christ whom they have preached to us. As our hearts are filleed with the Gospel message so must we give it to others. The prime factors of success are the pator, the eight officers and the members. But to spell success as God would count success they mut stand for intelligent, co-operative effort.

Our Lord taught that a house divided against itself must fall; our State has stamped the principle on her seal, and our Leaguers must demonstrate it in their lives. Without unity the situation is hopeless.

The officers should be carefully selected. The best talent in the church is not too good. Our purpose as originally set forth in the Discipline is "The promotion of piety and loyalty to our church among our young people their education in Church history, and works of grace and charity."

Dr. Du Bose says: "The sum of all this is consecration, preparation and service. The League is set to teach and illustrate the vital doctrines and precepts of the gospel, as Christian experience, repentance, faith, the witness of the spirit, discipline of heart and mind, and dedication of time, self and money to God."

Personally I owe more to the careful weekly study of the League lessons for the past five years than almost any influence that has touched my life. And the Quiet hour Covenant has proved of unlimited value.

I believe a man usually makes the best president, but he must realize that he is indeed on "business for the King" and that he must know the work of the four departments in detail.

Next in importance is the First Vice-President in charge of the Department of worship. The purpose of this department is personal piety or conversion and consecration. The leader must be one whose conversion is sure, a soul with a "clear-cut vision of the Christ."

The Second Vice-President should be the most practical woman in the church. I would say that it is a 'pastor's aid" which utilizes the young people and the latent force of the Church.

The third vice-president stands responsible for a more intelligent religious life than many of us have known. We sometimes are rather inclined to think that our Methodist folk make our religion more of the heart than of the head. But as Leaguers we are mind, soul and body, "all for Christ."

The Bible Study Class is the most important feature of this department.

The right leader must be carefully selected for the Fourth Department, the missionary work. This Vice-President must be one who is fired with a zeal for the evangelization of the world in this generation. Then we shall have no dull missionary Sundays but meetings full of inspiration and we shall have enthusiastic groups in Mission Study Class studying the need which shall prompt the deed until the wide world shall know our cross and pledge "All for Christ."

The Secretary, the Treasurer, the most important corps of officers. The former are perhaps the dividing factors in the orderly business standards of the fourfold training school. I am growing each year to attach increased importance to the office of Secretary.

And, in conclusion, let us select the most wide-awake, best "hustler" in the League for the "Epworth Era Agent." For there is no question that the work of every department would be simplified by an Era in every home. Those of us who know the value of this paper know that to have it read in every home would be a long stride that I am pleading for.

Have I made it clear that the essentials of success are knowing and doing, as many members in our body, and all members have not the same office, yet moving in unison with the will of Jesus? Have I seemed to say too much of the officers and too little of the privates? Whole books could be written on the man in the ranks, for, after all, as he responds, so does the Epworth army win victory for Christ.

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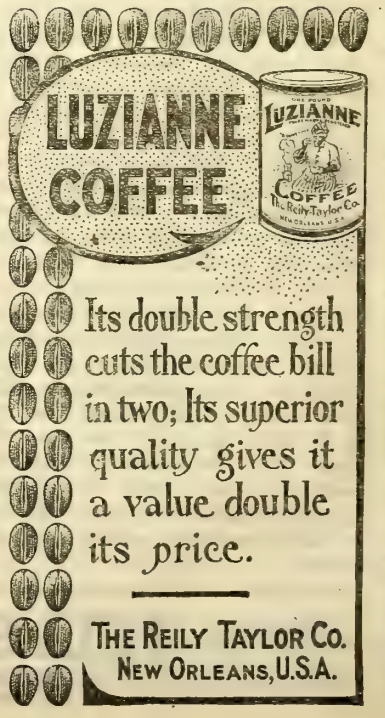
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GOVERNOR-ELECT HOOPER.

The story of the life of Governor-elect Hooper, of Tennessee, furnishes a lesson and an inspiration in opportunity.

The Baltimore Sun says of him:

"The governor-elect of Tennessee is Benjamin W. Hooper, less than 40 years of age, who does not know his real name or who his parents were. He was found on the streets of Knoxville and committed to the care of an orphan asylum whence he was taken 10 years later by Captain Hooper, of Newport, Tenn., who gave him his name and educated him. It is one of the splendid things about this republic of ours that the name a man makes for himself is the only thing that counts; the things he does, the only ones reckoned up when the people look about them for their leaders. From orphan asylum to executive mansion! From nameless waif to governor of a sovereign state! The way is always open in this country to those who work and strive and keep the faith."

It is the man himself that counts. If he is of worth and merit he will be given due recognition, no matter what the history or lack of it of his ancestors. All men may not be born equal, but the accident of birth will neither make nor unmake the man. He must do that himself.—Raleigh Evening Times.

ROGER'S HOPS.

"What did you bring home with you?" Rex Wade asked his little friend, Roger White, who had been to the country for a visit.

"I didn't bring anything. One goes to the country to see the woods and streams, and to look at pigs, horses, cows, chickens. It is when one goes to town they et things to bring home," Roger explained. "I forgot; I did bring some hops."

"Hops?" laughed Rex. "What in the world did you bring hops for? They are so smelly. If I couldn't have brought something better than hops, I wouldn't have brought anything."

"I don't mind the smell a bit," declared Roger. "And besides, they can be used to make yeast."

"Yes, but people can buy all the yeast they want," replied Rex scornfully.

"My Auntie Lane will find some use for them," Roger asserted stoutly as he went into the house.

The next morning Dr. Crawford came for his daily visit to Mrs. White, who was ill. When he went into the kitchen for a glass of water, he gave two or three quick sniffs. "Do I smell hops?" he asked.

"Yes," said Mrs. Lane, smelling as she held open the sack for him to see, "Roger brought these from the country. I don't know what to do with them, but I knew it would hurt his feelings if I threw them out."

Dr. Crawford looked at the hops for a moment. "You will not have to throw them out," he remarked. "Mrs. White has been sleeping very little the past two weeks, and I will try a hop pillow. The odor of hops tends to make people drowsy, and I have used them with success to cure sleeplessness. If you can make a hop pillow today, I will see what it will do for her."

Roger was delighted when he found what was to be done with his hops. He carried the pillow to his mother immediately after supper, then made frequent trips to see if she was asleep. He was very happy when he peeped into her room on the way to his own bed and saw her sleeping soundly. The next morning he stopped for his usual, "How are you today, mother?"

"Better, my son, and it was your hops that did it. Dr. Crawford said I would improve if I could only sleep, and I did sleep last night."

As soon as breakfast was over, Roger went to tell Rex about the hop pillow. "Mother says I will help cure her, for I got the hops. I tell you I am glad that I brought them home."

"I think you should be," returned Rex soberly. "And I am sorry now that I laughed because you did bring them."—The Child's Gem.

A new York publisher, says Lippincott's, having business at the capitol connected with pending legislation with reference to international copyrights, was hurrying through a corridor of the building, when he encountered a "Hop o' my Thumb" scurrying along with an armful of papers larger than himself.

"Hello, son!" cried the publisher. "And what may be your position in this establishment?"

"I'm a page, sir," answered the lad."

"A page! Why, my boy, you're scarcely large enough for a paragraph!"

The suffix "ous," meaning "full of," was being discussed in the spelling class. "Dangerous, full of danger," "mountainous, full of mountains," "porous, full of pores," "courageous, full of courage," and "joyous, full of joy," ahd been glibly recited. "Who is ready to give us another example?" asked the teacher in a confident tone. A quiet looking little boy on a back seat eagerly responded: "Pious, full of pie!"—Exchange.

Best of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song.—Gesner.

Where Doctors Agree.

There are two things at least on which all doctors agree.

The first is that an excess of uric acid in the system, due to faulty action of either the stomach, liver or kidneys, sooner or later will cause one or more of the following diseases, —rheumatism, sciatica, gout, gall stones, urinary calculi, cystitis, diabetes, Bright's disease and catarrh of the stomach.

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Yours truly,
E. S. Crill, M. D.



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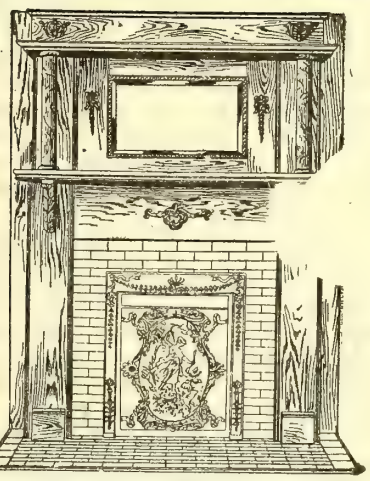
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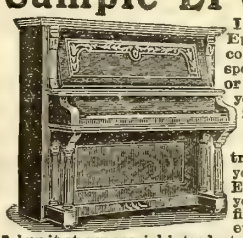
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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

The while I listened came a word—
I knew not whence, I could not see;
But when my waiting spirit heard,
I cried: "Lord, here am I; send me."

For in that word was all contained—
The master's wish, the servant's joy,
Worth of the prize to be attained,
And sweetness of the time employ."

I AM BUT ONE, BUT I AM ONE.

A bright, beautiful young woman, with carriage erect, notwithstanding the bondage of the "lily feet," with serious face that spoke of thwarted hopes and crushed ambitions, with a wistful look in the eager black eyes, was standing face to face with her white sister from over the sea.

"We may never meet again but we can always pray for each other. The same father in the heaven above will be with each of us though separated many tens of thousands of miles." "Yes, I know," repliedl the young woman, "but when you pray for me, ask God to give me myself."

Subject all her life to parents, brother, husband, father and mother-in-law, she had never known liberty of conscience or freedom of action. Should she become an actual disciple of Jesus and attempt to break away from family traditions and ancestral worship, she would, to use her own words, "have no rice to eat."

"Ask God to give me myself." She is but one, but she voiced the cry of millions of China's daughters.

On a perfect day in June a beautiful American girl stood on the steps of her alma mater, looking out over the familiar campus. Four rich and happy years she had spent within those sheltering walls, growing in mind and soul, and now the time was come for her to go out into the world, and take her place among its workers. Unlike her Chinese sister she had grown up in a land of freedom. Every opportunity had been open to her. A girl of undoubted ability, she had course. Her teachers recognized in her the elements of leadership, and looked with interest to her future. Beautiful in face and figure, noble in bearing, sweet and true in spirit, she stood, type of what is best in American womanhood.

And do you ask what she was seeing as she looked into the future on that commencement morning? To her ears had come the bitter cries of her sisters in the darkness of heathenism. In her heart had grown a sense of the inspiring possibilities of life. She had given herself gladly to world-wide work for Christ, and before her was opening a vision of life glorified by service.

To the friends who had tried to dissuade her, and had urged, "You are but one, and the need is so overwhelming, what can one do?" she had relied: "True, I am but one, but I am one, and I will faithfully meet the duty of one. I want to put my life where it will count for the most." If I could tell you the beautiful story of life since that day, so rich in joy, so large in its interests, so abounding in helpfulness, you would agree with me that she made no mistake when she chose to give herself to the largest and the noblest form of Christian work in all the world.

Not long since I heard a story of a woman, one who called herself a Christian, who, when she was asked for the dollar which constituted her membership in the missionary society, replied with some condescension, "I have just given a dinner that cost me $30, I am sorry, but I really haven't anything for missions this year." When she comes to the end of life and looks back, which do you think will seem larger to her, the dinner, or the work that her money might have done for missions?

Dear girls, spend your life for that which counts. You are but one, but be a noble one. Enlarge your heart to feel all human needs, those of your sisters in heathen lands as well as at home. They are girls just as you are, with the same feelings, the same capacity for joy and sorrow, many of them with the same ambitions and desires. Help to answer this call, "Ask God to give me myself."

A PERSONAL LETTER FROM ONE OF OUR YOUNG MISSIONARIES.

My Dear Mrs. Willis:

About two weeks ago I came in from my first itinerating trip into the country, or as the Koreans put it in their tour. Miss Buie, our first year missionary, and I tried it without any older missionaries. For several days before I spent my time that I could spare from teaching and preaching in the city and I got me some Bible lessons into the Korean language.

Then we prepared our food and bedding, all of which have to be carried on a pack horse and this horse usually has an ornament composed of a number of little bells twined about his neck. We rode horseback, and two of our Bible women walked while one was so old and feeble we had to send her in a Korean chair. Her services are indispensable for nobody knows the Bible among the Korean women like dear old Tongodie Puin.

The first day we were to ride fifty Korean miles, which was about nineteen good English miles. At noon we stopped under the shade of the trees in a little village and soon the boys began to crowd around and we got out our tracts and Gospels and gave them the words of Jesus, whereupon they began immediately to read in their sing-song way the Holy word about which they had not heard from their mother's lips as our children at home. Thus bidding our friends of the hour farewell we rode on but claiming in our hearts the promise in Isaiah 55:11.

About five o'clock we came to Namsan, a good sized village where one of the native preachers lives. He had been for years about the home of oue of our missionaries and trying to do his best for us he had made a table and stools for us to eat on. So after partaking of our first meal in a journey, over three miles further to the village called Sagadong, where they were waiting upon us for evening services.

The women and children and little boys came in and were seated on the floor as it was a meeting for women, but the men stood outside if perchance the might hear more about Jesus. In my Korean as best I could I told them how to come to Jesus and as we repeated together in Korean the verse, "I am the way the truth, and the life," it came to me in a newer way than ever before and our Bible women seemed to grasp it for after that wherever we went, our message was Jesus, "the way, the truth and the life."

The next day we went with the Koreans up to the famous Buddhist temple at Saquanser and our eyes opened wide in wonder at the idols and various sights all made with the skilled hands of earth. So we preached to the priests as they showed us about the only true God who made us and all that is in the world and who dwells in a temple not made with hands. One of the oldest of the priests took a Bible and hymn book which we gave him and said he wanted to come to our church and learn about these things. How our hearts did long for Jesus to be uplifted there in that big temple where heathenism was painted up in its brightest colors.

At Namsan-po, the name of one of the villages, we found we were the first missionary ladies who had ever been there and thus the people came for a sight see of us. For two hours the crowd seemed to be constantly changing, some coming and getting their sight-see and hearing we had come to tell them to believe on Jesus and away they went to tell others.

At our night services the two rooms we had in the home we were staying, which was really the church, were filled with women and children, and all who could come in sight on the outside were there. Some of the dear old women just sat and drank in the words and when we went to leave one of them who had believed and destroyed the devil worship in her home said: "Oh! how lonely she would be for she had just been staying at home long enough to eat and sleep and the rest of the time she had been where we were? And that is the way with some they are always near with their Bibles if they happen to know how to read for you to teach them more and if they cannot read their ears are ready to hear.

Thus for a week we had what to me was one of the greatest joys of my life, itinerating on business for my King.

With a heart of love,

Kate Cooper.

"O Lord, who lends me life, lend me a heart replete with thankfulness."

* * * *

He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind.—Secker.

* * * *

"For any ill escaped, or good attained, let us remember still Heaven chalked the way that brought us hither."

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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

THE CONQUEROR.

Drunken wit victory, their hords surge by:
Prone with the dead am I: but through the smoke
Glimmers the face of Truth, for whose dear sake
I fight, or die, or wear the captive's yoke.
—L. H. Hammond, in Harper's Mag.

The December Bulletin pays the following tribute to Mrs. Ross, who has already entered upon her duties as Assistant Treasurer. All of which is true and is appreciated by her friends and associates in her home Conference Society. And the longer her colaborers in Nashville are associated with her the more they prize her ability and godliness.

"The Assistant Treasurer.

Mrs. F. H. Ross, the Assistant Treasurer elected by the Woman's Missionary Council, has at last assumed the duties of her office. After the first of December she will be found at 810 Broadway, Nashville, Tenn. The remitances from the Conference Treasurers of both the Home and the Foreign societies must be forwarded to her. The first remittance will begin with the December quarter. Conference Treasurers will notice this and remit to Mrs. Ross instead of Mrs. Steele. The women of the church are fortunate to have the services of Mrs. Ross, as she is an experienced bookkeeper, having given many years to this work. In addition she is a clear-headed business woman and full of the Holy Spirit. Her interest in both the Home and Foreign Societies has been great, and she has done a lot of personal work in the Home, while she has a substitute in a Bible woman on every field occupied by the Foreign Society.

THE AUXILIARY AT EAST FLAT ROCK.

Although the above society was organized very recently, yet if only half of the work done were told many of the older auxiliaries would be put to shame. It was in April or May when it sprang into being and yet by the first of October these faithful women had contributed much towards getting their new church ready for occupancy and dedication. They had bought and paid for gas lights, pulpit chairs and had more than half the sum necessary to pay for their new organ. One of their members in writing, said, "I have never seen such enthusiasm or a finer spirit than is manifested by these women." we were delighted to hear of their splendid record and congratulate them on their good fortune in having such a fine President as we know Mrs. L. E. Fisher. We confidently expect to hear of still greater things from them.

FROM CANTON.

Dear Mrs. Nicholson:

I wanted to write you long ago, but it seemed I just could not find the time. It is not that I'm not interested in the work, for, verily I am. I never miss a meeting, but I've been sadly lacking when it comes to giving you an account of our work done this year. And from the few letters I notice in the Advocate from other Corresponding Secretaries, I fear they have "gone and done likewise". But I'm glad to be numbered among the women of the H. M. Society for I feel that the society is doing a great work, even if the General Conference did deny us women "the rights of laity". We can work if we haven't a name. As Mrs. Hammond says, "I'm tired of being called "What is it", and think we should have a "name" as well as "local habitation", but we'll have to bide our time so I'll tell you about our Society.

We meet twice per month and we usually appoint a committee of two, a month before hand, to prepare programmes for these meetings, thus relieving our President to that extent.

We have raised $149.00 this year for local work and $45.00 for the Children's Home; sent one box to Brevard and we are now working for a Bazaar, proceeds of which we hope will amount to $50.00, judging this year by last.

This will go towards furnishing the Ladies' parlor at our new church in which we have held two meetings. Bro. Abernethy held his first service in the new church yesterday, and all this time we've had a pastor whom we are proud of, but not so of our church, but now we have a church that corresponds with our pastor both of which we are justly proud of.

I've heard that a church is the thermometer of the spiritual life of a community. Now it's up to us to let the mercury—as it were in our Christian lives—rise to a higher pitch, and, God grant that we may keep it there.

Now we want our Society, also, to correspond with our pastor and our church, and we hope to send in a larger report, by and by, of our Society, for we have some faithful women here in Canton.

Let us hear from other Corresponding Secretaries.

Cordially,
Mrs. H. E. Walter,
Corresponding Secretary.
Canton, N. C., Nov. 14, 1910.

(And now that Mrs. Walter has Secretaries "go and do likewise."—Editor.)

OUR BROADENED OPPORTUNITIES.

Since our late General Conference has given us the privilege of having our Home and Foreign work under one great field, the merging of the two together seems to me very helpful indeed. Missions begins at home and encircles the Globe, if we carry but the command of our Saviour. Most failures in Christian work are failures of omission, and many of those are due to overlooking what we think are little deeds, in the desire to do great things. One of the hard problems is to get the full co-operation of our home people. We are not doing and thinking too much of those across the water, but are not thinking and doing enough for those at our own doors. One of the most vital problems before our Home Mission workers today is that of immigration. One of our greatest needs is a broader and deeper Christian sympathy that will take in the whole world. Many of those who immigrate to our shores are left to drift with the tide of Godlessness, and drifting, become a menace to our institutions and civilization. One of their greatest needs is Christian kindness and another is the English language. Suppose they could get this from Christian Americans, instead of from the streets and slums? Here is a field open alike to the largest federation of workers, and to individuals who have hearts to feel, a mind to work, and a practical plan. We are hoping that our great Laymen's Movement is going to accomplish much in this line. The great work done by the Young People's Christian Associations is suggestive of what may be done by individuals and by organizations. These two great bodys of workers with the church and her many societies of workers co-operating together to one great end, ought to bring to pass the days of great things in bringing the world to Christ. So many fields are opening to us now. Take the night school in our mill districts. What a privilege it is to those who have not any other oportunity of an education! Suppose the church or individual Christians should undertake this one single service, how much it would mean, and it is being done by some of our Christian workers. Redemption work along different lines by our deaconesses is accomplishing much. Our churches are becoming more available for week day services, kindergartens and reading rooms.

The many sidedness of this great work, it's opportunity, its plan, it's scope is bewildering to me, but in this work is a place for every man, woman and child in the church of God, to help in some way. A place for every talent, every grace and every dollar that honest and systematic giving can bestow. Are we, you and I, doing all we can?

Mrs. W. F. Goodman
Concord, N. C.

(The above paper was read during the Week of Prayer at Central Church, Concord, and we are glad to have it for publication.—Editor.)

LETTER FROM MRS. ROSS.

Dear Home Mission Sisters of Western North Carolina Conference:

The time has come for me to say good-bye to the old North State for a while and as I cannot write to each one of you I beg you to consider this a personal word.

It is hard to say good-bye but I must enter upon my new duties in Nashville, but think of me still as belonging to you.

As a parting message let me urge you to stand by your President, Mrs. Marr, and your new Corresponding Secretary, Mrs. James Atkins, of Waynesville. I am sure you will be delighted to have for your Corresponding Secretary Mrs. Atkins who is so well fitted for it, and the daughter of our beloved "Mother Branner" whom we all know has done so much for our work.

Not long since I sent out a number of booklets by Mrs. A. L. Marshall, our new Editorial Secretary, in which she suggests the prayer circles being formed, please consider this call, from your circles and report them to your Corresponding Secretary.

And Ah: We workers will need your prayers so much in the work pray much for it that the finances may measure up to the demands.

As a personal request don't forget me in my new work but love me still—my thoughts will often turn to you dear sisters of the Old North State. God bless you every one.

With love and best wishes.

Yours sincerely,
Frances H. E. Ross.

November 15, 1910.

"The worship most acceptable to God, comes from a thankful and cheerful heart."

French Dry Cleaning Saves Clothes And Money

FRENCH DRY CLEANING is one of the most effective means of economizing in this day of "high cost of living."

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Few people realize the possibilities of this service, both as to the work and as a source of economy, and it will only take a trial to convince you.

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For the pains of rheumatism there is nothing that can equal
Dr. Miles' Anti-Pain Pills.
They overcome that nervous irritation, relieve the pain and swelling, while they have a tendency to allay fever. If taken as directed they are invaluable to chronic sufferers, as the weakening effect of pain is lessened. Try them—your druggist sells them.

The first package will benefit; if not, your druggist will return your money.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

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The Sunday School Lesson

FOURTH QUARTER—LESSON XI—

The Crucifixion. Matt. 27:15-50.

Golden Text—He was wounded for our transgressions, he was bruised for our iniquities. Isa. 53:5.

The Dilemma of Pilate.

The Jewish authorities could not pronounce a capital sentence without the consent of the Roman governor. So Jesus was brought to Pilate. It was soon evident to the astute Roman that Jesus had done nothing worthy of death. But Pilate had a difficult political situation to deal with. He was very unpopular with the Jews. The leaders were set upon the death of Jesus, and Pilate feared to carry his resistance of their will too far. Ugly stories taken by them to Rome might easily lead to his undoing. So while he despised them he hesitated about carrying opposition to them to very great lengths, as he felt that he had already about as heavy a record of that kind as he could well support. He tried one expedient after another to save Jesus. But more and more intense and ominous became the voices which called for the prisoner's death. Pilate saw that there was no way to save Jesus except by a downright assertion of his authority which would ride rought shod over the will of the Jews. The instinct of a Roman for justice was in him. It was the requirement of his position to free the innocent and not to surrender to Jewish spleen. Such reasoning as this might have carried the day, but he heard voices crying that no friend of Caesar would let Jesus live. That overcame his scruples. He could not afford to have an accusation of treason carried to Tiberias. He gave the sentence of condemnation which sealed the fate of Jesus.

There are many times in life when it is very wise to consider the practical outcome of one's deeds. And there is a noble expediency which has a real place in the Christian life. But the man who is thinking constantly of expediency runs one great danger. That danger is that the habit shall so grow upon him that in a time of crisis he will do what is expedient rather than what is right; and when expediency dethrones righteousness it is a dire tragedy. Here was the failure of Pilate. He was a shrewd practical man of affairs and this very fact, unbalanced by a vigorous moral sense, led to his undoing. Woe to that man in whose life the voice of expediency speaks louder than the voice of conscience.

Upon the Cross.

The dread hour which had hung like a dark cloud across the future of Jesus had now come. He was taken to the place of execution and with a thief on either hand was crucified. With stern bravery He refused the offer of a drink which would have dulled His consciousness of pain. With every sense alert He met the hour of agony.

Amid mocking and taunts He hung upon the cross enduring its slow dreadful torture. The leaders of the Jews forgot the dignity of their position, and joined in the jeers of the crowd. It was of utter humiliation and pain. Authors of other gospels give a fuller account than does Matthew of the hours spent on the cross. We must supplement his words by theirs to get the complete picture of the darkest scene the world's history knows. Tender, thoughtful and loving amid all the agony, the great sufferer spoke immortal words of forgiveness and of kindness.

Many in the crowd watched Him with brutal joy. Something about His words had been a cutting rebuke of their selfishness and sin. They had feared Him. They had hated Him. Now His voice was being silenced. They need fear Him no more. With cruel pleasure they shouted out, "He saved others, Himself He cannot save." They jeeringly called Him to come down from the cross. Then they would believe on Him. The taunts and jeers brought no response. These are words to which there is no response but silence. Darkness had fallen like a pall upon the land and through the darkness the malignant faces could be seen gazing at the cross where Jesus hung. They drank deep the draught of satisfied hatred.

These evil men little realized how they had failed to come near to the citadel of the personality of the One whom they were persecuting. Had they extorted from Him a return of their own brutal hatred, had they bent Him from the perfect strength of His loving purpose, had they wrung from Him one bitter word, then they would have accomplished an evil thing. They thought they were having their way with the prophet of Galilee. But in His strength to suffer, refusing to return scorn for scorn, He was winning a victory they knew not of. Malignant hatred had done its worst, but it had failed to dethrone love from the heart of Christ.

"Why Hast Thou Forsaken Me?"

We have not yet touched the heart of Calvary at all. It was not the things of which we have spoken which constituted its most cruel pang. In marvelous spiritual fashion something more than the scorn of men about Him had pierced the heart of Christ. It was the burden of the world's sin which rested upon Him. It was the sword of the world's guilt which wounded Him. In those hours upon the cross, the spotless Son of God had deliberately taken upon His own life the crushing weight of the world's iniquity. In infinite pain He was spelling out the meaning of the word Sin-Bearer; and in that awful hour, when the consciousness of the world's sin filled all His thought and feeling. He could not find His Father. The blackness of sin had excluded the sense of the Father's presence. He was alone with the sin of the world. It was then that He cried, "My God! My God! Why hast thou forsaken me?" He tasted the meaning of sin to its last darkest tragedy. He made the world's burden His burden. He took the world's responsibilities upon Himself. Then the cloud passed from His soul. The dire experience was over. The Father's presence was again clear to His consciousness, and with a shout of triumph He surrendered His spirit to the Father who had given Him to the world for this very deed of redemption.

Those who watched were awed into some dim sense of the strange wonder of what they witnessed. They had come to see an execution, they had witnessed a superhuman agony and a triumphant death.

"Truly," said the Roman soldier who commanded the guard, "this was the Son of God." Something in the scene had made him feel that only a God could die like that. Already the Galilean prophet, whom the Jewish leaders believed they had finally silenced, had begun His larger ministry. From the cross He was to go out to conquer the world.

"The Cruciality of the Cross."

Principal Forsythe has used the phrase, the cruciality of the cross, to express a sense of the defining place of Calvary in the Christian religion: It may be easy to use crass and inadequate words to express the meaning of the cross; it may be difficult to escape them; but whatever our verbal difficulties, we must cling to the reality of Calvary. There the Son of God solved the problem of sin; there He made possible sin's forgiveness; there He made our responsibilities His own, and in His achievement we may find peace.

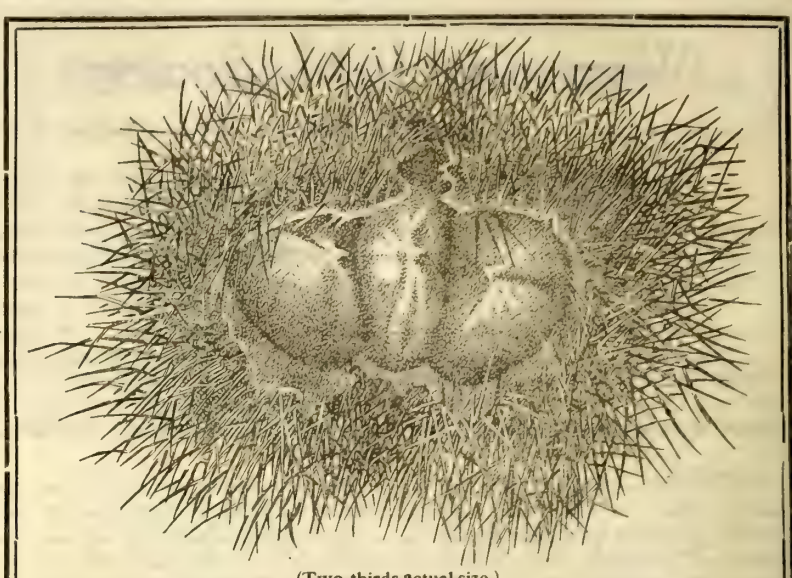
Calvary is a revelation. It reveals God's righteousness and God's love as they are nowhere else revealed. Looking at the cross one beholds the secret of the heart of God made clear to the children of men.

But Calvary is more than a revelation. It is something which reaches deeper than a revelation. It is a deed of rescue. It is something done for men which men could never have done for themselves. If we take from the word unworthy meanings, and keep only its noble spiritual content, we may say that Calvary is an expiation. It is an expiation first and a revelation afterwards. This it is which constitutes the cruciality of the cross. This is what gives it a central place in the Christian faith. It is God in His Son dealing with some things once for all, settling them forever.

The type of Christian experience which regards the cross simply as a revelation is noble and eager for service, and is imitative. The type of Christian experience which regards the cross as an achievement of redemption is a new creation. The final proof of the redemption interpretation of Christianity is that, in spite of the inadequate and mechanical ways in which it is often presented, it holds the secret of a transformed life and a regenerated world. Calvary as a revelation influences men, Calvary as a redemption, transforms men.—New York Christian Advocate.

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Our Dead.

"I am the resurection and the Life."—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Wall—Rev. Robert Lee Wall was born in Washington Co., Ky., July 30, 1871, was married May 28, 1891 to Flora E. Hutchinson, which union was blessed with eight children, all of whom survive him. He died Oct. 26, 1910. He joined the M. E. church, South, at Prestonville, (now Delta) in his fifteenth year and remained a faithful member of the same until death. He filled faithfully and successfully the office of Steward and Sunday School superintendent. He felt the call to preach while young under the preaching of Rev. Solomon Helsabeck, but fearing that he did not have sufficient education, did not apply for license to preach until May, 1907, and was licensed at Wilkesboro. He was devoted to his family and friends and to every interest of the church. We have never known a more devoted servant of Christ anywhere and no pastor ever had a more faithful helper than Bro. Wall has been to us on this work. He dug his sermons out of the word, often on his knees, for he was truly a man of prayer, but perhaps the greatest power in his preaching lay in his living the gospel that he preached, for no man can preach higher than he lives. The greatest desire of his heart was to see his friends and relatives enjoying religion and to that end he wanted to live to train the dear children that God had given him, but he told his wife that he was willing to die or to live as the Lord saw fit. In his death his wife and children lose a good and loving husband and father, the Methodist church one of its most faithful local preachers, and Stokes county one of its most useful citizens, but we are confident that our loss is his eternal gain.

His funeral was attended by a large congregation of weeping friends and relatives and many were unable to get inside the church. We laid him to rest in the churchyard at Delta, the place he loved so well. His pastor was assisted by Rev. J. A. Joyce and D. A. Oakley in the funeral services.

D. A. Binkley.

Young—Major T. B. Young was born near Bakersville, in Yancey County, N. C., May 2nd, 1833, and died at his home in Marion, N. C., December 3rd, 1909. He was converted and joined the M. E. Church, South, in Bakersville, N. C., in 1845, under the ministry of the Rev. John Patten, and remained a consistent member of the same until translated to the church above.

He was married to Miss Mollie M. Young, May 16th, 1867. To this union three children, two sons and one daughter were born. He was an officer in the Home Guard Service during the late war between the states and rendered faithful services during those troublous times in protecting the person and property of the defenseless women and children in his section of the State. Although a very feeble man physically he was possessed of great energy and was a successful business man. He was a high-toned, chivalrous southern gentleman, and was a valuable citizen in peace as in war.

He is survived by one daughter, Mrs. Ida Page, of Marion, N. C., two brothers, one sister and a large number of other relatives and friends who mourn their loss. His funeral was conducted by this writer at his late residence and his body laid to rest in the cemetery in Marion. Peace to his ashes.

H. H. Jordan.

RESOLUTIONS IN MEMORIAM.

Whereas, God has removed from our midst a noble and useful citizen and a generous benefactor, Dr. James A. Reagan, be it,

Resolved, That we deeply feel the loss of one whose life and influence in our community always uplifted, cheered, and strengthened, whose example and precept was always with the right and for it. He was a man of clear, strong convictions, who "never sold the truth to serve the hour". He was enthusiastic, generous, unselfish in all educational and religious interests and our College has lost one of its most loyal supporters in the death of this kind benefactor.

Resolved, That we extend our deep and sincere sympathy to the lonely widowed companion, who filled his old age with sweetness and light. May God sustain her in her widowhood.

Resolved, That a copy of these resolutions be placed on our College records and a copy sent to the Advocate for publication.

Lassaphine Reeves,
M. A. Yost,
Ruth Grady.

Coltrane—When Mrs. Mary Coltrane (nee Welborn) died near Ebenezer church in Randolph county, July 15, 1910, there passed from earth to heaven one of the finest characters of this age; one of God's own chosen ones. She had lived more than 91 years; was born March 25, 1819. I think there was never a day in that long and useful life that she did not carry sunshine and good cheer to every one with whom she came in contact. Coming to the home of her noble husband, John Coltrane as his second wife Dec. 8, 1853, she brought a ray of kindness and good cheer to his three motherless girls that never departed. Their interest was her interest; no mother could have been more desirous for the good of her children. And joining with her husband, whose home had always been the home of God's ministers, she added a new ray of sunshine and good cheer. After his death, she continued the ardent friend of these messengers of peace. To her home they were always welcome. Her church and her neighbors will greatly miss her smiling face and cheering words. Every one realized she had availed herself of the exceeding great and precious promise of our blessed Saviour, and had become a partaker of the Divine nature. May God raise some one else up to take her place in old Ebenezer church, the church that has furnished so many preachers to carry the good news of the resurrection, where we hope to meet her again.

D. B. Coltrane.

Deal—Brother P. C. Deal departed this life at his home near Clearmont Catawba County, N. C., November 17, 1910, and was laid to rest at Bethlehem Church, near his home, Friday, November 18th. He was a good man and very much devoted to his family. His departure is a great grief to them but they are comforted by the presence of the Holy Spirit. Brother Deal was an earnest Bible student, having read it through once a month consecutively for four months last winter. He was very zealous for the spiritual welfare of his community. He sometimes grieved much over the carelessness of some of the church members. He left comforting testimony with his loved ones that he was going home to Heaven. May the grace of God sustain the sorrowing family and friends.

His pastor.

Here It Is

Here is just what you want, just what you need. You have been looking for it and here it is. Send for it and stop worrying. Say the word and it will be sent to you. Send us the message, saying you want to try it and it will be sent by mail, without a penny. It is Bodi-Tone, the real remedy for the sick, whose fame is spreading like wild-fire from the Atlantic to the Pacific, which is curing sick-folks by thethousands, the medicine your neighbors are talking about. The Bodi-Tone Company invented Bodi-Tone over a year ago, and immediately offered it on trial to all the sick, a fair and honest way, so everyone could try it and judge its curative value before paying a penny for it. The Bodi-Tone Company has sent out over one hundred thousand $1.00 boxes during the past year in this way, to people in all parts of the country, without a penny in advance, and thousands have seen, felt and known its great curative benefits. Now the Bodi-Tone Company wants *you* to try a *full-sized one dollar* box of Bodi-Tone at its risk and expense, so that *you*, too, will get to know the great curative and restorative forces in this splendid medicinal combination, which is rapidly proving its superiority over common medicines.

Bodi-Tone

does just what its name means—*cures disease by toning all the body*, and we want you to try it and see what it will do for *your* body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each $1.00 box contains seventy-five tablets, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so you can try it and learn what it is, so you can learn how it works in the body, how it *cures stubborn diseases* by helping nature to tone every organ of the body. The composition of Bodi-Tone is not secret. Each ingredient is named and fully described in the Bodi-Tone book, which tells all about Bodi-Tone and is sent free to every Bodi-Tone user. You know just what you are using and know it is good and safe. Among the ingredients which compose Bodi-Tone are Iron to give life and energy to the Blood, Sarsaparilla, to purify it, Phosphate to nourish the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb and Oregon Grape Root for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. All these ingredients pull together to *restore health in the body*, each serves to build upon the others work, each one helps. Many are prescribed regularly by the doctors for diseases in which we recommend Bodi-Tone, most of them have been successfully used separately or in combination with other drugs for the treatment of innumerable diseases, but the *exact combination* found in Bodi-Tone is peculiar to Bodi-Tone alone and gives Bodi-Tone a curative and restorative power peculiar to itself, that has already brought health to thousands. That is why we want to send a box on trial to you immediately, as soon as you write for it, for we know you will find it different and superior. Bodi-Tone is a pure remedy that all the family, young and old, can use. It contains no narcotic or habit-forming drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body, but tones the body and cures its disorders with the remedies nature intended to tone and cure the body when that power was given to them.

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offers its valuable services to you right now, if you are sick, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for—*to help nature restore tone to the body*, to restore normal health, energy, vigor, vitality and strength. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well-understood, definite action that produces curative results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for Rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are of special value in such ailments. Bodi-Tone is especially urged for all chronic sufferers who have tried honest, reputable physicians without getting the relief and permanent benefit desired, for these are the people who need it the most.

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The curative powers of Bodi-Tone have been amply proven by one solid year of cures. It has been tested in thousands of cases, covering a great variety of ailments in both sexes, at every age, Over one hundred thousand people have used it during the past year. Persons suffering from Rheumatism, Stomach trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Bowel Complaints, Female Troubles, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anæmia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and proven its value in such disorders. Their experiences have proven beyond a shadow of doubt that the Bodi-Tone plan of *toning all the body* is a right plan that helps to *cure* these and other disorders, that it is a *real aid to nature*. Many who have for years been in poor health and have tried doctors and most all of the prominent medicines, have written us that *one box* of Bodi-Tone did more good than *all* the others combined. Write to-day for a $1.00 box on trial and see what it will do for you. Don't send a penny. Just ask for a dollar box on trial. *Address as follows:*

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A TRIBUTE OF LOVE.

"Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar,
When I put out to sea."

On October 18th, the silver cord was loosed, the golden bowl was broken and Miss Sallie Brent heard the call of our Father. "It is enough come up higher," and her spirit returned to the God who gave it to render her account and to hear Him say, "Well done, good and faithful servant."

Her life was spent in blessing others, having taught school for more than twenty years she left the impress for good upon the plastic minds of her pupils.

She was a charter member of this society and one of our oldest and best beloved, and until enfeebled by age, was very active in this work, also other church work, and was faithful in attending church services.

Who can estimate the value of such a life lived in God for humanity, the aroma of such a life rises as a sweet incense to our Father and in her case, He blessed her with many days.

We shall miss her, but think of her as being at home in her Father's house, and in the language of our sainted Miss Williard, "How beautiful to be with God."

"How beautiful with spirits blest
To enter into perfect rest,
To greet those lovely ones and true,
Who nobly lived to dare and do.
The battle fought the victory won,

To hear the Master's kind well done,
And learn in service high and broad,
How beautiful to be with God."

Miss E. H. Bumpass,
Mrs. C. J. Matthews,
Mrs. F. H. E. Ross.

Com. from Woman's For. Miss. Class.
Nov. 7, 1910, Greensboro, N. C.

"God's goodness hath been great to thee. Let never day or night pass but still remember what the Lord hath done."

Our Children's Home Department

Conducted by H. A. Hayes

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PERSONAL.

For several weeks we have known that an operation for appenditicis was a necessity. By sheer determination we put it off until after Conference was over, because we felt that it was necessary for us to face our brethren and give an account of our stewardship.

When Conference was over our mail had accumulated and much business demanded immediate attention. We have disposed of the most urgent matters. Now we are ready for the ordeal.

The matter for this issue is prepared under stress. Please excuse defects. For a time our correspondence and other business will be neglected. Please bear with us a little while. In a few days we hope to be back at our post.

We are not afraid. We have faith in our physician. Better than that, we have faith in God. We can abide His will.

Naturally there is a sense of solemnity at the thought of so serious an operation. I love life. I love my dear ones, and they need me. I love my work, it is the breath of life to me, and I want to go on with it. But I am ready to suffer and to serve, either under or above the stars.

DOCTOR MARR.

The election of Doctor T. F. Marr as President of the Board of Trustees was the logical thing for the Board to do. Outside of those who are doing the actual work in the Home there is no one else who is so fully informed as to the details of the Home life. He lives close by. He is in the Home in an intimate way every few days. He knows the workers, he knows the children, he knows the policy of the administration, the methods of management, the spirit of the Home. He knows us in our everyday clothes. He knows what we are doing and what we hope to do.

This intimate and thorough knowledge of the Home enables Doctor Marr to co-operate with intelligent sympathy both in correcting mistakes and in developing plans for increased efficiency and larger usefulness.

Besides all these things is the recognized fact that Doctor Marr is one of the strongest and best men in our Conference. His wisdom and prudence his zeal and devotion, his genius for making things come to pass, make him an ideal President for our Board.

DR. H. K. BOYER.

We are glad to report the election of Dr. H. K. Boyer, as a member of the Board of Trustees of our Children's Home . This is an honor worthily bestowed, a responsibilitiy wisely imposed upon one who will add wisdom and strength to the management of this institution.

A GREAT DAY.

It was a great day for the Children's Home when the Conference came to see us. We are sure it will result in good to all concerned.

One little girl said she didn't know there were so many Methodist preachers. Being told that they all were her brothers and that all of them loved her and were pledged to take care of her, a happy expression came over her face, and she said: "I am sure they will take good care of me."

So the visit of the Conference brings happiness to our children as it reveals the number and character of those who love them.

And as for the preachers and the laymen of the Conference, we are sure that they have been made to rejoice at the view they have had of the fine boys and girls in our Home, and their evident promise of usefulness. We know our brethren are proud of their children in their Children's Home.

A TOUCHING INCIDENT.

"Sorrow's crown of sorrow,
Is remembering happier things."

A few days ago some lady visitors stopped at the Baby Cottage to hear the little ones sing. They are a happy lot—those little folks—and it is remarkable how well they sing. As the children sang a little girl three years of age looked earnestly at one of the lady visitors, then began to sob. Being questioned as to the cause of her grief, she said: "I thought that lady was my mamma!"

REBUKED.

A good friend, who is a preacher and jealous of the good character of his brethren of the Cloth, suggests that we received a stinging rebuke at the hands of the Conference in its unanimous vote to provide abundant support for our Children's Home.

He thinks we were uneasy about the probable action of the Conference, and chides us for our apparent lack of faith in Methodist preachers and laymen.

We insist that we have never doubted the motives of our brethren. We know Methodist preachers too well to doubt their prompt response to the call of duty when they see their duty clearly. Our only fear was that our brethren might not recognize the needs of our Children's Home as clearly and fully as they appear to us who are devoting ourselves entirely to this work. We have never doubted that the support of the Home would be provided for. But we must confess that for the Conference to assume this ten per cent assessment without a word of objection was beyond our hopes or expectations.

Our friend is right. We stand rebuked. But our heart is full of gratitude that there is no sting in the rebuke.

INCOMING MAIL.

Just a few words to Brother Hayes and his children: Our school is small but we are trying to get our Sunday school interested in helping to do something for the Children's Home. I have taken the collection for two Sundays, as they didn't come out very well on the Fifth Sunday. We hope to be able to do more in the future. I know what it is to care for a family of children. I am the mother of eight, five are living, and I have sympathy with your family. I am teacher of one little class in Sunday school and have one little boy in my class who says he thinks we ought to take a collection every fourth Sunday for our Children's Home. This is the way I am trying to impress them in your behalf.

With love and best wishes to you and the little children, I remain your earnest helping friend.

WOULD NOT MISS IT.

H. A. Hayes.

Dear Brother:—I did not get to take the collection on the Fifth Sunday. I took it last Sunday and got the full amount, five cents per scholar. You will find enclosed money order for amount. I have done all that I could for the Children's Home.

THE BLIND MAN SEES THE GLORY OF LOVING SERVICE.

A Sunday School Superintendent writes as follows:

Dear Brother Hayes:—Fifty-three And I pray many great and good men from a man who is stone blind. He, blind as he is, picked out cotton for the money to send you.

May God bless you and the home. And I pray many reat and good men and women may come out from the Home and be agents for good in the Church of God.

Wanted for a year or longer $1,000 at six per cent., payable in advance. Security unquestioned. Address "Money", care Advocate.

FIFTH SUNDAY COLLECTIONS RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING WEDNESDAY, NOVEMBER 30th, 1910.

Moores Grove Sunday School, Hendersonville, $1.00; Indian Trail Sunday School, $11.00; Cherryville Sunday School, $1.74; St. Paul's Sunday School, Cherryville, $.90; Beulah Sunday School, Cherryville, $1.18; Epworth Sunday School, Concord, $4.16; South Side Sunday School, Winston-Salem, $2.00; Bright Hope Sunday School, English, $1.00; Tanner's Grove Sunday School, Rutherfordton, $1.40; Avery's Creek Sunday School, Arden, $2.50; Marshall Sunday School, $2.25; Hendersonville Sunday School, $4.11; Cashiers Sunday School, $3.35; Total, $26.79; Previously reported for Fifth Sunday in October, $1667.76; Total reported for Fifth Sunday in October, $1694.56.

Cash.

Centenary Church, Winston-Salem, $20.46; Bethany Church, Rock Springs Circuit, $.98; Mrs. John S. Roth, Elkin, $1.25; W. H. M. Society, of Olin, $2.50; J. P. Marlin, Olin, $1.00; J. Sam Marlin, Olin, $1.00; E. V. Hobbs, Spray, $5.00; D. A. Beaver, Salisbury, $1.00; Moravian Falls Church, $7.00; Spring Garden St. Church, Greensboro, $8.60; J. P. Lucas, Lawndale, $1.00; Advance Church, $4.07; A Friend, Newton, $1.00; Epworth Church, Concord, $6.85; Rutherfordton Church, $10.40; New London Circuit, $6.17; Lenoir Station, $99.48; Union Church, Tuxedo, $2.00; Newton Church, $9.00; Ramseur and Franklinville, $8.59; Burkhead Church, Winston-Salem, $2.50; Concord Church, Central, $21.13; Total, $130.98.

THE GREATER YOUTH'S COMPANION.

Since its enlargement by the addition of an amount of reading in the year equal to four hundred ordinary magazine pages, The Youth's Companion can offer even a wider range of wholesome entertainment than ever before; but the character of the paper's contents remains the same, and the subscription price, $1.75, is unchanged.

Every boy will eagerly look for the articles on skill in sports and pastimes and how to develop it.

The girls will find many novel and practical suggestions which will be helpful in their daily life.

For the family in general, hints for the profitable occupation of winter evenings, for increasing the happiness and comfort of the household.

This reading is all in addition to the ordinary treasury of stories, articles by celebrated men and women, the unequaled miscellany, the invaluable doctor's article, the terse notes on what is going on in all fields of human activity.

It will cost you nothing to send for the beautiful Anouncement of The Companion for 1911, and we will send with it sample copies of the paper.

Do not forget that the early subscriber for 1911 receives free all the remaining issues of 1910, including those containing the opening chapters of Grace Richmond's serial story, "Five Miles Out."

The new subscriber receives also The Companion's Art Calendar for 1911, lithographed in twelve colors and gold.

THE YOUTH'S COMPANION,
144 Berkeley St., Boston, Mass.

The thing that lasts in the universe is His kindness, which continues from everlasting to everlasting. What a revelation of God! O dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble, would fade away and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woos me, rebukes me, and corrects me when I need, and sent his Son to die for me.—Alexander Maclaren.

AROUND THE WORLD FOR $11.00



Evangelistic Travelogs to Win Souls to Christ. Suggestions for Layman's Missionary Committee. STEREOPTICONS, Reflectoscopes and Moving Picture Machines. The Christian Lantern Slide & Lecture Bureau, Y. M. C. A. Bldg., Chicago, Ill. *Mention Ad No. 956.*

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without warming closet or reservoir. With high warming closet, porcelain lined reservoir, just as shown in cut, $17.35; large, square, oven, wonderful baker, 6 cooking holes, body made of cold rolled steel. Duplex grate; burns wood or coal. Handsome nickel trimmings, highly polished.

OUR TERMS are the most liberal ever made. You can pay after you receive the range. You can take it into your home, use it 30 days. If you don't find it exactly as represented, the biggest bargain you ever saw equal to stoves retailed for double our price, return it to us. We will pay freight both ways.

Write Today for our beautifully illustrated Stove Catalog No. 5144; a postal card will do. 150 styles to select from. Don't buy until you get it.
MARVIN SMITH CO., CHICAGO, ILL.



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AND PIANOS
Pure, sweet tone. Superior quality. Attractive styles. We sell direct at factory prices. Write, stating which catalog is desired.
Hinners Organ Co., PEKIN, ILL.

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establishes the daintiness of any housekeeper's dishes. Always reliable and extra strong. Better than all the others. All flavors. At grocers—10c. & 25c. Write for our little book of cooking receipts—free. Sauer's Extract Co., Richmond, Va.

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F. V. Stuart, R. F. D. 1.

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can not be cured; it must run its course, but the use of
VICK'S Croup and Pneumonia SALVE
eases the coughing spells, and prevents Pneumonia or other lung troubles which often follow this disease.
Coughs, Colds, Croup, Incipient Pneumonia, Asthma, Bronchitis and Tonsilitis, all yield to a thorough treatment with this valuable household remedy.
Keep a jar in the house all the time. As good as a doctor for the common ailments, and *always ready.*
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Box of Larks rheumatic remedy will be sent you free. Use it according to directions. If it cures your rheumatism send us $1.00. If not, you owe us nothing.
THE LARKS CO., Dept. 22, Milwaukee, Wis.

HIS LIKENESS.

There is a story of a great sculptor who longed to carve a statue of Christ. He worked upon a block of marble for three years, and then, calling a little child, asked whether she knew who it was.

"No," said the child, "I don't know. It may be some big man; I don't know."

The sculptor knew that he had failed; and, falling on his knees in sorrow, he asked the Lord to help him try again.

Years longer he worked and prayed, and at last again called in a little child of the household. "Do you know who it is?" he asked her.

She looked upon the marble face for a moment, and, with tears streaming down her own, cried out: "It is the One who said: 'Come unto me.'"

Then the sculptor knew that he had caught in his marble something of the divine likeness he sought for.

If we are Christians, it ought to be possible for every one to see in us some resemblance to Christ. They should be able to point to our patience, our lovingness, our ready forgiveness, our faithfulness and say: "That is Christ in him."

We could never bring out the likeness alone; but if we will let Jesus work in us and with us, he will develop it surely, so that, though we see it not, our friends can not fail to recognize his likeness.—Selected.

THE SOURCE OF STRENGTH.

A slight storm laid low a tall, well-built oak. Then it was discovered that the tree consisted of a shell, its heart eaten away by the canker of rot. An insignificant stroke of disease carried to his grave a man, tall, well-proportioned; apparently his vitality had been wasted away by the use of alcohol. Like the hollow tree, there was nothing to withstand the blast. A man professedly standing for honesty in business, occupying a prominent position in a Christian church, fell before a gust of financial temptation. An analysis of his character showed that he was like the tree, mostly external shell. His character resembled the physical frame of the man who died. The tree thought it was strong because it had not been tested. The first man boasted of his health because he had never been sick. The second man did not expect to fall because he had not discovered how weak he was.

Sir Galahad, the old knight who stood as the type of chasity, said: "My strength is as the strength of ten, because my heart is pure." It is so still. The man whose heart is right has the power of ten average men from the very fact that his heart is right. If Sir Galahad was correct, his language might be followed with the statement of the man his exact opposite in character: "My weakness is as the weakness of ten, because my heart is impure." If a man's heart is wrong, he has hidden away in his life as much weakness as belongs to ten average men from the very fact that his heart is impure. It cannot be otherwise. He whose purposes are such as to command the blessing of God, has the help of heaven in addition to the strength of his own will. A good man here and the assistance vouchsafed by the Lord, make a splendid team in running the race of life.—The Religious Telescope.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

THE BEST PAINT TO USE ON SOUTHERN PINE

Is "Sphinx" Pure Mixed Paint. Not simply because it is honestly made of the purest and best ingredients, but also because "Sphinx" Paint is made by a *special formula* particularly adapted for pine. This is the reason why so many up-to-date architects and builders insist upon "Sphinx" Paint for *all* houses built of *Southern Pine.*

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Woman's H. M. Society

(CONTINUED FROM PAGE ELEVEN)

My Dear Sisters:

At my request Mrs. J. W. Perry, one of the Vice-Presidents of our Woman's Missionary Council, wrote an article for last week's issue of the Advocate; it is her message to us, and I ask each one to read it carefully and with prayer. Oh friends, will you not try God? He has promised both spiritual and temporal blessings to those who honor Him with their substance, promised to pour out a blessing even beyond our ability to receive, promised to rebuke the devourer for our sakes and calls us to prove Him—read Mal. 3:10-11-12. Will you not try God for one year, two years, or five years, and when you have most faithfully and honestly performed your part, when you have regularly and systematically paid your tithe, and brought an offering for Jesus' sake if you are not blessed according to His promise then, and not until then, will you be justified in saying, "This law of the tithe does not apply to me, but was done away with at the coming of Christ."

It is the universal testimony of those who believe in and practice tithing that the nine-tenths goes further than did the whole, when they withheld God's tenth; to thinking men and women this can only mean one of two things: either these people are not responsible for their words or else there is a power behind them that is not of this world, for such results are not according to human calculations. Those who tithe have something to give, and a joy in giving that can never be experienced by those who do not lay aside the tenth. In our conference four years ago we reported twenty-two tithers, now there are at least two hundred; in one annual meeting at Waynesville our treasurer made the best financial report in the history of our organization, while the treasurer of the Foreign department rejoiced in having for the first time, the satisfaction of reporting every dollar paid in full. This improvement we believe to be the result of a few of our people being awakened to their duty and privilege of paying the tithe.

Could every member of the Protestant churches be persuaded to tithe during the coming year surely the work for the Master would go forward by leaps and bounds. There would be rejoicing on earth and in heaven.

"Though he were rich yet for our sakes he became poor", with such a pattern should any Christian do less than pay the tithe? I leave the question with you.

Yours faithfully,
Cora L. Earp,
Con. 2nd Vice-President.

THE BENEFITS OF TITHING.

The Woman's Home Mission Society, believing that there would be a greater spiritual advancement in the church, which would hasten the coming of God's kingdom on earth if this law of tithing were universally adopted, have emphasized their determination to encourage its observance by establishing the Department of Tithing.

By this action they made it plain that they deem the tenth the very least proportion of our substance that we owe the Lord. Yet it is clearly stated that no one is limited to this proportion.

Tithing is now receiving much attention from the individual members of churches, and many have adopted the payment of this proportion of increase in recognition of what they owe to God.

It was settled thousands of years ago by our allwise Creator, who would not leave to the mercy of chance the proportion to be set aside for this work. Our Lord demands one-seventh of our time and one-tenth of our incomes.

In Exodus, 20th chapter, we read, "Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." In Leviticus, 27th chapter, 30th verse, "And all the tithe of the land whether of the seed of the land, or the fruit of the tree is the Lords', it is holy unto the Lord." The holy Sabbath and the holy tithe, the Sabbath reserved for Himself, and the holy tithe likewise reserved. Holy time and holy money. In the most valuable gifts of God to men, time and money, He declares that He holds a reserved share.

O the inspiration that comes from the thought of partnership with God in the keeping the holy Sabbath, and paying our tenth! Some ask if the poor should tithe? Surely God has not denied this privilege to the lowliest of His creatures. If the poor widow was commended for giving her all, He would not prevent any from the luxury of giving. It is a law of God and therefore cannot be wrong. Our government taxes a man in proportion to his property; if he owns a mere hut on a small plot of ground the assessment is small; if a palace in the principal residential section of a large city, he will be compelled to pay a larger amount. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

The tithe is first mentioned in the time of Abraham who received a blessing from Melchizedek; and after Jacob's beautiful dream in the wilderness, he vowed a vow saying, "If God will be with me and will keep me in this way that I go and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the the Lord be my God, and of all that Thou shalt give me, I wil surely give a tenth unto Thee."

Nearly 300 years after Jacob's vow, and after 200 years of captivity in Egypt, God commanded Moses to instruct His chosen people to pay tithes to the Levites and priests, because they had no part in the inheritance. The Lord is their inheritance and thus shall be the priest's due from the people. The observance of this law of tithing was followed by prosperity and disaster came when it was disregarded. One thousand years after Jacob's vow, and seven hundred years after the Israelites were commanded to tithe, the good king Hezekiah reinstated tithing, and brought prosperity. Our Lord says, "Bring ye all the tithes into the storehouse and prove me now herewith if I will not open you the windows of heaven and pour you out a blessing that there will not be room enough to receive it." This was God's law to the Jews, His chosen people.

Almost every nation has devoted a tenth part of its property to religious uses. Before selling his merchandise the Arab paid a tithe to his gods. The Persians offered a tenth of spoils taken from their enemies to their gods. The Scythians sent tithes to Apollo, and at Athens every one paid the tenth of his goods to offer sacrifice to the gods. Shall we do less than pagans and heathen? Our blessed Saviour says to the Pharisees, "Ye pay tithes of mint and anise and have omitted the weightier matters of the law, judgment and mercy, and faith; these ye ought to have done and not leave the other undone."

And in His sermon on the Mount, Jesus said. "Think not that I am come to destroy the law or the prophets, but to fulfill."

God, who has given us the whole, has thought it meet to ask the tenth of us, not for His benefit, but for our own. He does not need our gifts, but we need to give freely and systematically for our own spiritual enrichment, as well as for the spread of His kingdom in the world.

Do we desire to see it grow?

In everything give thanks.—Bible.

"SO' KEEP."

The judge was not a religious man, neither was he strictly irreligious. His old parents were "praying people," and while he had reverence for real piety and things sacred, he had personally little need, he thought, for religion. Prayer was an attitude of mind that he could not assume; an experience in his helpful, prosperous life that he had never known and could not understand. The nearest to real worship he ever came was in loving—the divine-human affection which he lavished upon his only child, a little boy. And the mother, too, had a similar feeling about religion.

The little boy had been all of his third summer with his grandparents on the farm. The judge had been abroad. The first night of his return he carried the little boy up to his crib. As they started the child began to say, "So' keep! So' keep, fader, so' keep!"

"What," asked the judge, puzzled and laughing.

"So' keep! So' keep! So' keep fader!"

"I don't understand, my dear. What is 'so' keep'?"

"Oh, he means he wants to say his prayers," broke in the mother. "That's his name for 'Now I lay me.' Grandma taught it to him this summer."

The judge knelt by the tiny white crib, and back, like an echo across the years, he heard from his own baby lips:

"Now I lay me down to sleep,
I pray the Lord my soul to keep."

By mere chance, maybe because the words ended the first verse, the child had taken "soul to keep" for the name of the prayer.

The words clung to the judge. "So' keep! So' keep, fader!" repeated themselves over and over to him through the day. It was a new name for prayer, new and strangely vital.

"'Soul keep,'" he mused. "Does prayer mean that? Does it mean anything—more than petition, than thanksgiving; more than a mere audience with God to make known our needs? Do I need to pray that God may keep my soul?"

Again and again the little lips had said, "So' keep fader." The words somehow began to repeat themselves over at night in a way that brought quiet and rest. Throughout the day he heard them when they took on form—the form of a little figure kneeling beside a little white crib. The judge insensibly began to fall back upon the words. They were a kind of strength to him. Yet he did not pray.

But one night the little boy lay breathing heavily. A strange, fearful light was on his wasted face. It was nearing twelve o'clock, and the doctor, watch in one hand and his other on the tiny wrist, was silent. The judge was silent, too, and the mother. Death walks with silent feet. It was silent in the room. Suddenly the city clocks began to strike the hour. The doctor bent lower. The child stirred, closed his unseeing eyes, then opened them again and saw his father. The fearful light was gone, and turning with a sigh he murmured, "So' keep, fader!" and fell into a quiet sleep.

The doctor's tense face relaxed. "He will live," he said. The mother wept, but the judge went out and prayed.—Youth's Companion.

Praise God from whom all blessings flow.—Morning and Evening Hymn.

* * * *

"God has two dwellings: one in heaven and the other in a meek and thankful heart."

Quarterly Meetings

ASHEVILLE DISTRICT.
D. Atkins, Presiding Elder, Weaverville, N. C.

Biltmore and Mt. Pleasant, Biltmore, Dec. 10, 11
Elk Mountain .....Dec. 11, 12
Henderson Circuit, Edneyville, Dec. 17, 18
Hendersonville .....Dec. 18
Weaverville Ct., Salem .....Dec. 24, 25
Weaverville .....Dec. 25
Bald Creek and Huntdale, Borings, Dec. 31, Jan 1
Micaville, Shoal Creek .....Jan. 7, 8
Burnsville .....Jan. 8
Mars Hill, California .....Jan. 14, 15
Hot Springs, Ottingers .....Jan. 21, 22
Marshall .....Jan. 28, 29
Fairview, Sharon .....Feb. 4, 5
Tryon and Saluda, Saluda.....Feb. 11, 12
Flat Rock .....Feb. 12, 13
Central .....Feb. 19
Bethel .....Feb. 19
Haywood Street .....Feb. 26
North Asheville .....Feb. 26

CHARLOTTE DISTRICT.
Jas. R. Scroggs, Presiding Elder. Charlotte, N. C.

Charlotte, Trinity .....Dec. 11
Charlotte, Belmont .....p. m., Dec. 11
Pineville, Pineville .....Dec. 17
Charlotte, Chadwick .....a. m., Dec. 18
Charlotte, North Charlotte..p. m., Dec. 18
Derita, Derita .....a. m., Dec. 24
Mt. Zion, Mt. Zion.....a. m., Dec. 24
Charlotte, Brevard St.....a. m., Dec. 25
Charlotte, Dilworth.....p. m., Dec. 25
Unionville, Grace .....Dec. 31
Monroe, Monroe .....Jan. 1
North Monroe .....p. m., Jan. 1
Morven, Morven .....Jan. 7, 8
Wadesboro, Wadesboro .....Jan. 8
Lilesville, Lilesville .....a. m., Jan. 14
Ansonville, Ansonville .....Jan. 15, 16
Prospect, Prospect .....Jan. 22, 23
Weddington, Weddington .....Jan. 29
Waxhaw, Waxhaw .....Jan. 30, 31
Polkton, Polkton .....Feb. 4, 5
Matthews, Matthews .....p. m., Feb. 5, 6

The District Stewards will meet at the District Parsonage, Dec. 22nd, 11:00 o'clock a. m.

FRANKLIN DISTRICT.
J. E. Gay, Presiding Elder. Franklin, N. C.

Franklin Ct., Oak Ridge .....Dec. 10, 11
Macon Ct., Rotton's .....Dec. 17, 18
Whittier Ct., Whittier .....Jan. 7, 8
Dillsboro and Sylva, Dillsboro....Jan 8, 9
Echota .....Jan. 10
Bryson City, Bryson City.....Jan. 14, 15
Andrews Station .....Jan. 21, 22
Robbinsville .....Jan. 23
Tomatlo and Peach Tree, Tomatlo, Jan. 28, 29
Hiawassee Ct., Ranger .....Feb. 4, 5
Murphy Station .....Feb. 5, 6
Hayesville Ct., Oak Foest.....Feb. 11, 12
Webster Ct., Cullowhee .....Feb. 18, 19
Glenville Ct., Nortons .....Feb. 25, 26

The District Stewards will meet in Bryson City, Friday January 13th, at 12:30.

GREENSBORO DISTRICT.
W. R. Ware, Presiding Elder. Greensboro, N. C.

Greensboro, Centenary..11 a. m., Dec. 11
West Greensboro, Muir's Chapel, 3 p. m., Dec. 11
Greensboro, Carraway Memorial, 7:30 p. m., Dec. 11
Wentworth Circuit, Salem Dec. 17-18
Ruffin Ct., Ruffin .....Dec. 17-18
Reidsville .....Dec. 18-19
High Point, Washington St., 11 a. m., Dec. 25
High Point, South Main St., 7:30 p. m., Dec. 25
Randolph Circuit, Trinity..Dec. 31, Jan. 1
Asheboro Circuit, Old Union....Jan. 1, 2
Randleman and Naomi.....Jan. 1, 2
Uwharrie Ct., Salem .....Jan. 7, 8
Denton Ct., Tabor .....Jan. 8, 9
Asheboro Station .....Jan. 14, 15
Coleridge Ct., Concord .....Jan. 21, 22
Ramseur and Franklinville, Ramseur, Jan. 22, 23
Pleasant Garden Ct., Rehoboth, Jan. 28, 29
Greensboro, Walnut St. .....Jan. 29, 30
Liberty Ct., Liberty .....Feb. 4, 5

The district stewards will please meet Dec. 16th, 10 a. m., in West Market Street Church. The pastors are requested to meet at same time and place.

MORGANTON DISTRICT.
R. M. Hoyle, Presiding Elder. Shelby, N. C.

Morganton Sta., at night....Dec. 16, 18
Morganton Ct., Glen Alpine....Dec. 17, 18
Table Rock, Arneys .....Dec. 24, 25
Connelly Spgs., Rutherford College, at Friendship .....Dec. 31, Jan. 1
Spruce Pine, Pine Grove.....Jan. 4, 5
Bakersville, Bakersville .....Jan. 7, 8
Marion Sta., at night .....Jan. 13, 15
McDowell, at Murphey's Chapel, Jan 14, 15
North Catawba, at Carlyle ...Jan. 17, 18
Old Fort, Bethlehem .....Jan. 21, 22
Rutherfordton, Rutherfordton ...Jan 28, 29
Thermal City, at Thermal City, Jan. 31, Feb. 1
Green River, Bethlehem.....Feb 4, 5
Broad River, Tanner's Grove..Feb. 11, 12
Forest City, Forest City.....Feb. 18, 19
Cliffside, Oak Grove .....Feb. 25, 26
Henrietta and Caroleen at Henrietta at night .....Feb. 24, 26

District Stewards will meet in Marion December 15th, at 2 o'clock p. m. Let all attend.

MOUNT AIRY DISTRICT.
R. M. Taylor, Presiding Elder. Mount Airy, N. C.

Summerfield, Summerfield .....Dec. 10
Stokesdale, Stokesdale .....Dec. 11
Spray and Draper, Spray .....Dec. 17, 18
Leaksville .....Dec. 18, 19
Mount Airy Ct., Zion .....Dec. 24, 25
Mount Zion Station .....Dec. 25, 26
Walnut Cove, Walnut Cove. Dec. 31, Jan. 1
Rural Hall, Rural Hall .....Jan. 1, 2
Danbury, Davis Chapel .....Jan. 7, 8
East Bend, Prospect .....Jan. 14, 15
Dobson, Dobson .....Jan. 21, 22
Yadkinville, Longtown .....Jan. 28, 29
Pilot Mountain, Pinnacle.....Feb. 4, 5
Jonesville, Jonesville .....Feb. 11, 12
Elkin .....Feb. 12, 13

NORTH WILKESBORO DISTRICT.
M. H. Vestal, Presiding Elder. North Wilkesboro, N. C.

Jefferson Ct., Jefferson.....Dec. 10, 11
Sparta Ct., Sparta .....Dec. 17, 18
North Wilkesboro Sta.....Dec. 25, 26
Creston Ct., Creston.....Dec. 31, Jan. 1
Helton Ct., Metho. Chapel.....Jan. 7, 8
Laurel Spgs. Ct., Nathan's Creek, Jan. 14, 15
Boone Ct., Boone .....Jan. 21, 22
Elk Park, Elk Park .....Jan. 28, 29
Watauga, Valle Crucis .....Feb. 4, 5
Rich Mountain Ct., Blackburn's Chapel, Feb. 11, 12
North Wilkesboro Ct., Union..Feb. 18, 19
Wilkes Ct., Adley .....Feb. 25, 26
Wilkesboro Sta. .....Feb. 26, 27

District Stewards will please meet at North Wilkesboro, Thursday, December 22nd.

SALISBURY DISTRICT.
J. C. Rowe, Presiding Elder. Salisbury, N. C.

Albemarle Ct., Century .....Dec. 10, 11
Albemarle Station .....Dec. 11, 12
Cottonville, Cedar Grove .....Dec. 17, 18
Norwood .....Dec. 18, 19
China Grove, China Grove .....Dec. 24, 25
South Main .....Dec. 25, 26
Kannapolis, Bethphage ....Dec. 31, Jan. 1
Spencer, at night .....Jan. 1
Salisbury Ct., Shiloh .....Jan. 7, 8
Holmes Memorial, at night.....Jan. 8, 9
Concord Ct., at Olivet .....Jan. 14, 15
Forest Hill, at night .....Jan. 15, 16
Mt. Pleasant, Cold Spring.....Jan. 21, 22
Concord, Central .....Jan. 22, 23
Gold Hill, Gold Hill .....Jan. 28, 29
East Spencer, North Main.....Jan. 29, 30
Salem .....Feb. 4, 5
Woodleaf Ct., Woodleaf .....Feb. 11, 12
Bethel—Big Lick, Bethel .....Feb. 18, 19
New London, New London ...Feb. 25, 26

The District Stewards will please meet in the Baraca room of the First Methodist Church, in Salisbury on Wednesday, December 21st, 1910. All come please. We will be glad to have the preachers too.

SHELBY DISTRICT.
S. B. Turrentine, Presiding Elder. Shelby, N. C.

Lincolnton Sta., Lincolnton..Dec. 10, 11
Dallas and High Shoals, High Shoals, Dec. 11, 12
Kings Mt. and El Bethel, King's Mt., Jan. 1
Bessemer, Bessemer .....Jan. 1, 2
Lowell, Lowell .....Jan. 8, 9
McAdenville, McAdenville .....Jan. 8, 9
Crouse, Laboratory .....Jan. 14, 15
Stanly, Stanly .....Jan. 15, 16
Lowesville, Hill's Chapel.....Jan. 21, 22
Mt. Holly, Mt. Holly.....Jan. 22, 23
Belwood, St. Peter's .....Jan. 28, 29
Polkville, Rehoboth .....Feb. 4, 5
Cherryville, St. Paul's .....Feb. 11, 12
South Fork, Ebenezer .....Feb. 18, 19
Lincoln Ct., Marvin .....Feb. 25, 26

STATESVILLE DISTRICT.
E. L. Bain, Presiding Elder, Statesville, N. C.

Statesville, Connelly's .....Dec. 10, 11
Iredell, Olin Sunday, 7 p. m., Dec. 11, 12
Alexander, Hiddendite .....Dec. 14
Stony Point, Stony Point .....Dec. 15
Maiden, May's .....Dec. 17, 18
Rock Spring, Denver, Sunday, 7 p. m., Dec. 18, 19
Catawba, Catawba .....Dec. 20
Mooresville, Fairview .....Dec. 23
Troutman, Wesley's .....Dec. 24, 25
Race St. .....Dec. 25, 26
Newton .....Jan. 1, 9
Hickory .....Jan. 1, 2
Hickory, Houck's .....Jan. 3
Caldwell, Hudson Sunday, 3 p. m., Jan. 7, 8
Granite Falls Sunday, 11 a. m., Jan. 8, 9
Lenoir, So. Lenoir Sunday, 7 p. m., Jan. 14, 15
Lenoir .....Sunday, 11 a. m., Jan. 15, 16
Whitnel, Whitnel, Sunday, 3 p. m., Jan. 15, 16
Broad St. .....Jan. 22, 23
Davidson .....Jan. 28, 29
Mooresville .....Jan. 29, 30

WAYNESVILLE DISTRICT.
W. H. Willis, Presiding Elder. Waynesville, N. C.

Bethel, Bethel .....Dec. 10, 11
Fines Creek, Fines Creek.....Dec. 15
Spring Creek, Balm Grove....Dec. 17, 18
Clyde, Clyde .....Dec. 24, 25
West Asheville .....Jan. 1
Jonathan, Shady Grove .....Jan. 7, 8
Haywood, Mt. Zion .....Jan. 14, 15
Leicester, Brick Church .....Jan. 21, 22
Sulphur Springs, Laurel Hill...Jan. 28, 29
Mills River, (Chapel) .....Feb. 4, 5
Brevard Circuit .....Feb. 11, 12
Brevard Station .....Feb. 11, 12

WINSTON DISTRICT.
T. F. Marr, Presiding Elder. Winston-Salem, N. C.

Farmington, Bethlehem .....Dec. 10, 11
Advance, Advance .....Dec. 11, 12
Forsyth, Crews .....Dec. 17, 18
Centenary .....Dec. 18, 19
Davidson, Good Hope .....Dec. 24, 25
Southside, Salem .....Dec. 25, 26
North Thomasville, Unity...Dec. 31, Jan 1
Thomasville .....Jan 1, 2
Kernersville, Kernersville .....Jan. 7, 8
Burkhead .....Jan. 8, 9
Davie, Liberty .....Jan. 14, 15
Mocksville .....Jan. 15, 16
Cooleemee .....Jan. 15
Lewisville, Concord .....Jan. 21, 22
Grace .....Jan. 22, 23
Linwood .....Jan. 28, 29
Lexington .....Jan. 29, 30
Jackson Hill .....Feb. 4, 5

The District Stewards will meet December 20th, at 11:30, at Centenary Church, Winston. Come prepared to spend the night, entertainment will be provided.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information and are not guaranteed.

12:20 a. m.—No. 29, daily, Birmingham Special, through Pullman sleeping and observation car, New York to Birmingham, dining car service.
12:32 a. m.—No. 32, daily, the Southern's Southeastern Limited, Pullman sleeping cars from Jacksonville and Augusta to New York. Dining car service.
12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh, open at 9:15 p. m.
2:10 a. m.—No. 30, daily, Birmingham Special. Pullman sleeping and observation car for New York; day coach to Washington. Dining car service.
2:25 a. m.—No. 31, daily, the Southern's Southeastern Limited. Pullman sleeping cars New York to Jacksonville and Augusta. Through coaches. Dining car service.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
7:10 a. m.—No. 8, daily, local for Richmond connecting at Danville with Norfolk train.
7:20 a. m.—No. 37, daily, New York, Atlanta and New Orleans Limited. Pullman drawing room sleeping cars and club and observation cars, New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, local through to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
9:30 a. m.—No. 44, daily, for Washington and points north.
9:40 a. m.—No. 144, daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.
12:30 p. m.—No. 21, daily for Asheville and local points. Handles coaches and parlor car through to Asheville.
12:50 p. m.—No. 130, daily, for Sanford, Fayetteville and Wilmington.
12:55 p. m.—No. 7, daily, local for Charlotte and points south.
2:20 p. m.—No. 207, daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
3:30 p. m.—No. 230, daiyy except Sunday, for Ramseur.
3:45 p. m.—No. 132, daily, for Sandford.
4:55 p. m.—No. 131, daily, for Mt. Airy.
6:10 p. m.—No. 35, daily, U. S. Fast Mail for Atlanta and points south. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Memphis via Knoxville and Chattanooga. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily, for Atlanta. Pullman sleeping car and coaches to Atlanta.
10:13 p. m.—No. 38, daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars and club and observation cars to New York. Dining car service. Solid Pullman train.
10:20 p. m.—No. 233, daily, for Winston-Salem.
10:31 p. m.—No. 12, daily, local for Richmond. Handle Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, V.-P. & G. M.
S. H. HARDWICK, P. T. M.
H. F. CARY, G. P. A. Washington, D. C.
R. L. VERNON, D. P. A. Charlotte, N. C.
W. H. McGLAMERY, P. & T. A. Greensboro, N. C.

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GREENSBORO, N. C.

North Carolina Christian Advocate

H. M. BLAIR, Editor
W. L. SHERRILL, Assistant

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Reading Room

THE CALL TO THE MINISTRY

WHAT are some of the reasons that should induce young men to enter the Christian ministry today? The first reason is that it is a field of service. Every legitimate calling in such a field. The farmer produces food and thus supplies one of the primary physical needs of men; the manufacturer makes clothing and other goods, the lawyer administers the legal affairs of men, the physician heals disease, the teacher instructs the rising generation, the writer and publisher supply books and priodicals, and thus the field of human needs is covered at many points. Does the ministry have a place in this scheme of human welfare? Is there any fundamental need of the world that calls for his service? There is such a need in the religious nature of man. This nature is not an artificial invention of a temporary condition, but is inwrought in the whole constitution of man and will last as long as man lasts. The religious needs of the world are as plain and as pressing as any other needs, even bread. They find a voice in every race and rank, in every land, and cannot be silenced by skepticism and scoffs. This profound religious nature of man is the field of the minister, and it assures him of the legitimacy of his calling.

* * * *

Standing on the shore of Asia, Paul saw a vision of a man on the shore of Europe calling unto him, Come over and help us. Every minister is to see that vision and hear that call. The vision is the greatest that can greet human eyes and the call the most inspiring that can stir the human heart. The vision is of a world in need. Its needs are intellectual, social, moral and spiritual. It is ignorant of God and largely ignorant of itself, narrow and dim in its vision, low in its aspirations, in a state of social unrest and strife, morally corrupt and spiritually blind; yet it is really hungering for light and life and God. The minister has a message that matches this condition at every point, light that will illuminate this darkness and bread that will feed this hunger. He preaches a Gospel and a Christ that can forgive sin, cleanse the heart, unloose evil habits, and set the whole man free in the liberty of a new life.

* * * *

When the English missionary, John Williams, returned to the Pacific Islands in 1839, he carried with him a case of plants given him by the Duke of Devonshire. All the plants died on the voyage except a Chinese banana. This was carefully cultivated and propagated. From that single plant all the Chinese bananas throughout Polynesia have sprung, and it is now grown over broad tracts of the Pacific and supplies multitudes of people with nutritious food. It is such a work in which the Christian minister is engaged. Wherever he goes, whether into a Christian community, or a home mission field, or into a heathen land, or to some lonely island of the sea, he carries with him seeds of truth that are tremulous with new life, and from a single sermon he preaches may spring a harvest of new life or of saved souls. Such a mission appeals to the highest and noblest instincts and aspirations of a man and should draw a minister as the European vision drew Paul.

* * * *

There are aspects of this work that are special attractions to the ministry. It has an intellectual side that is enjoyable. The minister works with truth and all truth is his field. He reads the greatest books and keeps in touch with all intellectual questions and movements. The latest discovery in astronomy or biology may throw light on a text and help the next sermon. He must store his mind with truth and illustrations gathered from all fields, especially the wide, rich fields of literature. Yet he is not a mere book worm or scholarly recluse, but he is out in the open, in the world and among people. He is a speaker and knows the joys of this art. Before an audience, often an intelligent and sympathetic audience, several times a week he unfolds and illustrates the most momentous and interesting matters of life, using all the various range of reason, feeling and imagination, and sweeping all the cords of the human heart. This rouses the soul and fills it with life. To the minister that has in him a spark of the oratoric instinct his pulpit is a growing attraction and inspiration. On its social side the ministry is attractive, as it brings him into relations and fellowship with his brethren and with choice people and, better still, with all classes and conditions of men. No other man has so wide a call upon his sympathies and his service, and this lets him into many lives and thereby broadens and enriches his own life. The minister still retains his position as a man of influence in the community, only his standing now depends more on his worth and less on his office.

* * * *

As for support and rewards, the ministry is not a money-making profession, and an instinct for money will blight any minister. But on the average ministers are comfortably supported, and the high standard of comfort they must maintain is the chief thing that makes their moderate salaries often inadequate. The great rewards of life, however, are never money and comfort, which are its mere tinsel trappings, but the service itself and the satisfaction and personal enrichment that grow out of service. Paul never stopped to count his wages but he had the grand reward of a crown of righteousness. The man that is faithful in the ministry, however humble his field, is sure of that crown.

* * * *

But is not the ministry overcrowded? Are there not more ministers now than there are pulpits and fields? No, there are not. There are always a few ministers out of employment, generally only temporarily, but there are many vacant pulpits and our home mission fields are crying for men. Mark Twain is not an authority on the ministry, but he has a true word on this point. "Literature, the ministry, medicine, the law, and other occupations," he says, "are cramped and hindered for want of men to do the work, not want of work to do. When people tell you the reverse they speak that which is not true. If you desire to test this you need only hunt up a first-class editor, reporter, business manager, foreman of the shop, mechanic, or artist in any branch of industry, and try to hire him. You will find that he is already hired. But if you need idlers, shirkers, half-instructed, unambitious and comfort-seeking editors, reporters, lawyers, doctors and mechanics, apply elsewhere." This is true of the ministry, although there are worthy exceptions.

The ministry presents a high and noble and attractive calling to our ablest and worthiest Christian young men to-day, and those of them that are considering whether its call comes to them.—Presbyterian Banner.

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

PREPARATION FOR THE SERVICE.

It is not to be supposed that any conscientious minister allows himself to go into his pulpit on Sunday morning or at any hour without having made the best possible preparation. Using every available help he has thought out for the occasion such a discourse as he believes will be timely and appropriate. Before beginning and during the process of preparation, he has plead with God in prayer for a message suited to the occasion—such a message as God would send to the people at that particular time. With such preparation of mind and heart it would seem almost impossible for the ministry of a man to be barren and unfruitful.

We did not begin this editorial, however, with the purpose of delivering the preacher a lecture on the subject of the minister's preparation for the pulpit. There are others who have a duty to perform as well as a great privilege to enjoy in this matter to whom we desire to say a word and if possible "stir up their minds by way of remembrance." We fear that the individual members of the church often fail to realize what a vital relation they sustain to the message of the minister. They too often allow themselves to come into the congregation without that preparation which is essential to profitable and helpful hearing.

There is no doubt that one is incapable of receiving the fullest profit from a gospel message, coming into the congregation with his heart preempted by thoughts and affections foreign to the occasion. If he has spent the morning in reading the secular papers or in conversation upon topics of a light or secular nature, how can he bring his thoughts into full accord with the theme of the preacher, or his heart into affectionate sympathy with the unsaved. One object, perhaps the chief object, of the assembling of ourselves together for worship is the concentration of the spiritual forces of the community upon the all-important work of soul-saving. The public assembly affords the opportunity of producing a spiritual atmosphere, charged with the dynamic forces of salvation, and the member of the church who fails by proper preparation to bring into the congregation his contribution to this condition, is standing in the way and contributing to the defeat of the church in its mission of soul-saving. Just as the minister, so should the member, by prayer and meditation, get himself ready for the hour of worship, and he who wilfully neglects to do so is guilty of a breach of faith and it will be no wonder if he finds very soon that his heart is hard and that he feels little concern for the success of the gospel.

We have known a few instances of persons who, though occupying only obscure places in their congregations, had schooled themselves into the habit of the most careful preparation for the hour of worship. In each case there was a depth and richness of personal religious experience far beyond what is usual, and there were evidences of effectiveness in service exceeding by far what is to be observed in the ordinary rank and file of church members. In each case there was also a freedom of utterance and a consciousness of the divine unction upon the minister seldom realized in other congregations.

What a mighty power our ministry would be if preacher and people had an adequate appreciation of the importance of thorough preparation for the service of the sanctuary! We beg the reader to turn to Acts 2:42-47, and see if the wonder-working power of the apostles was not attributable to causes just as easy to be compassed by the church today as in the days of the apostles. Preaching to congregations where the membership joins hands with the ministry in the matter of head and heart preparation ought to be a luxury and never a burden. Surely this is what we need today in order that our ministry may be accompanied by signs and wonders in the display of saving power. Let every reader claiming a place in the kingdom, turn over a new leaf and from this day make it a rule to prepare for the service of God's house.

STRENGTHENING THE BASE OF SUPPLY.

The policy of our church heretofore with regard to the work of Home Missions has undoubtedly been unwise. At no time have we measured up to the responsibility upon us in sending the gospel to the regions beyond, yet our whole system of organization in the work of missions has been projected upon the false presumption that ours is a Christian land, and that, without special attention, the forces at work can be safely trusted to hold this continent for Christ. The result is that, at the end of the first decade of this new century, we find ourselves with more than 90,000,000 people, of whom it is declared that at least 58,000,000 are not connected with any church at all. Of the remainder it is estimated that 11,000,000 are Roman Catholics, leaving about 20,000,000 as the total evangelical church membership.

In the command of an army one point to be guarded is the approach of an enemy from the rear. No general would consider the situation a safe one with a hostile force pouring in behind, no matter how successfully he might be driving the enemy in front. He would reasonably expect to be cut off from his base of supply, and, if not overwhelmed immediately, to be reduced and finally destroyed by the slow process of starvation.

This illustrates in a measure the situation of the church in America today. While her face is turned toward the Orient and her forces are concentrated upon the great problem of evangelizing the East, a horde of foreigners are pouring in behind her and overspreading the country with an element out of sympathy with our institutions and strangers to our religious faith. In fact, thousands of them are hostile to that form of religious faith which tends to eliminate vice and to establish righteousness. They have come to our shores, not like the Pilgrim fathers and others who landed in the early history of our country, to find a place where they might worship God unafraid, but to find a place where they may indulge an unrestrained license in evil rather than enjoy the blessings of liberty. Many of them implacable enemies of the church and anarchists at heart, it is a fearful thing to contemplate that more than three-fifths of the population of the United States have no church affiliation.

In view of all this we are glad to see the Board of Missions of the Western North Carolina Conference undertaking to raise as much for the work of Home Missions as for the foreign work. it is true the influx of foreigners in America has not affected North Carolina to any marked degree as yet, but we need to strengthen the things that remain. The changes that have taken place in our territory in recent years have made it difficult to organize our work so as to take the best care of what we have and preserve the base of supply. These changes have caused a congestion of strength in some places with a corresponding reduction in other places; yet we have no fields that we can afford to abandon. Therefore, the only thing we can do is to provide a plan that will enable the strong to help support the weak, and hold the places we occupy, at the same time being ready for promptly occupying the new fields that are constantly opening. One of these days there will come pouring into North Carolina such a stream of foreign immigration as will make it difficult for us to hold our place and assimilate the new element. The only hope of saving the church from being submerged by an alien and hostile influence is to be on the ground ready to take hold of the problem with an aggressive militant force. If we are to be strong in the foreign field we must continue to maintain our base of supply.

THE WHITE SLAVE CASE.

A trial of unusual interest has been in progress in the United States District Court at Greensboro, during the past week. Two men hailing from Baltimore, and who have been engaged in conducting vaudeville shows, were on trial for violating the White Slave Law enacted by Congress only last year. This is the first case ever before a court in North Carolina under this act and the attorneys for the defense have made a strong fight upon the constitutionality of the act. At this writing there has been no decision of the case and the public will await with a good deal of interest the decision of court, especially with reference to the constitutional phase.

We mention the case at this time to call attention to the grave danger which exists of the invasion of our homes by one of the most stupendous evils of our day. It appears from the investigation of this case that two girls were induced to join a party touring the country with a vaudeville show, and that a few days revealed the fact that they were only two of a number of girls that were being carried about for immoral purposes. Of course it is only too plain that the two girls in this case were willing to consent to go on the jaunt; but it illustrates the ease with which plasusible, but wicked and unscrupulous men may at any time carry off girls who, though virtuous, may be unfortunately lacking in that strong bulwark of moral training which, after all, is the last resort of the true woman, and her rock of defense in the evil hour.

It was also brought out in this trial that these men were wont to augment their harem by publishing attractive notices in the daily papers. These two girls, it seems, were secured in this way. While one of them, who seemed to have been the chief offender as well as the chief sufferer, admitted that she did not see the advertisement, yet she said that a friend had told her of it, and she was soon in touch with the advertiser and making terms for the trip. We mention this only to show the many parents who are readers of the Advocate how easily this modern despoiler of the home may make its way unsuspected into the purest home and decoy the girl away to a life of infamy and shame. In these modern days ambitious girls are looking for employment. They have begun to cherish the thought of independence, and many go in quest of this goal only to find that they have been led, unsuspectingly into the way of transgression and sin. We warn parents to be on their guard lest they welcome into their homes the literature that may prove the beginning of the end of all hope for the moral integrity of their children.

Again we sound the note of warning with regard to the little theatres, vaudeville and otherwise. These places, as a rule, are the kindergarten of the school of vice and are pouring into the minds of the young a stream of moral filth which is bound to result in moral degeneracy, blighting and runious to our social life.

So much for what may be regarded as the preventive in the culture of the home. Wise men and women must be brought to see that if we maintain the purity of the home and preserve the moral integrity of our children, we must give attention to these things. But after all the chief defense is the development of the strong moral sense which is the bulwark of defense in the life of every young person. If these unfortunate girls whose cases have been dragged before the public in this trial had been thoroughly fixed in their sense of moral right they would never have been accessible to the wicked despoilers who decoyed them to this life of shame. Only those in this world are immune in the midst of its moral plagues whose hearts are fixed and whose feet are set to tread with unfaltering step in the way of virtue and purity.

We regret what seems to us the necessity of ever alluding to a subject malodorous as this. But we feel that the spirit of the times has brought right into the homes of our people a peril such as we never faced before and one so insidious in its nature as if possible to deceive the very elect. Even the remote and obscure country home is in danger of being invaded by these moral plunderers, and it is no time for the religious press to keep silent.

—Rev. M. F. Moores has been very warmly welcomed at Waynesville, being generously pounded. His sermons have made quite a good impression and the outlook is encouraging.

REV. S. H. HELSABECK DEAD.

Rev. Soloman H. Helsabeck, the oldest preacher both in years and service in our Conference, died at his home near Rural Hall on last Sunday morning. He attended Conference at Winston and when his name was called spoke a few words and was continued in the superannuated relation. He was feeble then and suffering from a deep cold, and after his return home it developed into pneumonia which was the direct cause of his death.

Brother Helsabeck was a remarkable man. He joined the old North Carolina Conference at Halifax in 1843 and rendered valiant service in various fields for many years. In his prime he was a preacher of great force and influence and being thoroughly versed in church history and doctrine knew well how to defend Methodism against all foes. He has not been in active service for some years on account of failing health and has lived somewhat in retirement on his farm near Rural Hall, respected, venerated and loved by all the people of that section. When the end came he was 91 years old and one of the best known and best loved preachers of the Piedmont section. It is said he performed more marriages, baptized more children and conducted more funerals than any preacher in all that country. This was due in part to his long service but due also to his great popularity. His wife died seven years ago and now the aged saint goes on to meet her on the other shore. The funeral was conducted by Rev. J. E. Abernethy, of Winston, assisted by Rev. Mr. Craft and Rev. T. E. Wyche and the body was laid to rest in Antioch Methodist graveyard near Rural Hall. We hope to have a full obituary soon.

TRUSTEES OF RUTHERFORD COLLEGE MEET.

A very harmonious and enthusiastic meeting of the Board of Trustees of Rutherford College was held at the College on Tuesday afternoon of this week. There were fourteen members of the Board present and steps were taken to provide for the improvement of the plant and the enlargement and support of the faculty. We have not space to give full report of the meeting but will do so next week. This school is doing a great work for Methodism and it is gratifying to know that the trustees are now in position to project a movement for improvements which are much needed.

EDITORIAL NOTE AND COMMENT.

The Patrick Livingston Murphy Memorial Association, composed of friends of the late Dr. P. L. Murphy, has been organized for the purpose of erecting a suitable memorial to the distinguished alienist who did so much for the State in the development of her great institutions for the care of the insane. It is doubtful whether the people of our State at large have anything like an adequate appreciation of the great service which was rendered by the unselfish and untiring efforts of this great physician in developing our almost unrivaled institution at Morganton. In the call for contributions the committee say:

"In the twenty odd years of his service, thousands have been the recipients of his skillful treatment and tender solicitude, a large proportion of whom were restored to home and family, "clothed and in their right minds." They rise up with grateful hearts and call him blessed, and we feel sure that they and their relatives and friends will deem it not only a sad pleasure, but a privilege to aid in doing honor to his name and achievements. It is proposed to erect to his memory a bronze statue, to be placed in front of the magnificent main building overlooking the beautiful grounds, with its velvet lawn and noble trees which were his pride and joy in life."

We trust that there will be prompt and liberal response to this call.

* * * *

General Geo. D. Johnston, one of the last surviving brigadier generals of the Civil War, and a native of Hillsboro, this state, died at his home at Tuscaloosa, Alabama, on Wednesday of last week. These old veterans are rapidly passing away and it will not be long till the entire roster will represent a host on the other side of the river.

* * * *

Meredith College, the Baptist Female College at Raleigh, is to have an endowment of $150,000. The General Education Society recently donated $50,000, on condition that the college raise the balance of $150,000. The Baptist State Convention in session at Hendersonville last week took the matter up and raised $27,000 on the floor of the convention and it is declared that the remainder is sure to be secured. We congratulate our brethren and wish them the success that their noble cause deserves.

* * * *

It is perhaps not generally known that the town of Spray in Rockingham County, this State, is the largest unincorporated town in America. The town is said to have a population of 12,000 but we think the work of a census supervisor is necessary to extract the vanity from these figures. However, the town is growing rapidly and is one of the wonders of rapid development in North Carolina towns, as it is really less than twenty years old. With the direct connection which they are to have with the new Southbound which will give an outlet north to Chicago and south to Charleston, they will be in position to become one of the greatest manufacturing communities in the South.

* * * *

In the Baptist State Convention at Hendersonville last week strong resolutions were adopted urging the State not to increase appropriations to the state schools. They take the ground that it is not fair to increase these appropriations which amount already to $179 for each pupil, while the common schools are receiving only $4.00 per pupil. They contend also that the policy of the State in making large appropriations to these schools tends to destroy the denominational colleges which are in fact educating more people than the State institutions. There is no doubt that their argument is sound and the State should be conservative in its policy with regard to this matter.

SOUTHERN COMMERCIAL SCHOOL.

We direct special attention to the new advertisement of the Southern Commercial School. We have known Prof. Padgett for a number of years, and can cheerfully recommend him as a business educator. We recommend the Southern Commercial School to all young people who desire to obtain a business education.

NOTES AND PERSONALS.

—The post office address of Rev. J. E. Womack this year is Thermal City instead of Union Mills as heretofore.

—The District Stewards Meeting for Greensboro District will be held in West Market Street church, on Friday of this week.

—They have eight accessions to the Southside and Salem charge since Rev. J. S. Hiatt entered upon his work as pastor two weeks ago.

—We are glad to learn that Rev. D. Frank Craver who was reported in our last issue as having broken his ankle is getting on well and hopes soon to be out again.

—Rev. M. H. Vestal, presiding elder of the North Wilkesboro District, needs three preachers for vacant charges where the salaries range from $350. to $450. with parsonages on two of the charges.

—College exercises at Trinity will be suspended at 1 o'clock, Tuesday, December 22, until Wednesday morning January 4, at 9 o'clock. Nearly all the students are expecting to spend the holidays at home.

—The Mountain Scout, of Taylorsville, expresses regret at the departure of Rev. E. Myers, who has served the Alexander circuit for three years, and announces the arrival of Rev. W. O. Davis, the new pastor.

—Rev. J. T. Stover spent Sunday in Albemarle and preached a splendid sermon in the Methodist church at the morning hour. Mr. Stover is assigned to work on the Uwharrie circuit this year, and left Monday for his new field of labor.

—Rev. W. S. Hales, the new Methodist minister and family are to arrive Thursday from Pineville, and there will be services in the Methodist church Sunday morning and evening. We extend to them a glad welcome to our church and town.—Stanly Cor. Lincoln News.

—Rev. R. C. Craven, formerly of Lenoir, was given a handsome silver loving cup by the children and teachers of the graded schools of Henderson in recognition of his valuable work for the school on the occasion of his leaving. He goes to Trinity church, Durham for the next year.

—The marriage of Miss Flora Alice Fox, of Siler City, to Mr. Paul Harris Elkins is announced to take place on Dec. 28th next. Miss Fox is the daughter of Mr. and Mrs. Daniel G. Fox and a sister of Rev. E. W. Fox of Newton. Mr. Elkins was for some time the editor of the Siler City Grit.

—Rev. C. P. Goode, of Summerfield, writes: "Our new presiding elder, Rev. R. M. Taylor preached for us at Summerfield last Sunday. Our people were highly pleased with him and his sermon was timely and edifying. While we were sorry to lose Dr. Marr we were glad to fall into the hands of Bro. Taylor."

—Morganton is fortunate in having secured Rev. H. H. Jordan as pastor of the Morganton Methodist church, his first sermon last Sunday, proving that he is a preacher of great power. He and his excellent family are now occupying the station parsonage and Mr. Jordan has already entered into his new work.—News Herald.

—The ladies of the church in Kings Mountain upon the arrival of the new pastor, the Rev. M. B. Clegg and family, last week gave them a good pounding, and welcomed them warmly. That is the way to treat the new preacher, for he is like other folks in that he likes appreciation and the good first impressions are sure to be most lasting.

—Dr. W. P. Ivey, of Lenoir, met with a very painful accident last Saturday. While driving an unruly horse he was thrown from the buggy, dragged some distance and when found a few minutes after was lying in the road in an unconscious state. It was feared at first that the accident would prove fatal but the latest information encourages us to hope that he may soon be well again.

Dr. Geo. H. Detwiler who was recently transferred to West End Church, Nashville, Tenn., has been warmly received in his new charge and made a fine impression upon his people. He fills perhaps the most important pulpit in Southern Methodism as West End is really the Vanderbilt University church and the whole college community worships there. We feel sure that he will grow on the people for he will bring them every week messages of power and inspiration.

—Dr. J. H. Weaver, the new pastor of Central Methodist church, preached his first sermon to the new charge Sunday morning. He was greeted by a good congregation and made a pleasing impression, preaching on the relation of pastor and people. On Sunday night the other congregations of the town met with the Methodists and Dr. Weaver preached on "Brotherly Love."—Monroe Journal.

—Our readers will rejoice to hear that Superintendent Hayes, of the Children's Home, was able to be carried home from the hospital on Friday of last week and that he is expected to be entirely recovered from the effects of his operation in a very short while. The continued life and good health of Brother Hayes is of immense concern to us all and we trust that all will join in the prayer that he may be promptly and soundly healed. Meantime, we trust Brother Hayes will be prudent and not try to work before he is strong.

—Rev. Dr. S. B. Turrentine, presiding elder of the Shelby District, was heard in Gastonia for the first time Sunday, Dec. 4, when he preached at Main Street Methodist church. He was greeted by a large congregation and the impression he made on his hearers was a most favorable one. His text was John 8:31-32. His discourse was thoroughly logical and convincing and gave evidence that he is a preacher of power, and the district is fortunate in having him for a presiding elder. He preached Sunday night at West End church.—Gastonia Gazette.

—Rev. John C. Wooten who has for four years past been Professor of Biblical Literature in Trinity College, was at the recent session of the North Carolina Conference appointed to the pastorate of Grace church, Wilmington. He is a splendid man every way—Cultured, consecrated and a preacher of ability who will fill well that charge. Nevertheless, the College community which he leaves regrets that he has been taken from them. He will return to the college and finish out his term and hold the usual course examinations, after the completion of which he will take up his work in Wilmington, and a new man will be selected to continue the work in the department of Biblical Literature at the College.

—The congregations at the Central Methodist church were treated to two uplifting sermons at the morning and evening services last Sunday. Rev. S. B. Turrentine, the new presiding elder, preached a magnificent sermon in the morning and Rev. C. H. Clyde, the new pastor of South Shelby, delighted the congregation at the evening service.—Cleveland Star.

THE SPIRITUAL STATE OF THE MINISTRY AS SEEN FROM THE PEW.

By Prof. J. H. Scarborough, Ph. D.

(Read before the Lexington District Conference, held at Wellington, Mo., and published by request of the Conference.)

It is a rare occasion that the pew has an opportunity to lecture the pulpit. The case is almost invariably, "Minister vs. Pew." The sacred desk is filled 104 times a year by the minister, and if by choice a laymen should be called on to fill this honored station for once, he has no audience of ministers—he too must speak to pew. Judging from the facts as they appear on record, it sems that only the gentlemen of the cloth are eligible to the position of editor of church papers. The statutes of our church actually prohibit the election of a layman as General Secretary of the Epworth League; whether this was inserted on account of the inefficiency of the lay craft to organize our young people or whether the ministerial fraternity desired to exclude competition in their laudable aspiration to the higher offices, I will not attempt to say. In mattes of ecclesiatical legislation in the highest body of our church, the 35,000 members of our conference have no more voice than the 200 ministers who are in charge of their churches. I do not mean to assert that these arrangements should be changed, but merely mention them to show that a mere layman, as I am, should naturally approach this subject with much timidity.

The writer has listened to possibly ten thousand sermons, and, for these discourses there would be not less than a million listeners; yet your humble errvant is the only one of the million listeners ever given an opportunity to speak to an audience of ministers and say a word in behalf of the suffering masses who have been compelled to bear in silence the criticisms, the accusations, the riducle and taunts, as well as the kindly advice, that ministers hand out to us. Therefore, I repeat my statement, that this is a rare occasion and an opportunity not often afforded a layman. And I here ask of my audience, the ministers, the same kindly indulgence and charity that you have so universally received at the hands of your audience, the laymen.

I shall not attempt to indulge in theological terms and technical definitions, and what I say may be pronounced as heresy by some critical Doctor of Divinity, but my intentions are good, and this word from the pew is given in all kindness. The writer from earliest childhood was taught by an orthodox Methodist father to hold the clergy of all classes in the highest esteem. In our home, the preacher was a welcome visitor, and his stay was usually for a period of not less than one night and three of the best meals that our culinary department could afford. My early impressions were that the preacher could do no wrong, nor could he ever think an impure thought. His acts were beyond question, and were accepted as a criterion as to what was absolutely right. The minister to me was the ideal of human perfection; and indeed but little lower than the angels, he surely had a passport to the abode of the anelic host. His every utterance was law and gospel and to question what the minister said was unthinkable.

Since my early childhood I have lived much among ministers. They were in charge of the college and university where I was educated; I lived with them for two years in a theological seminary, and there I saw them in the making. In more than a half dozen conferences I have had the pleasure of numbering most of the ministers as my personal friends. In my special vocation I was for several years a member of the faculties in our church schools managed by boards composed largely of ministers. So what I say is not to be taken as suggested by any member of this district conference—it all applies to persons I have observed elsewhere.

I am compelled to say that the ideals of my early childhood have long ago been crushed, and the minister now walks among us as a man of flesh and blood, possessed of passions and ambitions like unto ourselves. When I read in the secular papers that Dr. Blank is the leading candidate for bishop, I reflect that no minister is a candidate for any position save the one to which the bishop, or the general conference may send him. I cannot help but remember too that once upon a time I sat in the office of this same Dr. Blank, and he very generously gave me his opinion of the schemes and machinations of his enemies who were trying to prevent his promotion. As those opinions were given in confidence, they are not for publication. I do not claim that Dr. Blank should have no desires or feelings in such matters, but this serves to remind us that we have selected our ministers and high ecclesiastical officials from a class of men who are very much like the rest of us, and men who act very much as we do under similar conditions.

The fact that a man is an ordained minister officiating in the sacred desk 104 times a year does not necessarily mean that he is any more spiritual than one who honestly and conscientiously performs the secular duties of an ordinary vocation. In fact, the minister is subject to temptations peculiar to his vocation. He is in danger of allowing the sacred service of the holy temple to become a mere matter of official rather than the higher spiritual duty that it is supposed to be.

The layman has long since ceased to confuse emotion with spirituality, nor is a smattering of science desired as a substitute for the true gospel. Long discourses of much verbosity, and the sophomoric discussions of the young theologue, are compared by the layman with the sermon on the mount and the short direct teachings of Him, who spake as never man spake. Long drawn out prayers are compared with the simple petitions of the Lord's Prayer, and the layman frequently wonders whether the discourse called the prayer at the morning service is a petition to the all-wise Creator, or a report to the Lord to keep Him posted as to what is taking place on this mundane sphere. It occurs to the layman that frequently the minister is more interested in the literary style of the public prayer, than in the spirit of the petition. If you will allow a personal suggestion, permit me to say that we as a church might gain much by adopting from the Book of Common Prayer, more of those prayers so appropriately worded and so simple in style. The beautiful rituals that we use in the sacrament of the Lord's Supper, and in other special services, were taken from this book, and why not appropriate more of the prayers so well suited to our service?

The danger of intolerance is perhaps greater among ministers than among those in secular occupations, and if the preacher does not yield to this temptation he should be given the more credit. For 104 times a year he stands before an attentive and respectful congregation, and in accordance with established custom no one in the audience has the right to then and there question any assertion made by the officiating minister. Should any layman be so bold as to speak out in meeting in opposition to the position of the preacher, that layman would be considered a disturber of the peace. Feeling thus secure as to any position he may assume on matters of theology, ethics, science, economics or law; and, also feeling that silence is an implied acceptance of his assertions, the average human being is disposed, after a year of such experience, to assume for himself, an infallibility second alone to the pope himself.

And further—the minister's discourses involve mainly moral issues, and on a question of morals there is no middle ground—you are either absolutely right or you are unquestionably wrong. Of course the minister cannot afford to be on the wrong side of moral questions, and we usually find him on the right side. He feels this, and realizes that he is considered right by the public—and moreover, he is backed by divine authority, and cannot possibly be wrong It would be a sacrifice of the highest principle of his sacred calling to even admit the possibility of a wrong being right—that is to say, to admit that an opponent on a moral issue could be right.

Now as most questions may be turned into moral issues, the minister is tempted to do this and thus he becomes sure of his position on all questions. The step now is but a short one to infallibility on all subjects, and the natural result is, much of the intolerance and dogmatism still found in the pulpit.

Statesmen may honestly differ on matters of governmental policy or legal enactment, and politicians will admit the possibility of their opponents's being right; but ecclesiastics feel that they cannot allow such admissions. It is a matter of history that religious wars are the most bitter of all wars; and we realize that in our own experience, church factions are worse than political wrangles.

I feel that I am safe in saying that it requires more true religion and spirituality to be absolutely fair in all church issues, moral or otherwise, than is required in political contests. The laymen feel that there is still too much intolerance and unconscious pharisaical dogmatism in the pulpit.

Now understand—we laymen do not claim to be any better than you ministers—nor are we ready to admit that we are much worse.

We often refer to the sacrifices made by the minister of the gospel, and the pew entertains the highest admiration for those who have devoted their lives to such a righteous cause. I feel, however, that the real sacrifice is in the lives of the superannuates rather than among the active ministry.

Salaries of ministers are not large it is true, but it is not proven beyond question that many of them would do any better along other lines. Yet there are advantages in the ministry not found in most other vocations. The credentials of a minister of the gospel is a passport to the best social position in any community. I do not refer to the so-called "society set" where nothing but artificiality and no sincerity prevails, but to the real homes in this American system. As soon as you reach a town a delegation of the best people of that place await your arrival; but such is not the case when a young stranger comes to that town to practice law or medicine. In almost every section of our country you, as the pastor of the church in the community, are accorded a higher position than persons in other vocations who have no more worldly possessions than you.

This high position and social privilege enjoyed by the clergy has for centuries been one of the peculiar characteristics of all Christian communities. The alliance of church and state in Catholic countries, and in many of the Protestant nations of Europe, has been a potent factor in giving the calling of the ministry a high standing in the eyes of even the people of the world—Bishops, archbishops, cardinals and popes, may not always add spirituality, but they do tend to advance the social standing of the clergy. Even kings and ex-presidents feel honored to hold audience with one of your number,—His Highness, Pope Pius of Rome.

Now some of you doubtless have made sacrifices in a financial way—I am not ready to admit that all of you have—but in social position and influence in the community, almost every one of you is the gainer by having entered the ministry. And let me suggest that it would require, to purchase this position in our social system, much more money than any minister present could hope to gain in secular pursuits. And all of you are compelled to admit that, in the matter of selecting a partner for life, you have been able to marry above your former station in society, and this on account of your calling as a minister.

As seen from the pew, a minister is as spiritual in his vocation as he would likely be in any other honorable occupation; a consistent minister is as consistent as a consistent layman, but not more so; and, all things considered, there is not much difference between the pulpit and the pew in the matter of spirituality.

Permit me again to ask that you exercise a spirit of charity toward what has been said, remembering that this is the one chance in a million for the layman. I only wish that our efforts may be such as to bring a deeper spirituality to both the pulpit and the pew.—St. Louis Christian Advocate.

Warrensburg, Mo.

When Bishop Hoss dedicated the new church in Seoul, he paid a glowing tribute to Ye Duk Su, that devoted and self-sacrificing Korean preacher whose life and work so splendidly illustrated the gospel among his people. He said in part, "I would that I could go to that lonely grave and kneeling there that I might offer to God the prayer that this first dead of our Korean preachers may be followed into the Kingdom by an ever increasing host of Korean believers."

In an interesting letter from Miss Annie Belle Williams, descriptive of her journey to Japan, we quote the following:

"Osaka is a city of a million and a half—the Venice of Japan it is called, but such canals and such smells they fairly rise up and scream at one. One's olfactory nerves do not receive very pleasant sensations in Japan, but compensation comes through the eyes, such exquisite beauty of sky and hill and sea—it is new every day! Even the clouds are distinctly Japanese!"

THE MINISTER'S PERSONAL WORK.

We heard a statement the other night that somewhat startled us. It was that the preacher of today is so busy preparing sermons and attending to other pulpit work that he had no time to preach the Gospel to the individual. The speaker insisted that there was urgent necessity for doing this work and, seeing that the preacher had not time for it, he urged that the laymen take hold of it. We have been thinking over the matter since, and the more we think about it the stranger it appears.

Can it be true of any pulpit in Methodism that the preacher has to spend so much time in his study that there is no time for him to preach the Gospel to individuals? Surely this is a mistake, but if it be true that the Methodist preacher is really too busy to preach Christ to individual men, then it surely seems a strange irony to ask that busy laymen take up the work. But is it true that the day has come when any Methodist preacher is forced to spend so much time upon his sermons as to leave him no time at all for personal work for unconverted men?

We fear that in some cases at least the answer must be "Yes." The demands upon the pulpit have become very exacting, and any preacher who is worth anything is anxious to give his people the very best which is in him. In not a few cases the preacher seldom comes into personal contact with the unconverted of his congregation. He is kept so busy looking after the sheep in the fold that he may be pardoned, perhaps, if he hardly recognizes the fact that there are some which are not in the fold. And yet for those lost sheep the Shepherd died! We are convinced that the church which forgets the lost sheep will soon be unable to care even for those in the fold. Salvation lies in saving. The spiritual life which gives birth to no heroic effort must soon fade and die.

The preacher who is too busy to save lost men except in church will probably find that he is not able to save them there. To grip men we must get hold of them. No pulpit eloquence can atone for the lack of personal work. If we want to save men we must come into contact with them.

The idea that a preacher's first duty is to prepare sermons is neither Scriptural nor Methodistic. The preacher's first business is to save men; the preaching is but one of the methods of accomplishing this work. To imagine for a moment that the sermon is the supreme object of the preacher's existence is to blunder woefully. We offer no plea for slip-shod preaching. The sermon is important, very important, and the preacher who fails in the pulpit makes a bad failure, but the necessity of thorough pulpit preparation should never be made a plea for the neglect of personal work. Somehow, somewhere, the preacher must manage to come into personal contact with the unsaved members of his constituency, and he must preach Christ to them.

The times have changed. It may be harder, very much harder, to do this part of a preacher's work now than it was long ago, but somehow it must be done. There is nothing else which can become a substitute for this. It is not enough to make the sermon evangelistic, for the effectiveness of the sermon seems to depnd very intimately upon the closeness of the spiritual contact between the pulpit and the pew, and the contact between two lives which never touch outside of the church can hardly be close enough to make preaching effective. This does not mean that the preacher must come into personal contact with every unconverted man in his congregation, for in many cases this would be simply impossible, but it does mean that he must come in contact with some.

If the preacher can be excused from this work, what about the laymen! Probably the proverb, "Like priest, like people," applies here in full force. A preacher who insists upon doing personal work himself will soon have followers amongst the laymen; and a preacher who thinks his duty ends with his sermon will be reasonably certain to have hearers who think that their church duties do not extend beyond the church walls. The preacher's life determines largely the church's atmosphere.

But does personal work really interfere with the sermon? We think that it brings the sermon into more vital touch with the life of the pew. Sermons are too often bookish, or up in the clouds. The average hearer prefers a sermon which is intimately related to the world which he knows, and which touches his own inner life. Personal work would spoil many a sermon—but only those which need spoiling. It would certainly help to make the sermon practical and effective. In spite of all the other claims upon a minister's time, especially in our cities, the work of God demands that time be found for direct personal work. The permanent effectiveness of the church depends largely upon this factor, and the minister's own spiritual growth is also bound up in it. This is one of the essentials of our ministerial life.—Christian Guardian.

MISSIONARY ITEMS FROM THE MISSION ROOMS.

During the summer months some of the theological students of Kwansei Gakuin were out in the field at work and sent in to Rev. T. H. Haden, Dean of the School, a number of letters worth quoting, both for the subject matter and also for their quaint manner of expression. The following extracts show earnest purpose and systematic effort, which must tell for good. They won highest commendation from pastors and presiding elders:

"In this summer two weeks are spent as special missionary season, and many things are tried to awaken the sleeping souls in this City (Oita). We visited every house of this city and inquired them to listen to the Gospel. We cannot estimate us such an able man like Tanaka who has done gave us much experience of the art of soul winning. "A. Tanaka."

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Travis Park Church, San Antonia, Texas, under Rev. S. H. C. Burgin, has shown remarkable activity in missionary matters, having pledged nearly $3,000 for the building of a missionary home in Korea, and the payments on the pledge are being made promptly, a check for one thousand having recently reached the Mission Rooms for this purpose.

* * * *

"I arrived home in midst of mourning of relatives and neighbors for dead brother, who died on 29th. I felt that my first duty at home is to have deep sympathy for them and to give them everylasting hope and for it I deliver a sermon. After that they wished to hear me more completely explain Christian teaching. Then I organized Bible Study Class twice a week, Monday and Friday.

"The Christian work in this district is very young, but it have hopeful feature. I feel deep interest in reading the Acts, especially after 12 Chapter. I try to get some fruits of the Good News in the summer by guidance of Holy Spirit. I know that you pray for us constantly, still I ask you for your help to complete Lord's. work.

Mr. Yada."

* * * *

The Sunday School at Celeste, Texas, under the superintendency of Mr. T. T. Roach, has been supporting a native helper in Korea at $100.00 a year. The Sunday School has unanimously voted to continue this "special" for another year. Bro. Roach and the Sunday School are to be congratulated upon this evidence of missionary interest, and we trust other schools will emulate their example.

* * * *

Rev. Jackson B. Cox, Mexico City, writes:

"Mr. Bonner, a German, has just placed to the credit of our city Mission Work, and subject to my orders, $15,000 Mexican Currency, for the expenses of our Medical and Milk Dispensary for two years. He says that if the Lord prospers this move he will endow the Mission later. Bishop Mouzon has already appointed Mrs. O'Beirne from San Luis Potosi to take charge of this work.

"I feel that this is a Providential thing just at this time of disturbance in the country, that we might be permitted to be of special service to the poor. Everything is quiet in this city. Thinking Mexicans are in no way disposed to disturb foreigners in this country; on the contrary, they are anxious to give them full protection!"

Rev. J. Thacker Mazatlan, Sinaloa, Mexico. writes that the new church was dedicated the 20th of November, and "We have Brothers Reynolds and Corbin here and are having a revival in the new building. Many new people attending."

This is in a new church, for which Brother Thacker and his people waited long and which is yet only partly finished.

LAYMEN'S MISSIONARY MOVEMENT—A SUCCESSFUL DISTRICT LEADER.

By C. M. Phillips, Lay Leader, Louisville Conference.

The success of the Laymen's missionary movement depends more upon the district leader than any one else. It rests upon him, with the hearty co-operation of his Presiding Elder, to secure a leader in each church who will organize his church and put the laymen to work.

It is the business of the district leader to get the right man in each church. It is easy enough to get a church leader elected or appointed, but in a majority of cases the matter ends right there.

The first and most important duty of the district leader is to secure the full and active co-operation of all preachers in his district. This is not always the easiest task he has before him. Owing to a misunderstanding of the work some preachers are prejudiced against it, but if the district leader will put the work squarely before each preacher in his district, and show him that it is the purpose of the Laymen's Missionary Movement to relieve the pastors of much of the unpleasant duties they now have to perform, and to give them more freedom and better opportunity for preaching the Gospel, he will get the fullest sympathy and active co-operation of every preacher in his district.

That all the difficulties and problems may be solved and the Movement launched successfully when the district leader puts his heart into the work, and his shoulder to the wheel, has been fully demonstrated in at least one district of the Louisville Conference—the Henderson District.

The leader, Brother R. S. Eastin, is a man of strong faith, bright religious experience and a willingness to work for the Master with a zeal and purpose that know no such word as "fail." He holds a responsible position, requiring his constant attention six days in the week, and is a man of small means; yet he has worked his district up until it is the best organized district in his conference, if not in the entire church. If the district leaders throughout the church go to work with the same purpose and devotion, the Laymen's Movement will soon be known by what it does, instead of what it proposes.

HOW MUCH DOES IT *PAY*?

This question is an old acquaintance, and, as such, we let it pass before us as the suggestion of a meditation. There are some things that grate upon the ear as manifest improprieties. Time and place have much to do with determining the question as to the good or bad taste exhibited in a mere remark or inquiry. Somehow we have never been able to quite respect the man who broke abruptly into the conversation of Jesus as he spoke upon lofty themes. Taking advantage of a slight pause in the Savior's discourse he said, "Master, speak to my brother that he divide the inheritance with me." Thus unwittingly this fellow gave to the company and to the Master the analysis of his character. Not able to enter into the lofty themes upon which Jesus discoursed, he was of too coarse a fibre to be conscious of his ill-mannered interferance, and so far as we know he went to his grave without discovering that he had violated any law of propriety.

Two preachers met one day and one inquired of the other the name of the charge he had been serving. This question being answered there followed quickly our question above, "How much does it pay?" We would modestly suggest that this question should, once and for all, be expunged from the list of lawful inquiries. (1) It might be embarrassing for the brother subjected to this impromptu inquisition to let the world know what a past-master he is in the art of practical economy. (2) It might make the impression that the inquirer is wont to fix the standing of a brother or classify him according to the salary he receives, which is a very unjust and unreliable standard of personal appraisement. (3) It might make the impression that the inquirer is a sort of unconscious Judas Iscariot, thinking more of putting sheckles in the bag than of anointing Jesus with self-sacrificing service.

Why should such things be once named among us? Have all the preachers a commercial value, and is this the standard by which we are to be rated? God forbid.

From the Field

Correspondence, Reports, Etc.

Lincolnton.

After four delightful years in the good old town of Rutherfordton, my family and myself took our leave of the good people of Rutherfordton on Dec. 1st, to enter upon our new field in Lincolnton, N. C. On our arrival at the station we were met and received with open arms by a large delegation of the good men of the church. Our welcome was so warm, and the courtesy and kindness of the people has been such as to make us feel very much at home.

Of course we have had a pounding and the good things are still pouring in to our new home.

Pray for us.

T. J. Rodgers.

Waynesville District Items.

The following items have been gleaned from the District Bulletin which is issued quarterly by the presiding elder:

Rev. E. P. Stabler was called home by telegram from the session of the Conference, on account of his wife's illness. It is hoped that Mrs. Stabler will soon be restored to health.

The new congregation at Rosman has bought the unfinished building belonging to the Presbyterians. The consideration is $375.00.

The congregation at West Asheville are using their incompleted new house. The final floor has not been laid. Temporary windows have been put in, and the old seats are made to do service.

The Canton church is about complete. Rev. Geo. R. Stuart held the first service in it on Nov. 16th. This is probably the best Methodist church west of Hickory, excepting Central Asheville.

The following building enterprises for 1911 have been launched or are in contemplation: Church at Henrys, Jonathan Circuit; church at Dellwood to be rebuilt; church at Harmony Grove to be repaired; new church at Roaring Fork, Spring Creek Circuit.

Rev. J. H. Green, with his family, is taking a brief vacation at his mother's home in Watauga, before beginning the strenuous life at Leicester.

Thanksgiving brought to Rev. T. A. Groce a great pounding. More than fifty persons came and brought edibles in great variety. There were meats ranging all the way from o'possum to North Carolina ham. The Ex- thanks.

Salisbury.

The rally and reception at the First Methodist church last week was a most enjoyable occasion. Two hundred or more of the members of this church and friends gathered to welcome the new pastor, Rev. Parker Holmes, and to get better acquainted with each other. The hours were 7 to 9 and the time was pleasantly spent. There was much handshaking and social intercourse and to aid the latter a committee headed by Mr. O. W. Spencer had prepared an abundant amount of coffee, coca, cakes, and candy.

Rev. Mr. Holmes made an excellent short talk which was very appropriate in his admonitions and Dr. J. C. Rowe urged the organizing of a woman's class after the order of the Philatheas. His advice bore fruit immediately for before the evening closed efforts were making for the organization of this class. Mr. T. H. Vanderford in a few minutes' talk intimated the probability of a change in the financial plan of the church which would eliminate the collecting of money by the preacher.—Salisbury Post.

Reidsville.

Rev. W. F. Womble entered upon his pastoral duties at Main Street Methodist church Sunday at 11 a. m. His opening sermon was a practical discourse, based on Proverbs 3:5-6: Before announcing his text, Mr. Womble said that nineteen years ago he joined the Western North Carolina Conference and was assigned to Wentworth Circuit. During these nineteen years he had served five charges, four years on each one except the second, where he stayed three years. He had never asked to be sent to any field and had never known where he was going to be sent till the appointments were read out. He had no intimation that he was going to be sent to Reidsville, but I was glad to find himself in so pleasant a field. He felt a degree of embarassment at following so distinguished a line of preachers as Dr. Price, Dr. Crawford, the Rev. Mr. Mann and others, but he felt he had a message and would preach the old-fashioned gospel, which saves men. He wanted to visit the people in their homes and know them by name, the children included. "Don't send the children out when I come," he said; "no matter if they are soiled a little; I want to get acquainted with all the boys and girls as well as their parents." Mr. Womble said further that he proposed to get acquainted with the people in general and to have a word with them wherever he might chance to meet them. "I feel that I'm here for four years unless I break my rule," he remarked pleasantly. Mr. Womble is a strong, common-sense preacher and makes no attempt at oratory. He has changed very little in appearance since he lived in the county fifteen years ago, and is apparently in every way equal to the arduous work he has just taken up. The fact that he is a full-term pastor wherever he goes, speaks forcibly of the character of the work he does as pastor and preacher.—Webster's Weekly.

Danbury.

Rev. R. L. Doggett, the new pastor of the Methodist church, and family arrived here Friday from their late home in Ashe County. In behalf of the Danbury people, the reporter extends a cordial welcome to the newcomers.—Danbury Reporter.

Mocksville.

Rev. A. J. Burrus and family arrived Friday and are domiciled at the circuit parsonage in this city. Mr. Burrus began his labors on the circuit Sunday. He is a zealous worker and his flock, as well as Mocksville citizens, extend to him and his a hearty welcome.

Rev. P. E. Parker left last Thursday for Thomasville to begin his labors on his new charge, North Thomasville circuit. The citizens of Mocksville and Davie circuit were loth to lose him and his two bright children, but bespeak for them a cordial reception in their new field.—Mocksville Herald.

"Reputation is what men and women think of us; character is what God and the angels know of us."—Thomas Paine.

Morganton Circuit.

We arrived at Morganton December 1st, and were met at the depot by some of the brethren, who had provided carriages to convey us to the parsonage, where we found fires and the ladies soon had us a good supper. Wood had been provided and feed for the horse, and provisions in the pantry. Several new furnishings had been bought and put in the parsonage. Rev. W. K. Houk, a local preacher of the charge, went with me the first Sunday to the appointments, and a warmer welcome has not been given us anywhere. Then on the afternoon and evening of December 7th we were pounded liberally by the Glen Alpine and Oak Forest communities. Our grocery bills will be light for weeks to come. We thank God and take courage to go forward.

E. J. Poe, P. C.

Andrews.

The Methodist congregation congratulates itself that conference has returned Pastor Loy D. Thompson for another year. The entire community is glad to have Brother Thompson and his family back again, for during their year's work, they have endeared themselves to the people. Mr. Thompson is a man of unusual ability, an earnest forceful preacher, and what is more important still, a consecrated man. His pastorate last year was all that could be desired. There were many new members acquired, the church attendance was large continually, and besides making some expensive additions and repairs at the parsonage, the church paid the pastors salary in full, and paid every dollar of its various assessments. Mr. Thompson has identified himself with the church work in every detail, and the creditable showing made at Conference by Andrews is a part of his record. Andrews is exceedingly fortunate in having for a citizen, and a servant such a man, highly educated, cultured and refined, and an indefatigable worker. We wish him another happy and successful year, and assure him that he will have the hearty co-operation of his people.—Andrews Sun.

Expression of Appreciation.

Rev. F. L. Townsend, writing from Leaksville to his old friends in Lincolnton, says in Lincoln News:

"Mr. Editor:—I feel like I want to say a word of appreciation to my good friends of Lincolnton and of the entire county as well, irrespective of church relationship.

To the ministers whom I found courteous, fraternal, cordial; to the physicians whom I found generous, intelligent, capable; to the newspaper men whom I found ready to give their columns to the cause of right and religion; to the business men whom I found honorable, obliging, kind; to all the people of every locality whom I found hospitable, friendly, openhearted.

To District Stewards of Charlotte District:

For sufficient reasons I have postponed the District Stewards meeting from the 22nd of December to January 11th, 1911.

You will please meet on the above date at Tryon Street church, 11 o'clock.

J. R. Scroggs.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

Statesville District.

The District Stewards of Statesville District met Tuesday in Broad St. Methodist church, Rev. E. L. Bain presiding. The chief business was to apportion the Conference collections to the several charges of the district, and to fix the salary of the presiding elder. This being done a number of short talks were made emphasizing the importance of keeping these claims, together with the pastor's salary, paid up to date.

Altogether the meeting was harmonious and very enthusiastic, and the most largely attended in years. The following resolutions were unanimously adopted:

Resolved first, That we, as a board of district stewards, will make an earnest effort to arouse the stewards of our several charges, and through them the church membership, to that sense of duty that they will meet all their church obligations regularly through the year, as they become due.

Resolved, 2nd, That this board of stewards most respectfully request and earnestly urge the pastors of the several charges of the Statesville district to preach in the early part of the year, one are more sermons on the duty of regular and systematic payment of church dues.—Landmark.

Our Washington Letter.

The National Capital is now experiencing the coldest weather of the season. A drop in the temperature just one week ago followed by a foot of snow reminded us of the winters of our boyhood days when sleighing and rabbit hunting were the chief amusements. This morning the mercury registered at the eighth degree and tonight the snow is again falling. thick and fast and may cover the former coat to an equal depth.

The last session of the 61st Congress convened last Monday and will adjourn March 4th. Both branches lost four members each during recess whose places are filled by new statesmen. A far greater change will be noticeable in the 62nd Congress since the last election, makes the present minority party a large majority party which, however, does not meet until December 1910. There is much sadness on one hand as well as rejoicing on the other on account of such conditions. Many bills of minor importance have been introduced this week but it is the general belief that little or no legislation will be effected save the usual billion dollar appropriation bills for running the General Government another fiscal year.

The stars and stripes float over about 101,100,000 souls, the estimate of the total population of the United States and all her possessions.

The population of continental United States is 91,972,266, an increase of 15,977,691, or 21 per cent over the population ten years ago. These figures were announced this afternoon by Director of the Census E. Dana Durand.

The population of the United States and those dependencies which are included in the thirteenth census enumerated is 93,402,151, an increase of 16,145,521, or 20.9 per cent, over the population in 1900. These figures, however, do not include the Philippine Islands the Panama Canal Zone and the islands of Guam and Samoa.

Taking the population of the Philippine islands by census of 1903, 7,635,426, and adding estimates for the islands of Guam and Samoa and the Canal Zone, it is estimated by the Census Bureau that the total population is 101,100,000.

New York still heads the list of states in the number in its population

—9,113,614. Pennsylvania comes second with 7,665,111 and Illinois is third with 5,638,591.

Our good old North State has made a creditable showing with a population of 2,206,287, an increase of 312,477 over the census of 1900 which was 1,893,810. The District of Columbia has a population of 331, 039. The growth of our country's population is far greater than the highest expectations of the most sanguine.

The National Waterways Congress which has been in session here during the past week was largely attended by men of National prominence, among others was Governor Harmon of Ohio whose address, as well as his presence was the occasion of no little enthusiasm and comment especially as he was a guest at the White House.

After several days session in this city the National Inter-church Temperance Federation holds its closing services tomorrow. Strong speeches and resolutions advocating legislative aid for temperance were presented.

W. F. Tomlinson.

The Hillside, Dec. 10, 1910.

NEW HAIR AFTER TEN YEARS OF BALDNESS.

Former Baldhead Most Agreeably Surprises His Friends.

Perth Amboy, N. J., Special.—In Mr. Samuel Diamond, president of the Perth Amboy Skylight Works, this city can boast of having witnessed a most remarkable cure of baldness and dandruff. Mr. Diamond recently startled the public by appearing with a fine head of real hair. He states that the wonderful restoration of his locks is due to having used a treatment told about in the New York World. This remedy, it is said, has produced astonishing results. The Lorrimer Institute, Branch 583, Baltimore, Md., offers to send our readers not only full directions as to how to apply it but also a trial supply of the remedy free of all expense. Our readers will do well to comunicate with the Lorrimer Institute at once. Perhaps after all, baldness is at last doomed.

LOW ROUND TRIP CHRISTMAS HOLIDAY RATES VIA SOUTHERN RAILWAY.

Southern Railway announces low round trip rates for the Christmas holidays between all stations east of the Mississippi River and South of the Ohio and Potomac Rivers. These tickets will be on sale December 15, 16, 17, 21, 22, 23, 24, 25 and 31; 1910; and January 1, 1911, final limit to reach original starting point not later than midnight of January 8th, 1911. For further information, see Southern's nearest agent or address,

W. H. McGlamery, P. and T. A.,
Greensboro, N. C.

R. H. DeButts, T. P. A,.
Charlotte, N. C.

A Big Deal Means Much To Lynchburg And the Entire South.

An arrangement has been entered into, whereby Craddock-Terry Company will acquire a controlling interest in the Geo. D. Witt Shoe Company, January 1st.

This deal is in no sense a "c combination in restraint of trade," but is a very important move looking to the further development of the shoe industry of Lynchburg.

The Craddock-Terry Company and the Geo. D. Witt Shoe Company have made wonderful progress in shoet manufacturing, but in order to get the best results, in order to pjroduce the best shoes at the lowest prices, shoes of each grade and kind should be manufactured in a separate factory, and by consolidating the factories of both companies under practically one management, making in each factory the grade and kind of shoes which can be produced to the best advantage, it will enable both companies to make a great improvement in the quality, and a material saving in the cost of the shoes sold by both Craddock-Terry Company and will naturally increase the rapidly growing demand for Lynchburg-made and by the Geo. D. Witt Shoe Company, shoes.

Craddock-Terry Company have long enjoyed the reputation of being the largest manufacturers in their line in the world and it makes Lynchburg a big factor in the world's commerce so far as shoes are concerned.

While Geo. D. Witt retires from the actiive management of the business of which he is now president he will leave his money in this business in the shape of preferred stock, and the Geo. D. Witt Shoe Company will continue as heretofore, a corporation separate and distinct from Craddock-Terry Company, retaining most of the men who are now at the head of the various departments and practically all of the traveling men, under the genera supervision of T. M. Terry as president.

Under this new dea all of the shoe factories of Lynchburg (except one) will be under practically the same management, which means that more shoes will be manufactured in Lynchburg next year than ever before; in fact, Craddock-Terry Company alone will manufacture more shoes than all their Southern competitors combined, and Lynchburg will stand in a class by hersef, as "The Shoe Market of the South," and one of the greatest shoe markets of the world.

This announcement will be of great interst to the shoe trade all over the United States, as both of these progressive manufacturers enjoyed a patronage in almost every state in the Union, having enlarged the territory in which they operate year by year, until now Lynchburg—made shoes find a ready market in the largest cities of the South, East North and West.

"They are gladdening souls who mean exactly what they say and expect you to say exactly what you mean."—Elizabeth Sheppard.

"Probably he who never made a mistake never made anything."—Samuel Smiles.

"We find in the deepest clefts the thirst."—Joseph Cook.

TRY MURINE EYE REMEDY for Red, Weak, Weary, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, $1.00. Murine Eye Salve in Aseptic Tubes, 25c, $1.00. Eye Books and Eye Advice Free by Mail. Murine Eye Remedy Co., Chicago.

FOR SALE—Burton Holmes Lectures, 10 large volumes new; bargain. Lot of "Circuit Rider's Wife", by Harris, $1.50 each.

Rev. L. P. Bogle.
Henrietta, N. C.

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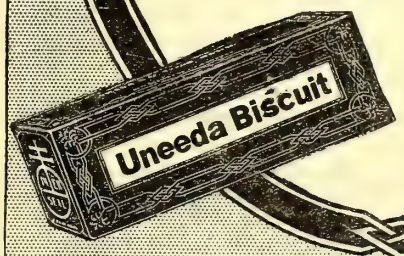
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The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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Shelby, Rev. J. F. Armstrong, Bessemer City.
Waynesville, Rev. C. S. Kirkpatrick, Brevard
Winston, Prof. H. A. Hayes, Winston-Salem.

Dormitory Fund $200.00

At the Annual Conference just closed, the report of the statistical secretary shows one hundred and nineteen league chapters in our Conference, with a membership of two thousand eight hundred and seventy-three. This is a net gain of fourteen chapters during the year.

DORMITORY FUND.

For many weeks there has been nothing reported to add to our subscription on the dormitory fund. A number of chapters have signified their intention to contribute to this fund but have failed to report any definite amount. So much has been said and written on the subject that it may be fully understood by all our Leagues. However, since so many have not made their pledge, we will again state the facts for the benefit of new Leagues and for those who may have overlooked it.

At the Epworth League Conference held last May it was decided that the time had come for the Western North Carolina Leaguers to fall in line with their sister Leaguers in other Conferences and State organizations and plan and carry out some definite work. Many plans were material and many requests for assistance came before the Conference but the plan finally agreed upon as being the thing most needed at this time was the raising of five thousand dollars to be applied to building a dormitory for the accomodation of twenty-five children at our Children's Home in Winston-Salem. This is a work that should appeal to every Leaguer. Every Chapter is able to make some contribution. Some of our Chapters are doing special work along other lines, others have not taken up special work but all may contribute some amount.

May we not all unite in accomplishing the task set for us? Time is passing but there is yet time to raise a neat sum to be turned over to our Treasurer next July. Will you not decide upon the amount your League will contribute and report promptly?

THE W. N. C. CONFERENCE.

We were indeed fortunate in having our General Secretary present at the Annual Conference. Commenting upon this Conference through the columns of the Epworth Era, Dr. Parker says: "We were present at the opening of Conference and heard Bishop Hendrix's address on "Friendship," the first of the series on "Ministerial Friendships" with which he opened the daily sessions. Was the deep devotional feeling and the almost frictionless mode that prevailed the entire session due to these helpful addresses? The address to ten young men who were received into full connection on "Pastoral Ministry" stirred all hearts, and was doubtless the occasion of much prayerful resolution to be faithful to the Great Shepherd's commission. Bishop Hendrix is making full proof of his ministry as a chief pastor.

Epworth League matters are on the upward grade in Western North Carolina. The chapters as reported last year are one in every three pastoral charges; but there has been substantial growth since then, largely thro' the faithful efforts of the Conference Epworth League Board, and especially Rev. R. E. Atkinson, the President of the Conference Epworth League. The Epworth League anniversary was well attended and enthusiastic and gave the editor a good hearing. Many of the brethren are most cordial in their promises of co-operation and the prospects are bright."

President Atkinson, writes of Dr. Parker's address on the occasion of the League Anniversary as follows: "We had a fine session. The address by Dr. Parker was fine. A scholarly and logical address. It was impressive and made a fine impression upon his hearers. I believe those who heard him will feel more interest in their League hereafter because of that address."

THE EPWORTH LEAGUE BOARD.

The report of the Epworth League Board was full of the best thought for the League in our Conference. It was full of hope and promise. We have a splendid Epworth League Board for the next four years. The officers are: Rev. R. E. Atkinson, President; Rev. D. J. Miller, Secre-Treasurer. The Board is almost entirely made up of Epworth League men.

BOXES FOR THE CHILDREN'S HOME.

We are glad to note from the reports of the Superintendent that several Leagues have sent in boxes of supplies recently. As previously mentioned, the next box is due on Monday after the Fifth Sunday in January. The holidays will soon be past. Let us begin early to fill the January boxes and let us hope that many more Leagues will fall in line.

A PUBLIC LEAGUE MEETING.

Recently, by special request of the Leaguers of West Market Street Church, Greensboro, took charge of the Sunday evening service and rendered a very interesting program.

The service was in charge of the fourth department. An interesting talk on Epworth League work by Judge Eure, was followed by an equally interesting talk by Mr. G. H. Miles, who has recently visited the Nashville Methodist training school. Special music was rendered by the choir and reports made of some of the special work being carried on by the fourth department.

"True merit is like a river: the deeper it is, the less noise it makes."

"Good habits can be formed as easily as evil ones. It is just as hard to break good habits as evils ones. Form good habits."

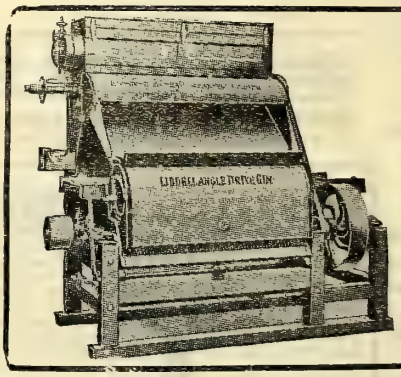
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C. H. WILMOTH MGR.

Our Little Folks

THE WHITE GIFT.

(Reprinted by request.)

Sidney Elliott, seated at one of the long tables in the reading rooms of the public library, laid down one heavy volume with a sigh of relief and picked up another.

"The last one thank goodness!" she said to herself, glancing at the list of references she was to consult to make notes for her mother's club paper on "Early Venetions." She looked at the tiny watch fastened to the front of her shirt waist and fell to work with a will, thinking: "I'll have time to run into Morris's for half an hour and look around a little. Then when I come down town again I shall know exactly what I want."

She scribbled away busily turning leaves and dipping into the book here and there in a way which betokened a high school girl's skill and practice in the "gentle art" of taking notes. Halfway through the book her eye caught a paragraph which she read with more interest than she had bestowed upon any item so far recorded.

"How quaint!"

Seizing her pencil and a sheet of paper she wrote rapidly until it was full, and turned it, to discover that she had been making notes on her carefully prepared Christmas shopping list! For obvious reasons it would never do to turn it over to her mother as memoranda of the "Early Venetions," and Sidney proceeded to copy the paragraph again, after folding the shopping list into a minute square and depositing it for safe-keeping in the steel-beaded bag that dangled from her belt.

"That will liven up the venerables a bit," she remarked with much satisfaction. "It's such a dear little bit of sentiment, preserved like a rose leaf in salt. No offense, Signor Marco Polo. Salt is is a ery excellent thing as everybody knows, but not so sweet as roses. 'White gifts!' Mother'll like that I know. But who would ever have suspected Kublai Kahn of any such amiable idiosyncrasy? Though 'it's greatly to his credit'—m-m-m-m-Kublai Kahn."

Quite unabashed by her utter failure in "adapting" a strain of "Pinafore" to exigencies of the moment, she gathered up her notes, folded them inside her music roll, and hurried down the broad stairs to the street. The extra copying had clipped a precious ten minutes from her half hour at Morris's, but she made the most of her time in the art room and the needle work department. When she left the big store there were a dozen bright, new Christmas ideas stowed away under her jaunty walking hat, destined to take shape in the near future in dainty gifts for the circle of friends which at Christmas time Jack, Sidney's lawyer brother, declared was as elastic as "a rubber band or an alderman's conscience." Sidney never dreamed of denying the truth of the statement, but stoutly defended her conduct, saying: "I can't help it; and I wouldn't if I could! When once December comes, that Christmasy feeling just goes to my head. I'd like to be able to stand on the corner of Broad Street and Wealthy Avenue on Christmas morning with a gift for every man, woman and child that passes by!"

"Precious little your head has to do with it!" retorted Jack. And since to tease is considered the special prerogative of big brothers, he did not add this thought: "It's your heart that manages the job, sis; and that's all right, too."

Sidney turned over her notes on the "Early Venetions" that evening, but the ringing of the door bell prevented her telling her mother about the "dear little bit of sentiment" she had discovered, and she never thought of it again until several days later, when she fished the shopping list out of the depth of the bead bag to consult it before starting downtown.

Banish every thought of care,
Let every heart be gay;
Deck your homes with garlands fair
To greet the King's birthday,"

she hummed as she released the paper from its many creases. It was a strain from one of the choruses the Sunday school children were practicing, but the tilt and swing of the music had caught Sidney's fancy. A phrase on the paper repeated "the King's birthday," and she paused to read again the rose leaf tale which quaint old Marco Polo has reserved: "This strange country is called Cathay, and the ruler thereof is Kublai Kahn, a mighty warrior, who by reason of his strong will and trusty sword has made himself lord of the whole land. His government is both wise and just, and is ministered to rich and poor alike. without fear or favor. On the king's birthday the people observe what is called the White Feast. Then are the king and his court assembled in a great room of the palace which is all white, the floor of marble and the walls hung with curtains of white silk. All are in white apparel, and they offer unto the king white gifts, to show that their love and loyalty are without a stain. The rich bring to their lord pearls, carvings, broidered garments. The poor present white pigeons and handfuls of rice. Nor doth the great king regard one gift above another, so long as all be white. And so do they keep the king's birthday."

Smiling to herself, Sidney turned the paper and read her Christmas shopping list. "And so do we keep our King's birthday," she said softly, a not of tender reverence in her voice. Then, as a sudden thought flashed into her mind, she reread the list. Her face, grave as a girlish countenance could be, looked back at her from the question: "But where is the white gift?"

Where, indeed, was it, the gift which had, in it no thought of self, the gift which was solely for the love of the King? The list abounded in love, unstinted love for kindred and friends, sweet and beautiful and holy. Nor were the poor fogotten. Sidney had looked eagerly forward to the moment when she should see with her own eyes the ecstatic capers of the seven little Haggerties as they cut the brown paper crust of the Christmas pie she was preparing for their delectation. And in crocheting the little shoulder shawl for "Grandma" Judson had she not smiled a dozen times in anticipation of the delight the poor old creature would feel and show for having for once a gift that was absolutely new and pretty? For the lacy black web was enlivened with an edge of lavender in memory of grandma's comment on the eternal fitness of colors. "Blues an' pinks for young things like you, my dear; but when a body's a leetle along in years, there ain't any color that gives such a nice, genteel air as lavender."

Giving for the pleasure one has in seeing happiness of others is certainly a mild form of selfishness, and one not common enough to cause anxiety among students of social economics; but with spiritual vision suddenly made clear, Sidney knew that her Christmas giving loving and generous as it was, was weighed in the balance and found wanting. There was no "white gift" for the King.

The little bag that glittered by her side held a precious Christmas hoard, not large, and not long in accumulation. Sidney was no pampered child of fortune, and the modest sum which she had gathered represented many girlish sacrifices and economies. She knew to a nicety just how it was to be expended to make it go farthest. Not for nothing had she planned to make dimes, assisted by deft fingers and clever wits, do the work of dollars. Disarrangement at that hour meant more than she cared to think. Indeed, she did not stop to consider the plans at all! When was an eager young heart ever known to haggle over ways and means when challenged to prove its loyalty? A birthday gift for the King, a "white gift"—this was the one thought in her mind. A goodly silver coin was transferred from the bag to a little vase that sat on Sidney's desk underneath a photograph of "The Adoration of the Magi," but the prayer that accompanied it rose as fragrant as incense to the very throne of the King: "Not gold, nor frankincense. nor myrrh—only a little gift, a pigeon, a handful of rice; but it's white, dear Lord, all white.

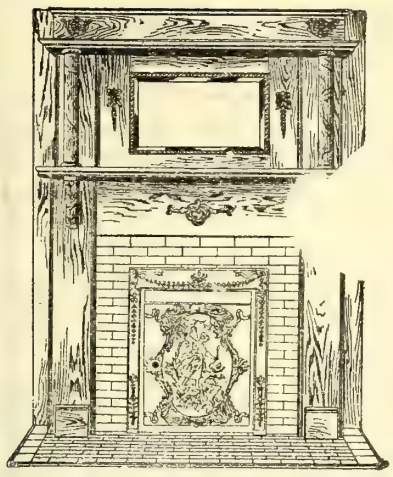
Then, though she had added materially to her Christmas responsibilities by subtracting the coin from her hoard, Sidney danced down the stairs with a heart as light as air.

"The Christmasy feeling seems to have gone to your heels this time," remarked Mr. Jack Elliott as he struggled into his overcoat preparatory to walking with his sister as far as the office.

"Heels, head, hands, and heart" answered Sidney, nodding blithely; "I feel absolutely saturated with it, Jacky. O!" as a gust from the west met them at the front door; "isn't this a glorious wind though?"

"A sane person would call it cold, I imagine," grumbled Jack, turning his

(CONTINUED ON PAGE SIXTEEN)



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Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

The organization of the Woman's Missionary Council is being gradually perfected, and its officers, many of whom were absent for a time at the Edinburgh Conference, have now entered upon their specific duties. An executive meeting was recently held in Nashville at which many matters pertaining to the work at home and abroad were discussed. A name for the new missionary magazine was not fully decided upon, but its appearance in January will soon reveal it. It was deemed advisable to make the close of the fiscal year coincide with that of the calendar year, but this change will not be made at present. Mrs. J. E. Leith, of 5258, Maple Ave, St. Louis, Mo., was appointed to take Home and Foreign Departments. Mrs. J. E. Grubbs, of Winchester, Ky., General Superintendent of Young People Work, has taken up her duties in a very businesslike manner. A carefully prepared circular has been sent to each Conference Superintendent. As this circular is of general interest we publish a copy, begging from both young and old hearty co-operation with all its instructions.

AN IMMEDIATE WORKING POLICY OR SUGGESTIONS FOR SUPERINTENDENTS.

Since the Young People's Work of the Woman's Missionary Council has been magnified, made a distinct department, with a General Superintendent, we are called upon to bestir ourselves as never before to win for our beloved cause those who by heritage belong to us. I therefore urge:

That where there there are as many as six young people in any church a serious attempt should be made to organize a Y. P's. Missionary Society.

(a) Where there is no organization of a Home or Foreign Y. P's. society an effortshould be made to have both departments represented in one organization. Or even if there is an organization, this combined plan should be encouraged.

As the dues for Y. P. are only five cents a month, where there is the combined society let them pay ten cents. The dues, together with all other money raised, could be divided half and half between the departments.

(b) No difficulty would be experienced in carrying out a combined program.

2. LEADERS. The Y. P's. societies may be able later on to run without guidance from a leader or assistant, this, for the present is absolutely essential. Be always on the outlook for leaders. You will need women of consecration, tact, love for Y. P. Women of faith who really believe it is possible to enlist the young. A woman like this will be the channel through which you and I can reach the very heart-life of the young and bring them into vital touch with the great world movements.

(a) Where there is no organization a nucleus could be gained by asking the pastor and president of the Adult Society, if there is one, to give you the name of the woman in the church in whom they see the brightest promise for a leader of Y. P. Secure in the same way the names of several of the most promising young people.

First, enter their names upon your prayer list. Having secured Leaflets from the general office in Nashville, Tenn., write now to each of these; name on your list as a prospective leader of a Y. P's. missionary society in her church, and the Y. P., you have them listed as prospective members. Give them a few unanswerable arguments in favor of their enlistment, and enclose a few choice Leaflets.

Continue to send Leaflets bearing on different phases of the work from time to time and keep c.. praying. Finally, ask if you may not come and organize.

Leaflets.

In the Home Department the same Leaflets are used for Adult and Y. P's. ment, Leaflets especially for Y. P. are printed. The value of these Leaflets as a means of education can not be stressed with too much emphasis. Urge their value in enlisting others in the local auxiliary.

The plan suggested under II Leaders, (a) would be effective.

Literature.

As the Superintendent of Young People's Work is to have full charge of this Department, all literature should be sent to her for distribution.

Reporting.

The Corresponding Secretary of each Y. P's. Society shall report quarterly to the Conference Superintendent of Y. P's. Work, and she in turn shall report quarterly to the Conference Secretary and the General Superintendent of Y. P's. Work. When sending her quarterly report to the Superintendent of Y. P's. Work the Corresponding Secretary of each Y. P's. Society shall send a duplicate of the same to the District Secretary.

The local Treasurer shall report quarterly to the Conference Treasurer and shall furnish the Corresponding Secretary a copy of her report to send to the Conference Superintendent of Y. P's. Work.

Most Conferences issue a printed quarterly report of the Conference Treasurer which gives to every member within their borders information as to what the whole Conference is doing in its different departments in a financial way.

A report issued quarterly by the Superintendent of Y. P's. Work and the items except finances would prove an inspiration and give to district Secretaries and all members, desired information.

Where this is not practicable, the combined report could be sent to the Woman's column in your Conference organ.

It is well to keep the Y. P's. Work constantly before the Adult organization to this end it is wise to have different members of the Y. P.'s. society make a quarterly report of their work to the Adult society.

Programs.

A joint year book for Adult and Y. P's. Societies is in preparation. It will have 25 programs one each month for each of the Departments, also a special program in November for Y. P. A Thanksgiving program for a combined meeting, which the Y. P. will use instead of the regular topic for the month.

There is a set of Home and Foreign Mission programs for the Sunday School which are very suggestive. I would also urge leaders to procure 'Plans and Suggestions for the Leaders of the Y. P's. Missionary Societies," by Mrs. Edmund F. Cook.

Missionary Education.

We want our Y. P. to meet the requirement of the constitution in the payment of dues and a Conference expense fund (fixed by each Conference.) We want them to give the Love-Offerings at Easter and Thanksgiving, and too, we would have them understand the importance of the Conference Pledge, but upon none of these do we lay the emphasis. We must enlist them in the study of Missions and then the whole question of giving will be settled.

(a) Mission Study. By writing to our Educational Secretary, Miss Mable Head, No. 810 Broadway, Nashville, Tenn., you can get information to the minutest detail in regard to the Mission Study Class. Nothing short of a Mission Study Class in every society should satisfy us.

(b) Board Report. A few minutes at each monthly meeting given to a spicy quiz on the Board Report will tell wonderfully in the Missionary Education of any young woman.

(c) Conference Minutes. Every young woman should feel a pride in the work of her own Conference. This is not possible unless she knows what her Conference is doing.

(d) Missionary Periodicals. The first of January the three adult missionary periodicals will be merged into one missionary magazine. This, together with The Young Christian Worker, bringing direct information from all quarters in both Departments should be read with eagerness by many of our Y. P., and especially the officers of local auxiliaries.

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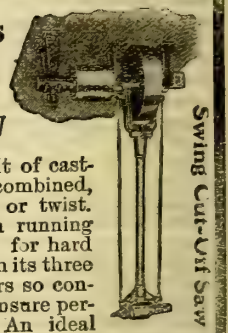
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

WHA SHALL THE HARVEST BE?

Another year has almost gone,
'Tis Autumntide again;
The ripened fruits we'll gather in,
And house the golden grain.

The frost will come and sere the grass,
The leaves fall one by one,
The seed we've sown since early spring,
To full corn soon will come.

While nature thus has been at work,
Seedtime and harvest brought,
With sun and rain, as God deemed best,
Where have His children wrought?

What have they sown in field and lane,
What deed of kindness done,
What word to fruitage bring at last,
When sheaves are gathered home?

O, have we sown at early morn
And in the dewy eve,
And sought for worn and weary hearts,
God's promises to leave?

O, have we told them of His love,
And of His gracious power,
Which has been over them this year,
And guarded them each hour?

If so, then let the Autumn come
And let the cold frost fall
Amid the winter's ice and snow,
He'll hear His chidren call.

He hears the ravens when they cry,
He sees the sparrow fall,
He'll give His needy children food,
His eye is over all.

We trust Him then to bless the seed
We sow in sun or rain,
That we may garner up on high
Eternal, golden grain.

Mrs. E. M. Anderson.
Greensboro, N. C.

THE ANNUAL REPORTS.

The end of the year is near at hand, what will the report from the Conference Society be? In a personal letter from Mrs. Ross yesterday she said "do all in your power to urge the auxfliaries to bring up the finances in full. Let us not fall behind. I am here where I can see the condition of things and the demands are so pressing." So dear sisters we would urge you to do all that you possibly can. May we not disappoint our Mrs. Ross but above all may we be and do all that God expects of us.

AFFAIRS AT BREVARD INSTITUTE.

A letter from one of the old pupils at Brevard Institute, who is now a teacher in the county schools of Transylvania, brings the encouraging news that things constantly grow better at Brevard. She says "the house is full and several girls boarding out in town." All of which is very gratifying to the friends of this institution.

While the notice of the new Corresponding Secretary was published some time ago, yet many must have failed to see it. In answer to inquiries which have come to this office we repeat that all quarterly reports should be sent to Mrs. James Atkins, Waynesville, N. C. These should already have been sent in, but if any of the auxiliary or district secretaries have failed to do so, do not delay any longer.

Our readers are always delighted with news from Mrs. Copeland, who so greatly endeared herself to us during her labor in the Old North State, so this week we give most of our space to an article copied from the Baltimore Southern Methodist, written just after she had returned to her adopted home from a visit in her native state.

"There comes no 'straw' for 'bricks' and so, a-beggin' of your pardon, gracious ladies, I'll use 'stubble' of my own gathering. The fields from whence it is gleaned shall be its only apology, for like beauty they are their own 'excuse for being.'

These three weeks I have walked through the towns and over the hills and across the valleys of the Old North State. These glorious fall days, she is a rare painting done by the Artist greater than any art, and hung by the same divine hands on the wall of heaven's own blue.

And this Conservative of the Conservatives from Asheville to the sea dons the most gorgeous colors and flaunts the gayest combinations as serenely as if the cognomen, Old North State, were a misnomer indeed. Ah! if one had seen the light first in a less beautiful state, not seen three score years and ten might not be sufficient time to prepare one to bear the beauties of a 'City not made with hands.' It is a fancy of mine that our Father gave the exceeding beauty of this world to prepare us for the real beauty that endureth forever and that fadeth not away. Just suppose that grass had been a dull brown instead of the loveliest of greens, that the sky were unchanging drab instead of heavenly blue, sheened with smoked pearl and bordered with sapphire, that the forests were of monotnnous tone instead of running riot through the whole 'octave of colors,' that rocky mountain sides were glaring white instead of beautiful green grays, that the streams did not sing and sparkle: O! to sum it all up, that babies were grown-up folks. Now, not having beauty, could one enter happily a heaven: 'Jasper first, then sapphire; then chalcedony'? This beautiful world was not intended as a "Wilderness of woe' to make us long for a heavenly home. No; rather to prepare us for beauties that eye hath not seen. Our God is a loving Father, and so our crystal streams sing of the River of Life, our 'Common bushes afire with God' via preparation for the trees 'whose leaves are for the healing of the nations.' And those soft, white nights, more beautiful than a poet's dream and more restful than the land of Morpheus' own, prepare us for the 'land that is fairer than day' and 'where the Lord God giveth them light.'

"These days have been as if one already walked in a "land of pure delight' and right here illustrates for faith and we almost climb where Moses stood. But the visit to old scenes draws to a close and the new friends are very, very dear, and with glad heart we turn our face homeward—home is where the heart is. The North Carolina hills fade from view, we speed through stately Virginia's lovely vales, across the lordly Potomac and beautiful bay-girt Maryland welcomes a foster child—and I ponder over the significant fact that an Elder Brother makes us all close of kin and my heart goes out to my Baltimore Conference in love and longing for a welcome home; yes, home—for your kindness and your forbearance in regard to my official shortcomings has made the Conference home indeed to me. Therefore, I come home from a visit home, agreeing with the Farmer John of your Fourth Reader days—that the 'best of a journey is getting home."

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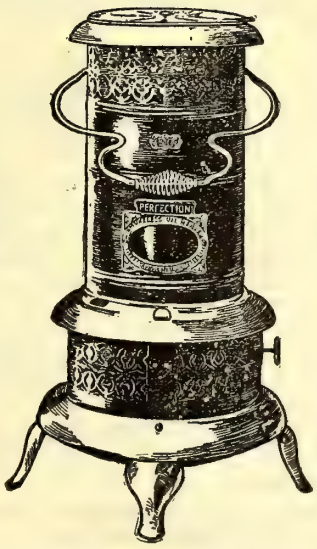
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Absolutely smokeless and odorless

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The Perfection Oil Heater quickly gives heat, and with one filling of the font burns steadily for nine hours, without smoke or smell. An indicator always shows the amount of oil in the font. The filler-cap, put in like a cork in a bottle, is attached by a chain. This heater has a cool handle and a damper top.

The Perfection Oil Heater has an **automatic-locking flame spreader,** which prevents the wick from being turned high enough to smoke, and is easy to remove and drop back, so the wick can be quickly cleaned. The burner body or gallery cannot become wedged and can be unscrewed in an instant for rewicking. The Perfection Oil Heater is finished in japan or nickel, is strong, durable, well-made, built for service, and yet light and ornamental.

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The Sunday School Lesson

FOURTH QUARTER—LESSON XII—DECEMBER 18, 1910.

The Resurrection. Matt. 28:1-20.

Golden Text—Lo, I am with you always, even unto the end of the world. Matt. 28:20.

"All Hail!"

Suddenly the dark clouds break and the sun shines out in dazzling brightness. The darkness which preceded this resurrection dawn had been black enough. Jesus was dead and buried. The desciples had fled and were in hiding. It seemed as if the sun of the Galilean Prophet had set never to rise again. But love can live on when every hope has fled. The morning after the Jewish Sabbath two of the women among those most devoted to Jesus came to the sepulcher. They could weep and remember, if they could no more look forward to seeing the dear friend or to hearing his voice.

The tomb was guarded by Roman soldiers, and before the women arrived the great event had occurred. There was an earthquake and a shining angel appeared and rolled away the stone of the sepulcher. The Roman guard were for the time fairly lifeless with terror.

When the women came they found the angel, whose word of greeting and reassurance and announcement changed the world to them. One great thought echoed and re-echoed through their minds as they hurried to the disciples with the great news. "The Teacher is alive! the Teacher is alive!" As they hurried along, scarcely noticing their surroundings in the joy which filled their hearts, suddenly Jesus Himself stood before them. His face was alight with triumph and joy and love. His first words of greeting were like a victorious shout, "All hail!" Again the women were commanded to tell the disciples that their Lord was alive and would meet them in Galilee. So they expressed their wonderful joy in immediately going to obey the command of Jesus.

Calvary had not been the last word after all. Death had not been able to hold the Mighty One who had passed for a time into his silent domain. It was a fairly bewildering joy which surged in the hearts of these devoted women and soon took wings to hasten to every heart saddened by the death of Jesus, with its message of the dawn of a new day for the friends of Jesus and for the world.

Those whose devotion was unchanged when it seemed there was no hope were the first to hear the great news. Very often the man who continues to work faithfully when it seems useless to work longer, sees the day of triumph for his cause. When we are loyal to truth in a sepulcher, we are likely to see it spring forth triumphantly alive.

The Story of the Stolen Body.

When the leaders of the Jews heard of the resurrection of Jesus their one anxiety was to discredit what they heard. So they invented the story of the sleeping of the soldiers and the stealing of the body, which through their solicitous spreading of it gained wide currency.

With all the effrontery they exhibited in trying to cast doubt on what they heard, the story of the resurrection of Jesus must have brought a chill to the hearts of those Jewish leaders. Hatred had hounded Jesus to His death. That surely had brought them security. But, no, here was the story of his being alive again. What could they do against a man who would not stay dead? They set themselves grimly to carry on the fight, but there must have been inner misgiving enough.

The battle with facts is a very old struggle. If facts do not fit your plans and your point of view, contradict them. This is the program of conscienceless prejudice in every age. It is a useless battle; it is a stupid battle; but it leads to much clashing of arms and often for the time it seems as if the facts would get the worst of it. Then the facts rise in their might. They always have the last word, and the poor prejudices which essayed to fight them vanish away like thin ghosts at the approach of morning.

We leave these Jews, still hating Jesus. They will not acknowledge that their cause is lost. They are blind to the meaning of events which occur almost before their eyes. They resolutely set their faces toward an old and inadequate past. So they pass into the darkness, their faces set in hopeless, malignant hate.

The risen Christ belonged to the future. One listening to the real meaning of things could have heard the breaking of many chains on the morning of that great day. New worlds of hope, new worlds of achievement were to come into being at the command of the living Christ. Well may the disciples be summoned. This is no hour for panic or fear. It is a time for victorious leaders to appear. They are called back, not to the scene of a great defeat, but to the leaders in a complete triumph.

The Great Commission.

The work of Jesus had been accomplished and had become history. Now it was to be translated into a program for His followers. The first gospel gives this program in the form of a great commission spoken in Galilee after the resurrection of Jesus. It is a claim of all authority. It is a command to take the gospel to all people. It is a promise of the continued presence of Christ until the task is accomplished.

Everything that Jesus was and everything that he did issued in this program of an all-conquering faith. It is not an incidental command of Christ. It is not simply one of the great commands of Christ. It is the whole practical purpose of Christianity condensed into an imperative sentence. These words are not the words of lonely isolation. They express a part of the very fiber of that life which we have seen under so many varying aspects during the year. Jesus lived a spotless life among men for the sake of the whole world. He was a teacher of unique penetration and power whose teaching was for all men. He died on the cross that He might be the Saviour of the whole world. He rose again, sealing the hope of immortality for the human race. The expression of the missionary purpose is the inevitable climax of the ministry of Jesus. Christianity comes to bloom in the missionary enterprise.

The man who has cauht the whole meaning of the gospel always finds a missionary kindling in his heart. It is a large world upon which we look out today. The Mediterranean is no more the great sea. Our continents lie in the arms of great oceans, whose tides eat upon shores unknown in the days when Jesus lived. This large world is a world to be won for Christ. His message is to be taken to the last man. His power is to prove itself in the regeneration of the individual and national life of the most diverse kinds of people. Indeed already this has een done in the most extraordinary way. The achieve- of the missionaries in the last century are the est sort of commentary on the great commission. The present need challenges us. Our task lies ready for our hands.

The Place of the Resurrection in Christian Thought and Life.

The living Christ is the dynamic of the Christian religion; and by the Christ, the one whom the grave could not chain, the one who left behind Him an empty tomb.

Every teaching of Jesus receives reinforcement from the resurrection. His deed of final power assures us that the righteousness for which He contended is on the throne of the universe, that the love which He expressed is in the heart of God. The full meaning of His death is seen in the light of the resurrection. It is the death of the One who rose again, which is the world's redemption. Without the resurrection He died the death of a martyr. With the commentary of the resurrection we know that He died the death of the Son of God. It is the resurrection which assures us of personal immortality. The risen Christ transforms a vague hope into a glorious certainty. In the presence of death we need the gospel of the empty tomb.

The living Christ is present in the world as its most potent influence. Christian experience is fellowship with the risen Saviour. The motives of men are cleansed, their activities are inspired, as they enter into communion with the Christ of the resurrection morn.

The great not of triumph which the world it receives from its risen Lord. He meets every question in the glow of its morning light, as He met the women long ago, and He cries "All hail!"

We have followed Jesus through His mighty ministry. We have felt the wonder of His pure and glowing life. We have seen the royal potency of His deeds. We have listened to His lucid speech, interpreting the meaning of life in words of final penetration. We have stood in awe with the multitude in the dark hours of Calvary, hiding our faces from its infinite woe. Now we stand in the light of the resurrection morning, as He comes with the glory of victory upon Him. We hear Him say "All hail!" and we go to meet Him in Galilee, where He will give us our task. With the giving of the task will come the promise of His perpetual presence. The way to be sure of the nearness of the living Christ is to be doing His work in the world.—New York Christian Advocate.

New Colds Bad enough, to be sure. But old colds are worse. Better stop your fresh cold at once.

Never hesitate to ask your doctor about Ayer's Cherry Pectoral. Use it or not, as he says. He knows. J. C. Ayer Co., Lowell, Mass.

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We sow three tons of Cabbage Seed per season Also grow full line of Strawberry Plants, Fruit trees and ornamentals. Write for free catalog of frost-proof plants of the best varieties, containing valuable information about fruit and vegetable growing. Prices on Cabbage Plants:—In lots of 500 at $1.00; 1000 to 5000 $1.50 per thousand; 6.000 to 9.000 $1.25 per thousand; 10.000 and over $1.00 per thousand, f. o. b. Yonges Island. **Our special express rate on plants is very low.**

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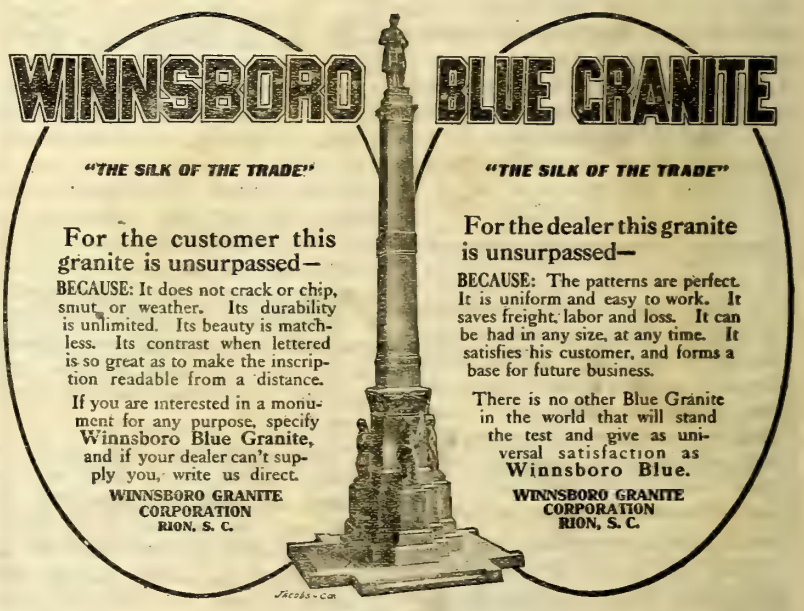
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Tetterine Cures Ringworm.

Wysacking, N. C., June 2, 1908.

Enclosed you will find $1.00 for which please send me at once Tetterine. It is a dead shot on ringworms.

W. S. Dudley.

Tetterine cures Eczema, Tetter, Ringworm, Itching Piles, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from The Shuptrine Co., Savannah, Ga.

The Farm and Garden

BY SELLING TO THE BEST ADVANTAGE.

Heretofore the Southern farmer has had little to sell except cotton. With cotton the chief crop, markets and facilities for selling cotton were developed for and not by the farmer, and it has been easy for the farmer to sell this product. That he has not sold his cotton to the best advantage in all cases is certain, but the ease with which it could be sold is no doubt one of the reasons for this. With only one product to sell and that made easy for them farmers of the South have given little attention to the selling side of their business.

With the coming of the boll weevil and the greater diversification of farm crops, the question of marketing his products to the best advantage is becoming one of growing importance to the Southern farmer.

Why We Have No Market.

A common complaint has been that there was no market for anything except cotton. In a measure, and in a certain sense, that has been true; for there can be no market for an article in any place where that article is not offered for sale. A retail market comes from demand and a wholesale market from a supply. There has been a retail market for nearly all farm products in the South, because Southern farmers have been buyers instead of growers and sellers of farm products. There have been no wholesale markets or markets on which the farmers could sell farm products in bulk, because farm products other than cotton have not been offered for sale by Southern farmers in sufficient quantities to establish and maintain such markets. That there has been no demand for all sorts of farm products in the South is not true, and yet, it has been true that there were no established markets where the farmers could sell farm products in large quantities with ease and profit. But where a large demand exists, markets for selling in bulk can be established wherever and whenever the production or supply is furnished.

We have heard it stated hundreds of times that there was no market for dairy products in the South, and yet the South spends millions of dollars each year for dairy products. There is a splendid retail demand and market, but no wholesale market or supply in the South. We once heard a man state that he could not sell butter in a certain Southern city, the brokers and commission men of which assured us they paid $30,000 a year to Northern States for butter. In a certain sense this man was right. There was no general market on which he could sell and perhaps no market or demand of any sort for the kind of butter he had for sale.

How to Create a Demand for Home-Made Products.

The first step in securing a market for Southern-grown farm products must be the production of the kind and quality of article for which there is a demand and the putting of it on the market in the way that it is wanted. It is cheaper and easier to grow what is wanted and put it on the market in the manner desired than to convince the buying public that they ought to take what the producer wants them to, and in the condition causing the seller the least inconvenience. It is easier to give the people what they want than to induce them to take what you think they ought to want. Those who expect to find a ready market must learn what is wanted; must know what constitutes good quality as judged by buyers and prepare to put their products on the market in the quantities and condition desired.

For instance, the buyers want butter in pound cakes, wrapped in butter paper, and the producer who refuses to comply with that demands and offers it in bulk, or in cakes wrapped in cloths, or not rapped at all, is certain to have difficulty in finding a market for his butter. A dozen other features of butter and butter-making might be named which are of equal importance. The same sort of facts and conditions apply to the marketing of all other products. The seller must study the demand and meet that in every possible respect. This means that he must know what constitutes quality as judged by the purchaser, that he must know how the article should be put up and that he must find those places or markets which consume most and pay the best price.

The Problem of Transportation.

There are two other important points which largely enter into the marketing of farm products in the South. The cost of transportation is probably the most important. When a product is offered to the transportation companies in large quantities, competition and the reduced cost of handling any article in large quantities, are apt to secure a reasonable rate for transporting the product to market; but in the South there has been little local transportation of farm products and charges for carriage are frequently prohibitive.

For instance, $18.61 was paid for transporting 2,680 pounds of hay from Prairie, Miss., to Gadsden, Ala. a distance not exceeding 220 miles. This was fully double the value of the hay.

Another illustration of the difficulties in marketing Southern products because of high transportation charges is found in the following: It costs the Missouri farmer 36 cents to ship 100 pounds of wheat from St. Louis, Mo., to Hickory, N. C., but the North Carolina farmer must pay 67 cents to send 100 pounds of cowpeas from Hickory to St. Louis.

In the new agriculture which is coming one of the first things which the farmer must do is to obtain fair transportation charges. He can not do this by individual action. Today the Farmers' Union offers the best facilities for obtaining these ends and the duty of every farmer is to join the Union and make it the means of serving such legitimate ends.

How Advertising Pays.

Another thing which the farmers of the South must learn is to advertise their wares. There may be a good market for your products, but if you do not let the buying world know that you have something to sell, no matter how badly it may be wanted, you may fail to find a buyer.

It costs money to advertise. Of course it does. It always has cost money to sell goods and advertising the products of the farm is one of the necessary and unavoidable expenses which the farmer who sells to the best advantage must bear.

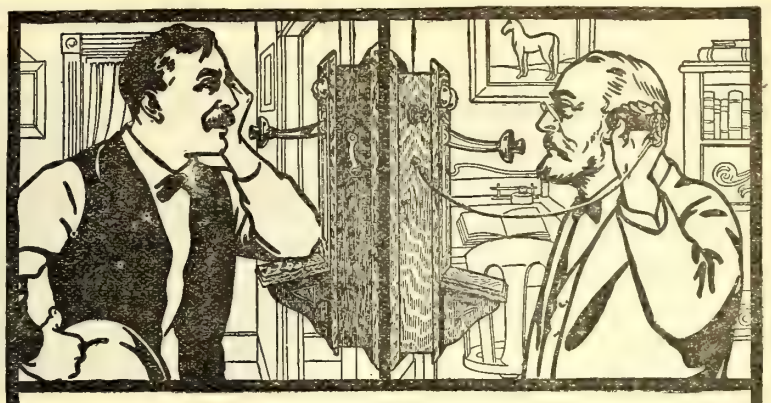
Recently a farmer refused to advertise live stock ready for sale because he thought the cost too great. The animals were at least worth $1,500 and the cost of the advertisement less than $15—less than 1 per cent. An advertisement would almost certainly have sold the stuff and yet in an effort to save $15 this man kept his stock months longer than was necessary, at a cost several times greater than the cost of an advertisemnt. Last spring, when good seed corn was scarce we found a man with 100 bushels that could have been easily sold, by advertising at an expense of a few dollars, for $2.50 a bushel; but to save the cost of advertising, the farmer peddled it out in small lots at $1.50 to $2. a bushel.

Produce what is wanted, put it on the market in the form it is wanted know that you have it for sale, are and then let the public who want it the first essential steps in marketing farm products.—Tait Butler, in Progressive Farmer.

It's the Little Things that Count.

A cut, bruise, pimple, or slight eruption of the skin, very often develops into a serious case of blood poison. It is a very risky thing to allow a sore of any kind to go unattended, but care must be taken to see that the "cure" is no worse than the "disease." In the year 1820 a discovery was made by Dr. W. F. Gray, of Raleigh, N. C., an able and studious physician, of a preparation that counteracted all diseases of the skin. This preparation was perfected and named after its originator—"Gray's Ointment"—and it is considered today by thousands of eminent physicians in this and foreign countries, to be the safest and most effective cure for boils, bruises, burns, cuts, carbuncles, felons, poison oak, blood poison, rheumatism, or sores of any nature. "Gray's Ointment" can be had at your druggist's for 25c per box, or, to prove its merits, we will send a sample box free of cost upon request. Address W. F. Gray & Co., 822 Gray Building, Nashville, Tenn.

Shall not the heart which has received so much trust the Power by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently and taught it so much, secure that the future will be worthy of the past?—R. W. Emmerson.



Can You Telephone the Veterinary?

If you could telephone your veterinary like this Farmer in case of sickness or accident to your live stock, you could probably save the life of a valuable animal. Every Farmer should be prepared for such emergencies.

The telephone costs very little. Why not put one on your Farm?

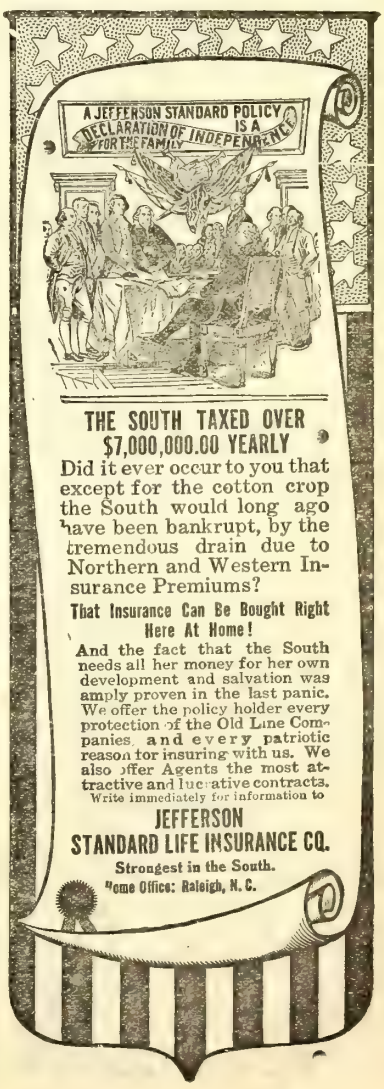
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Let us send you our free pamphlet on Farm Drainage. Tells how and why to drain. Your best lands, now too wet for cultivation, can be reclaimed and made productive by use of our tile. Tile drainage has become one of the most important questions of the day in progressive agriculture.
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And the fact that the South needs all her money for her own development and salvation was amply proven in the last panic. We offer the policy holder every protection of the Old Line Companies and every patriotic reason for insuring with us. We also offer Agents the most attractive and lucrative contracts.
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REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING DEC. 3, 1910.

Subscribed.

High Point: W. P. Smith, $25.00; D. H. Baker, $10.00; H. L. Chandler, $5.00. Newton: Dr. J. A. Young, $15.00. Greensboro, 717 W. Lee St.: J. M. Short, $10.00. Salisbury: B. R. Ketchie, $1.00. Mrs. Mary T. Hudson, Shelby, $500.00. Polkton Circuit: D. T. Beacham, $10.00; J. C. Goodman, $10.00; A. L. Goodman, $1.00; J. W. Cameron, $10.00; J. W. Gale, $10.00; Mr. and Mrs. J. E. Carter, $20.00; Dr. T. M. Smith, $5.00; E. M. Carter, $10.00; T. R. Troutman, $2.00; W. H. Dabbs, $5.00; W. P. Gale, $10.00; E. J. Carter, $5.00; D. F. Covington, $5.00; Dr. L. C. Smith, $25.00; Mr. and Mrs. S. K. Harris, $30.00; P. A. Meeks, $5.00; J. B. Buchanan, $2.00; L. M. Horton, $5.00; G. M. Dabbs, $5.00; E. E. Barrett, $5.00; J. Brooks, $2.00; C. D. Harrington, $1.00; A. V. Harrington, $1.00; Grady Ross, $1.00; J. W. Dabbs, $2.00; Mrs. Henry Hutchinson, $1.00; Cash, $.30; Rev. L. T. Cordell, Marshville, $20.00; Total, $774.30.

Cash.

J. B. Buchanan, $2.00; L. M. Horton, $5.00; G. M. Dabbs, $5.00; E. E. Barrett, $5.00; Cash, $.30; T. R. Troutman, $2.00; E. J. Carter, $5.00; P. A. Meeks, $1.00; B. R. Ketchie, $1.00; Dr. J. A. Young, $5.00; H. L. Chandler, $5.00; Mrs. Mary T. Hudson, $500.00; Total, $536.30.

Paid on Former Subscription.

Greensboro: W. H. Chisholm, $2.50; Miss Mary Elwell, $5.00; A. R. Howerton, $5.00; J. Ed. Albright, $2.50; H. W. Furlow, $3.00; Isham King, $2.00; E. A. Rivis, $5.00; Miss Mary E. Hines, $1.25; V. M. Spencer, $1.00; J. A. Groome, $10.00; W. E. Johnson, $2.00; R. C. Wysong, $1.00; W. M. Love, $25.00; A. T. Preyer, $1.00; R. F. Shaw, $1.00. Spencer: D. C. Eagle and Son, $25.00; B. F. Waddell, $2.00; Mrs. A. M. Wiseman, 5.00. Salisbury: B. R. Ketchie, $4.00; Mrs. Carrie Barringer, $2.00; Miss M. L. Hayworth, $5.00; G. W. Smith, $10.00; M. D. Coburn, $5.00; W. T. Burke and C. S. Morris, $2.00; George N. Waitt, $5.00; J. D. Norwood, $4.17; D. A. Beaver, $10.00. Morganton: L. A. Bristol, $5.00; W. A. Harbison, $5.00; C. A. Spencer, $7.50; I. I. Davis, $10.00; W. M. Kibler, $1.00. Thomasville: T. A. Finch, $5.00; Mrs. Mattie L. Rothrock, $1.00; J. A. Fouts, $1.00; Zed. Griffith, $1.00; Chas. F. and Jas. E. Lambeth, $20.00; A. H. Ragan, $2.00; C. H. Newby, $1.00; W. O. Burgin, $2.00; Mrs. J. W. Gray, $3.00; Misses Susan and Mary Hough, $2.50. Fort Mills, S. C., R. F. D. No. 2.: Mrs. R. B. Cunningham, $25.00; W. E. Cunningham, $5.00. Barber, R. F. D. No. 2.: R. W. Holman, $5.00; J. F. Holman, $5.00; Mrs. C. M. Holman, $1.00; Geo. Gardener, $1.00. Charlotte: Will Shumaker, $1.00; Rev. A. W. Plyler, $25.00; W. D. Wilkinson, $10.00; Stony Point: J. W. Sims, $10.00; Mrs. T. B. Johnson, $2.00; R. W. Harris, $1.00; Newton: W. L. Hewitt, $2.00; A. C. Sherrill, $5.00. Monroe, R. F. D. No. 5: H. W. Redwine, $2.50; Miss Virginia Redwine, $.50. Cleveland: J. O. Chambers, $1.00; Mrs. M. C. Taylor, $2.00; J. H. Grubbs, Winston-Salem, $5.00; Rev. E. O. Smithdeal, Tryon, $1.00; N. M. McManus, Waxhaw, R. 3, $2.00; Dr. B. F. Smathers, Waynesville, $5.00; H. A. Dunham, Asheville, $10.00; W. S. Phelps, Advance, $1.00; J. W. Kennedy, $5.00; S. J. Whitener, Sherrill's Ford, $5.00; R. E. Carpenter, Shelby, $5.00; M. M. Johnson, Charlotte, R. F. D. 29, $1.00; J. W. Starnes, Hickory, $12.50; Mrs. W. N. Barnhardt, Concord, $10.00; G. F. Click, Woodleaf, $2.00; L. F. Stine, $5.00; J. N. Ashkettle, North Wilkesboro, $5.00; C. A. Yount, Claremont, $1.00; Ray Newby, High Point, $5.00; Levi Watson, Pinnacle, $1.00; A. E. Stowe, Lowell R. F. D. 2, $.25; J. Lee White, Concord, R. F. D. 7, $2.00; H. F. Lefler, Mocksville, $5.00; J. R. Wall, Reidsville, R. F. D. 3, $5.00; Total, $411.17.

FIFTH SUNDAY COLLECTIONS RECEIVED FOR WEEK ENDING SATURDAY, DEC. 10, 1910.

North Main St. Sunday School, Salisbury, $1.02; Cullowhee Sunday School, $6.25; Olivet Sunday School, Whittier, $1.30; Iotla Sunday School, Franklin, $1.89; Fair View Sunday School, Monroe, $5.94; McKendree Sunday School, Mt. Mourne, $3.34; Waynesville Sunday School, $6.16; Kistler's Chapel Sunday School, Rutherford, $.75; Total, $26.65. Previously reported for Fifth Sunday in October, $1694.55. Total reported for Fifth Sunday in October, $1721.20.

CASH RECEIVED FOR WEEK ENDING DEC. 10, 1910.

Friends, Cornelius, $50.00; H. M. Society, Biltmore, $2.00; Centenary Baraca Class, Winston-Salem, $8.33; First Church, Salisbury, Class of Girls, $11.60; Lewisville Church, $2.25; Asheboro Church, $19.00; Tryon Street Church, Charlotte, $71.50; Trinity Church, Charlotte, $18.62; Belmont, Church, Charlotte, $5.50; Calvary Church, Charlotte, $2.05; Hoskins Church, Charlotte, $1.95; Brevard St. Church, Charlotte, $2.20; Seversville, Church, Charlotte, $2.20; Capt. Rawley's Class of Men, Winston-Salem, $25.00; Mrs. Geo. A. Jones, Franklin, $3.75; Weaverville Church, $3.85; Public School Children, Waynesville, $6.75; West End Church, Winston-Salem, $20.46; Morganton Station, $33.36; Total, $290.37.



Look Us Up In Greensboro!

IF you want to find out how a man stands you look him up in the community where he lives. Don't you? And the same thing might apply just as well to an institution. If I could induce you to come to Greensboro, see our buildings and grounds and talk with our townspeople about what we are doing—there wouldn't be much question in your mind of the standing of this Institute, I am sure.

If you can't do that—note carefully the picture above. See the spacious buildings, the broad lawns and the shady trees. For the Institute is built on one of the most famous and beautiful old estates in the South—once the home of a former governor of the State. The old mansion now modernized and enlarged into a delightful, comfortable and convenient sanitarium—with every appointment of a perfectly equipped modern hotel.

The best way to find out the kind of work we are doing is to ask any of the 6,500 men whom we have cured. I have published a few of their voluntary opinions in a book that is full of vital interest.

You can write me with the perfect assurance that your letter will be treated as confidential.

W. H. OSBORN, President

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How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

Difficult Breathing

"I could not lie on either side, my heart fluttered, and I was so weak I could scarcely walk. Dr. Miles' Heart Remedy did wonders for me. I can sleep, eat, and do more work than I have in ten years."
AGNES LEWIS, Lawrence, Kans.

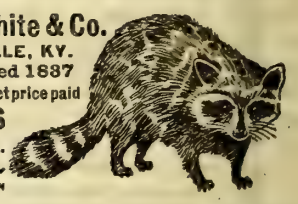
Short, quick breath—when going up stairs, singing, or when you are angry or excited means that your heart action is weak.

Dr. Miles' Heart Remedy

is a safe, sure remedy for these symptoms. It strengthens and builds up the weakened nerves and muscles.

The first bottle will benefit; if not, your druggist will return your money.

John White & Co.
LOUISVILLE, KY.
Established 1837
Highest market price paid for raw FURS and HIDES. WOOL ON COMMISSION



GALLSTONES

Send for our copyrighted medical book telling all about the effective treatment concerning which we are daily receiving letters like this:

Marion, S. C., Oct. 10, 1910.
I think your treatment has cured me. I haven't felt a symptom of Gallstones for two months. I feel better than I have for six years.
F. V. Stuart, R. F. D. 1.

$1000 REWARD if this letter and hundreds of others we can show you are not genuine. Address Gallstone Remedy Co., Dept. 86, 225 Dearborn St., Chicago, Illinois.

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ROBT. W. MURRAY

GENERAL
Insurance

Greensboro, North Carolina
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Phone 163

Free! Glad Feet? Free!

The Worlds first sunrise of **Positive Relief for Hard Corns, Soft Corns and Callouses** is the discovery of the **Scientific** treatment

CORNOFF They Vanish, We Guarantee They Vanish. One package free, for the asking, to every sufferer in the U. S. Will you listen to us and try this free sample? Or continue to suffer? Must send 2c stamp for return postage
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FREE to You $1.00

Box of Larks rheumatic remedy will be sent you free. Use it according to directions. If it cures your rheumatism send us $1.00. If not, you owe us nothing.
THE LARKS CO., Dept. 22, Milwaukee, Wis.

ESTABLISHED 1858
CHURCH AND SCHOOL **BELLS**
Write for SPECIAL DONATION PLAN Cat. No. 57
THE C. S. BELL COMPANY, HILLSBORO, O.

MORPHINE
Opium, Whiskey and Drug Habits treated at home or at Sanitarium. Book on subject Free. DR. E. M. WOOLLEY, 23 Victor Sanitarium, Atlanta, Ga.

Western Plow Attachment

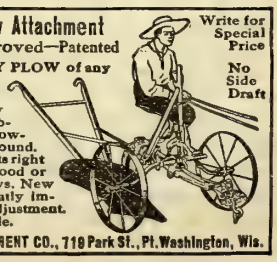
Greatly Improved—Patented

Makes a SULKY PLOW of any Walking Plow.

Plowman rides, handles plow by levers and has absolute control however hard the ground. Saves horses; fits right or left hand, wood or steel beam plows. New model has greatly improved lever adjustment. Simple to handle.

Write for Special Price

No Side Draft



WESTERN IMPLEMENT CO., 719 Park St., Ft. Washington, Wis.

Our Dead.

"I am the resurection and the Life."—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

DR. M. D. KIMBROUGH.

Whereas, It has pleased the Supreme Architect and Grand Ruler of the Universe, in His infinite wisdom to remove, on the 26th day of November, 1910, our brother, Dr. M. D. Kimbrough frim his labor here to rest in the Celestial Lodge above, and while we bow in humble submission to the decree of our Supreme Grand Master, we would place on record an expression of our loss; be it therefore

Resolved, First: That Mocksville Lodge, No. 134, A. F. and A. M. has, in the death of Brother M. D. Kimbrough, sustained a loss. His wife has been separated a little while from a good, affectionate husband, and his children have lost a devoted father; his friends a kind and generous neighbor, and the community a faithful citizen;

Second: That we extend to his wife and children our heartfelt sympathy in their great loss and commend them to the loving Saviour to whom he gave his heart and soul;

That the usual badge of mourning be worn for thirty days by the members of the Lodge;

That a copy of these resolutions be sent to the county papers and to the family; also a copy be spread on the minutes of the Lodge.

Respectfully,

A. M. McGlamery,
B. O. Morris,
W. C. Denny,
Committee.

HOUSEHOLD ECONOMY.

How to Have the Best Cough Syrup and Save $2, by Making it at Home.

Cough medicines, as a rule, contain a large quantity of plain syrup. If you take one pint of granulated sugar, add 1-2 pint of warm water, and stir about 2 minutes, you have as good syrup as money could buy.

If you will then put 2 1-2 ounces of Pinex (fifty cents' worth) in a pint bottle, and fill it up with the Sugar Syrup, you will have as much cough syrup as you could buy ready-made for $2.50. It keeps perfectly.

And you will find it the best cough syrup you ever used—even in whooping cough. You can feel it take hold—usually stops the most severe cough in 24 hours. It is just laxative enough, has a good tonic effect and taste is pleasant. Take a teaspoonful every one, two or three hours.

It is a splendid remedy, too, for hoarseness, asthma, chest pains, etc.

Pinex is the most valuable concentrated compound of Norway white pine extract, rich in guiaicol and all the healing pine elements. No other preparation will work in this formula.

This recipe for making cough remedy with Pinex and Sugar Syrup is now used and prized in thousands of homes in the United States and Canada. The plan has often been imitated but never sucessfully.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., 236 Main St., Ft. Wayne, Ind.

"Circumstances are the rulers of the weak; they are the instruments of the wise."—Samuel Lover.

Direct from Factory to You

As long as you have *got* to put a roof on your house, why not put a good one—one that you know is not only better, but cheaper? We ship—

Reeves Embossed Metal Tile

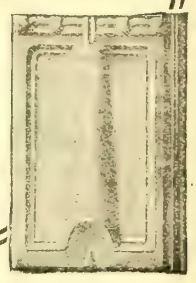
direct from factory to you, giving you the benefit of the dealer's profit, and we guarantee it to be superior in design, construction and wearing qualities to any metal tile or shingle on the market. Fire, lightning, rain, wind and storm proof. Made for any kind of a building from a barn up. Used on thousands of the finest residences and public buildings in the United States. REEVES EMBOSSED METAL TILE has a perfect side lock and embossed end lap that is found in no other roofing. Easily and quickly put on by any one. Decreases insurance and repair bills, increases the safety of life and property and enhances the value of the building—it will last as long as the building itself



"THE ORNAMENTAL AND PERMANENT ROOF".

SAMPLES SENT FREE!

To any one interested in a roof of any kind, we will send, free of charge, samples of **Reeves Embossed Metal Tile** together with handsome illustrated catalog and other valuable information about roofing. Write us the character of building you are interested in, and let us help you with the roof—it's our business.



The Reeves Mfg. Co., Canal Dover OHIO

BOSTON
CRYSTAL GELATINE

"Daddy says Crystal Gelatine is great for kids!"



Makes a perfect dessert for the children. At parties and lawn fetes Crystal jellies are a great favorite with the little folks. They could eat nothing purer or more healthful.

Crystal Gelatine is very economical, one package making two full quarts. Tasteless and odorless-assimilates perfectly with milk or cream. You don't know how tender a jelly can be until you try Crystal Gelatine.

Ask your grocer. If he does not keep it, send us his name and we will send you a free sample package.

CRYSTAL GELATINE CO.
121A Beverly St.,
BOSTON, MASS.



French Dry Cleaning Saves Clothes And Money

FRENCH DRY CLEANING is one of the most effective means of economizing in this day of "high cost of living."

By this service, last winters suit, cloak or anything left over, can be put in the best of condition and made to give you another season's wear; this means a great help in the problem of being well dressed, and by taking advantage of this service, you can reduce your clothing bill wonderfully.

Few people realize the possibilities of this service, both as to the work and as a source of economy, and it will only take a trial to convince you.

SEND US A TRIAL PACKAGE.

Charlotte Steam Laundry

FRENCH DRY CLEANERS-DYERS
Charlotte, N. C.



PIPE AND REED ORGANS
AND PIANOS

Pure, sweet tone. Superior quality. Attractive styles. We sell direct at factory prices. Write, stating which catalog is desired.
Hinners Organ Co., PEKIN, ILL.

EUREKA HARNESS OIL

Will Keep Your Harness soft as a glove tough as a wire black as a coal

Sold by Dealers Everywhere
Standard Oil Company
(Incorporated)

North State Life Insurance Co.,
OF KINSTON, N. C.

An Old-Line, Legal Reserve Company.

Operates only in the two Carolinas and has more Carolina Lives insured than any other Carolina Company.

Agents wanted where not already represented.

$10 "Christmas Gift" $10 SAVED.

ENTER BEFORE JAN. 10th. MID-WINTER TERM OPENS JAN. 3rd.

Bookkeeping, Banking, Shorthand, Typewriting, Telegraphy, Civil Service, Salesmanship, Penmanship, and all English branches.

Positions Secured for Graduates or Money Refunded.
Write at once for full information.

Southern Commercial School, Charleston and Florence, S. C., Wilmington, Winston-Salem, and Salisbury, N. C.
The Highest Endorsed Business College in the Carolinas or the South Atlantic.

THE WHITE GIFT.

(CONTINUED FROM PAGE NINE)

storm colar up around his ears. And cold it undoubtedly was. But Sidney only laughed, bent her brown head a little, and pressed forward joyously, as became one "absolutely saturated" with the spirit of Christmas and blissfully impervious to all atmospheric freaks.

It was Christmas morning, and the Elliotts, as was their custom, lingered over a tempting breakfast, admiring and discussing the many beautiful gifts which each had received. It always seemed the happiest hour of the day to Sidney and usually she was the gayest of the party; but this morning her gladness was tempered with a certain gentle gravity which Jack was quick to notice.

"What's the matter with you sis?" he demanded. "Has that Christmasy feeling evaporated, or are you suffering from the reaction?"

"No, no!" Sidney shook her head vehemently. "I think this is the very loveliest Christmas we ever had. I was just thinking."

"A 'Herculean effort' it must have been," teased her brother. "Thinking, and on Christmas morning? Preposterous!" He put on an expression of great severity and continued: "Prisoner at the bar you have acknowledged yourself guilty of a grave misdemeanor; but in view of your youth, and since it is your first offense and likely to be your last, the court is disposed to be merciful. You are therefore sentenced to straightway reveal the nature of your alleged thoughts and I charge you to tell the truth, the whoe truth, and nothing but the truth."

Sidney hesitated, flushing a little under the laughing scrutiny of three pairs of eyes.

Jack reached out one long arm and swept her gifts into a promiscious heap, which he guarded skillfully from Sidney's attempts to recover them. "Forfeit until the sentence of the court has been complied with," he laughed, slipping her marquise ring as far as it would go on his little finger and filling his pockets with books, bonbons, handkerchiefs, and gayly beribboned trifles of many sorts.

Still sidney hesitated, and her cneeks grew very pink. In her allegiance to the King she stood alone in the family circle, and she did not belong to the class of converted children who preach to their own parents, save as her sunny-hearted, unselfish life was the witness of her religion. Yet here was an opportunity, almost forced upon her, to offer to the King another "white gift," the rare pearl of courage in his cause. Should she withhold this tribute? "I was thinking," she said at last, "of a story I read the other day." And then in her own words and in her own way, told them of the beautiful old World tale of Kublai Kahn and the "Feast of Whiteness."

Very sweet and tender it sounded, told in a girlish voice that would tremble a little in spite of brave efforts to control it. But when the story was ended Sidney's courage had risen to the emergency, and she added: "I was thinking that we should keep the King's birthday with a 'white gift'—something which should be all for love of him. We give to each other because we love each other; and we have as much enjoyment in the pleasure we give others as in receiving our own gifts. It's right to love each other and do for each other; I know that. But can't we do something for the King? Can't we"—she caught her breath as a sudden inspiration came to her—"can't we do something to help that boys' school in China? That would be a real 'white gift.' And it is—the King's birthday," she added softly and with shining eyes.

There was a moment's silence. Mrs. Elliott bent her dignified gray head above the pattern of the tablecloth which she outlined with the point of her fruit knife. "It is a beautiful story," she said, and her voice was very low; "a beautiful story, dear, and I think"—

The rustle of a paper made her look up to see her husband tear a leaf from his check book and hand it to Sidney, saying with suspicious gruffness: "There child, there! If you are so set on it, take that and send it to China, or anywhere else you please—and give me another cup of coffee; this is as cold as a stone. But," he added gravely, "perhaps it's the only real Christmas gift we've made.

Jack had deposited Sidney's belongings on a chair and made his escape. It marred her happiness a little to see that he looked bored and uncomfortable, but after breakfast he way laid her in the upper hall and slipped a bill into her hand, saying: "Take that for your precious pigtails, sis, if you can manage to transform a dingy greenback into a 'white gift.'"

For answer Sidneyy threw both arms around her tall brother's neck and looked up into his eyes. "The King can," she whisered; "and O Jack, it's Christmas, the King's birthday! Can't you, won't you give me something else?"

For one moment John Elliott looked through his sister's eyes deep down into her loving heart, and what he saw there made him say very gravely: "Yes, I can—and I will. It isn't white, God knows but perhaps he'll make it so."

The check, the bill, and the silver coin joined forces to aid a Chinese boy through his last year at a Christian school. Every year at Christmas time the Elliotts make ready their "white gift." "And so do they keep the King's birthday."—Central Christian Advocate.

Quarterly Meetings

ASHEVILLE DISTRICT.
D. Atkins, Presiding Elder,
Weaverville, N. C.

Henderson Circuit, Edneyville, Dec. 17, 18
Hendersonville .....Dec. 18
Weaverville Ct., Salem .....Dec. 24, 25
Weaverville .....Dec. 25
Bald Creek and Huntdale, Borings, Dec. 31, Jan 1
Micaville, Shoal Creek .....Jan. 7, 8
Burnsville .....Jan. 8
Mars Hill, California .....Jan. 14, 15
Hot Springs, Ottingers .....Jan. 21, 22
Marshall .....Jan. 28, 29
Fairview, Sharon .....Feb. 4, 5
Tryon and Saluda, Saluda.....Feb. 11, 12
Flat Rock .....Feb. 12, 13
Central .....Feb. 19
Bethel .....Feb. 19
Haywood Street .....Feb. 26
North Asheville .....Feb. 26

CHARLOTTE DISTRICT.
Jas. R. Scroggs, Presiding Elder.
Charlotte, N. C.

Pineville, Pineville .....Dec. 17
Charlotte, Chadwick .....a. m., Dec. 18
Charlotte, North Charlotte...p. m., Dec. 18
Derita, Derita .....a. m., Dec. 24
Mt. Zion, Mt. Zion.....a. m., Dec. 24
Charlotte, Brevard St.....a. m., Dec. 25
Charlotte, Dilworth.....p. m., Dec. 25
Unionville, Grace .....Dec. 31
Monroe, Monroe .....Jan. 1
North Monroe .....p. m., Jan. 1
Morven, Morven .....Jan. 7, 8
Wadesboro, Wadesboro .....Jan. 8
Lilesville, Lilesville .....a. m., Jan. 14
Ansonville, Ansonville .....Jan. 15, 16
Prospect, Prospect .....Jan. 22, 23
Weddington, Weddington .....Jan. 29
Waxhaw, Waxhaw .....Jan. 30, 31
Polkton, Polkton .....Feb. 4, 5
Matthews, Matthews .....p. m., Feb. 5, 6

The District Stewards will meet at the District Parsonage, Dec. 22nd, 11:00 o'clock a. m.

FRANKLIN DISTRICT.
J. E. Gay, Presiding Elder.
Franklin, N. C.

Macon Ct., Rotton's .....Dec. 17, 18
Whittier Ct., Whittier .....Jan. 7, 8
Dillsboro and Sylva, Dillsboro....Jan 8, 9
Echota .....Jan. 10
Bryson City, Bryson City.....Jan. 14, 15
Andrews Station .....Jan. 21, 22
Robbinsville .....Jan. 23
Tomatlo and Peach Tree, Tomatlo, Jan. 28, 29
Hiawassee Ct., Ranger .....Feb. 4, 5
Murphy Station .....Feb. 5, 6
Hayesville Ct., Oak Foest.....Feb. 11, 12
Webster Ct., Cullowhee .....Feb. 18, 19
Glenville Ct., Nortons .....Feb. 25, 26

The District Stewards will meet in Bryson City, Friday January 13th, at 12:30.

GREENSBORO DISTRICT.
W. R. Ware, Presiding Elder.
Greensboro, N. C.

Wentworth Circuit, Salem Dec. 17-18
Ruffin Ct., Ruffin .....Dec. 17-18
Reidsville .....Dec. 18-19
High Point, Washington St., 11 a. m., Dec. 25
High Point, South Main St., 7:30 p. m., Dec. 25
Randolph Circuit, Trinity..Dec. 31, Jan. 1
Asheboro Circuit, Old Union....Jan. 1, 2
Randleman and Naomi.....Jan. 1, 2
Uwharrie Ct., Salem .....Jan. 7, 8
Denton Ct., Tabor .....Jan. 8, 9
Asheboro Station .....Jan. 14, 15
Coleridge Ct., Concord .....Jan. 21, 22
Ramseur and Franklinville, Ramseur, Jan. 22, 23
Pleasant Garden Ct., Rehoboth, Jan. 28, 29
Greensboro, Walnut St. .....Jan. 29, 30
Liberty Ct., Liberty .....Feb. 4, 5

The district stewards will please meet Dec. 16th, 10 a. m., in West Market Street Church. The pastors are requested to meet at same time and place.

MORGANTON DISTRICT.
R. M. Hoyle, Presiding Elder.
Shelby, N. C.

Morganton Sta., at night....Dec. 16, 18
Morganton Ct., Glen Alpine....Dec. 17, 18
Table Rock, Arneys .....Dec. 24, 25
Connelly Spgs., Rutherford College, at Friendship .....Dec. 31, Jan. 1
Spruce Pine, Pine Grove.....Jan. 4, 5
Bakersville, Bakersville .....Jan. 7, 8
Marion Sta., at night .....Jan. 13, 15
McDowell, at Murphey's Chapel, Jan 14, 15
North Catawba, at Carlyle ...Jan. 17, 18
Old Fort, Bethlehem .....Jan. 21, 22
Rutherfordton, Rutherfordton ...Jan 28, 29
Thermal City, at Thermal City, Jan. 31, Feb. 1
Green River, Bethlehem.....Feb 4, 5
Broad River, Tanner's Grove..Feb. 11, 12
Forest City, Forest City.....Feb. 18, 19
Cliffside, Oak Grove .....Feb. 25, 26
Henrietta and Caroleen at Henrietta at night .....Feb. 24, 26

MOUNT AIRY DISTRICT.
R. M. Taylor, Presiding Elder.
Mount Airy, N. C.

Spray and Draper, Spray .....Dec. 17, 18
Leaksville .....Dec. 18, 19
Mount Airy Ct., Zion .....Dec. 24, 25
Mount Zion Station .....Dec. 25, 26
Walnut Cove, Walnut Cove. Dec. 31, Jan. 1
Rural Hall, Rural Hall .....Jan. 1, 2
Danbury, Davis Chapel .....Jan. 7, 8
East Bend, Prospect .....Jan. 14, 15
Dobson, Dobson .....Jan. 21, 22
Yadkinville, Longtown .....Jan. 28, 29
Pilot Mountain, Pinnacle.....Feb. 4, 5
Jonesville, Jonesville .....Feb. 11, 12
Elkin .....Feb. 12, 13

NORTH WILKESBORO DISTRICT.
M. H. Vestal, Presiding Elder.
North Wilkesboro, N. C.

Sparta Ct., Sparta .....Dec. 17, 18
North Wilkesboro Sta.....Dec. 25, 26
Creston Ct., Creston.....Dec. 31, Jan. 1
Helton Ct., Metho. Chapel.....Jan. 7, 8
Laurel Spgs. Ct., Nathan's Creek, Jan. 14, 15
Boone Ct., Boone .....Jan. 21, 22
Elk Park, Elk Park .....Jan. 28, 29
Watauga, Valle Crucis .....Feb. 4, 5
Rich Mountain Ct., Blackburn's Chapel, Feb. 11, 12
North Wilkesboro Ct., Union..Feb. 18, 19
Wilkes Ct., Adley .....Feb. 25, 26
Wilkesboro Sta. .....Feb. 26, 27

District Stewards will please meet at North Wilkesboro, Thursday, December 22nd.

SALISBURY DISTRICT.
J. C. Rowe, Presiding Elder.
Salisbury, N. C.

Cottonville, Cedar Grove .....Dec. 17, 18
Norwood .....Dec. 18, 19
China Grove, China Grove .....Dec. 24, 25
South Main .....Dec. 25, 26
Kannapolis, Bethphage ....Dec. 31, Jan. 1
Spencer, at night .....Jan. 1
Salisbury Ct., Shiloh .....Jan. 7, 8
Holmes Memorial, at night.....Jan. 8, 9
Concord Ct., at Olivet .....Jan. 14, 15
Forest Hill, at night .....Jan. 15, 16
Mt. Pleasant, Cold Spring.....Jan. 21, 22
Concord, Central .....Jan. 22, 23
Gold Hill, Gold Hill .....Jan. 28, 29
East Spencer, North Main.....Jan. 29, 30
Salem .....Feb. 4, 5
Woodleaf Ct., Woodleaf .....Feb. 11, 12
Bethel—Big Lick, Bethel .....Feb. 18, 19
New London, New London ...Feb. 25, 26

The District Stewards will please meet in the Baraca room of the First Methodist Church, in Salisbury on Wednesday, December 21st, 1910. All come please. We will be glad to have the preachers too.

SHELBY DISTRICT.
S. B. Turrentine, Presiding Elder.
Shelby, N. C.

Kings Mt. and El Bethel, King's Mt., Jan. 1
Bessemer, Bessemer .....Jan. 1, 2
Lowell, Lowell .....Jan. 8, 9
McAdenville, McAdenville .....Jan. 8, 9
Crouse, Laboratory .....Jan. 14, 15
Stanly, Stanly .....Jan. 15, 16
Lowesville, Hill's Chapel.....Jan. 21, 22
Mt. Holly, Mt. Holly.....Jan. 22, 23
Belwood, St. Peter's .....Jan. 28, 29
Polkville, Rehoboth .....Feb. 4, 5
Cherryville, St. Paul's .....Feb. 11, 12
South Fork, Ebenezer .....Feb. 18, 19
Lincoln Ct., Marvin .....Feb. 25, 26

STATESVILLE DISTRICT.
E. L. Bain, Presiding Elder,
Statesville, N. C.

Maiden, May's .....Dec. 17, 18
Rock Spring, Denver, Sunday, 7 p. m., Dec. 18, 19
Catawba, Catawba .....Dec. 20
Mooresville, Fairview .....Dec. 23
Troutman, Wesley's .....Dec. 24, 25
Race St. .....Dec. 25, 26
Newton .....Jan. 1, 9
Hickory .....Jan. 1, 2
Hickory, Houck's .....Jan. 3
Caldwell, Hudson Sunday, 3 p. m., Jan. 7, 8
Granite Falls Sunday, 11 a. m., Jan. 8, 9
Lenoir, So. Lenoir Sunday, 7 p. m., Jan. 14, 15
Lenoir .....Sunday, 11 a. m., Jan. 15, 16
Whitnel, Whitnel, Sunday, 3 p. m., Jan. 15, 16
Broad St. .....Jan. 22, 23
Davidson .....Jan. 28, 29
Mooresville .....Jan. 29, 30

WAYNESVILLE DISTRICT.
W. H. Willis, Presiding Elder.
Waynesville, N. C.

Spring Creek, Balm Grove....Dec. 17, 18
Clyde, Clyde .....Dec. 24, 25
West Asheville .....Jan. 1
Jonathan, Shady Grove .....Jan. 7, 8
Haywood, Mt. Zion .....Jan. 14, 15
Leicester, Brick Church .....Jan. 21, 22
Sulphur Springs, Laurel Hill...Jan. 28, 29
Mills River, (Chapel) .....Feb. 4, 5
Brevard Circuit .....Feb. 11, 12
Brevard Station .....Feb. 11, 12

WINSTON DISTRICT.
T. F. Marr, Presiding Elder.
Winston-Salem, N. C.

Forsyth, Crews .....Dec. 17, 18
Centenary .....Dec. 18, 19
Davidson, Good Hope .....Dec. 24, 25
Southside, Salem .....Dec. 25, 26
North Thomasville, Unity...Dec. 31, Jan 1
Thomasville .....Jan 1, 2
Kernersville, Kernersville .....Jan. 7, 8
Burkhead .....Jan. 8, 9
Davie, Liberty .....Jan. 14, 15
Mocksville .....Jan. 15, 16
Cooleemee .....Jan. 15
Lewisville, Concord .....Jan. 21, 22
Grace .....Jan. 22, 23
Linwood .....Jan. 28, 29
Lexington .....Jan. 29, 30
Jackson Hill .....Feb. 4, 5

The District Stewards will meet December 20th, at 11:30, at Centenary Church, Winston. Come prepared to spend the night, entertainment will be provided.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information and are not guaranteed.

12:20 a. m.—No. 29, daily, Birmingham Special, through Pullman sleeping and observation car, New York to Birmingham, dining car service.

12:32 a. m.—No. 32, daily, the Southern's Southeastern Limited, Pullman sleeping cars from Jacksonville and Augusta to New York. Dining car service.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh, open at 9:15 p. m.

2:10 a. m.—No. 30, daily, Birmingham Special. Pullman sleeping and observation car for New York; day coach to Washington. Dining car service.

2:25 a. m.—No. 31, daily, the Southern's Southeastern Limited. Pullman sleeping cars New York to Jacksonville and Augusta. Through coaches. Dining car service.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

7:10 a. m.—No. 8, daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m.—No. 37, daily, New York, Atlanta and New Orleans Limited. Pullman drawing room sleeping cars and club and observation cars, New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, local through to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154, daily except Sunday, for Ramseur.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

9:30 a. m.—No. 44, daily, for Washington and points north.

9:40 a. m.—No. 144, daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m.—No. 21, daily for Asheville and local points. Handles coaches and parlor car through to Asheville.

12:50 p. m.—No. 130, daily, for Sanford, Fayetteville and Wilmington.

12:55 p. m.—No. 7, daily, local for Charlotte and points south.

2:20 p. m.—No. 207, daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m.—No. 230, daiyy except Sunday, for Ramseur.

3:45 p. m.—No. 132, daily, for Sandford.

4:55 p. m.—No. 131, daily, for Mt. Airy.

6:10 p. m.—No. 35, daily, U. S. Fast Mail for Atlanta and points south. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Memphis via Knoxville and Chattanooga. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily, for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m.—No. 38, daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars and club and observation cars to New York. Dining car service. Solid Pullman train.

10:20 p. m.—No. 233, daily, for Winston-Salem.

10:31 p. m.—No. 12, daily, local for Richmond. Handle Pullman sleeping cars for Richmond and Norfolk.

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North Carolina Christian Advocate

H. M. BLAIR, Editor
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ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH

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Reading Room
Trinity College

MISERERE DOMINE!

God pity hearts like these:
These tender hearts of orphan girls and boys,
Who had a few short years of Christmas joys;
This Christmas night above new mounds they weep
Where o'er their loved ones angels vigil keep.
But pity most the waifs to whom there comes
No dream of pretty dolls and little drums,
To whom no mem'ry comes of childish joys:
God pity most these little girls and boys.
God pity hearts like these!

God pity hearts like these:
These aged hearts of men and women gray
Who see through tear-dimmed eyes the far-away,
And tiny stockings hanging in a row;
Whose children left them in the long-ago.
But pity most the hearts that never knew
The magic music of a baby's coo,
God pity homes in which no Christmas toys
Brought Christmas cheer to merry girls and boys.
God pity hearts like these!

God pity hearts like these!
These barren hearts of men who blindly grope
In dreary darkness with no Christmas hope,
Who glimpse no radiance from the starry fire
Who hear no anthems from the angel choir,
Who scorn the wise men as they gladly bring
Their costly gifts unto the Christmas-King.
God pity these who wait no Christmas dawn,
Whose superstition and whose faith are gone.
God pity hearts like these!

—*H. E. Spence*

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIAL

THE COMING OF CHRISTMAS.

And Christmas is here again. What a great season it is! It seems but a short while since we were all little children impatiently counting the weeks and then the days until Christmas time should bring to us its joys and gifts. Many years have drifted away and separated us from those earlier days but as we now approach this glad season we feel young again and catch from the very atmosphere the spirit of gladness and the desire to carry sunshine and cheer to other hearts.

With Christmas we catch the giving spirit and it is so natural that we should, for He who first brought Christmas brought rich gifts to men—and to all men—for He was not partial in His giving. He remembered all grades and ranks and He did not forget the women and the children.

He came into the world a child and thus can realize the needs of childhood. He came in the midst of poverty and knows how to stand in the shoes of the poor. He was subjected to all kinds of trial and temptation and can therefore enter into fullest sympathy with every weary man whose life is filled with care and toil.

He came the friend of every man, of sinners, of publicans, of the despised and rejected alien as well as the proud and exacting Jew.

His life of beautiful and unselfish service was a gift such as the world had not seen before. His death—the good for the bad—the just for the unjust— was a holy sacrifice for the sin of the world. His victory over death—the resurrection—was the revelation from God which filled the world with hope and inspired discouraged men with a purpose to give their lives to Him who laid down His life for them.

He came to a world filled with strife and confusion, with selfishness and greed, where womanhood was dishonored and debased; where childhood looked in vain for sympathy and love; where men were the slaves of tyrannical masters and of baser appetites and passions. There seemed so little to live for and scarcely any hope for the great mass of men. The standard of morals had reached the lowest depths and the mailed hand of the tyrant was raised to keep man in slavery and in sin. But He brought hope, life, salvation, deliverance to all who would look to Him and accept the blessing—the good news of redemption. It was not until then that times began to improve. Through the power of the new life He brought to the world, wild men were tamed, brutal men were humanized, cannibals were changed to gentlemen and murderers became the champions of peace and love. Gentleness took the place of brutality, love drove out selfishness, ill-mannered and harsh men grew to be chivalrous in the treatment of their women, and the home life of the people developed a finer type of men. Ignorance was overcome in the proportion that instruction was provided for youth and all the blessings of civilization; churches, schools, literature, art, material progress and comfort have come through the influence of the life of Jesus. He brought all these gifts and blessings to us and as we look away down, down, through the centuries we can see what a long and weary climb upward mankind has made since Jesus introduced the better way.

We have to continue the journey a long way yet, before we can hope to reach the summit of human development. There is a stupendous task laid upon us, and while our hopes may not be fully realized at once we can continue to do our part toward the hastening of that day when the knowledge of the truth will be accepted over the wide world. And one of the ways by which we can help its coming is a more careful remembrance of the Man whose birthday we are about to observe—"the first gentleman; born of Mary, cradled in a manger, trained as a carpenter and executed as a criminal," who voluntarily shared all the hardships of poverty and pain that He might lift the lowest man from infamy and sin. Let us approach this Christmas day with reverence and in the worshipful spirit. It is no ordinary day and it should be observed as becometh the birthday of the King. Yet it should be a glad day in which we may rejoice because of the blessings He has brought and we should find happiness for ourselves in larger measure by carrying blessings—good news—good cheer and rich gifts to the downcast and the poor who may be sad because of sorrow or who may suffer because of poverty.

RUTHERFORD COLLEGE.

An important meeting of the Board of Trustees of Rutherford College was held on Tuesday of last week. In our last issue we had only space to announce the fact in a general way, but promised to give fuller acount this week

As most of our readers know this property came into our hands in 1899, the Conference at Concord that year electing a Board of Trustees and authorizing them to organize, take over the property, elect a faculty and open the school. Accordingly the school was opened the following year and has operated continuously since, not as a college, but as a High School preparing young men and women for the Sophomore Class at Trinity and other Colleges, and giving scores besides, who could not go to college, the opportunity of preparing for useful lives. When we took charge the school had been suspended, the property was considerably involved in debt and the building, while comparatively new, lacked very much of being complete. During the years that have elapsed the building has been freed from debt and completed at a cost of several thousand dollars, a splendid library building has been erected and the whole village has been practically rebuilt, so that there is now much better equipment and accommodation for the student body than ever before, and the whole plant is free from debt for the first time since the Conference assumed charge of the school.

The average attendance of students for ten years is considerably more than one hundred, and one feature of special interest in this particular is the fact that there has been a large class of ministerial students in attendance every year, there being twenty-four ministerial students in attendance now. These ministerial students are taken free of tuition, and the reader can see at once when this is considered why it is that the Conference and Board of Trustees expect the church to supplement the income of the school. It is not possible for the school to have sufficient means to support a competent faculty without some income besides receipts for tuition. It is doubtful if the church has done more effective work anywhere during the past decade with so small an outlay as at Rutherford College.

In view of the importance of a forward movement at this time in behalf of Rutherford the following resolution was adopted unanimously by our last Annual Conference:

"Resolved, That this Conference heartily endorses the good work being done by Rutherford College, and should the Trustees place a financial agent in the field we will give him right of way, and pledge ourselves to aid the Trustees all we can in building up and maintaining the school.

F. L. Townsend,
P. L. Terrell,
H. K. Boyer."

Following this the special meeting of the Trustees was called as above indicated and steps taken to place the work of securing more adequate buildings in the hands of a competent agent, also to make secure the support of a competent faculty for the next five years.

A committee was also appointed to revise the course of study, making this a Junior College as has already been done at Weaverville, so that it may be properly classified among our Southern Methodist schools.

It is proper to state here that there has been some expression of discouragement on the part of this Board of Trustees, and a proposition was submitted by the Methodists of Shelby to join them in the establishment of a similar institution at that place. At the meeting last Tuesday this whole question was thoroughly considered; but by a unanimous vote it was determined to continue the work at Rutherford and the meeting closed with the conviction apparently in every mind that the future promises larger and better things than we have enjoyed heretofore by our work at this place.

A special committee appointed at this meeting has charge of the matter of securing an agent and raising the funds sufficient to carry out the plans of the board.

President McKay, who is now in the ninth year of his work in this school, is doing faithful work in which he has four faithful assistants. We bespeak for him as well as for this committee and their agent the earnest co-operation of our Conference.

THE CONFERENCE MINUTES

The Conference Minutes or 1910 are all printed and are being bound and packages will be shipped out just as fast as they are made ready. They will be shipped by express, the charges in all cases being prepaid. If in any case, by error, charges are made, be sure to notify me and I will see that it is rectified.

In order to save expense, packages for various preachers are shipped to one address and I will thank the brother in whose care they are thus sent if he will kindly deliver promptly to the other brethren.

Some of the preachers sent in requests to have their reports amended and this was done in all cases when the request came in before the tables were printed, but some came in too late.

This issue of the Minutes was completed in exactly thirty days after Conference adjourned and is the neatest copy that has been gotten out since our Conference was organized, and remember that the work was done in the Advocate office and is splendid proof of the claim that our Conference Publishing House is capable of doing promptly and in the best of style any work our people may want done.

W. L. Sherrill, Secretary.

NOTES AND PERSONALS.

—Little Mary Auline, the infant daughter of Mr. and Mrs. H. C. Caviness, died at the home of the parents in Wilkesboro last week.

—Rev. A. P. Foster, who transferred to North Georgia Conference, has returned to us and has been placed in charge of Glenville circuit by Presiding Elder Gay, of Franklin District.

—On December 16th, at the home of Mr. and Mrs. George Whisnant, of Burke County, their daughter, Miss Estell was happily married to Mr. Thomas D. Hallyburton,, Rev. E. J. Poe performing the ceremony.

—Mr. T. P. Randall, one of our staunch laymen of Rutherford County, was an appreciated caller at the Advocate office on Thursday morning of last week. Brother Randall was in the city attending the meeting of the Farmer's Union.

—Rev. P. N. Stainback, a local Methodist preacher and member-elect to the House of Representatives from Halifax County, died at his home at Weldon on last Monday morning from the effects of poison taken some days before by mistake.

—Rev. R. M. Courtney spent several hours in the city last Tuesday and was a welcome visitor at our office. He is well pleased with Thomasville and we feel sure Thomasville is pleased with him and will like him better and better the longer he stays there.

—A good number of the Greensboro district preachers were in Greensboro last Thursday to attend the district stewards meeting, and for consultation as to the work of the district for the coming year and seemed hopeful over the prospect. Among those who called at the Advocate office were Revs. A. L. Aycock, J. H. Barnhardt, J. T. Stover and J. A. Sharpe.

—Rev. Solomon H. Helsabeck, who died last week is said during his ministry to have married 1600 couples and to have preached about the same number of funeral sermons. We have heard it stated that Rev. D. E. Field, of Leaksville, has married over 2000 couples up to this time and he is so

beloved in his community that nearly all the lovers want him to marry them.

—We regret to learn that Mr. Chas. C. Cornwell, of Dallas, who is clerk of the Superior Court of Gaston county, was stricken with paralysis last Saturday. So far, however, his case is not considered serious. He is a good man and a staunch and useful member of the Methodist church. He has been clerk of the court for twelve years and was re-elected last month without opposition.

—Major Thomas J. Ingram, one of the oldest and most respected citizens of Wadesboro died at Rocky River Springs Hotel last Thursday night after a protracted illness. Maj. Ingram had for long years been a member of the Methodist Church and was 83 years old when the end came. The funeral was held from the Methodist church in Wadesboro and conducted by his pastor, Rev. J. H. West.

—Mr. Wilson Kindley, an aged member of our church, living just west of the city, died at his home last Saturday and was buried at Zion church on Sunday afternoon, the funeral being conducted by Rev. J. A. Sharpe, pastor of the Pleasant Garden circuit. Brother Kindley joined the church about nine years ago being one of the remarkable cases of conversion as the result of Rev. George Stewart's meeting held in West Market Street church in October, 1901.

—Mr. Gerald Turner died at the home of his mother, Mrs. Wm. Turner, in Asheville on Monday of this week. He was a brother of the Rev. Harold Turner of our Conference, who was called to Asheville to attend the funeral. His death was due to acute congestion of the lungs and came as a shock to his many friends and acquaintances. He was one of the most popular young men in Asheville; was scarcely 32 years of age and was at his place of business all day Monday and felt unusually well. In the evening however, he complained of an acute pain in his side and a physician was called. For a time he semed to grow better but later in the night was seized with a sinking spell and notwithstanding the efforts of attending physicians passed peacefully away shortly after midnight. May great grace be supplied to the grief-stricken mother and friends.

—Jerry Moore, a sixteen year old boy, has won the championship of the world as a grower of corn. If we are rightly informed his yield of 228 bushels and three pecks of corn from one acre exceeds anything in the history of corn production. He is the son of Rev. J. H. Moore who was transferred from our Conference to South Carolina several years ago and lives at Winona, S. C. In our farm column is a very interesting report of a visit made to Jerry by Mr. P. C. Whitlock, of Charlotte.

—The Winston District Stewards meeting was held in Winston on Tuesday and was well attended by the stewards and most of the preachers of the district. The assessments were distributed and plans laid for the work for the year. Rev. H. K. Boyer, the Missionary Secretary, was present and spoke in the interest of the mission work. Madison had been chosen for the next District Conference but by the boundary changes made at the last Conference that charge is now in the Mount Airy District, so that it is probable now that the Winston Conference may meet in Thomasville next year.

—At a mission meeting participated in by ministers and laymen held at the Central Methodist church, Asheville, last week, the following resolutions were adopted disapproving of the action taken at our last Conference relative to reducing the assessments:

"Realizing that God hath greatly prospered our church in this Conference and knowing that our people are willing to do their part in the aggressive movements of our great church, and that while the chief increase ordered by the general boards is on the assessment for foreign missions, and this the first increase in twenty years, is less than the price of three two cent postage stamps a member in a year:

"Resolved, first, That we do very deeply regret the action of our recent Conference in requesting our general boards to cease increasing our assessments.

"Resolved, second, That we pledge ourselves to a faithful performance of all legitimate obligations.

John W. Moore,
C. W. Byrd,
W. A. Newell,
H. A. Dunham,
Olin S. Dean.

Our Advocate Campaign

We beg our pastors, lay leaders and stewards, as well as all who are interested in the welfare of the church to give attention to the following quotation from the report of our Board of Publication as adopted by our late Annual Conference:

"The Board of Publication begs leave to submit this, their second annual report. We are glad to be able to report a prosperous year. The report of the Agent and Treasurer shows a healthy increase in the volume of business and the result of the year's business shows that we have in our publishing business a fine opportunity for helping forward all departments of our work, at the same time making the business a source of income to our Conference claimants.

"We take great pleasure in being able to set apart the sum of $665.00 this year out of the proceeds of this business for the benefit of these claimants.

"It is a matter of regret that there should have been a decrease in the circulation of the Advocate, and it seems plain to your Board that many of our pastors and leading laymen are not pushing the matter in their congregations as they should. * * * * * * We feel constrained to urge that there be diligent co-operation with the management in the endeavor to build up the general printing business carried on in connection with the publication of our paper. This has already proved very helpful and promises to become more and more helpful as our people get in the habit of turning their patronage in this direction.

"*That we may inaugurate an earnest campaign for extending the circulation of the Advocate we recommend that the Second Sunday in January be set apart as Advocate Day in all the charges, and that the official Boards be requested to co-operate with the pastors in an organized effort to place the paper in each home. That in the circuits the pastors continue to work from church to church until the whole charge is thoroughly canvassed.*

"In order to make this campaign still more effective we urge that the laymen having charge of the local organization of the Laymen's Movement be brought into co-operation making the promotion of the circulation of the Advocate a part of their work, inasmuch as the church paper must be the continual advocate and the effectual co-oworker of those who have this great movement in hand."

The reader will see that by this action of our Conference it was agreed to unite all our forces thus early in the year in an effective campaign for the increase of the circulation of the Advocate. The only way for us to succeed in circulating our paper is to unite with the determinination to succeed. With this in view the management confidently appeals to each pastor to see to it that Advocate Day be observed so as to mean something. It ought to bring 2000 new subscribers to our list, and it will if every pastor will make up his mind to succeed and will take hold with a strong hand. An average of only ten new subscribers from each pastoral charge will give us a little more than 2000. There are many pastors who can secure twice the average in thirty minutes with their congregations if they make up their minds to do it. There are no charges that will not furnish ten, if properly worked. Of course, on circuits it may not be possible to do it all on the second Sunday but it can be done during the month.

We suggest that the following points be set clearly before the congregations:

1. The paper is needed in every home as a means of furnishing information about the work of the church. No family can maintain an intelligent relation to the church without their church paper.

2. Our paper is owned and managed by the Conference, the whole plant being an endowment of our superannuated preachers, and widows and orphans of deceased preachers. The profits accruing from the publication of the paper, also from the general printing business carried on in connection therewith, going, not to private owners, but to the Conference.

3. Every subscriber paying $1.50 per year, is a contributor, not only to the support of the paper as a necessary enterprise of the Conference, but is also a contributor to the support of our worn-out preachers.

4. Last year, with a circulation of 6000, we paid $665 into this fund. If the Conference will give us a circulation of 8000 this year, we can pay $1200.00 just as easily. Is it not worth while to make the effort? Surely when we consider the great blessing the paper will be in addition to the financial result there will not be a single pastor and official board but will do their utmost to give us the 2000 new subscribers during January. Our campaign will be an inspiration if all will *pull* and all pull together. We expect to publish the results as soon as we get the reports of the observance of Advocate Day.

We have arranged for a grand prize for the pastor of the charge sending the largest list of new subscribers as the result of this canvass. In order to give all a fair chance to compete we will give till February 28th to complete the canvass. The prize is a set of Stoddards Lectures, in 14 volumes, bound in Morocco. This set of books retails for $40.00, and has the finest illustrations of any publication extant. The only conditions are that the subscribers must be yearly subscribers paid in advance and there must not be less than fifty.

We also offer secondary prizes as follows:

(1) To the one sending the second largest list, not to be less than thirty, we will give a cash prize of $10.00. (2) To the third, not to be less than 25, we offer $6.00, cash. (3) To the fourth, not to be less than 20, we offer $5.00 cash. (4) To the fifth, not to be less than 15, we offer $4.00 cash. (5) To any sending as many as ten new subscribers we offer any book from our Publishing House catalogued at not exceeding $1.50.

Cash must accompany the names, or the pastor must make himself personally responsible for the amount within thirty days.

A Christmas Wish

Elizabeth Stuart Phelps

What blessings can I wish you, Oh my friends,
Save that the joyful calm of Christmas tide
Should wrap your hearts so close that never jar
Of the world's care or grief can enter in,
But only love to keep you pitiful,
And faith, and hope, to keep you strong and true.
"A Merry Christmas" and "A Glad New Year."
I wish you, and may God's exceeding love
Enfold you all, until His tender hand
Shall lead you safely home, to love's own land.
In the pure soul, although it sing or pray,
The Christ is born anew from day to day;
The life that knoweth Him shall bide apart
And keep eternal Christmas in the heart.

OLD JIMMY JENKINS.

Geo. G. Smith.

Among the rarest books in my library is the autobiography of James Jenkins. I used to hear in my early childhood, when he spoke of his youth, my father tell of Uncle Jimmy Jenkins, and his oddities, and old Jimmie was a striking figure in the South Carolina Conference for many years. His father probably was from the Welsh Neck folks, sturdy Baptists, who came first from Wales and then from Pennsylvania, and settled on the neck between the Great and Little Pedee in South Carolina, and his mother from an adjoining section lower down. He was born in what was called Britton's Neck, near Georgetown, and her name was Britton.

The country was new when he was born in 1764. The settlers in these swamps were few. Preachers especially were very scarce. He says for ten years he only heard two sermons, and that he only attended school for three months before he was a man. He grew up a rugged, quick tempered, fearless rustic. His parents, however, were rigid Baptists and he was kept by them from all vice. The Revolution came while he was but a boy, and Marion and his men were making things lively for the British, while he was a lad of fifteen. His brothers were in the swamp with the Swamp Fox, and as soon as Jimmy was old enough he joined them. He was of Baptist stock, and although he had but little religious training he was like all the good Baptist folks, a great dreamer, and a thoroughly orthodox beliver in a hell of fire and brimstone. His father died during the war and willed that he should be bound out, but the times were too disturbed, and he was left at home. After he was a man grown he could not write, so he went to live with a cousin and go to school. This cousin was rich but he gave his family no meat to eat and the dieting was so poor that young Jenkins became dropsical and was salivated as a cure. He learned to write as he had learned to read poorly enough. It seemed little likely that a "young man unable to write at twenty-four, and who had not had a book in his life, should begin to preach and become the spiritual father of Lovick and Reddick Pierce and James H. Millard, and should found the church in Winnsboro, or that he should become a Methodist at all; but the Methodists came into this section and Thomas Hampbrics was riding through the swamps of the Pedee, and Hope Hull, Henry Willis, Isaac Smith and Francis Asbury had been there and began to make a stir, and Jenkins heard them, and while living with his brother, who was a Methodist, began to be anxious about his soul. He asked permission of Humphries to ride around the circuit with him and he joined in Society as the phrase went in those days. He was not converted till some time afterward, when, as Asbury came on his annual tour, he held a sacramental meeting in this section and says in his journal, "One soul was set at liberty," and old Jimmy says in his life, "Glory, glory, I was that soul". He was a very earnest and very fearless young Christian and began at once to work, calling sinners to repentance. The little conference had been organized but a few years, and he proposed to take his place with the circuit riders—but they told him the circuits were all supplied. However, one brother appointed to the Cherokee Circuit could not go, and so young Jenkins was sent to take his place. This was in 1792. The circuit was the Cherokee on the west of South Carolina, reaching up to North Carolina boundary and down to Augusta. There were three preachers to cover the whole territory, all in one charge.

This section includes now Anderson, Greenville, Abbeville, and Edgefield counties. It was even then thickly settled, though comparatively a new country. It had been the battle ground of whigs and Tories and was populated by Germans from Pennsylvania and Scotch from the Highlands, French Hugenots and Virginians and Marylanders. There was little of homogeneousness in so new a population and the Methodist preachers found little encouragement in the work, but they had laid out the land. Alas, one of the pioneers was the apostate Beverly Allen. But the three preachers went from private house to private house preaching every day. The year Jenkins was there was a year of almost famine, for a drought had parched the entire country. He had poor fare and his entire receipts were twenty-two dollars. He had to learn every thing. He had probably up to his conversion never read a book in his life, and he had but four. The Bible, the Hymn book, the Discipline and the Saint' Rest, and little time for reading these; but he had a brave heart and a decided Christian experience and exhorted noisily and earnestly, and stuck to his work. He went home at the end of the year to get some clothing and to recruit his half starved horse and then at the Conference received an appointment to a still more remote field, the Oconee Circuit in Georgia, extending from near Augusta to the Indian nation, on the east side of Oconee. It was almost an entirely new country just being settled. Where the young Carolinian thundered in his exhortations, there are now over a hundred educated pastors. He came at a time when Georgia was being rapidly settled, and when everything was in chaos. He had little to rely on in the way of learning, and nothing to fall back on but his religious experience, and to that he paid very special care, and like all the early preachers he was sadly troubled with the remains of the carnal mind, and was seeking deliverance from it, and while in the Georgia wilds he said he found it, and said he never doubted afterward that he was entirely cleansed. No one who knew him ever questioned the fact that he believed he got the blessing in the woods of Georgia. He was more fortunate as far as salary was concerned this year than the year before for with all the presents accounted for he had forty-four dollars instead of twenty-two for a years work. He then went back into the swamps of South Carolina, and rode the Santee Circuit, near his old home. This circuit had in it some of the oldest and best settlements in the state and had only one Steward, who was Col. James Rembert, of Rembert Hall.

There was a scourge of malarial fever in all this section and he and his colleague preached forty funeral sermons during the summer.

Those who have read Bishop Capers' charming life story, have seen that here he began his life work as a Methodist preacher, on this circuit, over ten years after Jenkins was there. There was much wealth even then on these plantations, but the division between the gentlemen and the plain people was as marked as it was in England and but few of the rich planters were Christians. Methodism had, while largely confined to the crackers, as they were called, won not a few conquests among the upper and wealthy classes and among them was Col. James Rembert, who Jenkins said was the only Steward. Jenkins had not read a dozen books in his life, but he knew the needs and, alas, the weakness of the people among whom he preached. He was one of the thundering Legion of exhorters. He had read Fletchers Checks, and the Doctrinal tracts of the old Discipline. He knew the General Rules and was not afraid of the summary discipline which the American preachers had inherited from Mr. Wesley, and he stirred things as he went.

His whole active ministry until he located was but a reproduction of these years, preaching every day, going from house to house for there were few church buildings; his one cry was Repent and do works mete for repentence.

He was in the west of South Carolina, when at the house of a stern Colonist, Col. Weathersby, he thundred to good effect for two poor boys, Lovick and Reddick Pierce became alarmed under his exhortation and joined Society and were converted. Both of these became Methodist preachers, and Doctors of Divinity.

Jenkins was thirty and had been four years a preacher. He was a self asserting, confident young fellow, and had the appearance of being arbitrary and puffed up, so his brethren refused to elect him to Elders orders after he had traveled four years, despite the Bishop's wish. The next year he was ordained. He was then made Presiding Elder and had quite a battle with the Baptists; went to the General Conference in Baltimore and opposed raising the preachers allowance from sixty-four to eighty dollars, saying sixty-four was enough for a single man. He was Presiding Elder over several districts and fully magnified his office. The first years of his ministry had been trying ones, and the results of his labors discouraging, but he was in his glory when the camp meeting era in the first of the last century began its great revival which began in Kentucky, swept the land. It began at a camp meeting and it was fostered by these meetings. All classes of Christians were represented in them and Jenkins pre-eminently a revivalist was in his glory in those years of religious refreshing. He was a regular itinerant, traveling circuits and districts till 805. He was all these early years unmarried and his work was incessant. His health broke down and as he loved a demure South Carolina maid for 11 years he decided to settle down. He had evidently inherited some means so he bought a farm near Camden and began the life first of a superannuate then of a local preacher. He farmed a while, then sold goods a while and then was admitted again into the Conference and superannuated. In his 74th year he tried to run a farm and a circuit, but this he found was impossible for him and he located. For a number of years he was constantly at work. Living on the circuit to which Wm. Capers was sent, the timid young preacher went to his house to receive from him a doleful account of the wretched state of affairs and a very plain intimation that Capers was not the man for the exigency. Good sister Jenkins when she and her husband were alone remonstrated. "Tut, tut, Betsy, said her husband, I love Billy as well as you do and I was just trying to keep him humble." The young preacher heard him, and when he began in the same strain the next morning, he looked at him archly, and told him what he overheard.

He was the censor of Methodism. Once he came to Camden when my father was a boy. He took for his text the word "Methodist" and for an hour in stentorian tones he lashed the poor flock of Camden without mercy. "Uncle Jenkins said a good woman could not find a passage in the Bible to beat us with so he had to get out somewhere else." He traveled much and preached much, and a hundred years ago, berated a fallen church. He came back into the Conference and was at once superannuated. He spent his last days in trying to bring back his church to its old paths. Deploring the decline of Methodism from its old time simplicity. When he was seventy-seven he told the story of his life in the almost now forgotten little book which casts such light on the infancy of Methodism in Georgia, South Carolina and North Carolina.

MRS. NAOMI ELLIS WARE.

Naomi Ellis, daughter of James and Elizabeth Ellis, was born in York county, S. C., four miles below Grover, on December 31st, 1824. She was married by the Rev. James Kirten, pastor of the Yorkville Circuit, to James M. Ware, July 2nd, 1839. To them were born eleven children, nine of whom still survive. They are Mrs. John K. Wells, Mrs. Laura Wells, Mrs. Mary Roberts, Dr. R. E. Ware of Shelby, N. C.; Dr. A. B. Ware, of Asheville, N. C.; Mr. J. F. Ware of Charlotte; Rev. W. R. Ware, Presiding Elder of the Greensboro District, and Mrs. A. E. Alspaugh, of Barton, Oregon. Sister Ware has one sister, Mrs. Jesse Hague, whose home is at Patterson Springs, N. C. The young couple began their maried life in Cleveland county, seven miles east of Shelby, where they resided until 1856, when they moved to Shelby,

and a little later purchased the Ware home in West Shelby, where they spent the remainder of their lives. The home of these two faithful servants of God was a Bethel. The family altar was set up in the very beginning, and the fire never went out upon it. Only once in his life was Brother Ware in doubt about the propriety of having the evening prayers in his home. He was entertaining as a guest a distinguished member of Congress and he feared the gentleman might be embarrassed by the evening devotion of the family. He mentioned the matter to sister Ware, whose reply led him to realize that God must be honored at all times, irrespective of the opinions of man, and the evening prayers were said as usual. Among the last words of Brother Ware in 1876, when he knew God had called him to "come up higher" were these: "Never let the fire go out on the altar," and Sister Ware held the family prayers until her sons were old enough, and this practice is still continued in the home. Left a widow in charge of a large and growing family, she discharged all the duties of her home life as only a noble Christian woman can. In the midst of her home cares and all her labor of love, she found time to cultivate the bright and beautiful side of her life, and to instill the high ideals of Christian truth and culture into the minds and lives of her loved ones. She loved books, and delighted in works that brought out the history of Methodism, but she loved the word of God best of all, and read it through a great number of times during her long life, and in order to understand its deep and glorious truths, she studied it in connection with Clark's Commentary.

She joined the Methodist church when twelve years of age. The pastor who received her into the church was the Rev. David Seal, pastor of the Yorkville Circuit, in the S. C. Conference. She went to the altar while the congregation was singing Hymn No. 275. She arose and went forward during the singing of this stanza:

> Though late, I all forsake,
> My friends, my all resign,
> Gracious Redeemer, take O take,
> And seal me ever Thine."

That sealing took place there, for God's peace flooded her soul, and remained an ever abiding peace through all the sunshine and storm of the remaining seventy-four years of her life. Sister Ware was an invalid for several years before her death, but she bore all with a patience and gentle resignation that filled the sick chamber with a halo of peace. She departed this life Dec. 5th, 1910. She is not dead. She has only passed over the river to rest under the shade of the beautiful "tree of Life," and there united to her loved ones that have gone before, she waits to welcome her other loved ones, as one by one God shall call them home. Her Pastor.

MERRY CHRISTMAS.

The sky shone, the angels sang, across the far plains came the kings; all because of a little child. That makes Christmas sacred to the happiness of children. It is for them that the stockings hang by the fire, and the tree shines with candles, and the gifts are heaped about, and the Christmas feast is spread upon the table, and the old carols, echoing down from many a Christmas past, are sung again. Strength is not intent upon the service of weakness; age waits on youth, wisdom on ignorance; the present serves the future. The general desire is to magnify the joys of life, to enrich the happiness of the household, to make all faces bright with smiles, to celebrate a Merry Christmas. No frown today, no angry or complaining voices, no envious or selfish thoughts: but jubilance and jollity and merriment.

Again the sky shines, but the radience now is in the hearts of happy children. And the angels sing as they sang when shepherds listened, but now the children in a row, with upturned faces and eyes glistening, sing in response. And the kings come with gifts, but now they are disguised so that they look like the fathers of families, and bring their gifts under their arms or in the pockets of their overcoats, wrapped in brown paper. A Merry Christmas! whispers the snow as it shrills beneath the feet of every passer-by. A Merry Christmas! answer the lighted windows, making the streets gay with the glow of Christmas fires. To all good children, a Merry Christmas!

We keep the feast of the neighborless of God. The heart of it is the blessed truth that God is not remote from us; nor far away in splendid solitude on a vast throne beyond the horizon of the stars; but near to every one of us. He who was born in a stable, and had a manger for His cradle, is One to whom no poverty is foreign; nobody is so poor as to be beyond His sympathetic understanding. Presently, He sanctified the labor of the hand by His own work with saw and hammer.

At the very outset of His ministry, He went to a wedding, and showed that social pleasures, as well as sobrieties and solemnities, belong to the ideal life. He made Himself acquainted with our sicknesses and our sorrows, going about ministering to our needs. He entered into the friendship both of the poor and of the rich, being loved alike by Lazarus the beggar, and by Lazarus of Bethany, in whose house were boxes of spikenard very precious. By and by, after His supreme, revealing sacrifice, He disappeared from common sight, promising to be with us always. God is our neighbor, setting us an example of neighborliness

Christmas is the Festival of Friendship, a time to put away old differences, and to clear up old misunderstandings. In the name of Him who loved us even to the laying down of His life, let us renew our affection, holding out hands of brotherhood. To all good friends, to all faithful and helpful folk, to all who multiply the joys of their own holiday by sharing them with others, to all good neighbors, a Merry Christmas!

To young and old, to rich and poor, to our distant cousins the saints, to our next of kin the sinners, to the glad and to the sad, to all, with all our hearts, a Merry Christmas! Let the bells ring, and organs peal in churches. Bring gifts, and light the Christmas trees with candles. Let love and joy sit beside all hearthstones. A Merry Christmas!—The Youth's Companion.

THE POWER OF AN UNSELFISH VIEW OF LIFE.

By chance meeting at a hotel, thereafter repeated, we became acquainted with a young gentleman of Jewish parentage and religious beliefs. The race that produced Moses, David, and Isaiah, and of whom according to the flesh came Christ, who is over all, God blessed forever, has attracted us because of its great men and because of the New Testament promise that still gives it a distinct place in the coming events and the triumph of the Kingdom of God. This young Jew especially interested us, and he opened his heart, revealing a great purpose enshrined there: it was to live unselfishly with the higher self, the giving self, in the ascendant. He did not consciously associate his great purpose with his religion, at least not formally, but it had for him the power of a religion; it gave direction to his energies, determined his view-point for moral issues, regulated his dealings with his fellowmen, and imparted to his consciousness a deep joy as in ever greater detail he realized his great ideal of an unselfish life. Associated with his father and brothers in a commercial establishment, he found need for courage and independence in adhering to principles that did not dominate the other members of the firm; but when we last saw him he was still to himself true. He had an enthusiasm for unselfishness, and his goal seemed to be the complete substitution of the alter for the ego.

* * * *

The late Cecil Rhodes, of British South Africa, possessed a remarkable race consciousness and was ruled by the moral obligations that to him were inseparable from it. For British dominion in Africa he ventured his great wealth, ignoring the political rights of neighbor States in his passion for his own Anglo-Saxon race and its expansion. In order to unify that race he devoted a large part of his wealth to the founding of the Rhodes Scholarships. His great idea was always with him during the later years of his life; it was his companion, and in its light he contemplated the future with equanimity. When asked what Mr. Rhodes's religious opinions were, Rudyard Kipling impatiently said: "He is building our empire." Possibly Kipling was right in this estimate of Rhodes. An empire has been built in South Africa out of his great idea, but we doubt whether Kipling's brutal contempt for religion was shared by Mr. Rhodes.

* * * *

Recently there passed from this world its most noted literary producer. Count Lyof Tolstoi died in his native land at the age of eighty-two, outlawed and excommunicated. His writings are those of a superb genius. Probably he has come nearer to Victor Hugo in the strength and variety of his talents and the breadth of his culture than any other contemporary authors. But Tolstoi's world-wide fame arises from another source: it is his unselfish character and his religious teachings that have made his name familiar and admired in every land. Of noble birth, wealthy, and happily wedded, he turned aside from these advantages and sought in a true brotherhood of man under a divine Fatherhood a higher selfhood than his superior conditions could nourish. He was broader in his sympathies than my young Jewish friend, greater in his patriotism than Cecil Rhodes. Moreover, he was consciously religious. He separated widely from the creed and practice of the Greek Church, in which he had been reared; but he read the words of Jesus in the Gospels as he read the decalogue with absolute submission to their authrity. Though many men nowadays treat the precepts of Jesus as matter for criticism and repudiate "religious authority" and with them the authority of Christ, Tolstoi bowed absolutely to the law of him who likened the man who hears and does his sayings to him who built his house upon a rock. A fundamental change from the selfish to the unselfish conception of life had taken place in Tolstoi. He was thenceforth brother to all men. His social morals are summed up in one article: "Give everything and ask nothing in return."

We do not here undertake a discussion of what Tolstoi called "My Religion." We point out in these three widely differing examples—differing in personality, opportunity, race, fame, opinion, and almost everything else that makes men different—the power of usefulness. Truly said our Lord: "He that would save his life shall lose it, and he that would lose his life shall find it." Greatness, power, achievement are possible in their best only to him who has renounced all. How divinely true are the paradoxes of the gospel!

* * * *

The heart of the gospel is in its demand upon men to surrender self. So complete is this surrender conceived to be that one who knew best what it means has said: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." This means far more than my young Hebrew friend's enthusiasm for an unselfish attitude toward those with whom he had to do that thereby he might realize the highest order of personality of which he was capable; far hood the corollary of which is to give all and ask idea of Anglo-Saxon unity; yes, far more than Tolstoi's self-prostration before an ideal of brotherhood the corolly of which is to give all and ask nothing. It means the enthronement within of the personal Christ, the Lord and Saviour, loved above all others, whose very life thenceforth is expressed through the medium of our life in thought word, affection, act. This is the power of an endless life; that which endures is unselfishness, another name for love.—Epworth Era.

"NO ROOM FOR THEM AT THE INN."

The world's attitude toward the birth of every truth is focused in a single phrase in the simple story of the first Christmas, the greatest birthday since Time began. Mary laid the infant Christ in a manger—"because there was no room for them at the inn." For worldly success, fame, social prestige, laurel-crowned triumph the inn is illuminated; welcoming music fills the air and the inn doors are flung wide open. But struggle toward sublime atainment, heroic effort to better the world, simple consecration of soul to a noble ideal means—the manager and a lonely pathway lit only by the torch of truth held high in the hand of purpose.

Right must ever fight its way against the world. Truth must walk alone in its Gethsemane. Justice must bravely face its Calvary, if it would still live in triumph after all efforts to slay it. Love must ever, in the end, burst forth in its splendor like the sun from the dark clouds of hate and discord that seek to obscure it. These great truths must be born in the manager of poverty, or sorrow, or trial, or suffering, finding no room at the inn until at last, by entering it in triumph, they honor the inn that never honored them in their hours of need, of struggle, and of darkness. It is written in the book of human nature; it is the chorus of the song of every great human effort; it epitomizes the life of Christ.

As a babe there was no room for Him at the inn; as a boy, threatened by Herod, there was no room for Him in Israel; as a man, condemned by Pilate, there was no room for Him in all the world. His life seemed a failure, yet today the world has countless thousands of churches, spiritual inns, built in His memory.—The Circle.

From the Field

Correspondence, Reports, Etc.

Morganton District.

The District Stewards of the Morganton District met in Marion Thursday, Dec. 15th at 2 p. m. The presiding elder's salary was fixed at fifteen hundred dollars and, with the other assessments, was distributed among the charges. The meeting was wall attended, and was harmonious and hopeful throughout.

At night a most interesting and profitable Laymen's and Pastors' Conference was held. Twelve of the seventeen pastors were present, and eleven of the charges were represented by laymen. There was no prearranged program, and the theorist with his storotyped "address" was conspicuously absent. It was a conference of workers where honest men were earnestly seeking to find the best methods for doing the real work of the church. Presiding elder Hoyle was in the chair, and presided with the ease of a veteran. He understands conditions as they exist in the various charges, and is capable of directing the forces of the church to the best possible advantage. The meeting was enthusiastic and practical, and the writer confidently expects large things as a result of this early conference.

The following resolutions were unanimously adopted:

Whereas the last General Conference by formal action recognized the recent Laymen's movement, and recommended that a Laymen's Committee be eleeted in each church, therefore

Resolved, 1. That each pastor as soon as practicable have a church conference in each church served by him and elect a committee to assist in collecting the benevolent assessments ordered by the conference.

2. That it is the sense of this meeting that the committees thus elected shall assume the responsibility for raising said collections.

3. That the collections be raised in the early part of the year, and that the chairman report once each month to the pastor as to what is being done.

4. That a contribution be secured from every member of the church.

5. That we recommend proportionate and systematic benevolence. The District Lay Leader was instructed to mail a copy of the above resolutions to the pastors and leading laymen of the District. We start the year most hopefully, and, under the experienced and capable leadership of brother Hoyle as presiding elder, and Prof. D. F. Giles as Lay-Leader, we confidently expect the most successful year in the history of the Morganton District.

Ira Erwin.

Marion, N. C.

The Mt. Airy District Stewards' and Preachers Meeting.

The Mount Airy District Stewards' and Preachers' meeting was held in Walnut Cove December 13th. and 14th according to appointment. Rev. R. M. Taylor, presiding elder, presided. The opening sermon was preached by Rev. F. L. Townsend who used as a text, Follow me, and I will make you fishers of men.—Matt. 4: 19.

The organization was completed at the opening of the first afternoon session by electing this writer secretary. The presiding elder then addressed the conference on various phases of the work in the district and offered the preachers much helpful counsel as to their life and official conduct. His remarks were to the point and were well received. But that part of his address which calls for special mention here is his plan to stimulate the various churches to more faithful and concerted endeavor. He proposes to give to each church, meeting certain requirements, a nicely lithographed paper parchment suitably inscribed and designating the church receiving it as a "progressive church". The paper is to contain also, as an honor roll, the names of all who have, in any way, helped to bring about this ideal state and is to be framed and hung in the church. The requirements for this reward are, (1) Every name on the church roll a living member, that is, one who is keeping in touch with his church by doing something for it whether living in the community of the church or elsewhere. (2) An evergreen Sunday school. (3) An addition on profession of faith, of names equal to ten per cent of the present membership. (4) At least fifty per cent of the families taking the church paper. (5) An advance of at least ten per cent on finances. Bro. Taylor will give the above mentioned reward to any and all churches in the district meeting these conditions.

Short addresses were made by Rev. W. F. Elliott on "The Preacher as a Pastor,"; Rev. R. G. Tuttle on "The Preacher in His Sermon Making"; Rev. J. F. Kirk on "The Preacher in His Reading", and Mr. A. D. Ivie on "The Value of Vital Godliness on the part of Laymen".

The district stewards fixed the presiding elder's salary at thirteen per cent. of the preachers' salaries and apportioned the Conference collections in the same way.

There was not a large attendance but all present considered it a helpful meeting; and each pastor goes forth in good hope of a successful year.

W. F. Elliott, Sec.

Madison-Mayodan.

Rev. W. F. Elliott, the new pastor in a letter to the editor says: "We have been very cordially received by the good people of Madison-Mayodan charge. They have shown us many acts of kindness and good will and the prospects are good for a great year in the work."

Elk Creek Academy Burned.

A dispatch from Sparta, Alleghany county, December 8th, tells of the burning of Elk Creek Academy, one of the best school buildings in that county, the past week. The origin of the fire is unknown. The conflagration occurred about 2 o'clock p. m. The school was being taught by Rev. S. W. Brown and there was a large attendance. This is the second school building to burn in this county in the last month.—Winston Republican.

Attention, Pastors and Presiding Elders.

Brethren: The purpose of my appointment as Missionary Secretary of our Conference is, that I may be one "along-side to help" each one of you Presiding Elders, pastors, and laymen. Upon my return from Nashville about the 8th of January, I shall be glad to communicate with any of you as to dates and places where you find you can use me to advantage.

It is not my purpose at present to plan any specific campaign of my own. My duty and my pleasure will be to put my shoulder under the same burden which you carry and lift with all my might. However, we know "It is not by might, nor by power, but by my Spirit saith the Lord."

Let no conditions discourage us at the beginning of this year, but know that our Lord will do larger things than we can ask or think if we but do our duty.

The District Stewards meetings which I have been able to attend have been of a high order, the business transacted in a businesslike way, with careful and prayerful consideration for the spiritual side of the work.

I am much encouraged with the outlook, and greatly appreciate the many kind expressions and invitations already received.

Let me hear from you, brethren, thick and fast.

Cordially,

H. K. Boyer.

New Building for Greensboro Female College.

At a meeting of the Board of Trustees of Greensboro Female College held Tuesday, Dec. 13th, it was determined to proceed at once with the work of erecting a building to cost not less than $25,000. This building is to be a dormitory and will be separate from the main building. It will contain rooms sufficient to accommodate about 75 more students. Rev. W. M. Curtis will have charge of the work of raising the funds and as soon as plans and specifications can be secured it is expected that work will begin. The building is to be ready for occupancy at the opening of the fall session.

Ready for Service.

The following note from Rev. E. C. Glenn, evangelist, will be of interest to many pastors and we trust that the brethren will help Brother Glenn fix up a slate that will be helpful to many communities:

Greensboro, N. C., Dec. 14, 1910.

Dear Brother Blair:

I am now receiving calls for meetings this year, and it will help me in making my slate if all the brethren that want my services will let me know at once. It is often so I cannot help because the calls come too late. This is especially true of the stronger churches. Brethren let me know if you wish to use me and I can plan more wisely.

Yours kindly,

E. C. Glenn.

Trinity College Notes.

During the holidays Dr. W. K. Boyd, of the department of history, will attend the American Historical Association at Indianapolis. Two sessions of the meeting will celebrate the fiftieth anniversary of the presidential campaign of 1860. At one of these Dr. Boyd will discuss conditions in North Carolina on the eve of secession. This is a distinct tribute to the State, as the only other paper in relation to the South deals with the cotton States, North Carolina being given preference in presenting the sentiment of the border States. The only other Southern men presenting papers at this session are Professors Thomas, of Arkansas, and Dodd, of Chicago. Incidentally the election of Dr. Boyd is a recognition of the reputation the historical work at Trinity has long had among the historians and learned societies of the United States.

* * * *

The Young Men's Christian Association held a meeting last evening for the annual election of officers. The officers elected for the year are: President, E. J. Harbison; Vice-President, W. C. Sheppard; Secretary, L. M. Epps; Treasurer, W. G. Suiter. The membership of the Association is the largest it has ever had, and the work it is doing is a great factor of the life of the college community.

The final contest for the college championship in basketball was held last night, and resulted in a victory for the Junior Class. A pennant was awarded the victors. These class contests have been very interesting, and have greatly added to the interest in this form of sport.

Professor J. C. Wooten left today to take up his work as pastor of Grace church, Wilmington. As a student, and later as a member of the faculty Mr. Wooten has been closely identified with the life of the institution. His strong personality and active interest in the student activities have made him a great force in the college community. He takes up his new work carrying with him the best wishes of the members of the faculty and the student body.

Asheville.

The Sunday afternoon meting of the Y. M. C. A. yesterday was largely attended. Rev. Dr. C. W. Byrd, the speaker, was introduced and took for his text the twelfth chapter of Romans and dealt with the necessity of giving one self wholly to God before the deeper experiences, the fuller life and the higher ideals will be received from Him.

He said that some time ago he was preparing a sermon on the same text and in looking over the preceeding chapter he discovered a key to the first verse in the twelfth chapter of Romans, from which his text was taken, in the last verse in the preceeding chapter. The last verse in the eleventh chapter reads, "Of Him, through Him, and to Him are all things, forever and forever." Dr. Byrd said that after thinking for several seconds the connection between the two chapters suddenly became clear to him. He said that St. Paul in the first verse of the twelfth chapter is beseeching sinners to repent and become whole-hearted Christions through God's mercy, as "all things are possible to Him, are of Him and through Him." Continuing he said that this is one of the laws of God which govern the universe.

"People don't like to be persuaded to accept a reasonable proposition," said Dr. Byrd. "If I should make a business proposition to a man and succeed in convincing him that it was reasonable, I would go away and let him do his own thinking for the simple reason that he would accept the proposition if he could. For this reason I am not going to try to persuade you to accept God and surrender your whole soul to Him, because I consider that a reasonable proposition. But I am going to convince you that it is a reasonable proposition."

He said that he was glad that his text came from St. Paul, for St. Paul was a man whose soul had been surrendered to God and who was thoroughly imbued with the divine spirit, because he was consecrated and knew the feeling of whole-hearted service. Warming to his subject, Dr. Byrd said that there are large numbers of men in the world who labor hard for the Master, but who accomplish nothing because they will not take the final step and cut the cable which connects them with the world. He declared that man who does not serve God is not worth the space he occupies in the world.—Asheville Citizen, 12th.

There is no time in life when books do not influence a man.—Besant.

PROPER TRAINING

I visited a home recently which was decidedly unique in one way, and that was this:

There were two as dear children as ever were petted and noticed and admired into the ruination of their childish charm, and yet they actually were not the center of attention or anything like it.

They were subordinated to their elders, taught to respect them thoroughly, to obey instantly and to some extent to actually practice that old proverb, "Children should be seen and not heard."

The difference between this and the ordinary household was most noticeable at the dinner table.

In the average household where there are children who are old enough to come to the table with the family, the whole conversation usually centers about the children. Their sallies, which are listened to with rapt attention and receive an unwholesome amount of applause and laughter, admonitions of their table manners and prohibitions as to their diet, are the backbone of the table talk.

In this household, except to ask for something to eat, those children never spoke unless they were spoken to. They ate what was put on their plates —every bit of it, too—listened to the conversation of their elders, and when they had finished murmured their "Please excuse me's," slipped silently down from the table, and it being a home where there was no maid, bore their plates quietly out into the kitchen. At night, having done this, they prettily bade us all "Good night" and without even a suggestion from their mother that it was bedtime, much less the ordinary child's wail to be allowed to "sit up just five minutes longer," started upstairs to bed by themselves. Later their mother followed, tucked them in and kissed them good night.

Now by this I don't mean that those children were absolutely silent at the table. By no means. I mean just what I said. They did not speak except when spoken to. Frequently one of the older members of the family would inquire what the little girl learned at school or where the little boy went skating, and then the youngest addressed would answer with a naturalness and spirit which the average youngster, biased as he is by his habitual monopoly of the center of the stage, never shows.

Doubtless there will be some passionate believer in the wickedness of repressing the young who will think this programme rather too harsh, and pity the children who are ruled by it.

Let me tell you, my dear sir, or madame, that they most emphatically don't need your pity. They are two of the happiest as well as best behaved children that I ever had the pleasure of seeing, and I only wish that every parent of an attention-spoiled child could take dinner for once at this little home and see what is possible under a system which does not make the child the supreme center of attention.—Ruth Cameron.

"Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence."—James Martineau.

St. Louis Lady Cured of Eczema.

5639 Vernon St., St. Louis, Mo.
I have had Eczema for four years, and have tried everything possible to cure it, without success, until I tried Tetterine. Your medicine has cured me after six months' trial. Miss A. B. King.

Tetterine cures Eczema, Itching Piles, Ringworm, Dandruff and every form of Scalp and Skin Disease. Tetterine 50c, Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.

THE MEETING OF THE JOINT COMMISSION ON FEDERATION.

By Secretary F. M. Thomas.

The three Commissions on Federation, appointed by the General Conferences of the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, assembled in Baltimore, Maryland, Wednesday, November 30, 1910. The members of these three Commissions are as follows: Bishop Earl Cranston, chairman; Bishop J. M. Walden, Bishop L. B. Wilson; Rev. J. F. Goucher, D. D.; Rev. G. A. Reeder. D. D.; Rev. W. W. Evans, D. D.; Mr. R. T. Miller, Mr. Hanford Crawford; secretary, Mr. J. A. Patten. Rev. M. L. Jennings, D. D.; Rev. George Shaffer, D. D.; Rev. G. D. Helmick, D. D.; Rev. C. D. Sinkinson, D. D.; Mr. S. R. Harris, Mr. J. E. Peterson, Mr. W. N. Swift, secretary. Bishop A. W. Wilson, chairman; Bishop E. E. Hoss, Bishop Collins Denny; Rev. W. J. Young, D. D.; Rev. F. M. Thomas, D. D.; secretary, Rev. C. M. Bishop, D. D.; Mr. M. L. Walton; president, R. S. Hyer; and Mr. W. B. Stubbs. The entire membership was present with the exception of Dr. J. F. Goucher, absent in China. The Joint Commission was also favored for a time with the presence of Bishop W. A. Candler of the Methodist Episcopal Church, South.

The first session of the Joint Commission was held Wednesday afternoon in Trinity Methodist Episcopal Church, South, Bishop Cranston presiding. After most impressive devotional exercises conducted by Bishop L. B. Wilson, Bishop E. E. Hoss and Dr. T. H. Lewis, the holy and blessed sacrament of the Lord's Supper was administered by Bishop Walden, Bishop Denny, and Dr. C. D. Sinkinson. After this a committee of Baltimore Methodist preachers extended through Rev. Frank Isaacs, a most cordial welcome to the city, which is the cradle of American Methodism, and presented the Joint Commision with a gavel from the famous Strawbridge oak. They were followed by a committee of Baltimore Methodist laymen, who, through their chairman, Hon. Thomas G. Hayes, ex-mayor of Baltimore, extended a welcome fervid with Methodist fire and breathing the fragrance of six noble spirits. The courtesies extended to the Commision by these six laymen can never be forgotten. For three days the members of the commission were their guests at the elegant Hotel Belvedere, and nothing was left undone to make their stay comfortable and delightful. These six laymen are the Hon. Thomas G. Hayes and Mr. L. W. Davis, of the Methodist Episcopal Church, South; Hon. J. W. Herring and Mr. Daniel Baker, of the Methodist Protestant Church; Mr. John T. Stone and Mr. H. S. Dulaney, of the Methodist Episcopal Church. No finer Christian gentlemen can be found on the American continent.

The morning and afternoon sessions on Thursday, December 1st, were held in the First Methodist Episcopal Church. The morning hours were devoted to a prepared program constructed by the chairmen of the three Commissions. Rev. W. W. Evans, D. D., of the Methodist Episcopal Commission read a paper on "Words of Jesus on the Union of His Disciples." Rev. M. L. Jennings, D. D., of the Methodist Protestant Commission, read a paper on "The Present-day Trend Towards Union." Rev. F. M. Thomas, D. D., of the Methodist Episopal, South, Commission read a paper on "Our Common Heritage in the Methodism of the Past." Then followed four papers on "What Advantages May Be Expected from a Re-Union of Our Three Denominations." These papers were prepared and read by Mr. R. T. Miller, of the Methodist Episcopal Commission; Mr. R. S. Harris, of the Methodist Protestant Commission; President R. S. Hyer, of the Methodist Episcopal, South, Commission; and Mr. J. A. Patten, of the Methodist Episcopal Commission. The speakers were ordered to publish their papers in the official organs of their respective denominations, and later to gather them into a pamphlet. At the noon hour a toothsome luncheon was served by the ladies of the First Church. The Commission then went into a closed session in order to discuss freely and frankly the matters before them. For a day and a half almost every phase of the relations between these three Methodisms was carefully discussed. Nothing could have been finer than the spirit of this debate, at times brilliant, always strong and interesting. Each Commission was at great pains to make the other two understand the attitude of its Church toward the problems beofre them. There was never at any time the least trace of bitterness or misunderstanding. All seemed to speak as in the very Presence of the great Head of the Church, and the many and fervent prayers offered up seemed to take hold on the very gates of heaven. The hymns which Methodism loves often leaped spontaneously from the lips f those present. After long and conscientious deliberation the following resolutions were unanimously adopted:

Resolutions.

In response to the designation of our respective General Conferences and the provisions of the call for this joint meeting we have felt it incumbent upon us to give very careful consideration to the existing situation in each of our Churches, and especially to inquire in regard to their mutual relations to each other.

We are mutually agreed that the Churches respresented by us are equally apostolic in faith and purpose, and having a common origin, the Methodist Episcopal Church organized in 1784, they are joint heirs of the traditions and doctrinal standards of the fathers, and that they have proved their loyalty to the evangelical faith and evangelistic spirit which characterized early Methodists.

We are mutually agreed that our fathers settled the issues of the past conscientiously for themselves, respectively, and separated regretfully, believing that only such action could insure their continued access to the people they were called to serve.

The benefits of the fraternal efforts on the part of two of the Churches we represent and the exchange of fraternal messengers between all of them must be recognized in substantial results achieved within our own country and abroad, and in the manifest improved feeling existing between these communions.

Our efforts to give sympathetic recognition to every interest involved, taken with the common obligation so to plan the work of the Church as to make the wisest use of the resources of the kingdom, coupled with the plain fact that much unnecessary competition and rivalry still exists among Methodist bodies, while unchurched masses hunger for our ministry, compel us to admit that while we rejoice in all that has been achieved by fraternal efforts up to this time, these results do not in every way meet the demand of the times, nor the expectations of our people.

It therefore appears to be our imperative duty earnestly to consider the expediency and practicability of some form of unification that will further allay hurtful competition and conserve all vital interests without in the meantime interfering with the work of the Federal Council of Methodism.

In the presence of these important issues and the clear evidence of the desire of the members of our Churches to be divinely guided in the prosecution of the work to be done by these peoples of one spiritual ancestry, one faith, and one doctrine, we feel constrained to give further earnest consideration to the great interests brought to our attention by our respective Churches; and therefore agree—

First. That a joint committee of nine, three from each Commission here represented, be appointed to consider the causes which produce friction and waste and injure, rather than promote, the common cause, namely, the spreading of Scriptual holiness through these and other lands, and if found practicable, to bring to this joint commission a plan for submission to the General Conferences and people of the respective Churches, said plan to provide for such unificatio said plan to provide for such unification dist Churches concerned as shall insure unity of purpose, administration, evangelistic effort and all other functions for which our Methodism has stood from the beginning.

Second. It is recommended that this Committee meet promptly for organization and the division of its preliminary labors among necessary sub-committees, each Church to be represented in the membership of each sub-committee, and the chairman of each commission to have authority to designate another member of said joint committee to serve on any sub-committee in place of a member of said subcommitte who may be necessarily absent at any subcommittee meeting.

Secretary F. M. Thomas was instructed to report the proceedings of the Joint Commission to the Methodist press. Chattanoga was selected as the place for the next meeting, and the Commission adjourned Friday evening, December 2, 1910.—Western Christian Advocate.

Trinity Park School.

As the result of the special services held under the auspices of the Y. M. C. A. several students have connected themselves with the churches of the city, and the spiritual life of the community has been materially quickened. This was one of the best meetings ever held here. The whole student body practically was reached. The preaching was done by Rev. E. R. Leyburn, of the First Presbyterian churche, of Durham.

The staff of the Park School Gazette, published by the Senior Class, is busy on the Christmas number which will appear in a few days.

Capt. J. J. Day, of New York, has been here on a visit to his son, Mr. Robert Day.

Miss Bernice Hornaday, of Burlington, visited her brother, Prof. C. L. Hornady, recently.

Headmaster S. B. Underwood represented the school at the meeting of the North Carolina Conference at Elizabeth City.

The school will suspend for the Christmas holidays on Thursday, December 22, and re-open on Wednesday, January 4.

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for Red, Weak, Weary, Watery Eyes and Granulated Eyelids. Murine Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c, $1.00. Murine Eye Salve in Aseptic Tubes, 25c, $1.00. Eye Books and Eye Advice Free by Mail.
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The Epworth League

EDITOR OF LEAGUE COLUMNS
MISS BLANCHE JOHNSON
435 WALKER AVENUE, GREENSBORO, N. C.

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Winston, Prof. H. A. Hayes, Winston-Salem.

DORMITORY FUND.

Subscribed to date $200.00

We are glad to note three charters were issued to W. N. C. Leagues during the month of October, one Senior League at Statesville, one Junior and one Senior League at Walkertown.

Keep the Epworth League Dormitory for the Children's Home in mind and begin the new year with a pledge from you League, to be paid to our Conference Treasurer by July 1st, 1911.

"Go ask thy soul in the silence—
Alone with the Father bow,
And search thy heart with the question,
How much and what owest thou?"

Texas Epworth Leaguers have set aside Sunday January 22nd, 1911 to be observed as Ruby Kendrick Memorial day. A special program has been prepared for the occasion and offerings will be taken for the purpose of erecting at Epworth-by-the sea a "Ruby Kendrick Memorial Hall."

Dr. F. S. Parker has said of this consecrated and beautiful young woman who so freely gave her life for Korea: "Ruby Kendrick's death has become on of the greatest forces in recruiting our mission in Korea."

SOME GOOD LEAGUE RESOLUTIONS.

I will live closer to God than I ever have before.

I will do nothing without first asking God if it will please Him.

I will try to lead some of my friends to Christ.

I will give a tenth of my income.

I will be regular at church services if God is willing.

I will be a helper that my pastor can count on.

I will endeavor not to be a fault finder.

I will prayerfully read a portion of God's word every day.

I will be very considerate of the feelings of others.

—St. Louis Christian Advocate.

The Central Office issued charters for eighteen Senior and eleven Junior Leagues and duplicated nine charters during the month of October.

"Whenever any one asks me what the Epworth League has done, I say that the Epworth League has made good"—Bishop Mouzon.

West Market Greensboro Leaguers met last Monday evening in the regular meeting of the Charity and Help Department and planned some special work for the holidays.

Pray daily for the Christmas Conference of Epworth League Workers to be held in Nashville:

1. That they may be guided by the Holy Spirit in their deliberations.
2. That plans for the advancement of the League may be wisely devised.
3. That the Leaguers may be guided to an effective participation in bringing about the coming revival.—Epworth Era.

THE LEAGUE THAT WINS.

1. The Friendly or social League. (Prov. XVIII, St. James Version.)
2. The forgiving League. (Prov. XXV. 21, 22.
3. The diligent League. (Prov. XIII. 4.)
4. The persevering League. (Gal. VI. 9.)
5. The praying League. (Jas. V. 9.)
6. The trusting League. (Ps. XXXVII. 5.)
7. The obedient League. (Matt. VII. 24, 25.)
8. The benevolent League. (Prov. XXI. 13, XXVIII. 27.)
(Prov. XI. 30.)
10. The missionary League. (Ps. XCVI. 3, 10: Matt. XXVIII. 19.)

—Epworth Bulletin, Louisville.

THE SUNDAY LEAGUER AT HOME.

He will reverence God's sanctuary and be orderly.

He will be in his place at Sunday School, church and League.

He will be on time at all services of the sanctuary.

He will read only religious literature on Sunday.

He will not go on Sunday excursions or on any business expedition.

He will not patronize ice cream parlors, soda fountains, or any such things.

He will keep the day holy, setting an example as a believer.

He will do no work except that which is strictly essential.

He will not countenance baseball games or other Sunday desecrations.

He will avoid big Sunday dinners.

He will avoid the post office, or the sending of letters if possible.

He will not travel on Sunday if it can be avoided.

He will avoid barber shops, fruit and candy stores on this day also.

He will have his Sunday lessons all previously learned and if there is sufficient time, he will begin preparations for next Sunday's lesson.

He will be prayerful, attentive, and deferential in the services.

He will do his part in religious services throughout the day.

He will avoid all undue levity and obtain the most good from the day's service.

Maud B. Little in Epworth Era.

The Epworth League at Cairo, Ga., has erected a new building suited in every way to its activities. The building contains five rooms so arranged as to be adapted to the various phases of League work. They hope to make it an efficient arm of the Church work at Cairo and the center of the young life of the community.

"Freely ye have received, freely give." The Christmas season is here. Our plans for the holidays have been made and all around us we see joy and gladness. Friends long parted meet again, friends are reunited for a brief time and all the world seems bright and happy and full of good cheer. But let us look a little further. Is there any one in the community who has been forgotten? Any one who may not hear a "Merry Christmas?" May we not as individuals look around us and see if we cannot carry the message of "Peace on earth, good will to men" far enough to reach some lonely and forgotten soul? It may not be necessary to give of our substance every time that we should "freely give." Many times we need to give more of our time, of our selves, to cheering the lonely the sorrowing and the bereaved. May we not as Leaguers look carefully around us for an opportunity to do something that no one else will remember to do. Let us be diligent in carrying out the purpose of our motto: "All for Christ."

A PERSONAL APPEAL TO W. N. C. LEAGUERS.

The editor is overburdened with work just at this time. With one hundred and nineteen Leagues within the bounds of the Conference the problem of editing the League column should be easily solved; if every Leaguer who reads the Advocate would take the time to write a card telling of the work of his League, we would find our columns brighter and more interesting, besides greatly assisting the Editor, while she has not time to look up sufficient matter to fill our columns. We hope that a word is sufficient and that a "post card party" will be in order for the next few weeks.



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Our Little Folks

OUTSIDE.

In prickly green of Christmas wreaths
The holly berries glow,
The Christmas trees will sparkle soon,
With Christmas fruit bent low,
And here's a thought will help us all
At happy Christmastide,
The very best of pleasures
Are the pleasures we divide!

Wherever hearts are happy,
'Tis a simple thing to do,
To seek some other, sadder heart
And make it happy, too.
The joy we share with others
Is a joy that's multiplied,
And 'twill make a perfect Christmas
If there's no one left outside.
—Hannah C. Fernald, in Youth's Companion.

KATIE'S HAPPY CHRISTMAS.

One day a lady, passing along the street of a large city, saw a little girl about eight years of age who was crying in much distress. She asked the child what the trouble was, and if she was alone.

"Yes," was the reply, "I came down all alone to get baby brother a Christmas present, and," with a sob, "I've lost my pocketbook and my quarter of a dollar and can't get him any and can't go home, it's so far—I don't know the way," and her tears fell fast again.

"O, I'll give you the car fare," the lady said as she put a new quarter into the little girl's hand.

A crowd soon gathered about them saying, "What's the matter with her?" "Poor child!" O, is that all!" "She'll be all right," etc., and a gentleman, passing gave her a silver piece.

Katie looked up half bewildered by the crowd around her, and saw a little newsboy with ragged clothes and old shoes that did not cover his feet from the snow. He was crying, "Buy a paper, lady, O, please buy a paper! Dad'll beat me if I don't sell 'em all and bring him the money."

After buying one the lady led Katie to the car and saw her safely home, finding she lived not far from her own house.

Katie soon told her mother of her experience and how rich the lady and gentleman had made her, as she never before had possessed half a dollar all her own. "What shall I do with it, mamma?" she asked; then, thinking of the little newsboy and how cold his feet looked, half out on the snow, she wondered if he had to walk home, and if his father had beaten him. She remembered the little Chinese children she had been told of the Sunday before, who had their feet tied up so they could not walk, and of one who had to have his foot cut off because it was hurt so badly by the bindings.

"O mamma!" she said, "I want to buy them some nice, soft shoes and car fare, too. Won't you go with me to find that poor little boy?" But her mother told her she could not find him in so large a city, and that half a dollar would not buy a new pair of shoes.

That night Katie dreamed she saw two beautiful angels with white wings, flying right toward her, carrying a large Christmas tree with snow on its branches. They placed it in her room and few about it hanging bright, new twenty-five cent pieces all over it, then lighted candles of different colors till each new quarter sparkled like a diamond with all the colors of the rainbow, Katie clapped her hands with delight; then one of the angels whispered in her ear that the quarters were all for her, but she could give some to the little newsboys if she wanted to.

The next morning she told her mamma what she had seen that night, though it was all a dream; but she determined to save all of her pennies to buy the boy a pair of shoes some day when she should see him downtown.

She looked for him many times, but never saw him again. Her determination remained steadfast, however, and she never forgot that day when lost in the crowd, and the cry of the ragged little boy touched her heart, and she felt he was as miserable as she just then.

For several years she saved most of the quarters and five cent pieces given her, and the little money she earned from time to time, and had her papa put it in a "big, safe bank," saying when she was twelve years old she would have him take it out and she would give it away to the poor newsboys.

Her promise to herself was faithfully kept, and on her twelfth birthday she was glad to find she had two hundred dollars.

During these past four years Katie has made a good friend of the lady who found her on the street corner, and this morning she ran over and asked her to help in carrying out the plans she had made for using the money.

So they went with her father to made them a Christmas present present of $100. With the matron they went down town and Katie herself helped to choose a present for each little boy.

After that she went with her mother to one of the foreign missionary societies where she gave the balance of the money to help keep the Chinese babies from having their feet bound up and deformed, by paying to have their mothers taught it was wrong and cruel.

This was the happiest Christmas time of Katie's life, and she felt that her dreams had been realized and her Christmas tree was really covered with sparkling quarters for her to do some good with as the Christ Child would have done.—Selected.

CHRISTMAS KINDNESS.

At this season of the year, remember that it is your duty as children, and also your privilege, to glorify God, to promote peace, and to extend good will to those around you. You may promote the blessing of peace on earth by frankly forgiving those who may grieve or annoy you, by persuading enemies to be reconciled to each other, and by daily prayer to God to preserve the nations of the earth from the deadly horrors of war. And you may in a great many ways show good-will to men. Are there not poor people within a short walk of your own door who will receive no Christmas cards, no nice presents of food or new clothing, whose children have no nice toys or picture books, of which some of you have such an abundance that you scarcely know where to find room for?—Christian Herald.

Here It Is

Here is just what you want, just what you need. You have been looking for it and here it is. Send for it and stop worrying. Say the word and it will be sent to you. Send us the message, saying you want to try it and it will be sent by mail, without a penny. It is Bodi-Tone, the real remedy for the sick, whose fame is spreading like wild-fire from the Atlantic to the Pacific, which is curing sick-folks by thethousands, the medicine your neighbors are talking about. The Bodi-Tone Company invented Bodi-Tone over a year ago, and immediately offered it on trial to all the sick, a fair and honest way, so everyone could try it and judge its curative value before paying a penny for it. The Bodi-Tone Company has sent out over one hundred thousand $1.00 boxes during the past year in this way, to people in all parts of the country, without a penny in advance, and thousands have seen, felt and known its great curative benefits. Now the Bodi-Tone Company wants *you* to try a *full-sized one dollar* box of Bodi-Tone at its risk and expense, so that *you*, too, will get to know the great curative and restorative forces in this splendid medicinal combination, which is rapidly proving its superiority over common medicines.

Bodi-Tone

does just what its name means—*cures disease by toning all the body*, and we want you to try it and see what it will do for *your* body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each $1.00 box contains seventy-five tablets, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so you can try it and learn what it is, so you can learn how it works in the body, how it *cures stubborn diseases* by helping nature to tone every organ of the body. The composition of Bodi-Tone is not secret. Each ingredient is named and fully described in the Bodi-Tone book, which tells all about Bodi-Tone and is sent free to every Bodi-Tone user. You know just what you are using and know it is good and safe. Among the ingredients which compose Bodi-Tone are Iron to give life and energy to the Blood, Sarsaparilla, to purify it, Phosphate to nourish the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb and Oregon Grape Root for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. All these ingredients pull together to *restore health in the body*, each serves to build upon the others work, each one helps. Many are prescribed regularly by the doctors for diseases in which we recommend Bodi-Tone, most of them have been successfully used separately or in combination with other drugs for the treatment of innumerable diseases, but the *exact combination* found in Bodi-Tone is peculiar to Bodi-Tone alone and gives Bodi-Tone a curative and restorative power peculiar to itself, that has already brought health to thousands. That is why we want to send a box on trial to you immediately, as soon as you write for it, for we know you will find it different and superior. Bodi-Tone is a pure remedy that all the family, young and old, can use. It contains no narcotic or habit-forming drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body, but tones the body and cures its disorders with the remedies nature intended to tone and cure the body when that power was given to them.

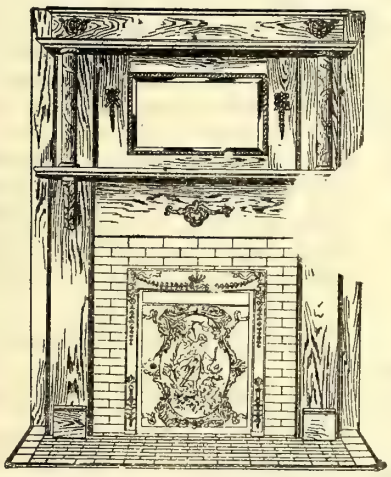
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offers its valuable services to you right now, if you are sick, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for —*to help nature restore tone to the body*, to restore normal health, energy, vigor, vitality and strength. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well-understood, definite action that produces curative results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for Rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are of special value in such ailments. Bodi-Tone is especially urged for all chronic sufferers who have tried honest, reputable physicians without getting the relief and permanent benefit desired, for these are the people who need it the most.

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The curative powers of Bodi-Tone have been amply proven by one solid year of cures. It has been tested in thousands of cases, covering a great variety of ailments in both sexes, at every age, Over one hundred thousand people have used it during the past year. Persons suffering from Rheumatism, Stomach trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Bowel Complaints, Female Troubles, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anæmia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and proven its value in such disorders. Their experiences have proven beyond a shadow of doubt that the Bodi-Tone plan of *toning all the body* is a right plan that helps to *cure* these and other disorders, that it is a *real aid to nature*. Many who have for years been in poor health and have tried doctors and most all of the prominent medicines, have written us that *one box* of Bodi-Tone did more good than *all* the others combined. Write to-day for a $1.00 box on trial and see what it will do for you. Don't send a penny. Just ask for a dollar box on trial. *Address as follows:*

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Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

A BLESSED CHRISTMASTIDE BE THINE!

In the depths of the heart this is our wish for every reader of the Advocate columns. And with the wish we offer the prayer born in the soul of the saintly Phillip Brooks: "It is a day of joy and charity. May God make you very rich in both by giving you abundantly the glory of the Incarnation, the peace of Christ's Kingship and the grace of Christ's salvation."

THE SPIRIT OF CHRISTMAS

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow-men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book if complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.—Henry Van Dyke.

"Were Christ a thousand times reborn of Mary,
And not in thee, then art thou lost forever.
His cross on Calvary can never save thee
Till in thine own heart is the cross uplifted.
God's true and only Son was Christ: I tell thee
That every child of man must be Christ's also.
He who, love-lost in God, gives all to love him,
That man is God's own Son, his well beloved."

IF HE HAD NEVER COME

Most beautiful of all the Madonnas to many travellers is the Madonna of the Sistine Chapel at Dresden,—the mother, sweet-faced and strongly poised; the child with the wonderful, penetrating eyes, the perfect dignity of babyhood, and the sense of latent power given by the crossed knee, on which rests quietly the dimpled baby hand.

What does it all mean, this gift-making and holly-twining on the Christ-child's birthday? Sometimes, among grown-ups, it is only a horrid kind of barter; sometimes it is "sorrow's crown of sorrows" in the homes of the bereaved and poor. But slowly a happier day is dawning and gradually Christians are finding out that it is His birthday, not ours nor our friends', that we celebrate, and we are learning the joy of placing some of our treasure in His tiny hand—for is not Christmas the children's own day? And we can almost see the deep eyes of the Christchild smile far into future birthdays, when the eyes of all the world's little ones shall shine like the star that hung over Bethlehem, because of the gifts that other children and the world's grown-ups, too, have offered unto Him.

There is a story of a little boy who dreamed that he had lost the Christ-child at whose image in the great shop he had fondly gazed for days. On Christmas Eve, he went to the big shop, hoping to find the Christ-child among the toys, but He was not there. He ran quickly to the church, but found no twining of evergreens and, worst of all, no church! He stopped a man in the street and tearfully asked: "Where is Christmas?" "Christmas?" said the big man stupidly, "Christmas?" "Oh! I know where it will be," shouted the boy. "Let us go to the Baby Hospital." But when they reached the spot, lo! there was no hospital. And the child trudged wearily home and crept between the covers of his little bed.

When he hurried down stairs on Christmas morning, his gifts were all there—the skates, the drum, the games—and he could hear the church bells chiming, but best of all the image of the Christ-child standing in their midst. And forgetting his toys, for the dream was still upon him, he threw his arms about the Christ-child's neck and cried: "Oh, little Christ-child! I'm so glad you came; I'm so glad you came!"

This story, told by Miss Margaret Slattery and repeated from memory, has its own message for us at Christmastide. What if He had never come? He whose life is enshrined in some of our dearest and noblest art treasures. He who has immortalized our music in the themes of hymn and anthem and oratorio. He who has shown us in literature and life that all values are of the spirit, not of gold and jewels,—the Child whose birth we celebrate! Where do women and little children suffer pangs unspeakable? In the dark lanns where the Christ-child has never held up His torch, and in those portions of kindlier lands where His name has been forgotten. Who gave us the spirit of service that is our greatest source of happiness? The Wonder-child of Bethlehem's town. What would our lives be—yours and mine—without Him? "Oh, little Christ-child, we're so glad you came!"—Selected.

"LOOK, LEST YE MISS HIM"

In little faces pinched with cold and hunger
Look, lest ye miss Him! In the wistful eyes,
And on the mouths unfed by mother kisses,
Marred, bruised, and stained, his precious image lies!
And when ye find him in the midnight wild,
Even in the image of an outcast child,
O wise men, own your King!
Before this cradle bring
Your gold to raise and bless,
Your myrrh of tenderness!
For 'as ye do it unto these,' said he,
'Ye do it unto me.' "—Selected.

AN ILLUSTRATED BIBLE READING.

The story of the Christ-child is always fascinating when read at the Christmas season and illustrated by the decorating of a small Christmas tree with the symbols which each verse suggests. The symbols need not necessarily be true to life but should be suggestive. They can easily be collected at home or in the five-cent store.

Readings: Isa. 9:6. Luke 2:1-20. Matt. 2:1-11.

The Old Testament Prophecy of the coming of the Child. Read Isa. 9:6. Place upon the tree five daintily printed cards bearing the names, "Wonderful," "Counsellor," etc.

Read the fulfilment of this prophecy in the second chapter of Luke, the Christmas chapter, and after each verse hang the symbol suggested upon the tree: Verse 1, picture of Caesar Augustus. Verses 2-4, a crown, to show His royal lineage. Verse 7, hay about the base of a tree, with toy animals, to show the place of His birth, and a playhouse for the inn. Verse 8, shepherd's crook ("shepherds"), stars ("by night"), lambs (" ock"). Verse 9, an angel; tinsel, gilt balls, etc. (the "glory"). Verse 10, Gospel of Luke ("good tidings"). Verses 13 and 14, picture of choir boy the first Christmas anthem). Verse 14, a globe (to indicate "all the people"). Verse 16, Correggio's "Nativity." Verse 19, a heart. Verse 20, a magnet(the first Christian witnesses. "I will draw all men unto me").

The second chapter of Matthew records an event which occurred not long after this. Verse 1, a picture of Bethlehem (Perry Pictures). Verse 2, something black, to represent Herod's sin. Verse 2, a good-sized star, placed at top of tree. Verse 10, a trumpet (to indicate joy). Verse 11, gold, symbol of His royalty. Frankincense, symbol of divinity. Myrrh, symbol of humanity.

At the close it is very appropriate that the example of the Wise Men be followed and at this time our Thank-offering gifts be placed on the tree.

"The Christian race is not to be run at a heat; religion is a stady, progressive course; it gains strength by going, and eventually it gains speed also; progress quickens the pace; for the nearer the approach to the goal, the more ardent is the desire to reach it."—Hannah More.

"Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands He has assigned you your place. He will direct your paths. He will accept your efforts if they be faithful. He will bless your aims if they be for your soul's good."—F. W. Farrar.

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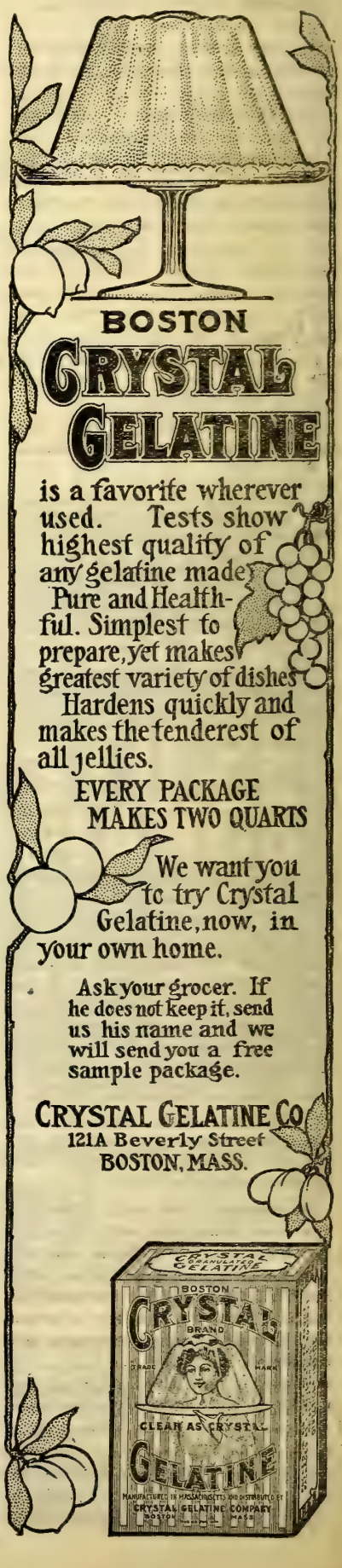
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Woman's H. M. Society

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

WHEN CHRISTMAS COMES.

In happy town and country,
When Christmas dawneth bright,
The folk you meet in home and tsreet
Are beaming with delight;
The little ones hang their stockings
In the chimney-corner space,
And 'tis blithe to see, wherever you be,
The motner's look of grace.

Grave statesmen carry bundles,
And women of high degree
Merrily go with an overflow
Of gifts for the Christmas tree.
Cedar and pine and holly
From the deep green woods are borne,
To garland the walls of cabins and halls
In the sweet of Christmas morn.

There's a patter of tiny footsteps;
There's chatter of broken speech;
For the very least, at the Christmas feast,
For the Christmas plums may reach.
And dancing feet are lightsome,
And little bare feet are dear,
And late to bed goes the golden head
On the merriest night in the year.

Far over the ocean billows
There's the clatter of wooden shoon;
Far up in the chill gray Northland
There's mirth by the gleam of the moon.
And wherever the fir tree lifteth
Its sturdy branch on high,
Like sheen on the river the dark boughs quiver
For Christmas drawing nigh.

Lover and lass are plighting
Their troth this happy day;
Neath the mistletoe her blushes glow
In the good old Christmas way.
The long-time wife and husband,
They are sitting hand in hand,
And the light is theirs for all their cares
That was never on sea or land

The great winds sound their trumpets;
The great waves tumble and break;
The snow comes forth from the somber North
In a whirl of feather and flake.
But the hearth flame gathers brightness,
The dear home group is filled
With the joy which came when the hallowed Name
From the lips of the angels thrilled.

Clear broke the matchless music
Of the choiring seraphim
Over pasture and steep where the Temple sheep
Drowsed in the midnight dim.
And the shepherds heard that anthem,
And hurriedly took their pace
Till they came where Babe and Mother
Made the manger a sacred place.

The Christ-child and his Mother,
And the little bed of hay;
The shepherds and the sages bowed
In the dawn of that first great day.
They brought the sweet and precious
To the shrine of the Infant guest;
Each to the Lord, by Heaven adored,
Giving from out their best.

Now here's to a merry Caristmas,
Good people, one and all;
And here's to the love that comes from above
At the Christ-child's tender call!
Good people, young and older,
Go cheerily on your way,
For the folk you meet in home and street,
They all keep holiday.

—Margaret E. Sangster.

EDITOR'S MESSAGE.

My dear readers:—

For four years I have tried to give to you thoughts on the Christmas-tide, its proper observance, what it would have meant to us "if Christ had not come", and sometimes a "heart to heart" talk with the little folks whom I have always loved with my whole heart, it seemed to me, but who are even dearer than ever,, perchance, because one of these little ones has come to abide in my own house. This year I will write very briefly indeed, leaving most of our space to a message from our Conference President, Mrs. Marr, who is writing you about a very essential matter and one close to her heart.

But may I not express the wish that it may be a very blessed and hallowed season to all the friends and readers of the Advocate? If the gifts yoh make to friends and loved ones be less beautiful and expensive than in former years may it be thus, not because you loved friend less but because you loved Christ more.

And now to all the aged saints, to those in middle life yet bearing "the burden and heat of the day", to the young just entering upon life with all its responsibilities and opportunities, with hopes beating high, and to the precious little ones I send a message of love and good cheer, wishing all a merry Xmas and a happy, happy year.

Cordially,
Effie Squires Nicholson.

MESSAGE OF CONFERENCE PRESIDENT

Dear District Secretaries:—

Now that the third quarter of our fiscal year has closed, I hope that each one of you has made the heart of Mrs. Atkins, our new Conference Corresponding Secretary, glad by sending in a prompt and full report.

Mrs. Atkins has been identified with the work since it was first organized, serving in various capacities. At one time she was Conference Corresponding Secretary of the Tennessee Conference. She comes to us imbued with the Missionary spirit and well equipped for the office she is to fill. Let us rally all together and accomplish something worth while for the kingdom of the Master.

It is gratifying to know that our women are realizing more the true conditions existing in our country, and with this realization comes a growing desire to relieve and better these conditions. The only way to do this is through the united effort of the women of the church. What is impossiple to a few becomes an easy task when many hands are joined.

We long for the time when every woman in the church will be a link in this chain of love and service to draw the world to Christ.

While reaching out to organize new auxiliaries, let us not be satisfied till every woman in the congregation where there is an auxiliary is a member of the same.

Then let us seek to be intelligent members, by availing ourselves of every oportunity for gaining information regarding the work and our duty in the matter. Not only up-to-date books, church papers, leaflets and all at our command, but the daily papers all full of information to a wide awake "child of thinking".

Miss Florence Blackwell, the Deaconness who has charge of the Wesley House in Winston, is doing a fine work. Besides visiting, helping in Sunday school, where she has a large class of young women, the Epworth League and Young People's Missionary Society, she has a sewing class of 75 girls every Saturday afternoon and basketry class for boys. While the girls are taught to cut and make garments, and the boys taught to make useful articles, this is only one branch of the excellent training given the children. They are taught not only to read the Bible, but to commit much of it to memory. To sing beautiful songs. Cleanliness and neatness of person and many things which go to develop the higher and better natures.

A number of volunteer teachers assist in this work.

On next Tuesday night Miss Blackwell will open a night school in Burkhead Institutional Church for the boys and girls who have to work in the factories and mills, and cannot attend school during the day.

Our people are only begining to learn the value of an institution like this for our manufacturing centers.

The W. H. M. Society of Centenary Church, Winston, assists largely in the support of the City Mission work, and supports a girl in Brevard Intitute.

The H. M. Society of West End, Winston, aside from paying their dues, connectional fund, and week of prayer offering, have over $500 in bank toward furnishing the new church to be built in the near future.

Mrs. T. F. Marr.

AMERICAN AWARDED MEDAL ON A RUPTURE DEVICE.

Mr. F. J. Stuart, an American residing in St. Louis, was recently awarded a medal and diploma showing certificate of merit of the first class, by a London Institute. Mr. Stuart is inventor of the Stuart Plas-tr-pad for rupture. Letters patent have been granted by many governments on this form of Hernia support, and medicine applicator. The purpose of this support is to securely hold the rupture in place, and also supply a soothing and healing remedy thereto, which will be taken up and absorbed by the pores to heal and relieve the parts of pain. When patent was granted in Great Britian, Mr. Stuart also obtained the Medal and Diploma. Truss wearers will no doubt appreciate an invention of such exceeding worth as to merit such notice. By addressing Mr. Stuart, Block 132, St. Louis, Mo., those interested will probably be furnished full information.

SEEKING UNTIL HE FOUND IT.

At the time of the American Civil War, the report of a battle with heavy losses came to hand. A Quaker named John Hartman went immediately to headquarters, and asked, "Has my son, John Hartman, answered to his name?" "No" was the reply, "he must be on the field amongst the wounded." The old man went with a lantern over the stricken field, looking into face after face to try to discover his son. Suddenly the wind blew out the light in the lantern, and he could see no more. But, undaunted, he cried out, "John Hartman, it is your father, it is your father!" One wounded soldier moaned aloud, "Oh, my God, that it were my father!" Still the old man pursued his sorrowful task, shouting, "John Hartman it is your father seeks you." At last there came a faint response, "Here, father, here." His son, sorely wounded, lay on the ground. The father stooped over him, lifted him and carried him to a hospital. And today John Hartman lives to tell the story of his rescue. The Good Shepherd is seeking for his lost, wounded ones, on the battlefield of life, calling them to their Father. God grant that they may respond to His call.—Onward.

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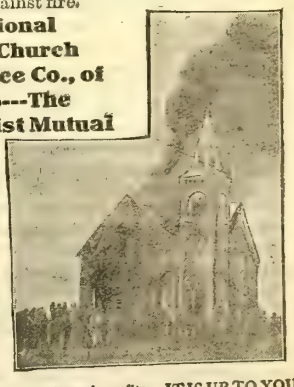
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The Sunday School Lesson

FOURTH QUARTER—LESSON XIII —DECEMBER 25, 1910.

Christmas Lesson. Luke 2:6-20.

Golden Text—For there is born to you this day in the city of David a Saviour, who is Christ the Lord. Luke 2:11.

The Child in the Center of the Picture.

If we were not so familiar with the stories of the first Christmas we should find them very startling. Every incident is like a door opening into a new order of things. Whole revolutions are wrapped up in the events which center around the manger and the sleeping Child. Old views of life and of God met the shock of new and vital conceptions on this night when Heaven's glory burst upon the sleeping world.

Perhaps we can best approach the wonder of it all by going back in thought to the time before Jesus had come, and from that standpoint asking the question. In what way would God choose to come to the world if He were to make his habitation for a time among the children of men? Many answers would be posible. He might come as a great King; He might come as a wide-visioned Lawgiver or prophet. The one reply that would scarcely occur to the human questioner would be the true one: He came as a little child!

The most far-reaching results flow from this manner of coming. It lifts childhood into new meaning, which grows and grows with passing centuries. The age of the child is the age since Jesus came. The Babe lying in the manger is to turn the eyes of the world not only to the manger where He sleeps, but to all places where new-born innocence breathes in in its first dreamless slumber. A great tendernesss is to be created in the hearts of men because Bethlehem teaches them to put the child in the center of the picture.

Many human experiences can be rightly appreciated only as we think of them with our eyes on the clinging innicence of a little child. Multitudes of men have been saved from coarseness and brutality in their thought of many human things by the gentle touch of baby hands upon their faces, and the tiny lips which form themselves to speak the child's first syllables. The home itself is interpreted to the father and mother as they look down on the little child God has given them, and the home is kept tender and beautiful as long as the child, with its true and deep needs, is kept in the central place. The Son of God touched life into new meaning by coming into it as a little child. Coming so he fastened our eyes on the revelation of infancy, which has so much to tell us of the heart of God.

Democracy of Heaven.

Another of the surprises of the first Christmas is the manner of God's announcement of the royal birth. It was not to the brilliant courts of kings the angels came. It was not to the shady walks where philosophers held forth in noble phrase, discoursing on life's mysteries. Out in the fields shepherds were approached with a glory which changed the field into a court, where they received God's ambassadors. The greatest word God could say to men was flung out on the night air with only shepherds to receive it.

All this wonderfully illustrates the democracy of God. For the heart of democracy is not the claiming or the receiving of certain political rights. The heart of democracy is the belief that the everyday lowly men are capable of receiving and understanding the highest truth. Indeed, the spectacle of the shepherds for whom the angels sang has an even more surprising significance. It is not merely that the lowly sheep herders were as capable of receiving a great message as were nobles around the throne of a king or philosophers wise in the lore of the past. They were more capable. The glitter of the court life had blinded the eyes of courtiers to a subtler and more beautiful light. The pride of wisdom had shut the gates of the mind of many a philosopher to new truth. The sincere and earnest sheepherders were most ready for the truth God had to speak; so it was spoken to them.

One does not forget that at this very moment star-led pilgrims were journeying toward the land of the new-born King. They had been eager and true hearted under the terms of the best thinking of their own land and God was as ready to reveal himself to a truth-seeking astrologer as to a shepherd on the hills of Palestine. But it remains wonderfully significent that the pageant of the shining angels filling the night sky was given to the shepherds, and to them alone. It was God's seal of confidence upon everyday men who earnestly sought Him; it was His recognition of the possibilities of the common man.

The Glory of Womanhood.

Another revolutionary thing about the coming of God to the world is the fact that He had a human mother. The infant King has the center of the picture, but His mother has the place next to His. Womanhood is transfigured in the maternity of Mary. When we remember that to her was trusted the care of the little Child and His training, that from Her lips He learned his first lessons, and from all the pervasive atmosphere of her motherhood there came to Him much that had a place in the very warp and woof of His life, we see what a potent place was given to Mary, the mother of Jesus.

And from that day it was necessary to estimate womanhood from the standpoint of this great trust given to Mary. If a woman could be given such a task as the care of the Christ child, then what a great thing is womanhood.

The old world had known woman as a slave. The new Christian world was to see her lifted to a place of unique dignity and reverence. and all of this is present in essence in the honor which had been bestowed upon the woman who guarded the slumbers of the sleeping Child.

Very few words from the lips of Mary are recorded in the gospels, but somehow her memory is very fragrant. The speech of her Son is the best tribute to her life and work. For, although He was the Son of God, He was also the son of Mary; and it is not too much to believe that the influence of her gracious life sheds a glow over many a word of His. The mighty inspiration of the divine life within, and the tender influence of the woman who was deemed worthy to be His mother, flow together through His life in one mighty stream.

Womanhood and motherhood are defined anew for the world as it looks in upon the manger at Bethlehem. And shining golden is the light which falls upon the handmaiden of the Lord, whose modest self-effacement would not have our eyes dwell long upon her, but would point ever to Him, the mystery of whose life is hidden in her heart. For to Mary belongs this glory, that Jesus is her gift as well as the gift of God to the world.

The place of the incarnation in Christian Thought and Life.

The first great fact which stands out in the Incarnation is that God is the Infinitely near. True in our sense He is the Infinitely far. In nature and power He is beyond our thought, and His character is beyond our dreams of holiness; but for all that no gulf separates Him from men. He can enter into human life; He can live as men live; He can speak their speech; He can fight their battles; He can be one with them. It is true that God is unspeakably more than everything we mean by human, but it is also true that He is everything that we mean by human. The Incarnation is the final demonstration of the humanity of God.

This makes the world a new world for all who understand its implications. It opens up the possibility of a genuine companionship with God. It reveals the possibility of likeness to the character of God. It makes religion not the dim outreach after the unattainable, but indeed "the life of God in the soul of man."

But the Incarnation also reveals the love of God. That He cared enough to send his Son to share the limitations and privations and battles of men, and to make their burden His burden, is a perpetual wonder to those who look upon it witn eyes unclouded to see its real meaning. It is the revelation of a God who takes humanity seriously and is willing at great cost to Himself to do the best which can be done for men. The sacrifice of Christ began with the Incarnation when He left the glory of Heaven for the sake of men. The note of sacrificial love, which speaks supremely on Calvary, was first expressed at Bethlehem.

The Incarnation is a revelation of the worth of men enough to send His Son to be a real man, living a real man's life, but He believed in the future of humanity in such a way as to make the Incarnation worth while. The daily meaning of the Incarnation is that our life is important enough that God's Son left His own rich life with the Father to share it with us. All human experience gains dignity because it is shared with the Son of God; and human destiny must be great enough to justify the Incarnation.—N. Y. Christian Advocate.

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The Farm and Garden

CHAMPION BOY CORN-GROWER.

P. C. Whitlock in Charlotte Observer.

It was Emerson, wasn't it, who said if a man could do some things better than anybody else the world would make a path to his door? Well the path to Jerry Moore's house is getting pretty slick. I added the weight of my footsteps, so to speak, today, though I was in an automobile.

Jerry is the champion boy corn-grower of the world. He lives in the county of Florence, and State of South Carolina, near the station with the winsome name of "Winona." His father, Rev. J. H. Moore, is a Methodist preacher, and they live in the parsonage here by the little brick church of Liberty chapel.

As we turned in and stopped the engine at the front gate, we knew we had struck the right place by the incredible patch of corn stalks off to one side. In front of the barn or there was a little slip of a fellow in blue overalls and brogan shoes. He was tying a hamestring to a big awkward horse. As he was the only one in sight, we greeted him by asking: "Are you the fellow that raised the corn?"

"I am the one," he answered.

And here we were face to face with a hero.

If Dean Swift had known Jerry Moore when he was talking about the man who made two blades of grass grow where only one grew before, what would he have said. Jerry made 228 bushels and 3 pecks of corn grow where only about ten bushels had grown before.

Heroes do not look like heroes. Jerry Moore is 15 years old and small for his age. He might tip the beam at 65 pounds, but it would be close. He is a modest, demure lad, and does not seem to think it any big thing to be the champion of the world. He showed us his pile of corn—and what a pile it was to come off of one acre of land! He had it shucked and planked off in one end of the crib, and overflowing innumerable barrels and boxes besides.

We asked him what he would take for an ear.

"I'll give you an ear," he said. And he went into the house and brought out two fine ones that he had picked out. "Here's one for each of you," he said:

I told him I would write him up for the ear of corn. He said, "I have been wrote up enough already."

We asked him for the facts and brought out a copy of the latest issue of the Manufacturer's Record. Awkwardly turning the big pages, he found a place with a blue pencil mark around it. "Here is the record in here," he said, "you can read it for yourself.

And so we read how Jerry Moore, of Winona, S. C., made the wonderful record of raising 228 3-4 bushels of corn on an acre of land. I send the article along—just as he tore it out of the paper for me. I don't know but that you have copied it already from some of the papers. If not, you can use such portions of it as you see fit. There are some mistakes in the piece, though, I am quite sure the "cold distributer" mentioned is a "Cole" distributer, made in Charlotte.

Jerry planted Batts' Prolific corn. This came from North Carolina, also. Mr. Batts made 226 2-3 bushels on an acre in Wake county last year. Jerry beat him with his own seed.

One might ask what sort of land this boy raised his corn on. It is poor sandy land, such as hundreds of farmers in North and South Carolina have worn out and moved away from because they thought they make a living on it.

The most significant thing about the story of Jerry Moore is the indomitable grit and courage of the boy. Think of hauling 300 wagon loads of branches, and then 50 loads of stable manure. Jery didn't go after that prize in a half-handy fashion. He went after it to get it—and he got it. In fact he doesn't know how many prizes he did get. Some say they will amount to $1000. I have not investigated to find out. I know one thing: Jerry Moore is a smart boy, and his father ought to be proud of him.

There is sorrow, there is sadness
In the world this wintry eve,
There is fear and sin and weakness,
There are lonely hearts that grieve;
But above the heavy-laden,
Gladdening their weary eyes,
Spread the splendid, shining reaches,
Of the starry Christmas skies.

Grace E. Craig.

"He who is false to present duty breaks a thread in the loom and will find the flaw when he may have forgotten its cause."—Henry Ward Beecher.

"There are unfathomable depths in the human soul, because at the bottom is God Himself."—St. Francis of Assisi.

Couldn't Fool this Farmer.

The story is told of a certain prominent man, who, while sitting on his front piazza one bright, spring morning, was accosted by a farmer from the neighboring country, asking "if he wanted any vegetables today?" Without rising he called to his wife, but was answered by the servant that Mrs. Blank had just stepped across the street to Mrs. Jones'. He got up and went to his telephone, which was located in the hall, called up his wife and asked if she needed any vegetables, to which she replied "No." This was communicated to the farmer who had been standing in the doorway, who replied, "Mister, you may think I am a fool, and I may look purty green, but I'll be durned if you can ever make me believe your wife is in that little box."

It is needless to say that this was years ago, because in these later days of rapid progress, the Telephone is as well known to the farmer as it is to the city man, brought about by necessity alone. Farming used to be conducted in a sort of trust-to-luck fashion and this is largely responsible for so many young men seeking employment and advancement in the cities. All this, however, has given away to modern, scientific farming—farming on a business basis, and by business people.

The greatest factor in bringing about these conditions is the Telephone, and no farmer is properly protecting his interests if he doesn't have one in his home. It brings within his immediate reach the market quotations, puts him in close touch with his neighbors tho' they be miles away, and enables him to do in a day what it previously took a week to do, thereby advancing his social, religious and financial interests. The service is cheap (only about 50c per month) and frequently it saves enough in a single month to pay for itself for a whole year.

The Southern Bell Telephone Company have a most attractive proposition for the farmers, which can be had upon request, by addressing the Farmer's Line Department, Southern Bell Telephone & Telegraph Company, No. 19 South Pryor Street, Atlanta, Ga.



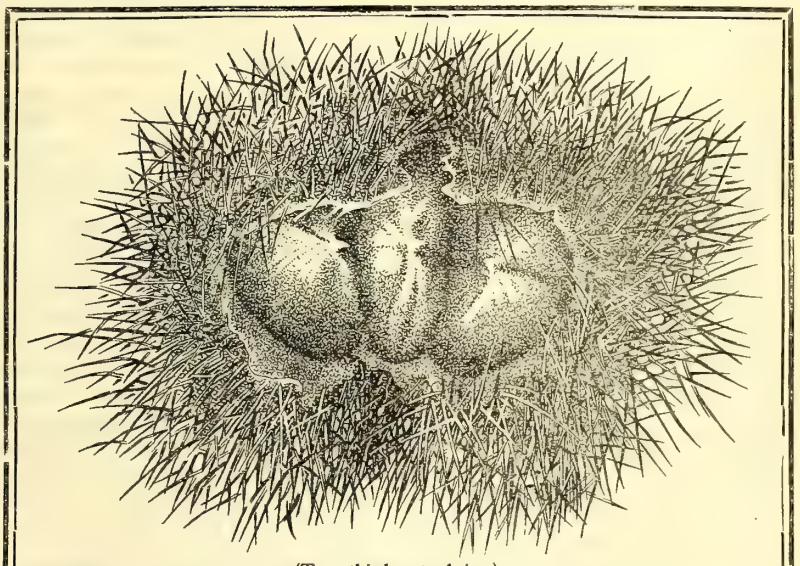
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The above also applies to Tributes of Respect.

RESOLUTIONS ON THE DEATH OF MISS GEORGIA KING.

Whereas, we, the members of the Home Mission Society of West End Methodist Church, Winston, N. C., have been called upon by the Allwise One to give up by death one of our most faithful members, Miss Georgia King, and inasmuch as she has been the first in our Society to be removed by death,

Be it Resolved, First, That we pause, with bowed heads in submission to our Heavenly Father's will in removing our dear sister and co-worker, knowing that "He doeth all things well".

Resolved 2nd, That we feel most keenly our loss, realizing the worth of her presence among us, her usefulness and sacrificing life, which was crowned with a sweet acceptance, and her value as a co-worker, applying to her our Savour's words, "She hath done what she could", and thereby strive to emulate her example.

Resolved 3rd, That while we realize her unusual suffering and affliction, we submit to His will, believing that "All things work together for good to them that love the Lord Jesus Christ" in whom she believed, and is now reaping a glorious reward.

Resolved 4th, That we extend our sincerest sympathy to the bereaved family, directing them to the One who "bears our griefs and carries our sorrows"; and that while ws miss our dear sister, we realize that "our loss is her Eternal gain." And we say, "Thy will be done".

Resolved 5th, That a copy of these resolutions be sent to the family of the deceased, a copy sent to the North Carolina Christian Advocate and a copy be spread upon the minutes of our Home Mission Society.

Mrs. W. E. Franklin,
Mrs. W. C. Wright,
Committee

Brown—Mr. Burton Brown was born near Salisbury, N. C., July 17th, 1825. Joined the Methodist Episcopal Church, South, when 18 years old, and has lived a consistent christian life ever since. He was united in marriage to Miss Hettie Bivins of Salisbury, March 28th, 1847. Six children resulted from this union. His companion with whom he had lived happily for 63 years and four of his children survive him. Two had gone before. His home, has been in Mocksville, N. C., during the last 54 years. His departure from this mortal life occurred November 24th at about 10:30 a. m.

His funeral services were conducted by his pastor Rev. B. Margeson, assisted by the pastors of the Baptist and Presbyterian churches on November 25th, at the family residence, in the presence of many of his friends and neighbors. His last words were words of prayer for his bereaved wife and children. He lived a kind, gentle and undemonstrative Christian life, and died in peace.

B. Margeson.

Moose—John M. Moose, son of R. M., and M. R. Moose, was born November 6th, 1854. Died at the home of his mother in Polk County, N. C., Nov. 21st, 1910. Age, 56 years and 15 days.

Brother Moose was converted and joined the Methodist Episcopal Church, South, in 1879, and lived a faithful member until he passed triumphantly to his reward.

Brother Moose's health began to fail about a year ago but he kept up until about the last of October. He was forced to take his bed from which he never arose. He expressed his willingness to die to the writer and to others at different times during his last illness. So when the summons came without a struggle, he passed away.

He leaves a mother, three brothers and five sisters to mourn their loss. May they all meet him in the better world.

W. W. Womack.

Harrelson—Dennison Erwin Harrelson was born August 15th, 1888, and passed away November 9th 1910, at the age of 22 years, 2 months and 24 days.

He joined the Methodist Episcopal church, South, at St. Paul, Fallston, now Cherryville Circuit, under the ministry of Rev. J. E. Woosley at the early age of 11 years.

His death was sudden and mysterious and was the first death in a family of fourteen—father, mother, 6 sons and 6 daughters, thirteen of whom sadly mourn the untimely death of the much loved son and brother. The mystery touching the manner of his death will most likely never be konwn. In the service of county and on duty at the camp of the convicts, while asleep in one of the rooms, the building caught fire, it is supposed, from a large pile of straw that had been unloaded in front of the door. He was aroused and in attempting to rush out at the door was stiffled and overcome by the dense smoke and raging flames from the burning straw, and falling in the flames he quickly perished . After the building had burned down, his body, charred and blackened, was found under the black mass of ashes—a spectacle horrible and shocking beyond discription.

His remains were interred in the cemetery at Bethelem on the day following in the presence of a large concourse of sympathizing relatives and friends, the funeral rites being conducted by his pastor and the masonic fraternity.

James Willson.

Garrison—At the mature age of seventy-six and one-half years Miss Mary Garrison departed this life on Nov. 15th, 1910. She lived with her brother, Thomas Garrison, near Weaverville, and for some years had been in feeble health, but patiently and uncomplainingly she awaited the summons which came almost unheralded. She was unable to speak a last message to her loved ones, but her beautiful Christian life had been speaking through the years, and still speaks of a sweet and constant fellowship with Christ.

The deceased was converted at the old Reems Creeks Campmeeting at the tender age of fourteen and joined the Methodist Church soon afterwards, and from whose register her name has been transferred to heaven's Honor Roll. She was buried in the family cemetery, her funeral being conducted from the home by brothers Lyda and Boyd.

"Living, Christ lived in her; dying, she lives in Him."

Her pastor.

Hoffner—Mrs. Lottie F. Hoffner was born July 31, 1886, and departed this life October 17th, 1910, aged 24 yrs., 2 mos. and 17 days. On June 7, 1907, she was married to Mr. Grover Hoffner and to them were born two children, the youngest of which was laid to rest in Chestnut Hill cemetery last July. The oldest, little Joshua, is a bright, sweet little fellow about two and a half years old. Sister Hoffner was a member of North Main Street M. E. Church, South, but having been a long sufferer with that dread disease, pellagra, she was not permitted to attend often since the writer came to this charge. But she seemed cheerful and patient amid all of her sufferings. The funeral services were conducted from North Main Street Methodist church, by the writer, assisted by Revs. D. R. Myers and J. M. McKinzie, of the Baptist Church, and the remains laid to rest in Chestnut Hill cemetery to await the resurrection call. May God's richest blessings rest upon the bereaved husband and little son, and all the relatives and friends.

G. A. B. Holderby, P. C.

Washburn—Sarah A. Washburn was born in Cleveland county, N. C., Nov. 29, 1842, died Nov. 16, 1910, aged 67 years, 11 months and 17 days.

She was married to the late Rev. Ruben Washburn of the same county Sept. 4th, 1861, by Rev. A. P. Avant.

To them were born eight children, five daughters and three sons all of whom survive her. The sons are: E. N., John and William Washburn, all of Rutherford county. The daughters are: Mrs. Alice Bridges, of Cleveland county; Mrs. O. B. Biggerstaff, Mrs. C. T. Hollifield, Mrs. Daisy Davis, Mrs. E. T. Hollifield, all of Rutherford county.

Sister Washburn, like her lamented husband, was one of the most saintly souls to be found anywhere. She had been a member of the Methodist church for more than fifty years; and while her physical condition was such for several years as to keep her confined to her home yet her love and interest for the church never grew cold. It was a thing of joy to be in her home and hear her talk of the peace and joy which filled her soul. She bore her affliction as only one can who is in touch with that fountain of living grace. To her the Christian life was something real, and surely no one could be in her home and hear her talk so beautifully of her faith in Christ without feeling that her very presence was a benediction. She was conscious to the last and spoke of the beautiful home to which she was soon to reach.

The saintly lives lived by these two souls have not been lived in vain, for the sons and daughters, having caught the fragrance of those lives, have been drawn to Christ and His church and are loyal supporters of the same.

The body was laid to rest by the side of her husband in the cemetery at Salem church on the Forest City charge to await the call of the just. Peace to her ashes.

Her Pastor.

True, we can never be at peace till we have performed the highest duty of all,—till we have arisen and gone to our Father; but the performance of smaller duties—yes, even of the smallest—will do more to give us temporary repose, will act more as healthful anodynes, than the greatest joys that can come to us from any other quarter.—G. MacDonald.

"If you do not know the good which you can, the time will come when you cannot do good which you would." Frederic H. Hedge.



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One person in every four has a weak heart. Some are born weak, some become weak from disease, others by over-exertion. If you have palpitation, fluttering, irregular pulse, short breath, oppressed feeling in chest, smothering or faint spells, you may know your heart is weak. There is nothing better for a weak heart than

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SHE UNDERSTOOD.

A chill struck the heart of a traveller as, alighting from a train, she saw a tiny, unpainted coffin which rested upon a packing box on the platform, and as she was about to enter the depot she heard an official say:

"We had notice to have it in readiness for an imigrant train, now due. So it sems that some mother's baby is to be buried here while she goes on West."

He said it so brusquely, however, that the listener was not slow in coming to the conclusion that a baby had never been carried across the threshold of his own home.

Entering the depot, she found it empty, save for a woman who was scrubbing the floor. She was old and ugly of feature, and black, withal, but that she had a heart of gold was soon in evidence, for at the sound of a whistle she rose as quickly as her stiffened limbs would permit, and going aside, brought forward a handful of carnations—it was winter, too, which in the Eastern State must have woman.

She stood apart, however, until the emigrant mother, who would not relinquish her baby, placed it in the coffin herself, without a tear. But the look of agony upon that face will long live in the memory of those who saw it.

Then, just at the right mment, when the baby was being hidden from sight, the thoughtful old colored woman made her way to the mother and placed the fragrant white flowers on the coffin, with one exception. That she pressed into the mother's hand.

It was all over in an instant, for the officials were evidently impatient at the delay, but the climax of the touching scene was reached when onlookers saw the colored woman throw her left arm about the coffin, as the long train moved on, and with the right hand point upward.

The bereft mother saw it, too, and leaned from the car window, the wild look had given place to a tender expression.

Not until the train was lost to view did the black preacher drop the hand with which she had pointed heaven-she resumed her humble work, saying ward, and then, reentering the depot saying in a chocked voice:

"I know, fer I done lose all my babies!"—Youth Companion.

DOES RELIGION PAY.

Does it pay? is the instinctive question of the man of the world when a proposition is presented. The man of the world may be challenged to deny an affirmative answer to this question put about religion. It is wondrous strange that any should fail to say it whether he is religious or not. Expert economists tell us that the cause of hard times lies deeper than the tariff or the currency. It is found in waste. This will hardly be denied. But where is there such waste as in our sins and follies? "An increase of one-tenth in demand is sufficient to change adversity into prosperity, but this country spends every year more than one-tenth of its product in drink alone. Who can measure what it would mean to our industries if the billion dollars we thus squander each year were spent for shoes and food and houses? Factories would be running over-time and then still swamped in orders. New York has been wailing of late over the thousands of her people who go to bed hungry, yet last year she spent at Coney Island, her great playground, forty-five million dollars, or three times what the nation paid Napoleon for Louisiana and six times what we paid for Alaska. Thus what we waste in our sins and our follies far exceeds what we lack in necessities and comforts."—Selected.

BE NOT CAST DOWN.

Christians are sometimes perplexed and discouraged because of their trials. They no not what God is doing with with them. They fear that He is angry with them. But they are "His workmanship." He is preparing them for their destination in the temple of His grace. These trials are applied to qualify and advance them. They will only "perfect that which concerneth" them. Howard was taken by the enemy and confined in prison. There he learned the heart of the captive; and his experience, originating in his suffering, excited and directed his thoughts and led him into all his extraordinary course of usefulness and fame. "It is good for me," says David, "that I have been afflicted." I know," says Paul, "that this shall turn to my salvation." "For our light affliction, which is but for a moment, worketh for us far more exceeding and eternal weight of glory."—William Jay.

WORKING UNDER DIFFICULTIES.

No one can accomplish much in life who must have everything "just so" in order to do his best work. For, with most men and women, the greater part of their life has to be spent under circumstances which are not just as they would like to have them. If they do not even attempt to do their best work except under the most favorable circumstances, this means that the greater part of their life will slip by unimproved. Those workers whose output of large volume and high quality surprises everyone are persons who have rigorously schooled themselves to do their work under any and every conditin. So it becomes true that the measure of one's efficiency is largely his ability to do good work under disadvantageous circumstances. The man who cannot work well under such difficulties is putting an enormous limitation upon his output. His life is not going to count for nearly as much as the man's wh can marshal his best powers at any time and under any circumstances and put them to work; whose powers are like the horses of the fire station, ready to spring into place, let the harness drop down about them, and be off, at an instant's call. The "just so" type of worker wastes years in a lifetime, that the disciplined, ready-for-harness worker utilizes. It is well to have everything at its best when we can but it is better to be at our best when everyhing about us seems to be at its worst.—Great Thoughts.

Shall not the heart which has received so much trust the Power by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently and taught it so much, secure that the future will be worthy of the past?—R. W. Emerson.

"The peace that endures forever and the joy that is unspeakable and unclouded come only with a purity in which the murmur o the heart answers the holiness of God."—A. J. F. Behrends.

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"Not in turning back, not in resisting, but only in resolutely struggling forward, does our life consist."—Thomas Carlyle.

"The thoughts which we harbor within us, and which go out through the doors o four mouths and our hands, determine our real character. One of the highest of spiritual luxuries is the enjoyment of pure and exhilarating and sublime thoughts."—Theodore L. Cuyler.

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CEDARCROFT SANITARIUM
Dr. Power Gribble, Medical Director
Box 789 Lebanon, Tenn.

THE LIQUOR TRAFFIC AND FOREIGN MISSIONS.

We present here a few quotations from eminent authorities which ought to open the eyes of our church people as to the importance of the work for the abolition of strong drink. The relation of temperance to missions is one of vital importance, and every person who cares for missions (and what Christian does not?) should care in an equal degree for the temperance cause.

"Bishop Newman writes of Africa: 'I say it with all reverence, but so far as human eyes can see, Africa would be better off today without the presence of a missionary than that the ship that brings him should also bring strong drink.' He adds: 'Rum is the greatest barrier to our missionary work in Africa, and not only in Africa, but everywhere. If you can do anything, in the name of God, save the poor heathen. The work we do is quickly undone by the effects of rum: in other words, rum destroys in one year what we accomplish there in many years. We will fail in Africa unless we have the assistance of the Christian governments of the earth to suppress this terrible traffic.'

"The late Rev. David A. Day, for nearly a quarter of a century a devoted missionary in the Liberian Mission on the west coast of Africa, in an address on one of his home trips said: 'I wonder that the Africans do not shoot with poisoned arrows every white man that lands upon their coast, for they have brought them rum, and they are still bringing it; and in a few decades more, if the rum traffic continues, there will be nothing left in Africa for God to save. The vile rum in that tropical climate is depopulating the country more rapidly than famine, pestilence and war; and, continued this earnest apostle to the heathen, 'I am only waiting for a man to fill my place at Muhlenberg Mission to come home and take the platform against the rum traffic; for I can do Africa more good warring against the liquor traffic here than I can preaching and teaching the gospel there. Africa, with the simple gospel of Jesus, is saved, but Africa with rum is eternally lost; for the few missionaries that can survive there cannot overcome the effort of the river of strong drink that is being poured into the country.'

"Rev. J. C. Showell, returned missionary from Africa, wrote: 'When the shiphold of the vessel on which I arrived opened, my heart sunk within me. Boatload after boatload of gin and rum passed before me to the beach.

The fact that this evil has its chief source in our own land, is illustrated by one out of many like instances. A single Boston brewery has a running contract to supply 300,000 gallons of rum a day to the trade on the Congo. The prophet has told us that 'Ethiopia shall stretch out her hands unto God.' Were we to look intently and sympathizingly, we might see her with pitiful pleading, wringing her black hands over her desolate shores, weeping for her ruined people.

"The united and unvarying testimony of the missionaries, both in our own church and all the churches, at home and abroad, is that the greatest obstacle to the progress of missionary work today is the liquor exported from Christian lands. Every missionary force that goes abroad to evangelize the world finds itself flanked right and left by the dreadful liquor curse. The makers and venders of rum are entering, for remorseless greed and gain, the very doors which our Foreign Missionary Boards have opened; and it is an infinite reproach to us who dwell in Christian lands that we permit the shipment of liquor to these fields; so that the chief evil with which our missionaries now have to contend is not the heathenism and barbarism of pagan lands, but the greater curse of strong drink."—Washington Bulletin.

Quarterly Meetings

ASHEVILLE DISTRICT.
D. Atkins, Presiding Elder,
Weaverville, N. C.

Weaverville Ct., Salem .....Dec. 24, 25
Weaverville .....Dec. 25
Bald Creek and Huntdale, Borings, Dec. 31, Jan 1
Micaville, Shoal Creek .....Jan. 7, 8
Burnsville .....Jan. 8
Mars Hill, California .....Jan. 14, 15
Hot Springs, Ottingers .....Jan. 21, 22
Marshall ..... Jan. 28, 29
Fairview, Sharon .....Feb. 4, 5
Tryon and Saluda, Saluda.....Feb. 11, 12
Flat Rock .....Feb. 12, 13
Central .....Feb. 19
Bethel .....Feb. 19
Haywood Street .....Feb. 26
North Asheville .....Feb. 26

CHARLOTTE DISTRICT.
Jas. R. Scroggs, Presiding Elder.
Charlotte, N. C.

Derita, Derita .....a. m., Dec. 24
Mt. Zion, Mt. Zion.....a. m., Dec. 24
Charlotte, Brevard St.....a. m., Dec. 25
Charlotte, Dilworth.....p. m., Dec. 25
Unionville, Grace .....Dec. 31
Monroe, Monroe .....Jan. 1
North Monroe .....p. m., Jan. 1
Morven, Morven .....Jan. 7, 8
Wadesboro, Wadesboro .....Jan. 8
Lilesville, Lilesvile .....a. m., Jan. 14
Ansonville, Ansonville .....Jan. 15, 16
Prospect, Prospect .....Jan. 22, 23
Weddington, Weddington .....Jan. 29
Waxhaw, Waxhaw .....Jan. 30, 31
Polkton, Polkton .....Feb. 4, 5
Matthews, Matthews .....p. m., Feb. 5, 6

The District Stewards will meet at the District Parsonage, January 11, 11:00 o'clock a. m.

FRANKLIN DISTRICT.
J. E. Gay, Presiding Elder.
Franklin, N. C.

Whittier Ct., Whittier .....Jan. 7, 8
Dillsboro and Sylva, Dillsboro....Jan 8, 9
Echota .....Jan. 10
Bryson City, Bryson City.....Jan. 14, 15
Andrews Station .....Jan. 21, 22
Robbinsville .....Jan. 23
Tomatlo and Peach Tree, Tomatlo, Jan. 28, 29
Hiawassee Ct., Ranger .....Feb. 4, 5
Murphy Station .....Feb. 5, 6
Hayesville Ct., Oak Foest.....Feb. 11, 12
Webster Ct., Cullowhee .....Feb. 18, 19
Glenville Ct., Nortons .....Feb. 25, 26

The District Stewards will meet in Bryson City, Friday January 13th, at 12:30.

GREENSBORO DISTRICT.
W. R. Ware, Presiding Elder.
Greensboro, N. C.

High Point, Washington St., 11 a. m., Dec. 25
High Point, South Main St., 7:30 p. m., Dec. 25
Randolph Circuit, Trinity..Dec. 31, Jan. 1
Asheboro Circuit, Old Union....Jan. 1, 2
Randleman and Naomi.....Jan. 1, 2
Uwharrie Ct., Salem .....Jan. 7, 8
Denton Ct., Tabor .....Jan. 8, 9
Asheboro Station .....Jan. 14, 15
Coleridge Ct., Concord .....Jan. 21, 22
Ramseur and Franklinville, Ramseur, Jan. 22, 23
Pleasant Garden Ct., Rehoboth, Jan. 28, 29
Greensboro, Walnut St. .....Jan. 29, 30
Liberty Ct., Liberty .....Feb. 4, 5

MORGANTON DISTRICT.
R. M. Hoyle, Presiding Elder.
Shelby, N. C.

Table Rock, Arneys .....Dec. 24, 25
Connelly Spgs., Rutherford College, at Friendship .....Dec. 31, Jan. 1
Spruce Pine, Pine Grove.....Jan. 4, 5
Bakersville, Bakersville .....Jan. 7, 8
Marion Sta., at night .....Jan. 13, 15
McDowell, at Murphey's Chapel, Jan 14, 15
North Catawba, at Carlyle ...Jan. 17, 18
Old Fort, Bethlehem .....Jan. 21, 22
Rutherfordton, Rutherfordton ....Jan 28, 29
Thermal City, at Thermal City, Jan. 31, Feb. 1
Green River, Bethlehem.....Feb 4, 5
Broad River, Tanner's Grove..Feb. 11, 12
Forest City, Forest City.....Feb. 18, 19
Cliffside, Oak Grove .....Feb. 25, 26
Henrietta and Caroleen at Henrietta at night .....Feb. 24, 26

MOUNT AIRY DISTRICT.
R. M. Taylor, Presiding Elder.
Mount Airy, N. C.

Mount Airy Ct., Zion .....Dec. 24, 25
Mount Zion Station .....Dec. 25, 26
Walnut Cove,Walnut Cove.Dec. 31, Jan. 1
Rural Hall, Rural Hall .....Jan. 1, 2
Danbury, Davis Chapel .....Jan. 7, 8
East Bend, Prospect .....Jan. 14, 15
Dobson, Dobson .....Jan. 21, 22
Yadkinville, Longtown .....Jan. 28, 29
Pilot Mountain, Pinnacle.....Feb. 4, 5
Jonesville, Jonesville .....Feb. 11, 12
Elkin .....Feb. 12, 13

NORTH WILKESBORO DISTRICT.
M. H. Vestal, Presiding Elder.
North Wilkesboro, N. C.

North Wilkesboro Sta.....Dec. 25, 26
Creston Ct., Creston.....Dec. 31, Jan. 1
Helton Ct., Metho. Chapel.....Jan. 7, 8
Laurel Spgs. Ct., Nathan's Creek, Jan. 14, 15
Boone Ct., Boone .....Jan. 21, 22
Elk Park, Elk Park .....Jan. 28, 29
Watauga, Valle Crucis .....Feb. 4, 5
Rich Mountain Ct., Blackburn's Chapel, Feb. 11, 12
North Wilkesboro Ct., Union..Feb. 18, 19
Wilkes Ct., Adley .....Feb. 25, 26
Wilkesboro Sta. .....Feb. 26, 27

SALISBURY DISTRICT.
J. C. Rowe, Presiding Elder.
Salisbury, N. C.

China Grove, China Grove .....Dec. 24, 25
South Main .....Dec. 25, 26
Kannapolis, Bethphage ....Dec. 31, Jan. 1
Spencer, at night .....Jan. 1
Salisbury Ct., Shiloh .....Jan. 7, 8
Holmes Memorial, at night.....Jan. 8, 9
Concord Ct., at Olivet .....Jan. 14, 15
Forest Hill, at night .....Jan. 15, 16
Mt. Pleasant, Cold Spring.....Jan. 21, 22
Concord, Central .....Jan. 22, 23
Gold Hill, Gold Hill .....Jan. 28, 29
East Spencer, North Main.....Jan. 29, 30
Salem .....Feb. 4, 5
Woodleaf Ct., Woodleaf .....Feb. 11, 12
Bethel—Big Lick, Bethel .....Feb. 18, 19
New London, New London ...Feb. 25, 26

The District Stewards will please meet in the Baraca room of the First Methodist Church, in Salisbury on Wednesday, December 21st, 1910. All come please. We will be glad to have the preachers too.

SHELBY DISTRICT.
S. B. Turrentine, Presiding Elder.
Shelby, N. C.

Lowell, Lowell .....Jan. 8, 9
McAdenville, McAdenville .....Jan. 8, 9
Crouse, Laboratory .....Jan. 14, 15
Kings Mt. and El Bethel, King's Mt., Jan. 11
Bessemer, Bessemer .....Jan. 10
Stanly, Stanly .....Jan. 15, 16
Lowesville, Hill's Chapel.....Jan. 21, 22
Mt. Holly, Mt. Holly.....Jan. 22, 23
Belwood, St. Peter's .....Jan. 28, 29
Polkville, Rehoboth .....Feb. 4, 5
Cherryville, St. Paul's .....Feb. 11, 12
South Fork, Ebenezer .....Feb. 18, 19
Lincoln Ct., Marvin .....Feb. 25, 26

STATESVILLE DISTRICT.
E. L. Bain, Presiding Elder,
Statesville, N. C.

Maiden, May's .....Dec. 17, 18
Rock Spring, Denver, Sunday, 7 p. m., Dec. 18, 19
Catawba, Catawba .....Dec. 20
Mooresville, Fairview .....Dec. 23
Troutman, Wesley's .....Dec. 24, 25
Race St. .....Dec. 25, 26
Newton .....Jan. 1, 9
Hickory .....Jan. 1, 2
Hickory, Houck's .....Jan. 3
Caldwell, Hudson Sunday, 3 p. m., Jan. 7, 8
Granite Falls Sunday, 11 a. m., Jan. 8, 9
Lenoir, So. Lenoir Sunday, 7 p. m., Jan. 14, 15
Lenoir .....Sunday, 11 a. m., Jan. 15, 16
Whitnel, Whitnel, Sunday, 3 p. m., Jan. 15, 16
Broad St. .....Jan. 22, 23
Davidson .....Jan. 28, 29
Mooresville .....Jan. 29, 30

WAYNESVILLE DISTRICT.
W. H. Willis, Presiding Elder.
Waynesville, N. C.

Spring Creek, Balm Grove....Dec. 17, 18
Clyde, Clyde .....Dec. 24, 25
West Asheville .....Jan. 1
Jonathan, Shady Grove .....Jan. 7, 8
Haywood, Mt. Zion .....Jan. 14, 15
Leicester, Brick Church .....Jan. 21, 22
Sulphur Springs, Laurel Hill...Jan. 28, 29
Mills River, (Chapel) .....Feb. 4, 5
Brevard Circuit .....Feb. 11, 12
Brevard Station .....Feb. 11, 12

WINSTON DISTRICT.
T. F. Marr, Presiding Elder.
Winston-Salem, N. C.

Forsyth, Crews .....Dec. 17, 18
Centenary .....Dec. 18, 19
Davidson, Good Hope .....Dec. 24, 25
Southside, Salem .....Dec. 25, 26
North Thomasville, Unity...Dec. 31, Jan 1
Thomasville .....Jan 1, 2
Kernersville, Kernersville .....Jan. 7, 8
Burkhead .....Jan. 8, 9
Davie, Liberty .....Jan. 14, 15
Mocksville .....Jan. 15, 16
Cooleemee .....Jan. 15
Lewisville, Concord .....Jan. 21, 22
Grace .....Jan. 22, 23
Linwood .....Jan. 28, 29
Lexington .....Jan. 29, 30
Jackson Hill .....Feb. 4, 5

LOW ROUND TRIP CHRISTMAS HOLIDAY RATES VIA SOUTHERN RAILWAY.

Southern Railway announces low round trip rates for the Christmas holidays between all stations east of the Mississippi River and South of the Ohio and Potomac Rivers. These tickets will be on sale December 15, 16, 17, 21, 22, 23, 24, 25 and 31; 1910; and January 1, 1911, final limit to reach original starting point not later than midnight of January 8th, 1911. For further information, see Southern's nearest agent or address,

W. H. McGlamery, P. and T. A.,
Greensboro, N. C.

R. H. DeButts, T. P. A,.
Charlotte, N. C.

It is faith's work to claim and challenge loving-kindness out of the roughest strokes of God.—S. Rutherford.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information and are not guaranteed.

12:20 a. m.—No. 29, daily, Birmingham Special, through Pullman sleeping and observation car, New York to Birmingham, dining car service.
12:32 a. m.—No. 32, daily, the Southern's Southeastern Limited, Pullman sleeping cars from Jacksonville and Augusta to New York. Dining car service.
12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh, open at 9:15 p. m.
2:10 a. m.—No. 30, daily, Birmingham Special. Pullman sleeping and observation car for New York; day coach to Washington. Dining car service.
2:25 a. m.—No. 31, daily, the Southern's Southeastern Limited. Pullman sleeping cars New York to Jacksonville and Augusta. Through coaches. Dining car service.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
7:10 a. m.—No. 8, daily, local for Richmond connecting at Danville with Norfolk train.
7:20 a. m.—No. 37, daily, New York, Atlanta and New Orleans Limited. Pullman drawing room sleeping cars and club and observation cars, New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, local through to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
9:30 a. m.—No. 44, daily, for Washington, and points north.
9:40 a. m.—No. 144, daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.
12:30 p. m.—No. 21, daily for Asheville and local points. Handles coaches and parlor car through to Asheville.
12:50 p. m.—No. 130, daily, for Sanford, Fayetteville and Wilmington.
12:55 p. m.—No. 7, daily, local for Charlotte and points south.
2:20 p. m.—No. 207, daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
3:30 p. m.—No. 230, daiyy except Sunday, for Ramseur.
3:45 p. m.—No. 132, daily, for Sandford.
4:55 p. m.—No. 131, daily, for Mt. Airy.
6:10 p. m.—No. 35, daily, U. S. Fast Mail for Atlanta and points south. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Memphis via Knoxville and Chattanooga. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily, for Atlanta. Pullman sleeping car and coaches to Atlanta.
10:13 p. m.—No. 38, daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars and club and observation cars to New York. Dining car service. Solid Pullman train.
10:20 p. m.—No. 233, daily, for Winston-Salem.
10:31 p. m.—No. 12, daily, local for Richmond. Handle Pullman sleeping cars for Richmond and Norfolk.

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H. F. CARY, G. P. A.
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In Advance

ESTABLISHED 1855 GREENSBORO, N. C., DECEMBER 29, 1[illegible] VOL. LV.—No. 52

Reading Room
Trinity College

EDITORIAL

We give our readers but a half sheet this week. This takes care of our advertising contracts and yet affords our office force an opportunity to take two or three days off during the holidays. We are sure our readers will not complain.

* * * *

Let every pastor see if his charge cannot win a place on the roll of honor before March the 1st. Any charge sending in ten or more new subscribers before that date will be given a place on our roll of honor.

* * * *

Do not forget, dear reader, that Sunday-a-week, the second Sunday in January, is Advocate Day. On that day hand your renewal to your pastor, also get your neighbor to subscribe for the Advocate. By doing this you will be doing a good thing for your self, a good thing for your neighbor and a good thing for one of the institutions of your church.

* * * *

The holiday season, as usual, is saddened by tragedies and crimes nearly all the result of drinking intoxicating liquor. If we could succeed in suppressing the liquor traffic it would result in eliminating nearly all the crime that curses our society. Drunkenness and the pistol make many sad homes where otherwise there might be happiness and good cheer. Is it not strange that so many who claim to be sober and patriotic are ready to help undo what legislation we have looking to the suppression of such an awful traffic? In most cases those who stand for the liquor traffic either "love the critter" or in some way get gain out of the traffic.

LOOKING FORWARD.

As we close the year 1910 we are glad to announce that we are still pressing toward the mark. St. Paul sounded the key note of hope and inspiration to all the Christian world when he said, "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark." The past holds nothing but dead issues. The future is radiant with the prospect of larger achievement. The solution of its problems will open the way for the dawning of the golden age of the world.

With our eyes fixed on the prize of successful achievement we may address ourselves to the completion of the unfinished tasks of the old year. Let not the memory of disappointment or apparent failure dishearten us or disqualify us for putting all our energies into the tasks of the new year. These failures may have been but the discipline of a wise providence—the chastening of our Father, dealing with us as with sons. Shall we disappoint the expectation of our Father by a failure to submit to His chastening as obedient and faithful children?

As we cannot afford to dwell upon the failures or dig up the dead issues of the past, no more can we afford to hesitate in the presence of the uncertainties of the future. No great task has ever been achieved without the courage of faith, willing sometimes to start upon a journey the end of which cannot be seen. If we do God's will we shall oftimes, travel in a way that we know not, and the sublimest test of our faith is to keep traveling even though we do not understand. Abraham became the greatest exemplar of faith because, at the first, under the call of God, he was willing to go out not knowing whither he went.

What, though this year should be the last, shall we not be found about our Father's business? To some who read these lines this year will bring the end of the journey. What shall it be? A condemnation and sentence, or a coronation? Let us feel about us for the solid foundation upon which to rest our hope, and with the apostle say, "I am now ready to be offered and the time of my departue is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

THE COVENANT ANEW.

If we are sincere Christians we are working under a covenant. When we started in the service of God we entered into solemn covenant to be faithful unto the end. But who does not feel a sense of shame as he recalls the many instances in which he has come short of keeping this covenant? Surely if God had dealt with us strictly after our sins we should have been cut off as cumberers of the ground. But God is merciful and keeps his covenant of mercy toward us even though we forget our covenant of fidelity. He is "long suffering toward us, not willing that any should perish but that all should come to repentance."

The closing of a year is apt to make many think soberly, and it should. The fact that men and women are wont to use this season as one of reflection and to make vows for more faithful service—for "taking a new start"—is proof that conscience is still awake. It shows that there is still fire amid the embers that remain upon the hearthstone of our faith, and that we can still fan them into the flame of a covenant renewed. The fact is, all Christians need a season occasionally in which they may pause long enough to take stock and see just where they stand. There is no better time to do this than when we turn our backs upon the old year and set ourselves to the tasks of the new. Realizing how we have come short in the past and what labors and opportunities are opening to us in the future, it is well that we come to God with the purpose of making anew our covenant.

Thus we may enter the new year with quickened zeal. To the one not ashamed to confess his faults and willing to humbly ask for the re-baptism there is sure to come a new sense of the divine presence—a consciousness of the renewal of strength—that will gird him for the conflict. How important that we take up our journey into the new year like Jacob took up his journey from Bethel, inspired with the sense of a personal interview with the powers of the unseen. And we may if, like him, we are willing to leave behind us the memorial of a covenant renewed.

THE BISHOPS AND VANDERBILT UNIVERSITY.

The College of Bishops of the Methodist Episcopal Church, South, at a meeting held in Nashville last week agreed to ask the chancery court to modify the injunction granted in the Vanderbilt University lawsuit so as to permit the trustees to sell a portion of the campus to the Peabody College, and to buy the old Peabody campus. They belive that such a transaction will in no wise effect the church's connection with the institution.

The decision was the outcome of the private session held by the bishops of the church at the Methodist publishing house Wednesday.

At that time the original letters containing the terms of the gifts and also the original deeds of sale and purchase were for the first time laid before the bishops, and it was on consideration of these papers that the bishops decided to ask that that part of the injunction lately asked for by them be dissolved.

After filing the bill and applying for the injunction, the college of bishops was informed that in order to carry out some plan which involved and depended upon a sale of a part of the Vanderbilt campus and a purchase of the Peabody campus in South Nashville, two donations, each of $150,000, one from Mr. William K. Vanderbilt, the other from the general education board, had been promised, and that these gifts might be imperiled by the continuance of that part of the injunction preventing this sale.

In order to give the fullest consideration to the situation, the college of bishops met in Nashville on Dec. 21, 1910, and required that all papers in the case be presented. The original letters containing the terms of the gifts, and also the original deeds of sale and purchase, were then for the first time laid before the bishops.

A consideration of these letters and deeds showed that no conditions detrimental to the rights of the church in the Vanderbilt University were attached to these gifts, and being advised by counsel that, without detriment to these rights, the college of bishops could consent to the contemplated sale of a portion of the campus, it was resolved to ask the court to so modify the injunction as to allow the sale and purchase of land to be consummated, but this is not in any way to prejudice the rights of the church in any other matter.

The bishops present were unanimously of the opinion that in this transaction the university was not receiving the value of the portion of the campus disposed of, and was paying for the Peabody campus an excessive price.

WAR UPON THE CHRISTIAN SABBATH.

When liquor dealers, infidels and common thugs make war upon the Christian Sabbath one is not surprised. Such men deserve credit for consistency at least. They neither fear God nor regard man and they consistently oppose any and all laws that offer any check to their lust for gain or self-indulgence. But when men who claim to be Christians, or a whole Christian denomination, turn their guns against this bulwark of the Christian faith it is strange indeed.

A few days ago a lady of rather pleasing manner was about the streets of Greensboro selling a magazine which from its pretentious title one would easily suppose to be the champion of the cause of truth. Some who purchased, however, found after a few minutes reading that instead of being an advocate of religious liberty it was the advocate of a license which would please the devotees of the lowest dives and brothels of the city. This suggests the importance of keeping the literature of this so-called Religious Liberty Association out of our homes. It is a strange medley of truth and falsehood—a mixture of good and bad, the apparent object being to join hands with the sons of Belial in the purpose to overthrow our Sabbath and thus become the strongest possible ally of those who would destroy our Christian institutions.

The fact that there is a strong plea for the protection of our Sabbath does not indicate that there is danger of the union of church and state in this country. The Sabbath is a civil institution and as such is worthy of the most careful safe-guarding and defense on the part of the State. Let nobody be deceived by those who would overthrow the Sabbath with the pretense of promoting religious liberty.

SHALL NEAR-BEER BE BANISHED?

We call special attention to the letter of Rev. W. E. Abernethy, of Murphy, printed elsewhere in this issue. It is time now for the good people to bestir themselves and see that the utmost pressure be brought to bear upon the Legislature now about to assemble. There is no reason why we should submit to having the will of the people nullified by these places for drink.

In his excellent report, Attorney-General Bickett, refers to these places as unmittigated nuisances and urges that the law be amended so as to close them up once and for all. His recommendation will have great weight and the people should take the matter up and see that the law is enacted.

NORTH CAROLINA CHRISTIAN ADVOCATE

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SUBSCRIPTION RATES.

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BEAUTIFUL SPIRIT OF LOVE.

W. R. Ware.

Beautiful spirit of love, sweet love,
Hovering so close to me,
Restraining my thoughts, directing my ways,
Abide with me all my days.

When my heart is sad and my task is dull
Illumine my path with light;
Shine into my soul, most Holy One,
Thy presence makes all things bright.

I will love Thee now, and will ever love,
For what Thou hast done for me;
I turn from the past, my eye's aloft,
O, Leader Divine! I see.

The days are passing so swiftly now,
My heart's all atune with joy;
No task is dull, no corner is dark,
Light and help are from above.

When closes my life there's naught to dread,
Though long my journey has been;
He comforts me now as often before,
On Him I pillow my head.

Then through the dark vale fearless I go,
No evil to me shall come;
My Savior'll be there the way to show,
And welcome me to my home.

In that bright land forever I'll stay,
Rejoicing that I am saved;
There'll be naught to mar the shining way,
For its streets with gold are paved.

O, wont it be sweet along those streets
Our friends and loved ones to see;
But best of all our Savior we'll greet,
And praise Him ever and aye.

Greensboro, N. C.

LAYMEN'S MISSIONARY MOVEMENT—MORE RESULTS OF LAYMEN'S MOVEMENT.

By R. B. Eleazer.

That the pastors and laymen of Southern Methodism may see what the Laymen's Movement is doing for other churches, we give below some of the results most recently reported. There is no reason why it should not bring about equally good results in any of our own churches that will make an earnest effort to operate the plan.

The "Michigan Christian Advocate" reports an increase in missionary giving in that State last year, exclusive of the women's societies, from $68,994 to $96,512. This is an increase of more than $27,000 or nearly 50 per cent, and is attributed by the "Advocate" largely to the Laymen's Movement. $14,000 of the increase went to the foreign field and $13,000 to the home field.

At the Conference held in Buffalo in November the following increases were reported as the result of last year's convention of laymen:

Five Lutheran churches went from $900 to $3,008, an increase of 202 percent; four Congregational churches from $848 to $1,076, increase 28 percent; twenty Baptist churches from $4,358 to $6,430, increase 47 percent; four Presbyterian churches from $11,332 to $19,556, increase 73 percent; twelve Episcopal churches from $1,464 to $3,075, increase 110 percent; twenty-two Methodist churches from $7,730 to $17,160, increase 120 percent.

Among many notable gains in contributions to foreign missions made in the Pittsburg District, as the result of last year's convention, these are stimulating examples:

Three churches of the Evangelical Association increased 79, 143 and 56 percent, respectively. One Presbyterian church increased 114 percent. Three Episcopal churches increased 175, 139 and 541 percent. Six Methodist churches increased 45, 49, 143, 43, 25 and 27 percent. One Methodist Protestant church increased 45 percent. Two Lutheran churches increased 94 and 107 percent. Eight Baptist churches increased 52, 36, 144, 86, 106, 522, 219 and 230 percent. These Baptist churches also report an increase of 89 percent to home missions.

The total gifts for home and foreign missions by the five leading Canadian churches for their last full year were $1,959,547, an increase of over 35 percent since 1907, when the Laymen's Movement was introduced.

The total foreign missionary income of the Methodist Episcopal Church (North) for last year showed an increase of $239,407, which paid off a heavy debt and enabled the Board to make a decided advance in its appropriation for the field. Bishop Basbford, chairman of the committee having this matter in charge, paid tribute to the important service rendered by the Laymen's Movement and commended the Movement to the cordial support of the Board and of the Church. It is stated also that, in large measure, the increases come from conferences wherein the Laymen's Movement has held its conventions and meetings. For instance, the Colorado Conference increased its total by $2,700, which increase came from the locality of territory which was touched by the Movement; whereas in 61 charges of the Conference that were not reached by the Movement, there was a decrease in the collections. The Pittsburg Conference increased $5,630, of which increase $5,000 came from 24 churches that had inaugurated the Every-member Canvass.

These facts certainly point the way for a great advance in our own denomination and in any church that will follow the same plan that has proved so successful in other cases. The Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn., will be glad to supply all the information and assistance in its power to any pastor or layman who is interested in the work.

BISHOP HENDRIX AT THE SOUTH CAROLINA CONFERENCE.

My Dear Advocate:—I have attended 50 sessions of the South Carolina Conference—a few times as a visitor, and from 1862 as a member—and I unhesitatingly declare that, take it all in all, our last session (Dec. 7-12) was second to none, if not the very best I have attended. It was the harmonious session of a most spiritual Conference. Under God, we owe a great deal of this to our dear Bishop Hendrix. It is tne second time he has come to us. Once before, 18 years ago. And on both occasions the Conference met here in Charleston. At the opening of the session, we took the sacrament together, in connection with the first of four talks by the Bishop on "Men of Vision." The Bishop had liberty (and so did we all) at the initial service on Wednesday morning, the first day. After that we never lost ground. The climax was possibly at the Sunday 11 o'clock service, when the Bishop preached on "The power of the Unseen," through which our weakness is by faith linked on to the power of God. I hasten to mention this good news, not because it is a strange thing that it should occur, but because having occurred it should be mentioned to the praise of the glory of Divine Grace. The Bishop is a great preacher by reason of intellect, learning and a strong personality; but his greatness is largely a greatness through the immediate enduement of the Holy Ghost. I don't think I have ever known our Conference so distinctly under the impact and impress of the Holy Ghost and I have faith to claim that this augurs spiritual prosperity the coming year. So may it be.

S. A. Weber.

Charleston, S. C.

Do not forget our Children's Home during the Holidays. Send something to Superintendent H. A. Hayes, Winston-Salem to make the seventy-five children happy.

Remember Advocate Day! .The Second Sunday in January.

In vain will you let your mind run out after help in times of troubles: it is liking putting to sea in a storm. Sit still, and feel after your principles.—M. A. Kelty.

A PRIZE WINNER.

Rev. T. A. Groce, pastor of Jonathan Circuit, Waynesville District, deserves special mention for the fine work he has done recently in circulating the Advocate among his people. During the closing days of the last Conference year while looking after his Conference Collections, he secured twenty-seven new subscribers in his charge, besides securing a number of renewals. Brother Groce went about it with the determination to succeed and what he accomplished only shows what can be done on any charge when one goes at it in that way. He won the second prize in the fall contest.

NOTES AND PERSONALS.

—We regret to learn that the father and mother of Rev. A. S. Raper are both quite ill with pneumonia at their home in Winston-Salem.

—The Methodists of the Shelby district have purchased the handsome S. R. P. Davis residence on Morgan Street in Shelby for a district parsonage, The consideration was in the neighborhood of $4,500. Dr. Turrentine and family will occupy it as soon as it is vacated by the present tenant. The old parsonage property will be sold by a committee appointed by the board of district stewards.

—Rev. R. L. Davis, Superintendent of the North Carolina Anti-Saloon League calls for co-operation on the part of pastors and congregations in agitation of the movement against near-beer saloons. It is hoped by this to secure a law by which these nuisances may be done away with, also to secure a petition from our legislature to Congress to stop the shipment of liquor into our state. We trust all will come to the help of this movement.

—The North Carolina Children's Home Society, Mr. W. B. Streeter, Superintendent, is now erecting a receiving home at Durham, where they will have permanent headquarters. This society in the seven and one-half years of its existence has provided homes for 1,080 children. This society is doing a great work and we trust many friends will remember them substantially during the holidays.

—Rev. Dr. S. B. Turrentine, of the Shelby District, has gone to Amenia, North Dakota, to officiate at the marriage of Mr. P. E. Stroud to Miss Dorothy Chaffee. Mr. Stroud was formerly a pupil of Dr. Turrentine, was afterwards an officer in the United States army and spent several years in the Philippine Islands. He is now a successful business man in Duluth, Minn. Capt. Douglas Settle, son of the late Judge Settle, will serve as "best man" at the wedding. On his return, Dr. Turrentine will attend the Bible and Missionary Conference of the Methodist Church, South, at Nashville, Tenn.

—Miss Emily Barnhardt, who nursed the late Dr. H. F. Chreitzberg at Monroe in his last illness, died in the Whitehead-Stokes Sanatorium, at Salisbury, Saturday, Dec. 10th, of typhoid fever. Miss barnhardt, after leaving Monroe, nursed a typhoid fever patient at Spencer. She was a native of Cabarrus County, and was a very popular lady and skilled trained nurse.

Remember Advocate Day! .The Second Sunday in January.

God's will may daily be done by those whose place is obscure and whose gifts are humble. Angels in heaven live to do God's will. To do it perfectly and constantly is their supreme endeavor, and their endeavor is not frustrated. Christ came to earth to do the Father's will. At Jacob's well be said to his disciples, "I have meat to eat that ye know not of;" and when they wondered what this saying might mean, he said unto them, "My meat is to do the will of Him that sent me, and to finish his work." The will of God is the harmony of the universe, the peace and joy of heaven. It is the perfect law of liberty of angels and of men. "Thy will be done" is the heart of all real prayer. The doing of God's will is our supreme privilege. That we may do it even imperfectly is the bade of our vital relationship to our Savious. To do it perfectly everywhere and always is the Christian aim. When with all his heart one consecrates himself to the doing of the will of God, he possesses the peace that is power.

Every relation to mankind of hate or scorn or neglect is full of vexation and torment. There is nothing to do with men but to love them; to contemplate their virtues with admiration, heir faults with pity and forbearance, and their injuries with forgiveness.—Orville Dewey.

From the Field

Correspondence, Reports, Etc.

Book Bargain.

8 Men & Missions by William T. Ellis. 20 Future Leadership of the Church by John R. Mott. The above are dollar books. I ordered more than I could dispose of and will take $15. for the above lot prepaid, cash. This is a good chance for some pastor to put some good books in the hands of his laymen. They are especially adapted to the Laymen's Movement.

L. P. Bogle, Henrietta, N. C.

Miller-Bostian.

On November 10th, at the Methodist parsonage, in China Grove, N. C., Henry Cosmos Miller and Mary Belle Bostian were joined in the bonds of matrimony; while the ceremony was performed by the pastor, Rev. J. J. Eads. This was a simple, quiet, but beautiful wedding, which terminated the single life of two of our much beloved young people; and we really trust that it began a long, useful and happy career of married life. with them.

J. J. Eads.

From Rockford Circuit.

This is the fourth year for our pastor, Rev. T. J. Houck. His work in our church and community has been faithful and crowned with success. The church here at Stony Knoll lets him go reluctantly but submits cheerfully to the ruling of the Conference. Bro. Houck has done us a good work since he has been with us. Our individual church pays all his claims in full and we rejoice for this and for his faithful service. We bespeak for him and his new field unbounded success. We bid him God speed wherever he may go and pray that the Lord may give him the salvation of many souls for his labor.

T. J. Baker,
J. W. Coe,
Stewards.

Crouse Circuit.

Let me express our appreciation of the kindness which the good people of our new work have shown us since our arrival.

We were met at the station by one of our stewards and two ladies who conducted us to the parsonage where a number of people were waiting who gave us a hearty handshake and a good welcome. They had dinner prepaired for us. The people of Crouse have been to us all that we could have expected.

Two ladies, Mrs. Luther Hoyle and her friend drove over today and brought tokens of kindness from Pleasant Grove church. Canned beans, tomattoes, apples, chickens, eggs, sugar and butter. May the good people of this charge live long to do the Master's will.

W. M. Boring.

Suggestions for Greensboro District—January.

During the long nights and cold days of winter many of our people spend more time indoors than any other time of the year. They therefore have more time for reading, meditation, prayer and domestic enjoymen. This can be made the best season for the acquisition of intellectual and spiritual knowledge, the cultivation and development of Christian and domestic graces and for laying well a strong foundation for the activities of a useful and fruitful life in the months that are to follow. To help vitally in these things all the services of the church should be well and largely attended by all our people. Our houses of worship for the most part are comfortable, or can easily be made so by a little thoughtful attention and care the day before Sunday school and preaching by having wood prepared and the stoves in good condition. When the people are assured they will be as comfortable at church as at home, they will be most apt to go—the roads and weather outside will not be so badly dreaded.

With the above conditions met the pastors can do their best preaching; the foundation for a great and successful year's work can be laid; plans can be formulated; pastors and people become well acquainted, and then in the revival season the best and most abiding results may be expected.

With these things in view and on my heart, I venture to suggest and would solicitiously urge that our pastors and people make the month of January a Family Religion Month. Let the preachers preach in all our churches on the importance and value of religion in the home and let all our people seek to carry out the suggestions given by their pastors on this vital subject. The stewards and Sunday school superintendents can be mighty auxiliaries just here and set wholesome examples to the rank and file of our members.

The College of Bishops in their recent quadrennial address has laid such emphasis as never before on the spiritual life of our people. The committee appointed to our last conference to consider this special interest gathered some facts and made some suggestions that are of peculiar value and significance. Let our pastors read this report on the Spiritual State of the Church and call special attention to it in their congregations.

In perfect keeping with all that is said here, the second Sunday in Jan. has been made Advocate Day. Let all our people know what our church paper is and have an opportunity to subscribe for it. Keep this up until every congregation is thoroughly canvassed either in person by the pastor or some one he will appoint to do this.

In addition to talking to the people as to why they should take the church paper and read it, some such subjects as the following might be helpful and suggestive in developing personal and family piety:

1. Go Forward.
2. Bible Reading Day—why read the Bible regularly and systematically.
3. Family Altar Day.
4. Example of Parents to Children, and the kindly, considerate spirit to be manifested by each member of the family towards every other member.

Brethren, I am with you for the best service in my power and am at your call to do any thing I can to help forward the work of the Master as committed to us.

May the New Year not only be a happy one, but a very fruitful one to every one of us and our people.

Sincerely yours,
W. R. Ware.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50 cents.

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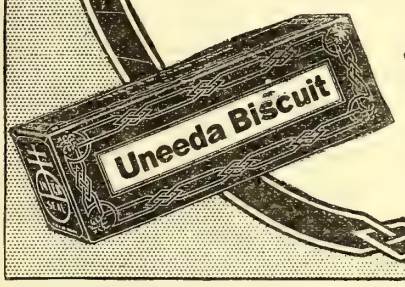
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To the Preachers of North Carolina.

Dear Brethren:—The Legislature will soon meet, and there is work for us to do, and do now. By an overwhelming majority the people have said that North Carolina shall be free from drink. Everybody knows that the people's will has been negatived and the law denied a fair trial, by the sale of such substitutes and subterfuges as "near-beer," "boering," "bud," and other aliases for liquor. It is an outrage and a shame. It is more than a matter of temperance, it is a question whether the will of the people or that of the brewers shall rule in this good old State; whether law and order shall prevail or anarchy shall supervene. I urgently appeal to every brother in the state to prepare and circulate at once petitions to the members of the Legislature to abolish these cities of refuge of the drink devil. My dear Brethren, let us do this work at once.

Fraternally,
W. E. Abernethy,
Murphy, N. C.

"Behind every foreground of action lies the background of character on which the action rests and from which it gets its life and meaning."—Phillips Brooks.

TEACHERS WANTED.—We need several teachers, men and women, for immediate vacancies in Graded, Rural, High Schools and Colleges in several Southern States. Write for particulars.

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It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our souls, as if we could choose for ourselves where we shall find the fulness of the Divine presence, instead of seeing it where alone it is to be found, in loving obedience.—George Eliot.

Thine own self-will and anxiety, thy hurry and labor, disturb thy peace and prevent Me from working in thee. Look at the little uowers, in the serene summer days; they quietly open their petals, and the sun shines into them with his gentle influences. So will I do for thee, if thou wilt yield thyself to Me.—G. Tersteegen.

Grant to me above all things that can be desired to rest in thee and in thee to have my heart at peace. Thou art the true peace of the heart, thou its only rest: out of thee all things are hard and restless. In this very peace that is in thee, the One Chiefest Eternal Good, I will sleep and rest. Amen.—Thomas a Kempis.

"Beauty is God's handwriting; welcome it in every fair face, every fair sky, every fair flower and thank God for it—Him, the fountain of all loveliness."—Charles Kingsley.

"If you do not now the good which you can, the time will come when you cannot do the good which you would."—Frederic H. Hedge.

The Sunday School Lessen

FIRST QUARTER—LESSON I.—JANUARY 1st, 1911.

THE KINGDOM DIVIDED.

1 Kings XII. 1-24. *Read 1 Kings XI. 26-40.*

Golden Text.—"He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." (Prov. XIII. 20.)

THE LESSON IN DAILY LIFE.

1. Failure to Grasp the Opportunity.—Rehoboam inherited from his father a bad state of affairs. Solomon had sinned, had set up altars to strange Gods, had corrupted the faith of his people and subjected them to unnecessary burdens. A division of the kingdom was threatened, and the people under Jeroboam respectfully petitioned a redress of their grievances. The new king had the opportuity of remedying the unhappy conditions. It was his chance for service, for relieving the people of their burdens, and for restoring peace and unity. He need not have repeated his father's sins nor continued his wrong policies. He faced his opportunity and failed to measure up to it. With judgment, tact, and a high sense of disinterested public service, the subsequent history of his people would have been written in a different way. It is the old story of public disaster due to the failure of the popular leader to follow the clear line of unselfish duty. Rehoboam meant that things should go the way of his personal interests, regardless of the consequences.

2. Two Kinds of Advisers. Rehoboam called first to him the old men. They were disinterested, had "no ax to grind," no rewards to win from the new king's weakness; they knew what brought on the troubles, and were wise enough to see the impending disasters. They spoke out of the wisdom of experience. "Relieve your people of their burdens," they urged; "be a servant to them, and they will serve you." But the others came, the young men who had grown up with him, boon companions, flatterers, sharers in his dissipations, comrades in his vices, expectant beneficiaries of his favors. They of course had no word of wisdom for him, and they doubtless advised the thing they knew he wanted to do. "Refuse to grant the prayers of your people, resent the impertinence of these old men, and add injury to injury," they urge. And so the king faces his opportunity with two kinds of advisers, the old and the young; the one group representing the wisdom of long experience, with its conservatism, its disinterestness, its foresight; the other group representing the unwisdom of youth with its wilfulness, its selfishness, and its carelessness as to results.

3. Pride, Weakness, Blindness, Disaster.—Rehoboam was too proud to yield to the request for redress, too weak to resist the flattering advice of the young men who had grown up with him, and too blind to see the disasters to himself and people that must follow his course of action. Here we have the very human steps which led to private failure and public disaster. Who are your advisers? Have they the wisdom of experience and disinterestedness of motive? What sort of advice are you willing to accept and follow? Will you heed the kind that impels you to do the thing you ought, though it be contrary to the thing you want to do? When you are in the wrong way, can you surrender pride of opinion and get into the right way? Can you sacrifice personal interest and selfish pleasure for what seems the larger good of your friends, your family, yourChurch, your community? Are you brave enough to turn from the wrong advice of even intimate friends? Do you realize that your own highest advantage lies in serving others? These searching questions come naturally out of this distressing episode in the career of Rehoboam when he was facing a great opportunity.

The soul which knows no self seeking, no interested ends, is thoroughly candid; it goes straight forward without hindrance; its path opens daily more and more to "perfect day," in proportion as its self-renunciation and its self-forgetfulness increase; and its peace, amid whatever troubles beset it, will be as boundless as the depths of the sea.—Fenelon.

"Shadow is never long taken for substance; you must be, if you would appear to be. The world is not unjust long."—Madame de Sevigne.

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information and are not guaranteed.

12:20 a. m.—No. 29, daily, Birmingham Special, through Pullman sleeping and observation car, New York to Birmingham, dining car service.
12:32 a. m.—No. 32, daily, the Southern's Southeastern Limited, Pullman sleeping cars from Jacksonville and Augusta to New York. Dining car service.
12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh, open at 9:15 p. m.
2:10 a. m.—No. 30, daily, Birmingham Special. Pullman sleeping and observation car for New York; day coach to Washington. Dining car service.
2:25 a. m.—No. 31, daily, the Southern's Southeastern Limited. Pullman sleeping cars New York to Jacksonville and Augusta. Through coaches. Dining car service.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
7:10 a. m.—No. 8, daily, local for Richmond connecting at Danville with Norfolk train.
7:20 a. m.—No. 37, daily, New York, Atlanta and New Orleans Limited. Pullman drawing room sleeping cars and club and observation cars, New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, local through to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
9:30 a. m.—No. 44, daily, for Washington and points north.
9:40 a. m.—No. 144, daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.
12:30 p. m.—No. 21, daily for Asheville and local points. Handles coaches and parlor car through to Asheville.
12:50 p. m.—No. 130, daily, for Sanford, Fayetteville and Wilmington.
12:55 p. m.—No. 7, daily, local for Charlotte and points south.
2:20 p. m.—No. 207, daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
3:30 p. m.—No. 230, daiyy except Sunday, for Ramseur.
3:45 p. m.—No. 132, daily, for Sandford.
4:55 p. m.—No. 131, daily, for Mt. Airy.
6:10 p. m.—No. 35, daily, U. S. Fast Mail for Atlanta and points south. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Memphis via Knoxville and Chattanooga. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily, for Atlanta. Pullman sleeping car and coaches to Atlanta.
10:13 p. m.—No. 38, daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars and club and observation cars to New York. Dining car service. Solid Pullman train.
10:20 p. m.—No. 233, daily, for Winston-Salem.
10:31 p. m.—No. 12, daily, local for Richmond. Handle Pullman sleeping cars for Richmond and Norfolk.

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H. F. CARY, G. P. A.
Washington, D. C.
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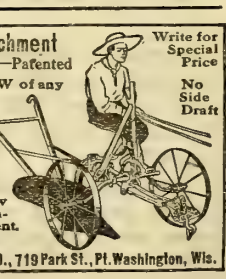
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Conducted by H. A. Hayes

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H. A. Hayes, Supt. .....Winston-Salem

A HAPPY NEW YEAR TO ALL.

Greetings.

Emerson said that we should greet our friends every morning as if we were returning from a far journey. Recent experiences make us hail the faces and voices of our friends as if there had been a long separation.

We went down into the shadows of unconsciousness and suffering. As we struggled back to ease and light the words of greeting and sympathy that come to us from friends and loved ones were inexpressibly sweet to us. We are profoundly grateful for numerous letters, messages, and visits and expressions of loving sympathy that came to us. These were large compensation for our physical pain.

In Harness.

It feels so good to sit at our desk and go on with our work. And it is joy beyond measure to be at home and among our loved ones again.

Our friends may now expect speedy attention to letters and business matters that have necessarily been delayed during our illness.

Christmas

Christmas is here! Our fore-score boys and girls are reveling in delights of this happy season. Santa Claus came down the chimney or in some way got into every room and found every child's stocking and filled it full. Besides that, the dear old saint left a message that he would stop and help us celebrate our Christmas tree exercises on Monday night. We know some beautiful songs and are prepared to give him a joyous reception.

Grateful.

Our friends, how good they have been to us! From all parts of the conference, from country wide and city full, men and women and little children have sent messages wishing us a merry Christmas and have furnished the means to realize their good wishes. We and our Children are glad and grateful.

CASH RECEIVED BY H. A. HAYES, SUPT., FOR WEEK ENDING, DECEMBER 24th, 1910.

Mrs. M. T. Chatham, Winston-Salem, $100.00; Mr. and Mrs. E. H. Kochtitzky, Mt. Airy, $5.00; J. S. L. Orr, North Charlotte, $10.00; Julia R. Price, Monroe, $5.; Central Church, Concord, $21.13; Minnie L. Rousin, Asheville, $5.00; Mooresville Circuit, $4.73; Centenary Church, Mooresville, $2.67; Haywood St. Church, Asheville, $1.51; Mr. and Mrs. H. F. Atchison, Winston-Salem, $2.50; Rev. C. C. Brothers, Morganton, $1.50; T. J. Huggins, Marshville, $10.00; The Misenheimer House, Morven, $5.00; Main Street, Gastonia, $3.86; W. T. Burke, Salisbury, $1.00; Washington St. Sunday School, High Point, $31.52; Central Sunday School Concord, $5.20; Baraca Class, Thomasville, $30.00; J. G. Little, Newton, $3.50; Jesse Rodgers, Waynesville, $2.00; Mrs. John W. Hanes, Winston-Salem, $20.00; Mrs. J. C. Freeland, Charlotte, $10.00; Julia and Frank Marshall, Morven, $2.00; Mrs. W. C. Henderson, Morganton, $5.00; Mocksville Church, $16.06; Edneyville St. S., Hendersonville, $.50; Total, $304.68.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING, DEC. 10th, 1910.

Subscribed.

J. H. Shuford, Charlotte, $25.00; Mrs. W. H. Leith, Knoxville, Tenn. $25.00.

Mt. Airy Station.

Mt. Airy: Mrs. J. F. Kirk, $25.00; C. R. Merritt, $20.00; G. G. Tucker, $10.00; J. A. Hadley, $25.00.

Mt. Airy Circuit.

Mt. Airy, R. F. D. 5: Mr. and Mrs. W. S. Allred, $30.00; Alex Jones, $1.00; Cash, $.46; C. E. Tate, $10.00 W. L. Gwyn, $5.00; Mr. and Mrs. M. S. Jones, $10.00; W. M. Sparger, $1.00; T. W. Atkins, $1.00; Geo. Sparger, $1.00. Mt. Airy: Rev. and Mrs. J. D. Gibson, $10.00; J. M. Parker, $6.00; E. L. Brown, $5.00; A. F. Stuart, $1.00; J. C. Dunlap, Norwood, $1.25; Total, $212.71.

Cash.

C. R. Merrittt, $20.00; Mrs. W. H. Leith, $25.00; Geo. Sparger, $1.00; A. F. Stuart, $1.00; T. W. Atkins, $1.00; W. M. Sparger, $1.00; Cash, $.46; Mrs. J. F. Kirk, $10.00; J. C. Dunlap, $1.25; Total, $60.71.

Paid on Former Subscription.

Norwood: Mrs. I. V. Lowder, $12.50; Geo. T. Dunlap, $5.00; C. A. Lentz, $5.00; Mrs. C. R. Bolick, $5.00; J. C. Dunlap, $10.00; W. B. Hopkins, $5.00; Mrs. Fannie Palmer, $5.00; Jno. S. Shinn, $2.00; Jas. W. Smith, $5.00; B. F. Ivey, $7.00; M. J. Lowder, $2.50; W. D. Blalock, $1.00. Greensboro: T. H. Sikes, $3.00; Miss Mamie Stone, $1.00; G. S. Ferguson, $10.00; W. I. Underwood, $12.50; B. H. Taylor, $10.00; C. A. Long, $1.00. Caroleen: Mrs. Janie Whiteside, $1.00; J. B. Ricket, $1.00; W. W. Poole, $2.50; J. W. Ledford, $1.00. Henrietta: A. W. Wood, 2. 50; J. E. Mann, $4.00. Concord, R. F. D.: Mrs. W. H. Barnhardt, Jr., $2.50; W. L. Winecoff, $5.00; Miss Elizabeth Winecoff, $2.00; P. S. Shinn, $1.00; C. A. Page, 1.00. Woodleaf: J. F. Campbell, $5.00; E. B. Foushee, $10.00. Lenoir: A. J. Conley, $3.00; G. A. Tuttle, $10.00; J. A. Perryman, High Point, $3.00; J. T. Fincher, Monroe, R. F. D. 5, $2.00; Rev. J. F. Kirk, Mt. Airy, $10.00; Miss Nina Clark, Monroe, R. F. D. 5, $1.50; W. P. Ayers, Salisbury, $2.50; W. C. Brown, Jamestown, $1.50; J. T. Gardener, Barber, $1.00; J. L. Cartner, Mocksville, $1.00; Mrs. M. O. Caldwell, Mooresville, $2.00; W. F. Burton, Reidsville, R. F. D. 3, $1.00; Mrs. Noland Knight, Asheville, $5.00; Miss Nannie Walker, Cooleemee, $1.00; N. W. Harrison, Thomasville, $1.00; Wagner & Whitaker, Winston-Salem, $4.00; W. T. Hoyle, Newton, $5.00; J. R. Swann, Marshall, $10.00; W. C. Wilson, Lexington, $5.00; C. C. Cornwell, Dallas, $5.00; J. A. Boles, Pinnacle, $1.00; J. B. Morris, Rutherford College, $1.00; F. W. Campbell, Rutherford College, $3.00; W. B. Ward, Concord, $2.50; J. P. Bost, Davidson, $1.00; J. C. Faucette, Ruffin, $5.00; R. B. Clarke, Monroe, R. F. D. 5, $2.50; F. A. Wilkinson, Charlotte, R. F. D. 5, $2.00; G. Talbert, Advance, $5.00; Miss Alma Mastin, N. Wilkesboro, $5.00; Mrs. Lula Hendrix, Mocksville, $1.00; F. R. Mayes, Mooresville, $2.50; J. C. Green, Thomasville, $5.00; Total, $252.00.

REPORT OF J. P. RODGERS, AGENT FOR WEEK ENDING, DEC. 17th, 1910.

Subscribed.

Rev. T. F. Marr, Winston-Salem, $100.00; C. F. Finch, Thomasville, $10.00; Jesse R. Myers, Thomasville, $3.00.

Mt. Pleasant Circuit.

Mt. Pleasant: Rev. N. R. Richardson, $25.00; Luther A. Starnes, $5.00; Davis Tucker, $5.00; R. J. Lee, $5.00; C. R. Tucker, $5.00; M. W. Tucker, $5.00 J. L. Lefler, $10.00; Chas. H. Thayer, $10.00; Mrs. C. J. Meisenheimer, $5.00; A. M. Allman, $3.00; J. H. W. Eudy, $5.00; J. W. Tucker, $10.00. Mt. Pleasant, R. F. D. No. 2: C. W. Eudy, $1.00; C. A. Whitley, $.50. Concord, R. F. D. 5: Jesse Cox, $5.00; J. C. Cline, $1.00. Bosts Mills: Mrs. C. A. Furr, $1.00; M. R. Bost, $1.00; J. M. Auton, $1.00; Mrs. Jno. Misenheimer, $1.00; J. A. Harkey, $1.00. Georgeville: A. M. Shinn, $5.00; G. C. Shinn, $5.00; Miss Beulah Shinn, $.50; J. L. Shinn, $1.00; T. F. Shinn, $2.00; Mhrs. G. C. Shinn, $1.00; Mr. and Mrs. J. M. Kluttz, $1.25; Cash, $1.60; D. M. Coley, $1.00; C. F. Barrier, $1.00; A. M. Widenhouse, $15.00; Total, $252.85.

Cash.

G. C. Shinn, $5.00; A. M. Shinn, $2.50; Mrs. G. C. Shinn, $1.00; Miss Beulah Shinn, $.50; T. F. Shinn, $2.00; J. L. Shinn, $1.00; Cash, $1.60; Mr. and Mrs. J. M. Kluttz, $1.25; J. F. Barrier, $1.00; Mrs. C. A. Furr, $1.00; M. R. Bost, $1.00; J. M. Auton, $1.00; Mrs. C. J. Misenheimer, $5.00; Mrs. Jno. Misenheimer, $1.00; J. C. Cline, $1.00; A. M. Widenhouse, $15.00; A. M. Allman, $3.00; J. H. W. Eudy, $5.00; J. W. Tucker, $10.00; C. F. Finch, $10.00; Total, $68.85.

Paid on Former Subscription.

Thomasville: Lewis Dorsett, $5.00; C. L. Harris, $10.00; W. S. Wood, $2.00; Miss Isabella Williams, $5.00; H. W. Harrison, $1.00; C. G. Millis, $10.00; Miss Sallie Clodfelter, $5.00; H. E. Perryman, $5.00; J. W. Clodfelter, $1.00; C. E. Johnson, $5.00; Rev. E. W. Dixon, $1.00. N. Wilkesboro: W. F. Trogdon, $10.00; J. F. Rhodes, $2.50; J. B. Norris, $12.50; B. H. Colvard, $15.00. Greensboro: E. A. Brown, $25.00; C. C. Hudson, $12.50; S. H. Howell, $1.00. Mocksville, R. F. D.: W. E. Swain, $1.00; C. Swain, Jr., $2.00; J. B. Campbell, $5.00. High Point: Dr. D. A. Stanton, $12.50; J. E. Edwards, $5.00; H. F. Hoffman, $5.00; M. A. Kellam, $5.00. Mrs. C. A. Harville, Asheville, $4.00; X. H. Cox, Morganton, $7.50; J. L. Nelson, Morganton, $2.50; P. E. Simmons, Pilot Mt., $5.00; C. E. Tanner, Rutherfordton, $2.50; O. L. Williams, $12.50; W. W. Whitaker, Elkin, $2.00; R. S. Davis, Jamestown, $4.00; M. B. Mahaffee, Henrietta, $5.00; L. B. Orrell, Advance, $2.00; Mrs. L. B. Kelly, Cleveland, $2.00; T. F. Little, Concord, $2.00; W. J. Bost, Matthews, $5.00; M. R. Jones, Advance, $2.00; J. D. Cartner, Mocksville, $1.00; L. J. Taylor, Salisbury, $2.00; Rev. R. G. Tuttle, Elkin, $5.00; M. H. Porter, Charlotte, $5.00; T. H. Stuart, Spencer, $15.00; Mrs. J. C. Cannon, Mt. Holly, $5.00; Geo. A. Hoyle, Shelby, $25.-00; Total, $280.00.

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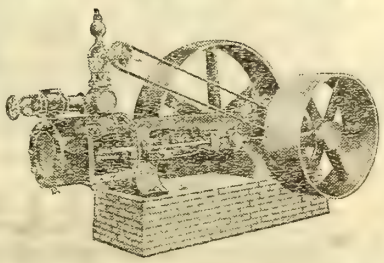
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REPORT OF J. P. RODGERS, AGENT FOR WEEK ENDING DECEMBER 24, 1910.

Subscribed

Marshville: C. W. Stegall, $5.00; J. E. Baily, $10.00; J. B. Bailey, $5.00; Chas. A. Long, $5.00; L. L. Green, $10.00; Dr. D. R. Perkins, $5.00; Miss Alma James, $2.00; J. C. Brooks, $5.00; L. E. Huggins, $10.00; J. B. Huggins, $10.00; W. J. Kennedy, $1.00; J. M. Little, $1.00; J. Z. Green, $10.00; Marsh Bros., $10.00; Mrs. Ellen Barrino, $1.00; T. M. Edwards, $1; H. M. Green, $1.00; Miss Annie Barrett, $1.00; G. W. Bailey, $5.00; J. F. Huneycutt, $1.00. Polkton, R. F.D. 2: W. H. Simmons, $2.00; Mr. and Mrs. L. J. Kiker, $6.00; H. H. Hayes, $5.00; Subscribed, $2.80. Peachland, R. F. D. 1: Jno. D. Taylor, $1.00; Jas. W. Kiker, $2.00; J. C. Caudle, $2.50; M. M. Kiker, $1.50; M. I. Sheppard, $1.00, W. G. Rusking, $1.00; Subscribed, $.90. Thomasville: Rev. R. M. Courtney, $50.00. Cornelius: Mr. and Mrs. P. A. Stough, $75.00; Total, $264.70.

Cash.

J. C. Caudle, $2.50; M. M. Kiker, $1.50; Mr. and Mrs. L. J. Kiker, $6.00; H. H. Hayes, $5.00; Jas. W. Kiker, $2.00, W. H. Simmons, $2.00; W. G. Rusking, $1.00; J. M. Little, $1.00; W. J. Kennedy, $1.00; Jno. D. Taylor, $1.00; L. E. Huggins, $5.00; J. B. Huggins, $5.00; L. L. Green, $5.00; Cash, $.90; Cash, $2.80; G. W. Bailey, $5.00; J. F. Hunnevcutt, $1.00; Miss Annie Barrett, $1.00; H. M. Green, $1.00; T. M. Edwards, $1.00; Mrs. Ellen Barrino, $1.00; Marsh Bros., $10.00; J. Z. Green, $10.00; Mr. and Mrs. P. A. Stough, $75.00; Total, $146.70.

Paid on Former Subscriptions

Salisbury: Mrs. Carrie Barringer, $5.00; J. A. Siceloff, $5.00; J. N. Wise, $2.00. Greensboro: H. B. Slack, $1.00; V. M. Spencer, $1.00; Mrs. Rachel L. Hobbs, $1.00; Miss Blanche Johnson, $6.25; I. M. Reynolds, $2.00; F. W. Jackson, $3.00. Spencer: J. P. Wingate, $5.00; Mrs. S. S. Moore, $6.50; Mrs. J. D. Owen, $1.00. Jamestown: A. F. Johnson, $3.00; Miss C. L. Shamberger, $5.00. Tobaccoville. S. L. Meadows, $6.00; R. G. Goff, $2.00. G. W. Booe, Winston-Salem, $1.00; A. K. Pearson, North Wilkesboro, $3.25; Mr. and Mrs. P. M. Wilson, Conover, $10.00; Mrs. S. G. Ring, Kernersville, $20.00; W. W. Snyder, High Point, $2.50; K. O. Carter, Pine Hall, $1.00; Mrs. Emma Moore, $5.00; N. T. Hinshaw, Asheboro, $5.00; Mr. and Mrs. J. A. Harris, Woodleaf, $5.00; Miss Annie Freeman, Bryson City, $5.00; W. W. Kluttz, Salisbury, $5.00; Miss Maggie Davis, Monroe, R. 5., $1.00; Total, $118.50.

Supplies Received.

Mrs. J| B. Webster, Winston-Salem, one box clothing; L. L. Smith, Advance, Vegetables and fruit; W. H. M. Society, Pilot Mountain, fruit, clothing and bed clothing; Mrs. R. L. Wasson, Statesville, box clothing; W. H. M. Society, Elkin, two outfits of Clothing. McAdenville Sunday School, bed clothing, clothing and fruit; Mrs. nolan Knight, Asheville, bed clothing; Mrs. W. J. Edwards and others, Helen, Ruth Varner, Concord, clothing; Pinnacle, five quilts; W. H. M. Society, Culhowee, barrel potatoes; Stokesburg Salisbury Cotton Mills, two bolts cloth; Circuit, two bags flour and box potatoes; W. H. M. Society, Broad Street, Statesville, barrel fruit; Miss M. C. Creasman, Asheville, clothing, fruit and so forth; W. H. M. Society, Brevard, box clothing; W. H. M. Society, Rutherford College, box clothing; Mrs. E. W. Brown, Waynesville, quilt and clothing; J. K. Boone, Waynesville, barrel apples; Ladies of Bryson City Church, box cothing and bedding; Needlework Guild of America. Kernersville, box clothing; Miss Myrtle Hanes for Philathea Class, Greensboro, canned fruit and bed clothing; Woodleaf Sunday School, canned fruit and clothing; Waxhaw Junior League, bedding and toys; W. H. M. Society, West Market Street, Greensboro, box clothing; W. H M. Society, Biltmore, barrel of clothing and bedding; Mrs. Otho J. Jones, New London, clothing; Mrs. Herbert Ballance, Greensboro, box clothing; Dr. J. T. Johnson, Hickory, box clothing; Mt. Pleasant Church, four boxes canned fruit; Knadler and Lucas, Louisville, Ky., barrel of Pickles; Unknown Friend, Winston, box Oranges; Unknown Friend, Morganton, one dress; Mrs. J. L. Patterson, Winston-Salem, clothing and games; Jamestown Missionary Society, stockings; Ladies Aid Society, Hollins Memorial, Salisbury, bed clothing, clothing; Mrs. A. C. Dorsey, Iron Station, two quilts; Mrs. Rosa Brunt, Farmington, one quilt; Mrs. G. W. Johnson, Farmington, one quilt.

"He who lives content with a little, possesses all."—Boileau.

Knows Tetterine Cures Eczema.

Mocksville, N. C.

I have a friend in the country here who has suffered for years with Eczema, and I told him if he used Tetterine he would soon be relieved for it is the only thing that I ever used that would kill it.

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Tetterine cures Eczema, Tetter, Ringworm, Itching Piles and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

TRY THIS HOME-MADE COUGH REMEDY

Costs Little, but Does the Work Quickly, or Money Refunded

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. Take a teaspoonful every one, two or three hours.

You will find that this simple remedy takes hold of a cough more quickly than anything else you ever used. Usually ends a deep-seated cough inside of 24 hours. Spendid, too, for whooping cough, chest pains, bronchitis and other throat troubles. It stimulates the appetite and is slightly laxative, which helps end a cough.

This recipe makes more and better cough syrup than you could buy ready-made for $2.50. It keeps perfectly and tastes pleasant.

Pinex is the most valuable concentrated compound of Norway white pine extract, and is rich in guiaicol and all the natural pine elements which are so healing to the membranes. Other preparations will not work in this formula.

This plan of making cough syrup with Pinex and Sugar Syrup (or strained honey) has proven so popular throughout the United States and Canada, that it is often imitated. But the old, successful formula has never been equalled.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinx or will get it for you. If not, send to the Pinex Co., 236 Main St., Ft. Wayne, Ind.

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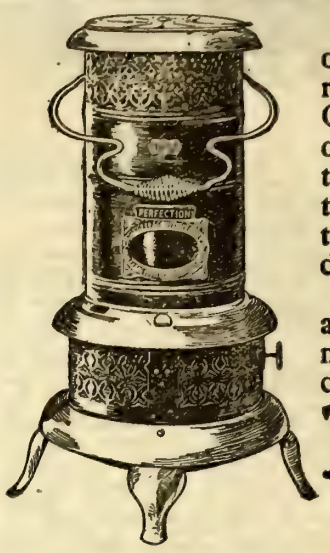
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When clothes can't be hung outside, and must be dried in a room or cellar, the New Perfection Oil Heater quickly does the work of sun and air. You can hang up the wet clothes, light your Perfection Oil Heater, open the damper top, and the heat rises and quickly dries the clothes.

Do not put off washing to await a sunny day in order to avoid mildew. Dry your washing any day with hot air from a

PERFECTION SMOKELESS OIL HEATER

Absolutely smokeless and odorless

It gives just as much heat as you desire. It is safe, odorless and smokeless.

It has an **automatic-locking flame spreader,** which prevents the wick from being turned high enough to smoke, and is easy to remove and drop back, so the wick can be quickly cleaned. Burner body or gallery cannot become wedged, because of a new device in construction, and can always be easily unscrewed for rewicking.

An indicator shows the amount of oil in the font. Filler-cap does not need to be screwed down, but is put in like a cork in a bottle, and is attached to the font by a chain. Finished in japan or nickel, strong and durable, well-made, built for service and yet light and ornamental. It has a cool handle and a damper top.

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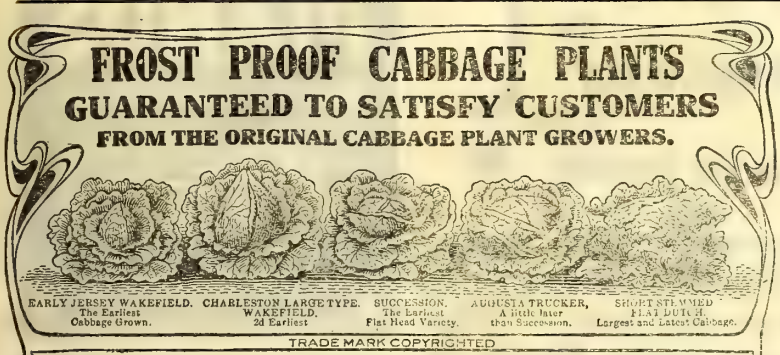
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Our Dead.

Phifer—Mrs. Margarette Goforth Phifer was born June 30, 1830, and departed this life Dec. 3, 1910. On the day following her death she was tenderly laid to rest in the ElBethel cemetery, the funeral services being conducted by the pastor in the presence of a large concourse of relatives and friends which bore testimony of her true worth and Christian character.

When about the age of twenty the deceased was happily married to John M. Phifer, who preceeded her to the grave about eight years ago. To this union were born eleven children, nine of whom survive as the inheritors of parental qualities of which any son or daughter should justly be proud.

Sister Phifer was the maker of the home where the Christian virtues were taught and practiced. It was a home where the tired and some time discouraged minister of the gospel always met with a warm hand and was accorded a most generous hospitality. Such homes are the salt of our American republic. She was an intelligent, kind, generous and a most sweet-spirited woman.

During her affliction for the past several years she received every attention that the hands of devoted sons and daughters could give. This fact should be a great consolation to those who are bereft of a mother in the home. While she will be sadly missed by those who with tenderness and love did what they could for her in her earthly affliction yet somehow we trust and believe that they are possessed of a spirit akin to that of Robert Browning, who when speaking of one bereft of the idol of his heart took a flower and put it inside the sweet, cold hand and said: "Go to sleep! you will awake and remember and understand."

She joined the Methodist church in early life at ElBethel and there remained a faithful and consistent member till death.

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It is no uncommon thing, in these latter days of rapid progress to see a building made of steel or brick, towering high in the heavens, story upon story, but to see a building twenty-two stories high constructed of granite from the foundation to the roof, is a sight only to be found in Philadelphia, Pa. The tallest granite building in the world is the Land Title & Trust Building of Philadelphia. The stones for this building were quarried by the Winnsboro Granite Corporation of Rion, S. C., each stone being hewn at the quarries to fit in its own place and so numbered, so when the bluilding was ready to be erected, it was only necessary to place each stone by its number. In this respect, the erection of the structure was after the order of King Solomon's Temple.

The quarry from whence this stone came is located at Rion, S. C., and is owned by the Winnsboro Granite Corporation, who operate the largest monumental quarry in the world. The blue granite from this quarry, known as "Winnsboro Blue," is conceded to be the finest monumental granite ever discovered, being uniform in color and texture. The patterns are perfect, and can be had in any size desired at any time, which can not be said of any other granite quarry in the world. The Winnsboro Blue Granite is especially adapted to monumental work because of its uniformity and firmness. A piece of this granite taken from the surface shows that since the world began, thousands and thousands of years ago, it has weathered only a quarter of an inch, while the average granite weathers about twelve feet. This gives some idea of the superb quality of the Winnsboro Blue. Another attractive feature is the great contrast it shows when lettered enabling the inscription to be read from almost any distance. Any one considering the erection of a monument of any kind should insist on having it made from Winnsboro Blue Granite—"The silk of the trade"—and if the dealer should happen not to be able to supply it, a card addressed to the Winnsboro Granite Corporation, Rion, S. C., will suffice to put them in touch with a dealer who does.

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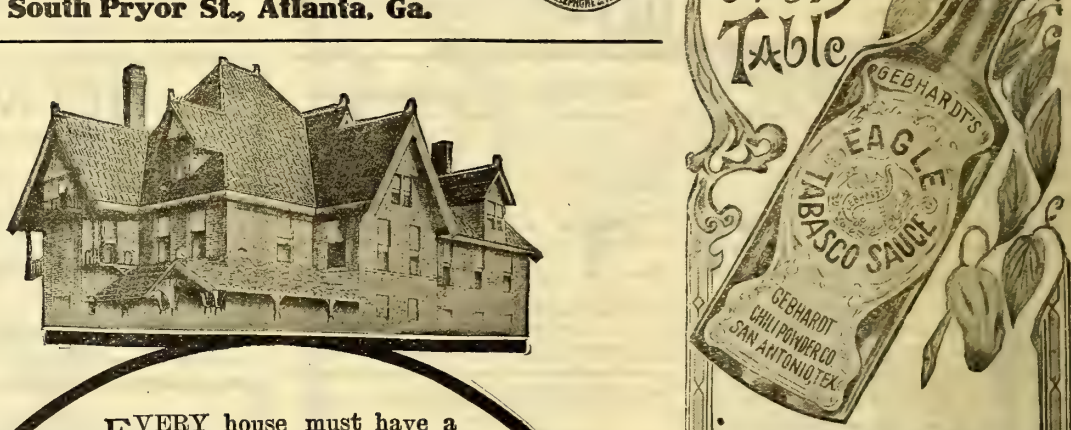
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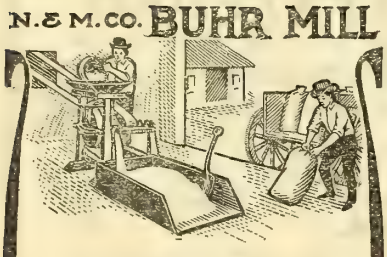
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